

THE RESTITUTION HERALD

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Separation From the World

By A. E. Griffiths

IT IS part of the belief of the Church of God that its members should keep themselves separate from the world. Are we consistent in adhering to this principle? We have so much Scripture setting forth this law, that it seems almost impossible to ignore it. Yet we frequently hear members eulogizing the work of some denominational church whose main doctrine is the immortality of the soul. Church of God members have nothing in common with such organizations, and should not mingle with them.

The condition or state of separation dates back to the time of Adam and Eve, who separated themselves from God by disobedience. That separation has been in existence ever since. Therefore, the person who has any desire for salvation must study God's plan, whereby he can overcome his ostracism from God, and harmonize his life with God's laws. With a little thought this can be effected by studying and obeying the Bible, which is the only way men can be saved from the peril and destruction that awaits all those who follow the advice and doctrines of men.

With these introductory remarks, let us look to Abraham, "who the father of us all" (Rom. 4:16), to see how the law of separation affected him. In Genesis 12:1-3 he was told to go into a country which God would show him, and verse 4 states that Lot went with him, but you can find no reference where Abraham was authorized to take Lot. On the contrary, we find Lot was not mentioned in the command, and Abraham was specifically told to go alone (Isa. 51:2). Abraham obeyed the command to go into a strange country, yet he received no definite promise until he had separated himself from Lot, showing that Lot was not to be included in the promise to Abraham. After taking notice of these details, I wonder if we all realize the value of those promises. Men speak of these promises glibly because they are so familiar with them,

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but do they realize that if Abraham had not cut himself off from not only the world, but also from all the members of his family, there would have been no Christ or salvation possible through Him? Let us pause to contemplate the depth of this assertion.

These thoughts bring us face to face with the fact that if we are to be heirs of salvation, we must cut ourselves adrift from the world and its organizations. We know that the world is evil and opposed to God, and, as John says, "The whole world lieth in wickedness" (1 John 5:19). Therefore, we must keep ourselves free from it.

When we turn to the Scriptures, we find that the disciples were constantly persecuted because the world was opposed to God, and that they endured much hardship until they convinced their hearers that Jesus was the Son of God. We find they were first called Christians (followers of Christ) in Antioch (Acts 11:26). This statement was recorded in 41 A.D., according to our Bible margin. Since then, all kinds and conditions of religious sects have called themselves Christians. The Catholic Church, for instance, which claims the Apostle Peter as the first Bishop of Rome, claims to be Christian, but Peter never taught the immortality of the soul. He was opposed to such doctrine, as was John, who said, "This is the spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:3). This proves that both Peter and John knew of the false doctrine being taught at that time, and warned the people against it. The doctrine of the immortality of the soul emanated from the brains of man, and had no connection with God. It was derived from the ancient days of darkness, and drew people away from God, while professing to draw them to Him. It is very essential that true Christians should shun all false ideas of teaching and working, which generally amount to raising money for improving

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EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

THE SPIRIT THAT WINS

Zealous Christian effort wins. Faith, courage, and prayer are indeed necessary. It may sometimes appear that service for Christ is in vain, but the sunshine of God's blessing ultimately brightens the lives of those who toil and trust. "If God be for us, who can be against us?"

The Spirit that wins is so led of God that it naturally rises up where the showers of His blessing fall. The Sahara is dry only because it is in the wrong place to receive rain. There are works that God will not bless; there are other works that God will not curse, but which He has promised to bless for His own name's sake. God will never forsake Christ. Stay close, then, to the Savior's side, if you would receive shelter and blessing from God.

Nearly every mail brings words of encouragement for the Bible Training School. One of the most helpful letters received is here presented that all may catch the spirit of our few brethren at Graytown, Wisconsin. These few brethren have no church building, no pastor, and are located in a difficult field to work, but they have shown a spirit of cooperation that places them out in front. Will any State Conference do less than these few brethren have done?

Day by day it becomes more clearly seen that God is blessing the Bible Training School. One by one, mountain obstacles have disappeared as though cast into the sea. It was little credit to the Israelites that they walked in when God parted the waters of the Red Sea. May the Lord ever be praised, may many hearts rejoice, may all give thanks to God. Every man has sinned, but our God is a glorious God and One who should be daily praised. May God continue to bless the Bible Training School.

LAST CALL FOR STUDENTS

The Bible Training School will be started by the time this message reaches you. However, we are still seeking students. October 12 has been set as the closing date to register, and all students are expected to be at Oregon, Illinois, on or before that date. Write us today. If you are coming via train, let us know the time you will arrive. Someone will meet you at the depot.

While the Bible Training School is intended primarily for young men who wish to enter the ministry, the School is by no means only for them. The School is being so planned as to be of lifelong value to every student attending, whether or not he becomes actively engaged as a minister.

At this writing the outlook is that but one young woman, Miss Muriel Randall, will be enrolled. It is hoped that at least one or two other young women will enroll as companion students to Muriel. In many of our Sunday schools there are lady teachers who were first teachers in public school. If a

worldly education really helps to make one a successful Sunday school teacher, surely special training in the Bible will help. The Church of God needs both its young men and young women well trained in the Bible and in leadership. Are there not other young women to enroll?

It is hoped that after three years of study there will be several students ready to graduate. But there cannot be a large graduating class if but a very few students now enroll. We must sow to reap. Our returns depend upon what we are willing to invest. There can be no blessing from the Lord until He sees that there is something to bless. What shall we offer God?

This is our final plea for students. We are urgent. Come, if you can. "Well begun is half done."

AN ENCOURAGING LETTER

September 26, 1939

Dear Brother Magaw:

The members of the Graytown Church of God (near Clear Lake, Wis.) wish to contribute one hundred dollars (\$100.00) toward sending a student to The Bible Training School at Oregon, Illinois. Our choice is Muriel Randall who has been helping us here for the past three weeks. She will notify you if it is possible for her to go.

If Miss Randall is unable to go we wish to have you choose some other person you think worthy.

Our money is in Postal Savings, and will be sent you as soon as it can be obtained.

Graytown Church of God,
 Frances Van Blaricome, Secy.

The Religion of the Blind

By Harold Hardesty

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

THE fact that Modernism is a menace to fundamental Christianity is so well known it scarcely merits repetition. Modernism especially appeals to young people, because it proports to be based on reason. That is why it is so insidious and so difficult an enemy with which to grapple.

Is Modernism reasonable? It is not.

I recall an instance when I was a lad in school: my teacher, in grading my arithmetic paper, marked a problem wrong that I was sure was correct. I asked her about it, and after she started to go over it with me, I discovered that I had missed reading part of the problem. My answer could not possibly have been correct under the circumstances.

The conclusions drawn by Modernistic reasoning are much like the answer to that arithmetic problem. They are inaccurate. They are based on reasoning which does not include all the facts. Figuratively speaking, Modernism has taken up its scissors and clipped out of the Bible all that it does not care to believe. Its "reasoning" is based on what is left.

Among those parts which are discarded are all passages relating to the blood redemption of man from sin. Modernism brands the teaching of redemption by blood as foolishness and nonsense. Some Modernist leaders even go so far as to term it "a bloody doctrine" and "the religion of the butcher shop," asserting that such a doctrine takes us backward to the days of the arena, and that present-day civilization is far ahead of such teaching.

It is pathetic that men will allow themselves to believe that the story of Adam and Eve is only a "fairy tale," and thus blind themselves to some of the most wonderful truths God has in store for His children. In that story is revealed the origin and meaning of sin, as well as the origin of man and God's purpose in creating him. Man was to act as God's viceroy, having the earth for his domain, for God delegated Adam with authority to rule over "every living thing that moveth upon the earth." Adam then disobeyed one of his Sovereign's commands. Adam's dominion was taken from him and he was sentenced to die.

Such a thing is not unheard of. Where can be found an earthly ruler today who does not do the same thing under similar circumstances? God's action was altogether justifiable, because Adam was fully warned of the penalty for disloyalty and disobedience. The Apostle Paul tells us that Adam was not deceived as was the case with Eve (1 Tim. 2:14). This would indicate that Adam sinned deliberately, fully comprehending what the consequence of such action would be.



Harold Hardesty

God loved man in spite of his disloyalty, and He was not pleased that His crowning work should be banished completely from the earth. Therefore, He made a provision that one righteous man could die as a substitute for all mankind. Only a righteous man could meet the requirements of such a substitute, for a sinful man would first have to die for his own sins, before he could take upon himself the sins of his fellow men.

God knew that no natural son of Adam could hope to attain righteousness, so He provided a righteous Man—the man Christ Jesus. Jesus was the perfect substitute, a man unspotted and unblemished by sin. When He died, He "bare our sins in his own body," that we might live. Death could not hold Him, because the reward of righteousness is eternal life, of which He was worthy.

Since Jesus died in our stead, we are no longer condemned to death (Rom. 8:1), but have the hope of life, for eternal life is the reward of righteousness, and our "faith is counted for righteousness." No one can deny that Christianity has had a great influence for good in this present sin-cursed world, but "if Christ be not raised," as Modernism would have us believe, and "if in this life only we have hope in Christ," I exclaim with the Apostle Paul that "we are of all men most miserable."

An argument often used by the Modernist is that he cannot believe in a God who would demand the life of His only Son to appease His own wrath. However, it was not God who demanded Jesus' life. It was man.

Man was helpless in the clutches of sin and death. By his own power he was unable to extricate himself, so God in His infinite love and

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Our Marriage Bounds

By J. Arthur Johnson

MANY writers have had much to say to us, to our fathers and mothers, or, perchance, to our sons and daughters, concerning the companions we shall choose for our homes—pointing out the virtues which man or woman should seek in a mate. Perhaps the first of these qualities should be concerning Christian faith and fellowship. Certainly this should be a vital point to one who wishes to continue in the faith, and desires to have his children follow therein.

Therefore, we ask anew, Shall the young people of the Church of God marry within the faith?

We Christians answer not of our own judgments (lest our judgments be at fault), but from the oracles of God. Out of the precepts of His Word we may find instructions. From the recorded experiences of God's people we may profit: they were written for our learning. In the teachings of that great Apostle sent to the Gentiles, we may find wisdom.

The Precept

In Deuteronomy 7:2, 3 we read, "And when the Lord thy God shall deliver them before thee; . . . thou shalt make no covenant with 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." Verse 4 tells us why God made such provision for His people: "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."

Experiences

Many people have disobeyed God's law. Ezra tells us of these misdeeds and the bitterness because of them. He tells us, among other things, that the princes and rulers were among the chief transgressors.

What came of their "liberty"? Did Solomon, whom God had given great wisdom, find profit in his seven hundred wives, of whom many were idolatrous? "Nevertheless," reported Nehemiah, "even him (Solomon) did outlandish women cause to sin." Ezra wrote also concerning the transgressions of God's people, saying, "For our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day." Did it pay?

Christians are prone to cry out in dismay as they remember how many kings and common people of both

Judah and Israel were led out of the truth by strange wives. Only a few were like Ruth the Moabitess who came to honor and serve the God of her husband's people. They who knew not God, led away God's people; took away their *strength*.

Reasonings of the Apostles

As we read 1 Corinthians 7, we are impressed with the seriousness of the subject at hand. That there were difficulties to be encountered in families where husband and wife were not both believers, is doubtlessly true, in the light of verses 12-16. What those particular difficulties might have been, we are not told. The simple truth is that differences in religious interests of husband and wife, then, as now, often brought contention and subsequent separation.

Christians hear on every hand, "We are not under law, but under grace." We are often reminded that it is written, "For, brethren, ye have been called unto liberty," "Stand fast therefore in the liberty wherewith Christ hath made us free."

Do we indeed have "liberty"? Let us "stand fast" therein—"only use not that liberty for an occasion to the flesh." "Be not entangled again with the yoke of bondage." Is not the believer "entangled again" with the yoke of bondage, when united in marriage with one who does not believe? Is he not giving occasion (opportunity) to the flesh?

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). If we, being led by the Spirit, find difficulty at times in mastering our own flesh, what shall the end be when we are joined to another "flesh" where there is no increased measure of the Spirit of Christ?

Our Counsellor was not amiss when He issued warning, "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 infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them! and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:14-17).

A promise follows: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (v. 18).

Brethren of the Church of God, shall we play with fire? Let us rather hold fast the profession of our faith

without wavering. Let us seek our companions among those who will help us to hold high the banner of God's truth; let us seek and have for our companions in the flesh, even those who labor with us in the Spirit to overcome the flesh.

Will a Man Rob God?

By Mrs. B. B. Holcomb

WHEN the all-wise Creator planted the Garden of Eden, He caused to grow out of the ground "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. 2:9).

God placed Adam in the Garden to dress and keep it. Adam was given free access to every tree of the Garden, and was privileged to eat fully. Everything necessary for his pleasure and happiness was given to him. Nothing that was conducive to health was denied Adam. God reserved one tree as His own—the tree of the knowledge of good and evil. A curse was pronounced upon man in the day that he should eat of this tree: "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Man listened to the voice of the Tempter and took that which belonged to God, that which he was forbidden to take. What was the result? By this one act of disobedience, sin and death came into the world. The curse was pronounced on man and the earth: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground . . . for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

God is the Creator of all things: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). "Every beast of the forest is mine, and the cattle upon a thousand hills . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Psalm 50:10, 12). Everything that we have belongs to God. Our very lives and the air we breathe come from God. We are indebted to Him for the food we eat and for the clothing we wear. We are not even our own. "We are bought with a price: therefore glorify God in your body, and in your spirit which are God's" (1 Cor. 6:20). "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord" (Rom. 14:8).

As Adam was placed in the Garden of Eden to dress and keep it, we are placed in this present world as God's stewards, having everything given to us necessary for our welfare. "The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16).

Just as God reserved the tree of the knowledge of good and evil and prohibited man from eating the fruit thereof under penalty of a curse, today He reserves one tenth of that which belongs to Him. We, also, are forbidden to use it under the penalty of a curse. Abraham recognized the principle of tithe-paying. We read in Genesis 4:20, that after Abraham returned from the slaughter of the kings, "he gave tithes of all." After Jacob's vision of the ladder, he vowed, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set up for a pillar, shall be God's house: and all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). Jacob realized that everything came from God, and that one tenth of it should be returned to Him.

The tithe was set apart for the support of the Levites (Num. 18:21), who were the ministers in the sanctuary of the Lord (Ezek. 44:11). The Savior also taught that it was a duty to pay tithes. We read in Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." Notice carefully that Christ does not condemn them for tithe-paying, but for omitting the weightier matters of the law. In the latter part of the verse, He states, "These ought ye to have done, and not to leave the others undone."

In Malachi 3:8, God asks the question, "Will a man rob God?" He answers His own question: "Ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Turn to page 10)

Deliquescent Religion

By Arlen Marsh

A RECENT *Saturday Evening Post* article about Robert Benchley, comedian and humorist, commented that Benchley, during his university days, spent one hour in every forty-eight pouring over a dictionary and memorizing definitions.

Events in the religious world during the last twenty years lead one to believe that most church leaders have followed Benchley's lead.

"Deliquescent," of course, means "melting" or "liquefying." Most ministers of the orthodox faiths would be able to tell you that. But most ministers of the orthodox faiths would *not* be able to tell you Bible facts that many members of unorthodox churches have been taught from their youth up. Clergymen no longer consider a concordance an essential; but books on everything from psychology to the love life of the amoeba do find places in ministerial libraries.

It is because of this that religion has become deliquescent. The ideas upon which denominations were founded have been lost in antiquity; churches have become purveyors of sociological, political, and literary education; Sunday schools have turned to classes in millinery, tap dancing, and wood carving; young people's groups have discarded the Bible in favor of inspirational discussions of tobacco, slum clearance, and roulette. Religion has melted away; it has been converted into the salts of "moral" living and of "human rights."

Morals are, essentially, a creation of man, and they vary with the customs and circumstances of changing generations. Morals not many years ago called for weights in the hems of floor-length skirts; sometime before that, they permitted—as a fairly normal practice—"bundling," a custom which allowed unmarried young men and young women to get into bed together with their clothes on; today, neither the rigidity of the first practice nor the laxity of the second is a part of human habits. Religion dictates, in the final analysis, only the major ideas which govern morals.

Human rights vary with the same amazing freedom. One pictures Thomas Jefferson fiddling with his quill before he could bring himself to penning those memorable words about all men being created equal. Jefferson was a pretty fair politician, on the whole; he knew all men are not created equal, but he knew, too, that most men wanted to *consider* themselves as equal with all others. Those who signed the Declaration of Independence, most

of them, owned slaves; slaves were men, but the signing saviors of American liberty and justice did not think of slaves as equal with their proprietors.

Humanity has no rights other than those it gives itself. Religion may help to provoke men into greater fairness, but it cannot lay claim to being the author of a new code of human rights. Jesus came to teach the rights of God, and not the rights of men. What we may do or may not do chiefly is determined for us by the governments we ourselves permit; if we fail to observe governmental requirements, we have no genuine reason to complain of the abusing of our human rights when the government "cracks down."

Christianity has talked too much of what men *should* have the right to do, and too little of what men *do* have the right to do. It has chattered glibly, in recent years, of the need for abolishing tenements to help the underprivileged; it has lobbied in Washington for a return to Prohibition; it has marched militantly on the white slave and drug traffics; it has thundered forth invective on the evils and horrors of war. And all the while, religion steadily has deliquesced, has melted.

Even Adolf Hitler, against whom the church has hurled some of its hottest diatribes, has recognized the cause of the deliquescence of religion. Three and a half pages of *Mein Kampf* he devotes to a study of the failure of Christianity to stick to its prime purpose—the preaching of dogma, of definite religious fact, of concrete theological philosophy. The failure of the church in Germany to hold to this prime purpose, Hitler says, is one of the causes for collapse of the German nation before the Nazis took over; people lost their faith as church leaders lost their willingness to teach anything upon which faith might build, and because the people lost their faith, morals also were lost.

Hitler, indeed, believed in 1923—when he wrote the first volume of *Mein Kampf*—that the "absolute authority" of the doctrines of any church was the only excuse for its general public acceptance. In short, he wrote that unless a church has a definite creed—which is nothing more than a statement of beliefs, and not the abominable human-made philosophy many would make it seem to be—the church can have no power over anyone. He insisted, further, that that creed must be taught consistently and powerfully in order to make the church and Christianity effective.

Say what one will about the *Fuehrer's* methods of government and his present religious opinions, ("religion is the opium of the people" is a watchword among Nazis), it must be confessed that he did, in this one case, mouth a sentiment of some value. That the collapse of *any* nation—Germany, Rome, Britain, the United States—is due in large part to the decadence of its religious convictions hardly can be denied. And that religious convictions melt away like snow in summer heat, when they are subjected to the fire of those who hold that Christianity is nothing more than an improvement club, also cannot be denied.

It was, perhaps, something of this belief that Paul had in mind when he demanded that Christians teach one gospel only. The Apostle could not hope that many men and women of varying backgrounds and mentalities could have exactly the same interpretations of details of religious doctrines; but he could well require that they unite on the major principles and drive the heretics out if the heretics could not be convinced of their errors.

The Apostle went as far in his preachment as *Herr* Hitler. "If a man try to foist any other doctrines on you than those I have given you myself, he will be accursed," is a safe paraphrasing of Paul's chief observation concerning teaching. The doctrines Paul had given the early church were specific, and had little to do with mere ethics (in spite of the frequent allusions made by Modernists to the ethics of the Epistles). Paul taught his disciples about the resurrection, about the coming kingdom, about Jesus as the Son of God and as the Savior of the world; his moral, or ethical, teachings were directed chiefly to churches which were so newly established that their beliefs were uncertain.

For conduct hinges principally upon belief. Conscience, which governs most conduct, is the product of environment, heredity, and education, and does not spring full-blooded from some heavenly point of origin. Religious beliefs train conscience, and thus train conduct; but the beliefs must precede the conduct. The reversal of the system, as practiced by many churches today, is as useless as trying to legislate men into righteousness and good behavior.

Because conduct does emanate from belief, a religious faith which depends chiefly upon morals for its support inevitably fails. It endeavors to start from effect to cause rather than from cause to effect. Those who sponsor such a faith are usually capable of making excellent book reviews, are well versed in history and political economy, and subscribe to a number of news and sociological journals. They generally are able to show better vocabularies than average, and to put up the superficial appearance of a deeper culture.

This class, however, like the faith it backs, has little to do with real religion. Ministers who are more familiar

with Karl Marx than with the Bible are not uncommon, and those who feel that teaching their congregations the best way to vote is more important than teaching their congregations the meaning of the death of Jesus Christ are positively legion.

When the laity is taught to have more faith in human government and thought than in the ways of God, it is only natural that the laity turns away from the church. Those who complain of a falling away in church membership and attendance have, on the whole, only themselves to blame. What profit is it for a man to save his soul if such saving consists merely in good conduct?

Even Robespierre, chief tyrant of the Terror during which thousands were sent to the guillotine in the name of French independence and freedom of thought and individual action, admitted that, if there were no God, "it would behoove man to invent one." When men destroy the reason for faith, when men turn to doctrines such as pantheism, humanitarianism, socialism, when men ignore the teachings of the Christ and of the apostolic church, they have nothing to guide them toward a better future, nothing to inspire hope, nothing to act as an incentive for what the British choose to call "muddling through." Not God alone is involved in this philosophy; Robespierre might well have said that, if there were no definite religious doctrines, it would behoove man to invent them.

Evidence of the truth of these generalities is found in the statistical reports issued during the last few years by various Protestant denominations. Those churches which have insisted upon what Hitler terms the "absolute authority" of dogma, which have demanded that their neophytes believe and teach something that may easily be defined and limited, have advanced; all other groups have experienced the numerical collapse which invariably accompanies the deliquescence of religion.

There is, after all, no purpose in a church whose chief objective is to accomplish better living for the masses. Fraternal organizations can do as much; so can the Home Loan Corporation and the great land banks. Public schools are the place for education in the theory of democracy; the church is a place for education in the theory and practice of *religion*. If the church can offer no more than the public schools, the fraternal groups, and the governments of the nation and the states, its people are fully justified in turning toward the more spectacular, more attractive competitors—and in saving themselves the contributions which such churches always are demanding.

One cure alone is possible for Christianity—and it is a cure which may be accomplished by few groups. A revival of dogmatic teaching, a discarding of lectures on the state of the world and of society, are together required. The Church of God is not immune from this need; there has been a marked tendency during the last decade to

subordinate Church of God beliefs to the possibility of inter-church cooperation and to the preaching of how to live a good, moral life. As a result of this and other factors, only two local Churches of God in the United States showed important gains in membership in 1938-9!

This deliquescence of the Church of God and of religion as a whole is, in one respect, to be anticipated. The Bible predicts a "falling away"; it also predicts that "false teachers" will arise who will lead many into "pernicious ways." These predictions probably relate specifically to obvious blasphemies and idolatries such as may be found today in the Nazi corruption of Judaism and Christianity; but they may indirectly be applied quite as well to the

trend toward Modernism and dogma-forgetting church union.

It is important that the Facts of Life, as they concern the church, be carefully observed. Positive teaching about the necessity for a resurrection to give man immortality, about the purpose of the death and resurrection of the Christ, about the coming kingdom of God, is required in the place of discussions on the physical, mental, and moral effects of alcoholic liquors. Men should be taught to live uprightly because they want to do so, not because the world expects it of them and will condemn them if they fail. Only sincere, authoritative *religious* teaching can accomplish this great feat.

Faith Versus Works

By Alfred Anthon

SOME TIME ago we sat in a church and listened to a minister explain how saints (the most righteous persons from Adam to the setting up of the kingdom at the beginning of the millennium) are judged according to their *faith*, while the balance of humanity will be judged according to their *works*. Please tell me, Was not Abraham justified by *works*? Certainly he was! However, these *works* were motivated by *faith*—*belief of what God told him—an understanding of God's promises* to him. But, was Abraham justified by his *works*, or by his *faith*? Plainly, he could not have done righteous works without *knowledge* of righteous and unrighteous *works*. Abraham could not have selected righteous works from the myriad of righteous and unrighteous opportunities that lay in his life's path, without knowledge and obedience to God's requests.

Is obedience works or faith? It is works, but obedience cannot be done without knowledge and submission: being free to obey or disobey at pleasure. Knowledge and submission are faith and works, yet there may be no love in them. Faith without works is knowledge, "Faith without works is dead." Therefore, faith does not justify, because faith *alone* is dead.

If people are judged righteous, it is because they had knowledge enough to know righteous works from the unrighteous, and chose to do the righteous works that God asked them to do. Each person will be judged according to his works—not according to his faith (knowledge). For salvation, knowledge alone is dead. No knowledge is of any value that does not make the owner do righteous works better—more earnestly. No person will ever do works perfectly enough to merit salvation, but there is

a certain perfection, at which point God grants salvation.

In the millennium, when the knowledge of the Lord will cover the earth as the waters cover the sea (Isa. 11:9; Hab. 2:14), and when they shall all know the Lord from the smallest to the greatest of them (Jer. 31:34), shall men then be judged according to works or faith? They shall be judged according to works, for how could a person with knowledge do righteously without having faith in his reward? There will be no difference in the judgment of persons living before or after the millennium begins.

Remember that more works are required of them to whom much knowledge is given. The opposite is also true.

Paul wrote that by works (in obedience to Mosaic law) no flesh should be justified. That is true. The people would not follow the Mosaic law perfectly enough to merit salvation. (Note, that "would not," not "could not" is used.) Faith (belief of what God says) could motivate a person to do works near enough to perfection so that God would grant salvation. This degree of perfection cannot be reached without faith and obedience. In this sense, no flesh is justified, except by faith. The degree of perfection required by the heavenly Father is *works motivated by a contrite heart* in a person who loves Him. This truth permeates all of God's judgments to the end of time.

Under the Mosaic law, the sinner should have come to have a contrite heart when he was forgiven his trespass, by making certain sacrifices. This sinner should have felt that God was very merciful because God did not punish more severely than He did. If the sinner had become contrite, and had loved and thanked God for His mercy,

then there would have been salvation, but many of those sinners said, "I'll offer my sacrifice and keep on sinning." They did not love God. Therefore, knowledge and works are not enough to please God. But *appreciation* alone is enough: a contrite heart and love that motivates one's works. A person cannot appreciate God without knowledge of Him and His promises to us.

Therefore, seek knowledge of God and understanding of God's requests.

EXPOSITION OF MATTHEW 10:28

By John R. Fiske, Jr.

ARE we to understand from the phrase: "not able to kill the soul (*psuche*)" that the present soul is deathless? That the present soul (*psuche*) dies and can now be killed, is evident from the following passages:

"He that killeth the soul (*psuche*) of a man shall surely be put to death. And he that killeth the soul (*psuche*) of a beast shall make it good; beast for beast" (Lev. 24:17, 18).

"Is it lawful . . . to save life (*psuche*), or to kill" (Mark 3:4)?

"Is it lawful . . . to save life (*psuche*), or to destroy it" (Luke 6:9)?

"The Son of man is not come to destroy men's lives (*psuches*), but to save them" (Luke 9:56).

"They are dead which sought the young child's life (*psuche*)" (Matt. 2:20).

"Let me ('my *psuche*,' Septuagint) die with the Philistines" (Judges 16:30).

"Let my soul die the death of the just" (Num. 23:10, Douay Version; see also Leeser's Version).

"My soul chooseth . . . death" (Job 7:15).

"Thou hast delivered my soul from death" (Psalm 116:8).

"Those that seek my soul, to destroy it" (Psalm 63:9).

"He spared not their soul from death" (Psalm 78:50).

"I saw . . . the souls of them . . . and it was said unto them, that they should rest . . . until their fellowservants . . . should be killed as they were" (Rev. 6:9-11).

"I saw the souls of them . . . and they lived" (Rev. 20:4).

Here are thirteen of the many passages in the unerring Word which say to me that my soul must die even if I am just; that it can choose death; be saved from death right in this life, that people *now* can destroy my soul, that "the souls of them" under the altar have actually been "killed as they were," that the souls of the just are yet to live ("be restored to life," Goodspeed's Version), that he who "killeth the soul of a man" must die for it. In view of this and

a vast number of other similar scriptures, it is certain that the present soul dies, and it can be killed.

Since the Bible does not contradict itself, it is certain that the words of Matthew 10:28: "not able to kill the soul," do not refer to the present *psuche*, as it can be seen from the foregoing that one can *now* "kill the soul."

The solution of our difficulty lies in Matthew 10:39: "He that loseth his life for my sake shall find it." What can this be but *psuche* present and *psuche* future? The present (*psuche*) can be "lost (killed) for my sake," but the future *psuche* is beyond the reach of man. Only the great Judge can terminate it. Verse 39, therefore, shows that the Emphatic Diaglott's rendering of verse 28, namely, "cannot destroy the future life," is correct. Men can now kill the body or cause the present *psuche* to be lost—killed for Christ's sake—but the future *psuche* lies beyond men's control. The word rendered "loseth" in verse 39 and "destroy" in verse 28 is the same Greek word! Hence, he who suffers martyrdom—"loseth his life (*psuche*) for my sake"—is as literally dead as one that God will at last destroy, except that the first will later find his life in the resurrection; the latter will not. Considering verse 39, there are two classes mentioned in the phrase, "løseth (has killed) his *psuche*": one for Christ's sake, and he later finds it; the other, who now finds his *psuche*, later loses it or has it killed as literally as was the first. The *psuche* of the first is just as literally killed by men as God will kill the *psuche* of the latter. Where? In *Gehenna!*

Again, we repeat, on the strength of verse 39, that verse 28 means that men are able to kill the present *psuche* or body, as is proved by Leviticus 24:17, 18; Mark 3:4; Luke 6:9; 9:56; Matthew 2:20; Revelation 6:9-11, and Matthew 10:39, but men are not able to kill the future life. God only can do that. All hope of the future life will be destroyed in the fires of Gehenna.

In the Greek Septuagint *psuche* has a great variety of meanings, such as: "dead body" (Num. 19:11), "human body" (Jer. 2:34), "life" (Matt. 10:39). So, in Matthew 10:28, 39, it stands for "future life" (Emphatic Diaglott).

IN THE LIGHT OF PROPHECY

By Grover Gordon

IT LOOKS as though the Russian Bear has finally come out of hibernation again, and this time on the side of the prophesied ally, Gomer, which is foretold by the Prophet Ezekiel.

England and France have ignored Russia up to this time, whenever European questions were discussed. Russia will now have to be included in every diplomatic discussion.

I believe the present conflict in Europe will result in

a conference of the leading powers to settle the Jewish question, as well as all other difficulties, as is implied in Ezekiel 38. It will be a nonaggression agreement.

When Magog, Gomer and all his bands come down to take a spoil (an act of aggression against Israel, and a breach of a previously made nonaggression pact), the ships of Tarshish (England and her company) will *say* (not do), "Art thou come to take a spoil?" (Ezek. 38:13). After a general nonaggression agreement, England would be slow and reluctant to do very much against the hordes from the north when they sweep down over the Holy Land. I am watching events from that angle, and expecting someone to call the great powers of Europe together for that very probable nonaggression pact.

Tens of thousands of Jews are fleeing from Poland and Rumania, which is also anti-Jewish. Mr. Lowell Thomas recently reported that England asked Rumania to let these fleeing Jews come into her borders, and that Rumania replied, "We shall, if you (England) will let them continue to Palestine." Mr. Thomas went on to say that this was impossible in the face of "The White Paper" and conditions in Palestine where the Arabs are so dissatisfied and troublesome.

Events, as they are now developing, are no surprise to those who are watching in the light of prophecy. The consummation draws near."

THE RELIGION OF THE BLIND

(Continued from page 3)

mercy provided the One who could extricate fallen man, the One who could buy back man's right to life and dominion. Certainly it was man who *desired* Jesus' life.

As evidence, I have only to point to the howling mob that cried for His crucifixion.

It is said that, during the administration of Andrew Jackson, a certain man was condemned to death on the gallows for a crime which he apparently had committed. His lawyers appealed to President Jackson for a pardon, with the result that the pardon was granted. Strangely enough, the condemned man refused to be released, saying that he preferred to die. As a result, the courts were in a turmoil, because the law did not provide for the refusal of a pardon, such a thing being unheard of. It was then that Justice John Marshall, at that time Chief Justice of the United States Supreme Court, rendered a most remarkable decision. He contended that since the prisoner did not accept the pardon, the pardon was no longer in effect. So the man was hanged.

This story illustrates most fittingly a great Bible truth. You and I, and all mankind, have been condemned to death for sin, but God has offered us a pardon. If we ac-

cept that pardon by believing on Jesus and obeying His commands, we shall inherit eternal life. If we reject the pardon, it will be cancelled, and everlasting death will be our portion.

Let men say what they will. Let them, in their blindness, call this "a bloody doctrine." To "the children of light" it is the greatest evidence that can be found that our God is a God of love and mercy.

WILL A MAN ROB GOD?

(Continued from page 5)

We profess to believe our Savior is coming soon. We are teaching that the gospel of the kingdom must be preached to all the world for a witness to all nations, before the end. Do we really believe what we profess? Let us awake to a realization of where we stand.

If we have been robbing God by withholding His tithes, let us call a halt. Just as surely as the curse was pronounced upon Adam in the Garden of Eden for taking that which was God's and which was forbidden him, the curse of God rests upon the man or woman today who takes that which belongs to the Lord and is holy, converting it to his own use. "Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:9). It is time for serious thought, for "the end of all things is at hand" (1 Peter 4:7). God says, "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).

In that terrible day to come, silver and gold will avail us nothing. It will be accounted as but dross in the sight of God. Our money will not purchase us a home in the everlasting kingdom. "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

SEPARATION FROM THE WORLD

(Continued from front page)

civilization, and bringing peace on earth. Here, again, we see how men's ideas are opposed to God's plan. Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). Verses 35-37 show how Jesus sets relatives against each other and causes enmity in families. Why? If we do not all believe implicitly in what God says, and what His plans set forth, we shall be doomed to destruction. We must remember Peter's admonition, "If the righteous scarcely be saved, where shall the ungodly and the sinner

appear" (1 Peter 4:18). God will not countenance any deviation from His commands. God is the creator, owner, and ruler of the earth. His Word must be obeyed if we are to live here forever.

Many people misinterpret Luke 2:14: "Glory to God in the highest, and on earth good will toward men." This refers to the future work of Christ and not to this dispensation. To prove this, read, "Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him" (Isa. 40:10). No one dares to contend that this refers to Christ's first coming. He certainly did not come with a strong hand. On the contrary, He was so meek that He submitted Himself to men's inhuman hatred and died at their hands. What a difference there is between that time and the time when He shall come again. In anger He will destroy His enemies. "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire" (Isa. 66:15).

When Jesus comes the second time, His work will be before Him, and that work will be to establish peace on earth, and to rule the nations in righteousness—a work that man has made an utter failure of. Man cannot do Christ's work, so God is going to send His Son to accomplish this end. Why does man continue to strive to do something that is impossible for him, but will be accomplished by Christ because God has ordained it so? The work of the church is to bring people into relationship with God who will do the rest. This doctrine harmonizes with the last words of Jesus to John after the resurrection, "Behold, I come quickly; and my reward is with me" (Rev. 22:12). How perfectly these scriptures fit in with one another, so why do men try to usurp the prerogatives of Christ? Is it egotism or ignorance?

Many doctrinal errors are caused by education. It is not suggested that education is a bad thing—far from it—but to educate in the wrong channel is a serious interference with salvation. All denominations profess to be Christian, but when they begin to distribute their knowledge, they preach the same old lie preached in the Garden of Eden: "Thou shalt not surely die," which is proof that they do not know the truth, and are only leading people astray.

Remember the words Jesus used when He was preaching, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). What a terrible result this is for the work of all these good people, for remember, like the Pharisees, they appear good outwardly. Jesus said to them, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:28).

The Pharisees, in the day that Jesus was teaching in

Judea, were the most religious class of people in the world, professing to be strict followers of Moses, but Jesus told them they were not the children of Moses, but of the devil. He said, "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). He finished this tirade with the censure, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (eternal grave)" (Matt. 23:33). What a terrible denunciation on the church of the world this is. How can followers of Christ dare to associate or copy the principles of such people?

And now, as a closing thought, how can one obtain the knowledge of God's requirements which are absolutely essential for salvation? Is it from colleges or schools or other organizations of man? No! The only source of knowledge which can be relied on is to be found in the Bible. All those who are enough interested in a future life, can find out how to get it by diligently applying themselves to a study of the Bible. That Book is a direct communication from God to man, and if one does not heed what it says, he has no hope for salvation. If one has a desire to know God's will and if he prays for light, God will supply him with that light. Someone who knows the truth will make things clear. God will always help those who seek after Him. "No man can come to me, except the Father which hath sent me, draw him" (John 6:44). Therefore, when anyone desires knowledge, God will see that he gets that knowledge. The world is too likely to take the credit of saving sinners, whereas they are simply leading them astray.

Heed Paul's admonition, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness" (2 Cor. 6:14). This makes clear that true Christians must not associate with the world in any way if they expect to be saved.

The truth is free to all who desire it. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye . . . buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? . . . Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:1-3). Here is an invitation to come to receive all the blessings that God has promised to man. The only cost incurred is one's time and energy in reading and obeying God's Book, the Bible, which tells us everything necessary to salvation. How simple this is if one will only apply himself in following God's advice.

Heed Paul's warning, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). It is all very simple; let us heed the warning as the time of Christ's second coming draws near.

BEREAN DEPARTMENT

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WILLS, WON'TS, AND CAN'TS

By Mary Richardson, Hammond, La.

"There are three kinds of people in the world—the 'wills,' the 'won'ts,' and the 'can'ts.' The first accomplish everything, the second oppose everything, and the third fail in everything."

Have you ever heard the old saying, "Where there is a will there is a way"? The "wills" surely accomplish whatever they undertake, for their hearts, their very beings, are in seeing their tasks through to success. They begin the tasks with a will to win. Naturally, if a person is interested in a task he will use all his power and ability, that success may be attained. Just so is the Christian. He undertakes the task of spreading the gospel with a will, seeing that it reaches the people and is not concealed. He will use every talent and ability he possesses in doing his utmost, so that this important task will be successful. No obstacle is so great that it cannot be overcome in some way.

The "won'ts" are the "contrariest" people, you might say. They are ready to oppose everything suggested to them. The ideas of others, they say, are not very good when compared to theirs. They refuse to help spread the gospel for fear that others may ridicule them or scorn them. They won't live Christ, for they desire the pleasures of the world and the temporal "good times" derived therefrom, if any. The "won'ts" do not go to church, for they would rather go to a picnic, a fish fry, to the movies, or even "joy" riding.

The "can'ts" are just what the word implies—a failure in everything. To hear them tell it, you would think their middle name were "Can't." If you suggest to some that it would be very helpful for them to give a short talk in church or at a young people's meeting, they turn all kinds of colors and say, "I can't speak, I do not have the ability, I know of nothing to talk about." If they, instead of standing back shivering and thinking of the cold and danger, would jump in and scramble through as well as they could, some talent might be discovered and developed. A great deal of talent is undeveloped for lack of courage. If the "can'ts" are in the midst of some undertaking, they generally become discouraged and say, "I can't finish this. It is so much trouble." Almost everything is trouble

if you look at it in that sense, but it takes troubles and trials to test the faith of the Christian.

Be a "will" and resolve that you *will* live Christ, that others will see Him reflected in your life.

REMEMBER LOT'S WIFE

By Virginia Smith, Russellville, Ark.

There are many women mentioned in the Bible. Many were followers of Jesus, but of all mentioned Christians are told, "Remember Lot's wife" (Luke 17:32), even though her actual name is not mentioned. For just what did Jesus want us to remember her? I am sure you recall why God destroyed Sodom, and told Lot and his family to escape for their lives, to look not behind them or stay in the plain, but escape to the mountain, lest they die.

Sodom was a sinful city. Lot and his family were the only ones in the city who trusted God. Lot asked his sons-in-law to flee from the city with him, but they only mocked. As Lot and his family were fleeing across the plain, his wife looked back and became a pillar of salt.

Why did she look back after God had warned her not to? She knew she should do as God commanded, yet she loved that sinful city. She was trying to hold to God with one hand and to the world with the other. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). No servant can serve two masters—"Ye cannot serve God and mammon" (Luke 16:13).

Come out from the world and be separated from it. God wants a "peculiar people, zealous of good works" (Titus 2:14). Christians must shun profane and vain babblings. Our conversations must be pure. The Bible teaches us to adorn ourselves in modest apparel. If we talk and dress immodestly, as people of the world do, are we different from them? Remember Lot's wife, who tried to hold to God and this sinful world at the same time.

Let us live a pure life so that when others meet us, they will know we are living for Christ.

Editor's Note: The article, "Reward on Earth," that appeared in the issue of September 15, was written by Hazel Reed of Oregon, Illinois.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Prepare ye the way of the Lord make his paths straight" (Matt. 3:3).

A HERALD OF THE KING

A herald is one who goes before and prepares the way for another. John the Baptist, as he is called, was a few months older than Jesus. At the time of our lesson, both John and Jesus were grown young men in their late twenties.

John had been preaching, "Repent ye: for the kingdom of heaven is at hand." He told the people about Jesus, who was to come after him. He asked the people to prepare the way for the King by making His paths straight. That may sound queer to us today, but it didn't to those people to whom John was talking. In those days, we learn from our reading of various helps, the people did go before their rulers and throw out of their way all the stones, sticks, and other hindrances. Where the road was rough, they made it smooth. If it was low and muddy, it was filled in. John used this example to tell the people to prepare themselves to meet Jesus their King. We, too, may prepare ourselves by right living, and doing God's will as found in our Bibles. We can also be heralds, by telling other's of Christ's second coming.

John's clothes were much different from ours today. He wore a garment made of camel's hair, tied about the waist with a leather girdle. His food was different, too. How would you like to eat locusts and honey? It seems that was a common diet among the poor of that region, then.

John was known also as "the Baptist," for he urged the people to repent and be baptized. He told the people that they were known by their fruits. We, too, notice good people by their good deeds and bad people by their bad acts or lack of good deeds.

Jesus came to be baptized by John. He had no sins of which to repent, but He was baptized as an example to us all. As Jesus came up out of the water, the heavens opened and the Spirit of God, in the form of a dove, came and sat upon Him. A voice from heaven said, "This is my beloved Son, in whom I am well pleased."

ECE CLUB

Have you a special poem that you like very much? Send me a copy, with correct markings of punctuation and the name of the author. I shall send it to all our readers by printing it on our page.

CORRESPONDENCE CLUB

If you wish to be included in this list, send me your name, giving *complete address*.

If your name is in this list, write to the name following yours. The one whose name is last, write to the one whose name is first. Be sure to write *this week*. If you don't get the letter you expect, why not write to the one who should have written to you?

Let me know how you like this Club.

James Siple, Hammond, La.; Richard Hammer, Bird Island, Minn.; Mayme Poland, Shady Springs, W. Va.; Ralph Tow, 14111 Jenne Ave., Cleveland, Ohio; Catherine Paul, 1505 Pierce Ave., Niagara Falls, N. Y.; Donald Bartlett, 13720 Darley Ave., Cleveland, Ohio; James Gaspar, Eden Valley, Minn.; David Rahn, Pomona, Calif.; Eugene Frazier, 670 E. 140th St., Cleveland, Ohio.

HAPPY BIRTHDAY WISHES

Mary Patterson, age 10 yrs., Oct. 5, Hammond, La.
Richard Jackson, age 10 yrs., Oct. 6, 670 E. 140th St., Cleveland, Ohio
Bobby Nedrow, age 10 yrs., Oct. 8, Oregon, Ill.
Russell Roach, age 12 yrs., Oct. 2, Eden Valley, Minn.

JESUS LOVES CHILDREN

No leader of men has ever been busier than Jesus. The manner of Jesus' thinking was as mature as any man twice His age. Yet Jesus had time for children. He loved them, and even took them up in His arms. There is no record that Jesus ever scolded a child, no suggestion that He ever mocked one. Instead, He blessed the little ones that were brought to Him, and once used a child to illustrate that all men must become humble and obedient if they would have any place in the future kingdom of God.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- Sept. 17-Oct. 8.—Special Meetings at Hillisburg, Ind.
 Oct. 4-8—Michigan Fall Conference at Blanchard.
 Oct. 5-15—Special Meetings at Bowring, Okla.
 Oct. 6-8—Southern California Conference at Pomona.
 Oct. 8-22—Evangelistic Meetings, Golden Rule Church of God, Cleveland, Ohio.
 Oct. 8—Church Dedication, South Bend, Ind.
 Oct. 9-28—Evangelistic Meetings at South Bend, Ind.
 Oct. 15—Iowa Fall Conference at Boyanovsky home (see direction in notice).
 Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.
 Oct. 20-29—Special Meetings at Pleasant View, Ark.

THE IOWA FALL CONFERENCE

We are happy to be invited to the home of Sr. Anna Boyanovsky for the Fall Conference, October 15. Basket dinner will be served. Directions of how to get there: starting from Pocahontas go nine miles west, five miles north, two miles west, and back south one half mile. There will be Sunday school and all-day services. We extend a hearty welcome to all to attend these services.

Esther Jenkins, Cor. Secy.

ROCKFORD, ILLINOIS

Vacations being over, we have taken up our regular Sunday school and Berean services.

Bro. Sydney E. Magaw helped us to a good start in Berean class by giving us a very interesting and timely lesson "Restitution." Sr. Margaret Magaw, Ivan, and Iola accompanied him. Bro. Robert Hardesty was also present for our first class of the season. He and Sr. JoAnn Kasper added to the interest of the service by singing a beautiful duet. We hope to have Bro. Hardesty in attendance regularly, as he is now employed in Rockford.

On Sunday, September 17, we were very happy to have Bro. and Sr. F. E. Siple and daughters Jeanette and Marjorie in attendance at Sunday school. Not being permitted to hold church services in the building where we have Sunday school, we gathered at the home of Bro. and Sr. Kasper, where Bro. Siple gave a very inspiring sermon on the events in Europe in the light of prophecy, showing that there is a "noise" among the nations of the world as the "valley of dry bones" begins to come to life and take shape. Bro. Siple has had a very active and helpful part in the establishment of our church group in Rockford, and he encouraged and helped to organize the Berean work here many years ago. Our church organization is an outgrowth of that Berean class.

We are always glad to have visitors; and we extend a very cordial invitation to any and all of our ministers, brethren, and friends to come to worship with us whenever they are in the vicinity of Rockford.

Sunday school convenes at 9:30 every Sunday morning at 2121 W. Jefferson St. Berean class meets regularly at 7:45 on Friday nights at the various homes of the members.

Esta L. Starbuck, Secy.

LOUISIANA CHURCH NOTES

We are glad to report the baptism of two more persons into the saving name of Jesus, one a middle-aged man and the other a boy in his teens. Their names and addresses are: Mr. Thomas Robinson and Edward Richardson, both of Hammond, La, Rt. 1, Box S-19. We pray they may continue faithful until the King comes.

Services at both churches are well attended, and the cooperation by the members is splendid.

Harry Goekler, Pastor.

CASHMERE, WASHINGTON, REPORT

Bro. Clarence Lapp held services at the Wenatchee and Cashmere church, September 2, and the evenings of Monday, Tuesday, and Wednesday, September 3-6.

We enjoyed the fine sermons Bro. Clarence gave us. We also enjoyed the special music furnished by Sr. Louise with her accordion.

Three services were held at Wenatchee and two at Cashmere, the attendance being good at each. We need such men here in the Northwest for some evangelistic work, and pray that Bro. Clarence may come again.

Charles Lapp.

TRAINING SCHOOL

Mr. and Mrs. George McMurtrie	\$8.00
Ella Boyer	2.00

GRAYTOWN, WISCONSIN

We are glad to say that the Sunday school, church, and Bible study meetings held at Graytown, Wis., for the past three weeks have been a success. Sr. Muriel Randall assisted us in this work. At our first meeting we had an attendance of only nine, but new faces were added regularly, and at our last meeting, Sunday evening, September 24, the attendance had increased to twenty-nine. All through the meeting, the young people held the record of attendance.

On Tuesday evening, September 18, after Bible study class, we gathered at the home of Bro. Ora Hillman for a social time.

The most enjoyable event during the three weeks occurred Sunday, September 24, when three cars of church members went to Chipewa Falls, where Elder A. E. Hoskins is a pastor. After morning service, all gathered at Irvine Park for a picnic. After eating, we enjoyed a ride through the park. We returned home and held evening services at Graytown.

Frances Van Blaricome, Secy.

HERALD RECEIPTS

Mrs. Mattie Agard; John Mercer (for another); Milton J. Long; Ethel Upton; Mrs. Willis McClelland; J. A. Grant; Mrs. Olaf Lewis; Ella Boyer (self and another); Ella M. Rose.

Gleanings From the Field

Bro. and Sr. S. J. Lindsay are again with their congregation at Tempe, Ariz.

"We are looking forward to a splendid Fall Conference here October 4-8. Bro. G. E. Marsh will be the guest speaker."—Vivian Kirkpatrick, Blanchard, Mich.

Catharine Jenkins of Blair, Neb., is studying for six months at Minnesota University, Minneapolis, Minn.

Betty Kessler, daughter of Bro. and Sr. James Kessler, West Milton, Ohio, was recently married to Marshall Morris. Congratulations.

Mr. and Mrs. Jack Broun, recently married, and reported as living at Niagara Falls, N. Y., are both of Fonthill, Ont., instead. Sorry to have confused this Mr. Broun with another Jack Broun who does live in Niagara Falls but who is unmarried.

Bro. Delbert Jones, the first arriving student of the Bible Training School, is helping to prepare the students' home and the classroom.

"The Sunday school at Browntown, Va., is doing very good work."—Mrs. Marie Cooper.

Bro. and Sr. L. E. Conner were called to Macy, Ind., for the funeral of Bro. Conner's sister-in-law, Mary A. Conner, October 1.

"I could be included in the Read-It-All Club, as I read The Herald from cover to cover."—Mrs. Willis McClelland, Harrah, Wash.

The Church of God, South Bend, Ind., which will be dedicated October 8, is located at Dayton and Leer Streets. Bro. F. L. Austin will have charge of the dedication program at 2:30 p.m., and will also preach at 7:30 p.m. Bro. J. W. McLain will then hold evangelistic services through October 21.

Bro. James and Harold Kessler are helping Bro. Ellsworth Routson to harvest his corn crop, so as to enable Ellsworth to attend the Bible Training School at the very beginning of the first semester.

Elder T. A. Drinkard, Handley, Texas, has just returned home from three weeks of service in Arkansas.

Bro. and Sr. L. E. Conner have moved from Dixon, Ill., to Golden Rule Home, that Bro. Conner might take up his new duties as an instructor in the Bible Training School.

"I wish to thank Bros. M. W. Lyon and T. A. Drinkard for their recent articles in The Restitution Herald. . . . Sr. Herren and I enjoyed them, as they so clearly explained the signs of the last days in which we live. We do not worry, for our redemption draws near and all troubles will soon be over."—Bro. and Sr. Marvin Herren, Republic, Mo.

Word has just been received that Mrs. Esther McWilliams died April 22 at the home of her daughter, Mrs. Royston, 232 N. Ogden St., Columbus, Ohio. Sr. McWilliams was eighty-one years of age and had been a member of the Church of God for over thirty years.



M. D. NEWELLS' FIFTY-NINTH WEDDING ANNIVERSARY

Bro. and Sr. M. D. Newell, members of the Church of God in Blair, Neb., celebrated their fifty-ninth wedding anniversary September 3. They hold the oldest marriage license in Washington County, where they have made their home except for sixteen years when they lived in Frontier County in western Nebraska.

Bro. Newell is eighty-four years of age, and Sr. Newell is past her seventy-seventh milestone. They have six grandchildren and two great-grandchildren.

In 1893 Bro. Newell was elected president of the Nebraska State Conference, and he served sixteen years in this office (not continuously). For many years Bro. Newell served as elder in the Blair Church of God. He and Sr. Newell were among those who encouraged the editor in the early years of his ministry. May God continue His graces upon them.

ELIZA JANE TILTON

Mrs. Eliza Tilton, wife of W. D. Tilton, entered upon peaceful rest at her home in Oregon, Ill., Sept. 11, 1939. For several years Sr. Tilton has been in failing health, and her death had long been expected.

She was the daughter of Mr. and Mrs. Henry Hogan, was born in Sycamore, Ill., Sept. 9, 1857. She fell asleep two days after her eighty-second birthday and on the sixty-first anniversary of her marriage, which occurred at Chana, Ill., Sept. 11, 1878, and which was solemnized by Elder B. F. Rolf of the Christian Church.

Under the instruction of Elder D. M. Hudler, Mr. and Mrs. Tilton were led into the faith of the Church of God and were baptized together by him. Since that time both have continued true and devoted watchers for the Lord's coming. Following their baptisms, they became members of the country congregation known as the Antioch Church, near Ashton. In 1903 they moved to Oregon, Ill., and united with the church there, in which fellowship they continued faithful.

She is survived by her husband; one son, Anda of Oregon; a brother, Arthur Hogan of Palo Alto, Cal.; and a grandson, Everett Tilton of Dixon, Ill. Mrs. Tilton was a "Gold Star Mother," her youngest son, Shirley, having been killed in the last few days of the World War.

The funeral was held in the church at Oregon. Members of the Shirley Tilton Post of the American Legion attended the service in a body to pay their respects to the mother of the soldier whose name they kept in memory in the title of their organization.

Sr. Tilton awaits in Washington Grove Cemetery the coming of her Lord. She will be missed by her faithful and devoted husband and the entire church in Oregon.

Words of assurance and comfort were presented by the writer, a former pastor of her church.

G. E. Marsh.

BRO. EAGLESTON VISITS MINNESOTA

Bro. John Eagleston, en route west, spent last week in Minnesota. He held services Sunday, September 17, at St. Cloud, and led a Bible study class on "The Old and New Laws" at Eden Valley on Thursday evening. Saturday evening and Sunday he spoke to the Mora church people. It was good to have him here. May God bless his work.

Lorraine Brossard.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	\$ 4.00
Mr. and Mrs. Charles Netts	5.00
Amy L. Young	10.00
Maurertown, Va., S. S.	4.17

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Delos and Mabel Andrew; Leota B. Hanson; Maybelle Hanson; Lydia A. Railsback (3).

RENEWING OLD ACQUAINTANCES

(A Letter for Publication)

Dear Editor:

I recently subscribed for The Restitution Herald, and received it in due time. I like it very much.

May I enlist your assistance in renewing my acquaintance with the Church of God? About 1903, my wife and I united with the Restitution people at Rensselaer, Ind. At this time, Bro. F. L. Austin was their pastor.

Since then, my wife died, my only living son joined the Navy, and my daughter has been married. At the close of the World War, I remarried and made my home at Canton, Miss. We attended a church conference at Hammond, La., and afterward kept in close touch with several of the members through the circular letter plan. My second wife died in 1932.

Since none of my relatives lived in the South, I moved to my present home and live among my children. I now desire to get in closer touch with old acquaintances. I recall Bro. Albert Siple at Hammond, La., Bro. F. L. Austin of Rensselaer, Ind., and A. H. Zilmer.

I have always been ready to give a reason for the hope that is in me. I realize that only a few years remain for me to live in this troubled world, and am trying to serve Him who, I feel sure, is soon to come.

I am in my eighty-second year. I feel that man has tried for centuries to rule, and has failed to make a fit dwelling place for God's family.

Bro. M. O. Williamson's recent exposition, "God's Power," pleased me. "I hope to become closer in touch with those of my faith.

Yours in the truth,

Milton Lemon, Rochester, Ind.

Bro. and Sr. Walter Wiggins of Eldorado, Ill., were in attendance at the Rally Day services at the Oregon church on Sunday, October 1.

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$3,932.89	
Oregon, Ill., Church	7.40	3,940.29
		<u>\$ 368.71</u>

WEB DUSTERS

The following Web Dusters were sent in by Donald Swartz and Charles L. Netts, respectively:

- (1) What is the Tree of Life?
- (2) Who washed a stone with a product of sour cream, and got a greasy substance?

THE BIBLE TRAINING SCHOOL

Enrollment Coupon

"I will go" (Gen. 24:58) to The Bible Training School to begin at Oregon, Illinois, October 2, 1939.

Signed

Address

THE BIBLE TRAINING SCHOOL

Last Call for Students!

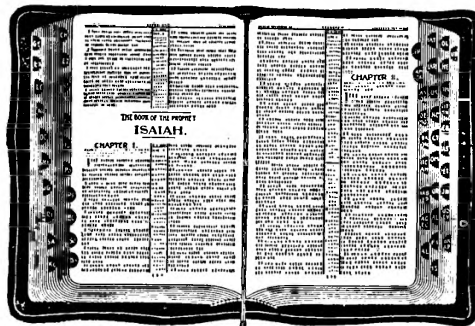


L. E. Conner

This is our last call to enlist students for The Bible Training School which opened yesterday, October 2. To help additional students to come, the closing date for enrollment has been advanced to October 12. We know of several young men and women who are interested in attending, but who may need these few extra days in which to complete their plans. The success of The School can be materially increased if those who are interested, but not yet enrolled, should decide to come. "How long halt ye between two opinions?"

Youth of the Church of God, your service must be a part of this progressive feature of our national work. "Who then is willing to consecrate his service this day unto the Lord?" We need you, want you, and offer you the very School for which you have long waited. *Write today; arrive by October 12.*

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).



"Ye shall know the truth."—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).

Fathers and mothers, the grandest book in the world is the Holy Bible. Your sons and daughters will soon, of necessity, be the Bible teachers in the Church of God. The Church of God cannot be strong to fulfill its mission in the world unless our youth is well trained in the Book of Books and in Christian leadership.

Nations conscript youth to fight and kill. The Lord invites youth to study and serve that men might be saved unto *everlasting life*. This is the final appeal to you: Enroll your son or daughter in The Bible Training School to become better prepared to serve the KING OF KINGS. An investment of \$200.00 in your own boy or girl is no risk. Let The Bible Training School protect your investment.



Sydney E. Magaw

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, OCTOBER 10, 1939

NUMBER 2

The Seal of Faith

By Emma C. Railsback

AND he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. 4:11). This text informs us that the rite of circumcision was given to Abraham as a seal of his faith. In Genesis 17:11 it is called the "token of the covenant" between God and Abraham. Had Abraham refused or neglected to observe his part in this covenant, God would not have said to him: "A father of many nations have I made thee."

The Christian's interest is centered in knowing and observing the rite that God has given as a seal of his faith, the ordinance which brings him into covenant relationship with God. Let us first look at 2 Corinthians 1:21, 22: "He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." According to this text, God establishes the Christian in Christ by, first an anointing, and second, a sealing. This process gives the Christian the "earnest" or pledge of the Spirit in his heart.

Do the Scriptures make clear how God anoints in this sense? "Ye have an unction (anointing) from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it . . . Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (1 John 2:21, 22, 24). From John's explanation we learn that God anoints with truth, and John emphasizes the fact that truth must abide in the Christian if he is to continue in the Son and in the Father. James 1:18 expresses the same thought, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Peter declares that the

divine begetting is by the incorruptible seed, the Word of God, which "liveth and abideth for ever." These texts should convince the inquirer as to what constitutes the "anointing."

For conclusive evidence concerning the "sealing," read

Colossians 2:11-13: "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 . . . hath he quickened." Here the Apostle explains that the Christian is circumcised when he is buried with Christ in baptism, thus making baptism correspond to circumcision as a seal of the Christian's faith.

Paul proceeds further to explain that this brings a "quickening," or, in other words, the new life begins when he is raised from the symbolical grave. To say that baptism is not the seal of the Christian's faith is to nullify the reasoning of the Apostle in the foregoing text. Then, too, the same Apostle has given a very clear, concise description of the rite of baptism and its significance in Romans 6:1-9.

We must find the harmony in the Apostle Paul's statements found in Ephesians 1:13, 14 and 4:30: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance . . . Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Does the Apostle mean to state that the Holy Spirit is the seal of the Christian's faith, thereby contradicting his other statements? No! As in many other texts, it is the preposition that causes (Please turn to page 11)



Emma C. Railsback

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

EUROPE AND THE RAPTURE

Hitler has Warsaw. I see no power taking it away from him. Men say that Hitler is crazy, but his many successes, brutal as they are, prove that he is as crafty as he is ambitious. Napoleon only foreshadowed Hitler. May Jerusalem be another Waterloo?

Where will Hitler stop? His suggestion of closing the European conflict, if England and France would but withdraw from the scene, is a bare declaration that he considers England and France in such an awkward situation as to now be forced into almost any agreement altogether satisfactory to himself. Let none suppose for a minute that Hitler is afraid. He would not have twice defied England and France if he feared them. If Hitler could now chase his opponents from their front lines into a treaty that would sanction him in holding all the spoils that he has already gained, what a humiliating blow that would be to the French and English prestige!

Democracy's Lion still continues to roar, refuses to run, but Hitler is "prince of the power of the air." Further, Hitler has mighty Russia on his side, and it would seem most incredible that Italy's dictator should fight on the side of democracy. About all that is left, it seems, is for the cry to again be made: "Peace at any price." The price of peace is rising high, but the price of further war against Germany, now allied with Russia, would be terrible.

Eastward, not westward, "the course of empire takes its way." To the scourge of the German Swastika there is now added the growl of the Russian Bear. Turkey halted between two opinions, trembled, then cast her lot with the northern confederacy. Why should Turkey ally herself with Britain who was unable to help either the Czechs or the Poles? Why should Turkey ally herself with Britain who caused the collapse of the Turkish front in Palestine? Why should Turkey oppose the dictator confederacy when to do so would probably mean her "Warsaw"? Latvia, too, knows well with whom to be friends. Who wants to fight Joe Louis?



Turkey's only hope to ever again lay claim to any part of Palestine is through her alliance with the northern powers. To the spoils! "To the land of unwallled villages!"

Then will Israel tremble "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. . . . We have heard a voice of *trembling*, of fear, and not of peace Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:3-7). When darkness shall cover the earth, and gross darkness the people" (Isa. 60:2) the greatest event in history will take place, for it is then that "the Redeemer shall come to Zion" (Isa. 59:20).

Palestine, history's battleground of three continents, will again tremble and be in pain "as a woman in travail" (Jer. 30:6), but from this night of anguish there shall be delivered a new nation, even Israel, who "shall serve the Lord their God, and David their king, whom I will raise up unto them" (v. 9).

The birthpangs are drawing closer together. The new nation is about to be born. Jesus the Jew will come to Jerusalem. It will not then be Jews who are cast into concentration camps, but hordes from the "north quarters" (Ezek. 38:6) will perish in "an overflowing rain, and great hailstones, fire, and brimstone" (v. 22).

Can the deliverance of Israel precede the coming of Israel's "Deliverer" (Rom. 11:26)? Christian, it is time to call the Physician.

Christian, are you ready for the rapture? "At MIDNIGHT there was a cry made, Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6). "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). "He that shall come will come, and will not tarry!"

American Poll

By Arlen Marsh

THE October issue of *Religious Digest* carries a summary of the results of a poll taken among 110,000 members of the United States Junior Chamber of Commerce. An analysis of the figures secured by the investigation is, in general, not at all surprising in its implications; but there are some points which will bear a good deal of solid thought on the part of religious leaders.

The poll was taken altogether on the question of Christianity and its current status among American businessmen. Itemized results follow:

Do you belong to a church? Yes, 82 per cent. No, 18 per cent.

Do you attend church regularly? Yes, 37 per cent. No, 63 per cent.

Are you requiring your children to perform the same religious duties that your parents required of you when you were the same age? Yes, 65 per cent. No, 35 per cent.

Do you think radio broadcasting of religious services hurts organized religion? Yes, 16 per cent. No, 84 per cent.

Is religion the essential influence for maintaining high moral and ethical standards? Yes, 66 per cent. No, 34 per cent.

Should religion "be sold" in a more aggressive and modern manner to compete with the present pace of modern living? Yes, 53 per cent. No, 47 per cent.

Assuming the church has lost the place it held with your parents as the center of social life, do you think this generation is less interested in the other phases of religion than their parents were? Yes, 52 per cent. No, 48 per cent.

Should the clergy, from the pulpit, attempt to influence their congregations on social problems that involve political issues? Yes, 16 per cent. No, 84 per cent.

Do you believe denominational intolerance is a factor that is detrimental to the whole religious movement? Yes, 67 per cent. No, 33 per cent.

Do you believe the interests of religion would be advanced if denominational teachings were augmented by a broad general campaign for religious acceptance? Yes, 83 per cent. No, 17 per cent.

The proportion who actually belong to church and who actually attend was to be expected; if anything, the 37 per cent who attend church regularly seems to be a little high for the total number of church members. For some years, it has been an architectural axiom that a

church built to accommodate 50 per cent of its whole membership would hold the largest crowd that ever would be jammed into it.

One of the most interesting phases of the poll is found in the question about requiring children to observe religious duties. Of 110,000 American businessmen, 71,500 (or 65 per cent) demand that their children perform the same religious duties that were required of the businessmen when they were children. Yet only 40,700 (or 37 per cent) attend church regularly themselves! It seems from this that there are 30,800 businessmen in the United States who feel that religion is good for their children, but a hearty bore for them. There can be little doubt that herein lies one of the chief reasons for the failure of most Sunday schools and churches to hold their children after the children reach their late teens; parental example is certainly no inducement to the adolescent to shift from Sunday school into church, or even to continue in Sunday school itself once he has reached an age at which he can make his own decisions.

Church services have, in many instances, been handed children as a form of punishment rather than as an un-mixed blessing. Like the Big Black Man, or the witches of Hallowe'en, church attendance has been held out by all too many parents as something that "will get you if you don't watch out." To *require* children to attend church or Sunday school is like *requiring* the liquor industry to cease selling whiskey; it will be done as long as someone is watching, but there will be little spirit in the act.

It is to be regretted that the Junior Chamber of Commerce was not asked how many of its members really listened to the radio church broadcasts they felt did no injury to organized religion. That such broadcasts do have a very considerable audience, and that they do have valuable uses, cannot be denied; but that the 63 per cent of parents who do not regularly attend church listen each Sunday to radio broadcasts of sermons and worship programs is quite doubtful. More than likely, the bulk of the radio audience for church services comes from the 37 per cent of American parents who *do* attend regular services. This situation may not be harmful to organized religion, but it strikes deeply at the church pocketbook, morale, and influence; it is probable that "I can hear church services on the radio" has come to be as frequent an excuse as any

(Please turn to page 10)

Bible Study Meditation

By R. H. Judd

"Oh how love I thy law! it is my meditation all the day" (Psalm 119:97).

DURING the recent General Conference at Oregon, Illinois, Brother G. E. Marsh informed that the revisers of the American Revised Version are contemplating another revision of the Scriptures. Although there are many excellent translations, of both private and public enterprise, in the writer's opinion there is still ample opportunity for improvement. It would seem to be an impossibility to get a really correct translation until the revisers themselves have a more accurate knowledge of the purposes and teaching of the Scriptures.

Read, for instance, Isaiah 9:6 as recorded in the Authorized Version: "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." To translate such a passage correctly, there are several phases of it to be carefully considered, every one of which must have a bearing on its translation in the ultimate.

The first requisite is so important and widely quoted an instance—indeed in all—is *meditation*; for as it is in the Authorized Version and some others, the translation conveys a number of conflicting viewpoints. It is interesting to note that fifteen times, at least, the Scriptures call our attention to the all-important and necessary fact of meditation. (See Josh. 1:8; Psalm 1:2; 19:14; 63:6; 77:12; 104:34; 119:15, 23, 48, 78, 97, 99, 148; 143:5; 1 Tim. 4:15.) We have become so used to particular translations, that it is possible only by quiet meditation to realize the discrepancies, some of which may be serious, that may exist in any given passage of Scripture.

The next point to bear in mind is that common sense must be used in determining which of several possible and legitimate translations, according to the varying circumstances of each, is definitely the correct one. To those who are acquainted with any work, secular or sacred, which requires translation from one language to another, it is well known that for many words there is ample choice of expression, so that the correct sentiment may be conveyed, according to its connection with the context.

To relate one instance that is not specifically related to the verse quoted from Isaiah 9:6, it is noticeable that the Authorized Version sometimes uses the word "power" interchangeably with the word "authority," even when

both are translated from the same Greek word. While it may be true that authority given often delegates power, it does not necessarily do so, and it will be obvious to discriminating persons that "power" and "authority" are not equivalent terms.

A notable instance of the misuse of the word "power" will be found in John 10:28 (A.V.), where, in speaking of his life, Christ said: "I have power to lay it down, and I have power to take it again." It must be obvious to all that no dead person has power to take his life again, for therein would be the proof that such a person was not dead; hence, at least twenty times do the Scriptures state that God raised Christ from the dead, and this fact is emphasized in 2 Corinthians 13:4, where we read that "he (Christ) liveth (now) by the *power* of God." In each instance, it is a different Greek word used. In John 10:18, the Revised Version gives us the word "right" in the margin, and the marginal readings are often better. The Diaglott gives us the word "authority"; and all three versions agree in giving us the word "power" in 2 Corinthians 13:4 as the correct rendering of the Greek. When the significant difference between the two Greek words is realized, we have a most convincing argument of the unquestionable humanity of Christ, and the reality of His death. The argument for the word "right" or "authority" ("right" is probably the better word) is strengthened by the statement of Christ: "This *commandment* have I received of my Father," clearly intimating that the *power* was God's.

Sometimes, when two or three translations are available, they are all helpful in presenting a harmonious and clearer thought. We recently noticed this in Psalm 119:160, where the translation may be correctly rendered, "The beginning of thy word is true" (see margin), "Thy word is from the beginning," and "The sum of thy word is truth." The first has reference to a particular portion—the beginning; the second envisages a gradual unfolding, and the third draws the conclusion that it is *all* truth. The word chosen to represent the original, when there are two or more from which to choose, should be that which best fits all the circumstances surrounding the *subject*.

Isaiah 9:6 opens with the declaration that "a child is born, . . . a son is given." The "child" is, without doubt,

the subject of the verse. Had the translators at this juncture *considered the basic fact stated*, they would not, indeed could not, have translated some portions of this verse as they have done. Why? First, because the noun "child" is never applied to any offspring other than *human*. It therefore definitely indicates the nature of the Being entering into the phases of life which are later vividly portrayed by the titles given. Such a circumstance should have convinced the revisers that the title "Mighty God" could not properly be ascribed to that which had already been classed as human. Second, the fact that the Child was "born" is added proof that He could not rightly be so named, for so-called "orthodoxy" agrees with us that God was not *born*. Third, the statement that He was "given" is indisputable evidence that there must be a Giver, and obviously the Giver is God. Thus, John 3:16 and Hebrews 7:7 eliminate the possibility that the predicted Son could Himself be God. Orthodox people, in order to sustain their argument for the Trinity, apparently without seeing their inconsistency, adopt methods which absurdly *reverse* the order of Scripture as presented in the text, by maintaining that though the "child" was born, the "son" *was not born but given*, and that this "son" existed before the birth of the child. Quiet meditation will reveal how contrary to fact such a proposition must necessarily be, for custom and common sense have combined in recognizing "son" or "daughter" as appellatives indicating a successive and more honorable stage in life *following* that of childhood, and Scripture itself has acknowledged the practice.

In view of these facts, is it not clear that there must be a rendering of the Hebrew which will meet the case consistently, and at the same time be equally as correct as the Authorized Version and the Revised Version? Surely, our meditations thus far demand it, leaving no alternative!

It would take too long to enumerate the many uses of the Hebrew words from which the translation "Mighty God" is derived. We shall, therefore, state the fact and let the reader benefit by the search.

Coming directly to the point, it may be said that Barnes, the well-known and much esteemed commentator, gives, as an alternative, "the strength of God" as a translation that is both correct and suitable to the occasion. When Scripture tells us that this "child" (Matt. 1:23) is Mary's "firstborn" Son (Matt. 1:25), and that this Son "shall be called the Son of the Highest" (Luke 1:32, R.V.), he narrates, not only the most interesting fact of all history, but one which strikingly corroborates the translation given by Barnes. Read the following references to get the beauty of the application of this rendering: Genesis 49:3; Deuteronomy 21:17 and Psalm 78:51, all of which have reference to "strength" in relation to the "firstborn," and note how, in all probability, the thought

in this rendering contains as one of its implications a reference to the Passover in Egypt and the slaying of the first-born; and how God, by giving His "only begotten Son"—His first-born—gives His best. There can be no question but that Jesus the Christ is indeed "the strength of God." Did not the beloved Apostle Paul say with rejoicing, "I can do all things through Christ which strengtheneth me" (Phil. 4:13)?

There are other examples in Isaiah 9:6 of the meditation and care necessary in our Bible studies. The title "The everlasting God" is generally accepted as further evidence that Jesus is God. The margin of the Revised Version gives an alternative rendering, namely, "Father of Eternity," but the impossibility of such being true of the Subject of the passage under consideration, who was a "child born," the thoughtful reader will doubtless realize. Bishop Louth renders the phrase, "Father of the Everlasting Age," the Vulgate, "Father of the Future Age," and the Chaldee, "the Man abiding for ever." These are more in harmony with Scripture, and are in agreement with the opening facts stated.

One more item of considerable interest requires comment, namely, "The Prince of Peace." There has not been, so far as the writer knows, any question as to the correctness of the translation. Had the translators remembered that the title "Prince" is necessarily a secondary title, one that is *never* applied to God, and that in this instance the "Prince" is identical with the "Son" given, they would not have failed to see the inconsistency of their previous translations to which we have taken exception. There are those who say that "God always reserves His best until the last." This may be true, for in Matthew 21:37 we read, "Last of all he sent unto them his Son." It is significant that they added, "This is the heir." (See also Mark 12:6, 7.) The Prince is Heir, but He will not be actual King until He inherits from God, which is further proof that "there is but one God," and "there is none other but he."

Thus, careful meditation under God's blessing will bring all seeming difficulties into harmony with the basic fact.

"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 these things were so*" (Acts 17:11).

PRAYER AND MEDITATION

Prayer and meditation are much alike, yet there is one definite difference. In prayer, one talks with God; in meditation, one talks with himself. Beware lest you pray only as the Pharisee who "stood and prayed thus with himself." Meditation may flatter you; prayer will bless.

The New Sunday School Series

By *Mary A. Gesin*

THROUGHOUT the Sunday schools of the land, a new series of lessons has just begun under the general topic, "The Kingdom of Heaven." This subject is being studied and presented primarily by the writer Matthew, the lessons being compiled by the International Uniform Lessons Committee. A fine opportunity is herein offered to us as teachers of the Word, to inculcate into the minds and the lives of the youth in our midst the doctrines we know to be essential.

Every teacher realizes the value of comprehensive study, that is, a consideration first of a topic in its entirety. Later, a study of the lesson divisions is necessary. At first glance, the new series as a whole is so constructed as to teach that the church and the kingdom are one and the same thing. In fact, this is the doctrine advanced by most of the teachers in the Sunday schools of today. A careful study of the Word will reveal the fallacy of such teaching.

The writers of our excellent Truth Seekers' Quarterly are fully aware of the danger that such a construction will be placed upon the teachings of our Lord. Quoting from the department, "Essential Doctrines," we find Brother Randall saying that "one of the greatest barriers to Biblical interpretation is the common practice of making the kingdom and the church synonymous subjects. The elements of the church and the component parts of the kingdom as set forth in the Scriptures, have little similarity, although both are part of the purpose and dovetail into the plan of God" (p. 10).

In this the other writers of the several departments of our quarterly concur. All of this reveals the value to every teacher of the writings of each contributor, regardless of the age group under his instruction. You may find a pertinent point in the Intermediate or Junior department, though you are a teacher of adults.

Let us consider briefly the result, should our students fall in line with the prevailing thought that the church and the kingdom are synonymous. Most apparent of all would be the fact that the coming of Christ would be entirely unnecessary. Thus would the doctrine held most precious by us as a people be rendered superfluous. For, if by the final inculcation into the lives and hearts of all people the truths set forth for daily living by our Lord and Master, the world should gradually become Christian, where would be the force of the statements found in *Act* 1:9-11; or in *1 Corinthians* 15:24-28; or in *Revelation* 5:10? These and like references show the fallacy of expect-

ing the world to be Christianized before Christ's return.

The incentive to all Christian effort—whether teaching by precept or by example—would thus be nullified, for our rewards would never be realized. Christ is today choosing a people for His name, to glorify Him before the world, to be corulers with Him in the future kingdom age which will be established upon this earth. We are qualifying for such positions now. Study lesson 10 with this thought uppermost.

Our Master has instructed us in those principles by which His followers are to regulate their lives so that they may be able to successfully teach them to others, not merely in this present life, but also in the day when He shall set up His kingdom. See lessons 4 and 11. However, world-wide acceptance of Him and His teachings can never come in this present age. Not until the King is present in person "shall all know me, from the least of them unto the greatest of them, saith the Lord" (*Jer.* 31:34; *Heb.* 8:11). Study, in this connection, lesson 6.

A careful survey of world conditions surrounding us at present would be most depressing, should we believe that the kingdom is to be established only in the hearts of men, not in any material sense. For truly "evil men and seducers" are waxing "worse and worse, deceiving and being deceived," even as Paul and many other writers foretold. Quite to the contrary, the Christian believer in the near advent of his Lord to set up His literal throne of authority has reason to rejoice above all others because of present conditions. They proclaim the coming of the King in no uncertain terms. "When ye see these things begin to come to pass," Jesus exhorts us, "then look up, and lift up your heads; for your redemption draweth nigh." It is nearer even than when we first believed (*Rom.* 13:11).

Emphasis placed upon a material kingdom of God to be established upon the earth, wherein all shall learn righteousness, does not in any sense minimize the importance of living the Christian life today. The principles of love, justice, forgiveness, that Christ set forth as the governing principles of His kingdom must be practiced today by those who would be His corulers tomorrow. Let no one discourage you with the thought that to be material-minded as regards God's future plans for men, will lessen spiritual-mindedness. Rather, the one enhances the other, giving reason for it.

Jesus' warning words in *Matthew* 22:29 might well be

applied to us if we do not know "the scriptures." The gospel that is "the power of God" (Rom. 1, 16) is the same gospel of the kingdom proclaimed by Jesus (Matt. 4:23; Luke 4:43), and to this He gave His every effort.

As teachers in the Sunday schools of the Church of God, let us be alert to our opportunities and take advantage of the power of Christianity to be found in the doctrines we hold essential.

The Sower and the Evangelist

By Evan Knodle

AT ONE time Jesus was teaching beside the sea, where a great multitude had gathered from surrounding cities. In order to make His teachings understood by all, He would first relate a parable, or fictitious story, and then would explain to the people how they should apply the principles taught in the story to their everyday lives, or how they related to God's plan of salvation.

There are three accounts of the parable of the sower and the seed. They are found in Matthew 13:1-23; Mark 4:1-20; and Luke 8:4-15. In this parable the sower went into the field to sow seed. Some of the seed fell by the wayside, and birds came and devoured it. Some of it fell on stony ground, sprang forth in the thin soil, and then died in a short time. Some fell on thorny ground and began to grow, but the thorns choked it out. The rest of the seed fell on good ground and yielded a harvest in varying amounts.

In applying this parable to evangelism, the preachers, teachers, and evangelists of our churches are compared to the sower. There may be many evangelists, for everyone believing in the doctrines of Christ may spread the gospel in a greater or lesser degree. The evangelist spreads the Word of God throughout the world by preaching and teaching. Everyone may spread the Word by conversation and example. The seed to be sown is of only the best, as the Word of God is powerful and the quality is unchangeable.

The world in which we live is the great field to be sown, and the peoples of the earth are the soils. Some of these people will not be reached, and those who are reached will be affected in varying degrees. The evangelist must spread the Word to all people, for he has no way of knowing, in the beginning, the ones who will bear fruit. It is a hard and trying job to reach all of these people, and the sowers must be willing to labor long and hard.

In spreading the Word, the evangelist comes in contact with some people who are by the wayside, or outside the boundary. They hear the Word but do not believe because they think it silly, uninteresting, or untrue. They

would rather follow the ways of man and make merry for a short time then follow the ways of God and be happy for eternity.

Some who hear the Word accept it and become enthusiastic over their wonderful new-found religion. Then, when opportunities for pleasure or other activities present themselves, these people promptly forget their religion and go on to what they believe to be the greener pastures—worldly pursuits.

Others hear the Word, accept it, join the church, and perhaps for a while do a little active work. But, in time, temptations beset them. Some of their former friends may ridicule them for their religious beliefs, and soon they are persuaded reluctantly to "ease up" on their religious zeal, and temper it somewhat with worldly desires; finally deserting their belief in the Word almost entirely, at least actively.

Best results are obtained from the final group of people who hear the Word, accept it, and become active and zealous members of the church for the duration of their lives. These are the people on whom the teachers and preachers spend the larger share of their efforts. These believers are eager for all of the truth they can gain, and are willing to work earnestly in the cause of the Lord, if they are properly taught. They have to be carefully cultivated, for temptations and worldly pleasures beset them in perhaps a greater degree than the former groups, and if they are not properly trained and instructed they are in danger of degenerating to the status of the thorny soil. The world is ever willing to help anyone along the downward path.

If the people of the good soil are given the proper guidance and assistance, they will yield in works an hundredfold.

HOW MANY WILL HELP YOU?

"Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what shall be upon the earth."

Some Misunderstood Words

By John R. Fiske, Jr.

THE best way to discern the meaning of the terms *sheol* and *hades* is to read what the Bible says concerning them. First, let us see what these eminent scholars say as to *sheol* and *hades*:

"Had *sheol* been uniformly translated pit or grave or the state of the dead no such absurd idea as that of a place of conscious torment would ever have been associated with it" (*Bible Versus Tradition*, p. 188).

"Gates of *hades* may be allusive to the form of Jewish sepulchres" (*Parkhurst Lexicon*).

"*Sheol* signifies the common receptacle of the dead" (Parkhurst).

"It cannot be proved by direct testimony that the ancient Hebrews believed that there was a difference between the good and the bad in *sheol*" (*John's Biblical Archaeology*, p. 397).

"*Hades* means the state of the dead in general without any restriction of happiness or misery" (*Smith's Dictionary of the Bible*).

Bullinger's *Critical Greek and English Lexicon* says that "*hades* means graveland, gravedom, all the graves of the world as one."

"*Hades* denotes the grave both of the righteous and the wicked" (*Dr. Kitto's Encyclopedia*).

These scholars teach us that *sheol* means the grave of both the righteous and the wicked, that is, all the graves in the world viewed as one. *Keber* or *queber* refers to individual graves, but *sheol* is the grave of all in the death state. Hence, we can understand how the dead can be said to be "in the graves" (John 5:28), and yet are in "the grave" (1 Cor. 15:55; Rev. 20:13, margin; Hosea 13:14; Psalm 31:17). *Sheol*, the grave, has a number of things in common with *keber*, or the individual graves: *sheol* is beneath us (Isa. 14:9); people go down to *sheol*, never up (Gen. 37:35); *hades* (*sheol*) delivers up the dead, not down (Rev. 20:13); *sheol* is "in the dust" or the ground (Job 17:13-16; Num. 16:30-33). Men dig to *sheol* (Amos 9:2).

Furthermore, in *sheol* (*hades*) are found the "head," "grey hairs," "blood," "bones," "swords," "houses," "goods," "weapons of war," "worms" (1 Kings 2:6; 2:9; Gen. 44:29-31; Psalm 141:7; Ezek. 32:27; Job 17:13, 16; Isa. 14:11; Num. 16:30, 33). Men and animals have gone down alive (bodily) into *sheol* (Psalm 55:15; Num. 16:31-33) and thereby became dead bodies or corpses in *sheol*. *Sheol* (*hades*), in common with *keber* (graves), has both

the righteous and the unrighteous in it (Gen. 37:35; 42:38; Job 14:13; 17:13, 16; Psalm 15:10; Acts 2:29, 31; Isa. 38:10; Prov. 9:18; Rev. 20:13; Psalm 31:17; 89:48). The wicked are said to be silent in *sheol* or *hades* (Psalm 31:17), not screaming in pain. None there can give thanks or praise, or even remember their God (Psalm 6:5; Isa. 38:18); hence, the theory is erroneous which advocates that in the time of the prophets, the dead were doing all these things in their *hadean* paradise.

Far from being a place of enjoyment where happy spirits flit about in the balmy air of Elysian fields, *sheol* is represented as being cruel (Sol. 8:6), never satisfied (Prov. 27:19, 20), which is all true of the grave.

"What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" (Psalm 30:9). It will be seen that while the word "pit" in this case is not from *sheol*, yet in verse three it is said, "O Lord, thou hast brought up my soul from the grave (*sheol*)," thus making the pit and *sheol* here the same. Let this settle matters, reader: "There is no knowledge nor work in *sheol*" (Eccl. 9:10). If there is no knowledge there, then there is no thinking there. Its inhabitants are know-nothings. The dead there are not yet punished, rewarded, nor judged (Rev. 20:13-16; 2 Tim. 4:1; Matt. 16:27; Rev. 22:12-15), the wicked will return to *sheol*, where they will be literally consumed, so as to not be—not exist (Psalm 9:17, R.V.; Job 24:19; Psalm 49:14; 59:13); hence in a state of total silence there (Psalm 31:17).

Now to recapitulate: Instead of *sheol* (*hades*) containing disembodied spirits of men in a state of happiness or misery, it contains dead bodies, because in *hades* are found "blood," "grey hairs," "bones," "head," "worms," "swords," "weapons of war," etc., and men who have gone down into *sheol* bodily remained there. Its inmates are silent, and do not even remember their God. In short, they know not anything (Eccl. 9:5, 6). In view of this, the *hadean* theory of torture and praise must be abandoned.

Gehenna: As the Greek Septuagint translates "the Valley of Hinnom" (Josh. 18:16) into the Greek expression "*Gai Henna*," we are thus shown its meaning as it occurs twelve times in the New Testament. Stuart, Clarke, Schleusner, and all critics are agreed upon the origin of the word "*gehenna*," or the "Valley of Hinnom" is located near Jerusalem (Josh. 15:8; Jer. 19:2). It was pol-

luted (1 Kings 11:7; 2 Chron. 28:3; 33:6) and desecrated (2 Kings 23:10). It was afterwards made a receptacle for filth, as one understands from the rabbis. *Gehenna* was a place of punishment by being literally burned to ashes (Lev. 20:14, 2, 6, 9). So much for *gehenna* historically.

Prophetically, *gehenna* will hereafter have its name changed to the "Valley of Slaughter," in which part of its dead will be buried; others their carcasses or dead bodies exposed for fowls, beasts, fire, and worm to destroy (Jer. 7:30-33; 19:1-13; Isa. 30:30-33; 66:22-24; Matt. 5:29; 10:28; Mark 9:43-49, A.R.V.). It will be called the "Valley of Slaughter," and not the "Valley of Eternal Misery." In *gehenna* or the Valley of Hinnom, there will be carcasses, fowls, beasts of the earth, and they shall bury in Tophet

till there be no place to bury (R.V.). Is this true of the orthodox conception of *gehenna*? Will they bury there till there is no more room? Will there be beasts of the earth and fowls of the heaven there? Will the carcasses of its people be meat for the fowls? Can those buried there in the hereafter be tortured? Can carcasses be tortured?

Tartarus: This word occurs once in the Bible (2 Peter 2:4) and Rotherham renders it "lowest *hades*." Psalm 86:13, margin, shows the "lowest *hades*" to be the lowest grave or the grave in its most debased form. Chains or "pits of darkness" (A.R.V.) are terms expressive of the darkness of their graves in which they repose (Job 17:13-16; Psalm 143:3; 88:12) "until the judgment of the great day."

Early Morning Meditation

By S. J. Lindsay

AROUND four o'clock in the morning, when I first awake and find it a hard matter to go to sleep again, is the time when I let my mind turn to spiritual things. Recently the thought of the tithe, as a means of raising money for the church and its work, came in for some consideration. This idea has never struck a popular chord in our way of thinking. The best reason for adopting it, given by its friends, is that it is better than the haphazard way of giving. Likely this is true, but taken at its best, it reeks of the law and its many commandments, the thou shalt not. The tithe leaves open the question of a sliding conscience and we have known consciences that were able to slide out of giving much, still thinking that they were giving the tenth of the income. It worked that way with Israel, until God rebuked Israel by His prophet Malachi. They had led themselves to believe that musty bread would do as well as fresh bread, and that the blind and lame of the flock would answer every purpose of sacrifice.

There is a better way, a decidedly better way. In the Old Testament much force was placed upon *law*. Because the Israelites spent so much time delving into the law, they were unable to see Christ when He came into the world. They had neglected the love side of Old Testament teaching, for there was much love taught in it. Urging the tenth, we are, in a way, to bring about the same kind of disaster. The New Testament stresses *love* as the motivating influence in our lives. When we love in our faith as we love in other things, the whole question of raising funds will be settled and settled right. When we love the church and its truth as much as we love our

pleasures, the church will want for no good thing. There is another side to the matter of our pleasures. When we have spent our money on pleasures and the pleasures are past, we are out of both, for there is little satisfaction in pleasure after it is past and the money that brought it momentarily is also gone. There is nothing to show for it. When we have spent the money that love of the truth suggests, there is a satisfaction left us long after the money has been spent. If your money is put into the construction of a suitable place of worship, your money is still with you to serve you and those who come after you, in a most enjoyable way. The money that love spends will never be used to buy musty bread or lame sacrifices. Love gives the best of everything. Love leads us to suffer pain without complaint. Love leads us to impoverish ourselves when there is great need. The widow gave all she had. Foolishness? No! We think so only because we do not understand.

Love leads the mother to put her life in jeopardy that she may bring into the world an object of love. Love leads the mother to weariness and want that the child may be restored to health. God loved so much that He gave His only begotten Son that others might have life. The Son willingly gave His life that we might share with Him in life eternal. Yes, when love is at work, there is no limit to what it can and will do. When we get to the place in our lives where we learn that the material things of this life are but cheap imitations of the real things in life, we will be glad for the opportunity to exchange the material things for the spiritual things which are capable of bring-

ing us real joy. If we can find a body of people who have let love so take possession of them that it is really put to work, we will find a body who will never be urged to tithe. You say that we are stressing the ideal. Isn't the ideal always best? You may say that people do not love that much. Is it possible to teach people to love? How should we teach them? We should first practice it ourselves. Those we meet are much like a mirror. They reflect back to us that which we pose before them. If we give a smile, a smile comes back. If we frown, then a frown comes in return. There are those who have good neighbors wherever they happen to live, and there are those who never have good neighbors, no matter where they live. The trouble does not lie so much with the neighbors as with the one who looks upon them as good or bad.

Let us learn to love the truth to the point where love can get in its work. Then we will need no published lectures on the necessity of giving a tenth.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. . . . Let this mind be in you, which was also in Christ Jesus: who . . . humbled himself, and became obedient unto death" (Phil. 2:3, 5, 8).

SCHOOLS

By Ruchie Alexander

WHEN a child reaches the age of four, he or she is sent to kindergarten, then to grammar school, high school and college. It is very necessary that the child attend school every day. Parents make many sacrifices to give their children every advantage in an everyday training school for a world of business and sports. Do the parents make the same sacrifice to send their children to Sunday school one day each week for spiritual training?

We hear much about home training for the child, which, indeed, is the first step, and should be remembered all through life, but what about the Sunday schools? Do not the Sunday schools many times fall short in providing something for the children to do in the church?

The Church of God has started a Bible Training School. The Sunday schools of the Church of God should train their children so that they will have a desire to enter higher training for a greater work.

If we, who give money to the church, think our duty ends there, the church will die. It exists not only in dollars, but in men and women.

We, of the Church of God, pray for the success of the Bible Training School, so that when God calls, many may be qualified and willing to say, "Here am I; send me."

THE UNCHANGING CHRIST

By Richard Smith

WHILE Christ was here on earth, He mingled with the people, poor and rich alike. In His preaching, Christ spoke in simple language, used common illustrations, and had a high esteem for others, not being high-minded and self-righteous as the Pharisees were. No person was too lowly for Christ to notice. He had time for even the Samaritans who were despised by all Jews. Christ, therefore, is the Savior of all who will accept him, poor and rich alike.

Christ is a loving Savior, for, going to the cross, He bore our sins with Him. He is also a forgiver, for, even in His agony on the cross, He said, "Father, forgive them; for they know not what they do." Even as Christ asked God to forgive the Jews of His crucifixion, so Christians can, by praying in Christ's name, be forgiven.

We can come in sin to Christ, asking for strength to overcome, for, as Christ was strengthened by prayer while tempted in the wilderness, so we can be strengthened. So it shall be until He reigns on earth with His saints, when those who love Him will be with Him in eternal life.

AMERICAN POLL

(Continued from page 3)

for not attending standard worship services. Those who legitimately use the excuse lose a great deal; interruptions occur at home which have no place in the regular service, and the total result is that (on the whole) not nearly so much benefit is derived from a radio broadcast as from a sermon heard in a place given exclusively to the service of God.

Is religion the essential influence for maintaining high moral and ethical standards? Only 63 per cent of the 110,000 to whom this question was put answered, "Yes." In short, the drop in church attendance has been signaled by a marked drop in the influence of religion. The 34 per cent replying, "No," to this query ignored the history of morality, ignored the fact that all humanitarian and criminal codes have been founded directly or indirectly upon some religious faith. Replacing the social teachings of religion have been the social teachings of the public schools, fraternal orders, and Boy and Girl Scouts; if modernists are correct, and the prime duty of the church is to teach morality and socio-economic improvement, 34 per cent of those they are trying to reach feel that their work is entirely vain, since the church has no major hold on the problems the modernists would solve.

The public seems fairly evenly divided on the question of more modern "selling" of the church. The question, as

given the businessmen, failed to define just what forms "selling" might take in order to be more modern; this makes it difficult to determine the basic values of the answers secured. However, it is notable that 47 per cent of those queried were against modernizing the methods of "selling religion"—but that 63 per cent did not regularly attend church, and that 34 per cent did not feel that religion was an important factor in setting moral standards. If religion has no better hold on people than this, it seems that some changes in the method of "selling" the church to the public are desirable, if only for experimentation.

On another question, the Junior Chamber of Commerce divided about evenly: Do you think this generation is less interested in the phases of religion, other than regular church social life, than their parents were? It is hard to see just how the 48 per cent who answered, "No," to this inquiry could reach their conclusion. If only 37 per cent of the people reached by the poll regularly attend church, it seems obvious that religion as religion has lost its grip on them. People do the things in which they are interested; they do not attend church; therefore, they are not interested in religion. The syllogism has its weakness, but in general appears to be strong enough to deserve consideration. About 34 per cent of the ones polled felt that religion had no essential influence on ethical teachings; yet 48 per cent felt this generation is as interested in "other phases" of religion as its parents were. The figures fail markedly to go together.

The modernists took a beating on the question regarding a pastor's right to use his pulpit to influence votes. Only 16 per cent declared the pastor should, from the pulpit, try to politically influence his congregation. A central Illinois minister voiced the sentiment of a large body of the modern clergy when he said a few years ago that "if I can teach my people to vote right, I shall feel my work has been accomplished!" These spokesmen for the church would do well to learn the opinions of the laity about their efforts to direct the nation's government and politics. It must be remembered, however, that most preachers who are interested in politics are inclined to be liberal, if not definitely socialistic; this poll was directed to the United States Junior Chamber of Commerce, which would not look with favor upon efforts to "crack down" on business with schemes for uplift and regeneration of the masses at the expense of private property.

Almost 74,000 yeses came in to the inquiry, "Do you believe denominational intolerance is a factor that is detrimental to the whole religious movement?" "Denominational intolerance" might be construed to mean denominational doctrines, or it might be taken to refer to active antagonism among various church groups. The latter probably is what is meant, since the statistical results are

against militant modernism by a majority of 68 per cent. Actual intolerance possibly is dangerous; however, church history indicates that movements had their greatest power when they had their greatest intolerance. The current movement for church unionization is an outgrowth of the opinions of the 67 per cent who feel that denominational intolerance is detrimental to religion; most of this 67 per cent believe that definite denominational beliefs are unimportant in comparison with the need for general religious instruction.

This last statement is borne out by the enormous majority rolled up on the final question of the poll: Should denominational teachings be augmented by a broad general campaign for religious acceptance? Only 17 per cent said, "No," to this; 83 per cent said, "Yes." In one sense, of course, the majority had a valid reason for its answer; a general campaign for religious revival might be helpful. But again history steps in with the observation that, since Christianity began, churches which insisted upon denominational teachings, and which discarded efforts at cooperative work with other groups, have grown the most rapidly. The orthodox heaven and the kingdom of God cannot easily work together; either one must have all the influence, or both must be discarded. Unless some definite factors of faith are proposed for the general campaign for revival of religion, the public will have no reason to accept it; and it follows that powerful denominational efforts, with the teaching of facts rather than philosophic generalities, will have far more effect than any "Back to Church" movement fathered by the denominations as a group.

The poll, taken as a unit, points to two major conclusions: first, and most obvious, that the power of religion has declined; second, and despite the total answers given to some of the questions in the poll, that a renaissance of denominational teaching is required, with methods tuned to fit the times. On this basis, some semblance of sanity can be found in the contradictions of those who gave their replies to poll queries; on any other basis, the contradictions exist without the sanity.

THE SEAL OF FAITH

(Continued from front page)

the trouble.

Rotherham renders Ephesians 4:30: "And be not making sorrowful the Holy Spirit of God *in which* ye are sealed unto the day of redemption." This brings these texts into complete harmony with the other statements. The Christian is sealed by baptism in the new life, the begotten spiritual life, which is the earnest or pledge of the spiritual life in its fullness, when the Life-giver comes.

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ALL TO THE GLORY OF GOD

Frances Munshaw, Grand Rapids, Mich.

We are commanded in 1 Corinthians 10:31 to do "all to the glory of God." That would imply that every word we utter, every gesture we make, should be in accordance with God's will. How many times during a day do we do things that we know God would frown upon? Of course we know that we cannot be perfect, but do we earnestly work toward the perfection of our Example? Are we willing to sacrifice our worldly pleasures for Christ? He gave His life for us, and we are sinners! How much more we should be willing to give our all to Him.

Christians seldom think of the importance of doing absolutely everything to the glory of God. We say, "That won't hurt me. I know when to stop." Dare we forget for a minute that someone who is not a child of Christ might be watching us, might not know "when to stop"?

Let us stop to examine ourselves before we go to the next dance, before we repeat a bit of gossip, before we refuse that chance for service—are we doing all to the glory of God?

LIFE'S HIGHWAY

Leona Lathrop, Holbrook, Neb.

When making a journey across the country, most of us know the destination which we wish to reach, but we are not familiar with all the highways, crossroads, and detours which we may encounter on the way. For the purpose of making a safe and pleasant journey, we find such aids as road maps, guidebooks, and patrolmen very beneficial.

The same is true as we travel along life's highway. Most of us know what goal we hope to attain, but we are not familiar with all the trials which we may encounter along the way. No doubt we will sometimes be tempted to change our course to a better improved road, or be led astray by some of the many attractive signs along the way, but we must be ever mindful of Matthew 7:13, 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

For our official guidebook let us use the Bible, for Psalm 119:105 tells us, "Thy word is a lamp unto my feet, and a light unto my path." Let us often consult our Guidebook, that we may be sure we are following the right road.

Though patrolmen are sometimes criticized, they do much to aid the safety of the travelers. We, likewise, often have an opportunity to aid our fellow travelers; not by force, but by kindness of word and deed. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

As we travel along life's highway, may we follow the straight and narrow way, and, when we reach our destination, be able to say, as Paul in 2 Timothy 4:7, 8: "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."

SELF-CONTROL

Mary Richardson, Hammond, La.

Character is frequently measured by the degree of self-control one possesses. A person who cannot control his appetite becomes a drunkard or what might be called a glutton. A person who makes no effort lacks self-control. The only way one can gain self-control is by resisting temptations when he comes into contact with them. One should pray for strength to help him strive for self-control by doing the will of God.

A very striking example of lack of self-control is found in the incident of Jacob and Esau (Gen. 25:27-34). One day Esau returned from hunting and was hungry. He was too tired or too lazy to cook for himself, or even to go elsewhere for food, so he surrendered the most important thing in his life to Jacob, that he might satisfy his appetite.

There are persons today who yield to a craving for strong drink, tobacco, and so forth, and will spend their last cent to satisfy their cravings. These persons have never learned self-control. Of course, they will never be progressive, for they cannot overcome their weaknesses.

We must use every effort to control our minds and bodies.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

HOW JESUS OVERCAME TEMPTATION

Shortly after the baptism of Jesus, He was led into the wilderness by the Spirit of God. There He was tempted. His temptation came after He had fasted forty days and forty nights. How tired and hungry He must have been! When we are weakest is the time temptations always creep into our lives.

The Devil came to Him with an appeal to His physical body. After His long fast, it must have indeed been a temptation to Jesus to turn the stones into bread. His answer to Satan was from the Bible: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Let us study, that we may ever know the right verse from the Holy Book to use to strengthen us when we are tempted!

Then Satan took Jesus into the Holy City, away from the wilderness. At this second temptation, the Tempter appealed to the spiritual nature of Christ by quoting Scripture to Him. Jesus was told to cast Himself down, for did God not take care of Him? (See Psalm 91:11-12.) We know that the Devil knew God's Word, but that he did not use it rightly. Jesus knew not only the verses quoted, but He understood their true meaning. He answered, "Thou shalt not tempt the Lord thy God." It was quite a different matter to throw Himself down, than if He had accidentally fallen. Today we see our little brothers and sisters escape unhurt from many accidents. We would not knowingly allow them again to do the things which God allowed them to do while He watched over them and let them escape unhurt.

For the third temptation, the Devil took Jesus into a high mountain. He showed Jesus all the kingdoms of the earth and their glory. This time, too, Jesus was very wise. He knew the Devil lied when he promised Him things that God, His Father, alone had power to give.

Jesus answered with still another verse of Scripture. Then He told Satan to go, and he did. "Resist the devil, and he will flee from you" (James 4:7).

1 John 2:15-17 gives us some good advice. It reads, "Love not the world, neither the things that are in the

world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Let us each do the best we can to do God's will and let our lights shine for Jesus.

In glad obedience to thy call,
We seek Thee, gracious Lord:
To know Thy will, to serve Thy cause,
Our eager hearts are stirred.

Speak to us by Thy Spirit, Lord,
As to Thy seers of old:
May we from Thee their wisdom gain
Our willing minds to mold.

—*Jacob A. Cole.*

A NEW MEMBER

Our one-hundred-seventy-sixth member we welcome today: Alden Johnson, Spicer, Minnesota.

ECE CORRESPONDENCE CLUB

Jane Waller, Hickory Ridge, Ark., Rt. 1, Box 6, write to Elfrida Morgan, 525 N. Washington, Edmond, Okla.; Richard Lindstrom, Columbia Station, Cleveland, Ohio, write to Dean Moore, Mineral, Cal.; Jean Mock, Fruita, Col., write to Gwendolen Durkin, 666 E 140th St., Cleveland, Ohio; Herbert Hutchinson, Hammond, La., write to Ruth Graham, 2616 Hodiamont, St. Louis, Mo.; Virgil Hammer, Bird Island, Minn., write to Albert Hollenshead, 4345 Ardmore Road, Cleveland, Ohio.

HAPPY BIRTHDAY WISHES

Gene Bauerle, age 11, Oct. 10, Hammond, La.
Neville Richardson, age 13, Oct. 10, Hammond, La.
Winnie McKinney, age 10, Oct. 11, Hammond, La.
Jean Hetrick, age 6, Oct. 9, Ripley, Ill.
Earl Dennis, age 6, Oct. 9, Vanzant, Mo.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- Oct. 5-15—Special Meetings at Bowring, Okla.
 Oct. 8-22—Evangelistic Meetings, Golden Rule Church of God, Cleveland, Ohio.
 Oct. 9-28—Evangelistic Meetings at South Bend, Ind.
 Oct. 15—Iowa Fall Conference at Boyanovsky home (see directions in last week's issue).
 Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.
 Oct. 20-29—Special Meetings at Pleasant View, Ark.

A SOUTHWESTERN TRIP

It is our present plan to answer a call for an evangelistic trip to the Southwest, beginning early in November. The object of this trip is to present the gospel in the light of present-day fulfillment of prophecy, and to emphasize the needs and opportunity of the Bible Training School.

We plan to go as far as southern Kansas, at least, and possibly Texas and Louisiana. If there are other places that would care to have us stop, please make the fact known at once. Our address is 140 Celia St., S.E., Grand Rapids, Mich. F. E. Siple.

CLEVELAND, OHIO

On Sunday, October 1, Golden Rule Church received by baptism Mrs. William Thut and Miss Esther Morgan. Sr. Thut is the daughter of Bro. and Sr. Parish, and lives at 1158 East 113th Street. She has attended and taken an active part over a long time, and is the mother of an active boy. Esther is just recently out of high school and has grown up in the Sunday school. She is the first from her family. They live at 976 East 141st Street. Both are fine, consecrated young women. May they be richly blessed in their new relation.

Joy was mingled with sorrow when word reached us at the close of the morning service, October 1, of the death of Sr. Eliza Bullas, mother of Sr. Ethel Hicks. After attending church here the Sunday before, the family had driven through to their home at Orlando, Fla. A sudden heart attack caused her death just as they were coming into Orlando. She will be brought back to Cleveland for burial. May the Father give His comfort in this hour of trial. M. W. Lyon, Pastor.

SPECIAL MEETINGS AT CLEVELAND OHIO

Bro. Clarence E. Lapp will hold evangelistic services at Golden Rule Church, Cleveland, Ohio, October 8-22, every night but Saturday. All those within reach of Cleveland are cordially invited to meet with us during this period whenever possible.

M. W. Lyon, Pastor.

ILLINOIS DOLLAR DAY

October 25

Illinois members, watch for Dollar Day letters, which should reach you by October 21. Dollar Day is set for October 25.

Delos Andrew, Treas.
 Oregon, Illinois.

SPECIAL MEETINGS AT CHRISTIAN NECK

We are planning for a series of meetings to start October 15, at Christian Neck on highway number 24, eight miles northeast of Rushville, and seven miles southwest of Astoria, Ill. Bro. F. L. Austin of Chicago will be the speaker. Lettie Chalston, Ray, Ill.

SOUTHLAWN CHURCH Grand Rapids, Mich.

Bro. Cecil Smead, former pastor of the Blanchard, Mich., church, was a recent visitor at the home of G. E. Marsh. While in Grand Rapids, he attended the morning worship and took an active part in the services.

With the fall season in full swing, our church and Sunday school attendance has increased. At the last session of the Sunday school there was a reported attendance of 193, a gain of twenty over the same date last year. Bro. Marsh states that at a recent Sunday evening service there were twelve out of fourteen Sunday school teachers present. This is indeed a very encouraging report, both to Bro. Marsh and to Bro. Lloyd Stevens, Sunday school superintendent.

October 1, our Sunday school started something entirely new. It did away with the international Sunday school lessons in the classes, and substituted lessons prepared by the Church of God. By doing this, we hope to get the doctrines of our church directly into the Sunday school and encourage a greater study of the Bible.

Sunday, October 29, Southlawn Church will celebrate its thirteenth anniversary with all-day services. Plans call for the regular morning worship at 11:00 and dinner in the church annex at 12:30. There will be a Communion service in the afternoon, and then evening worship at 7:30. Leslie Niles, Reporter.

BAPTISMS

I have just returned home from Winters, Texas, where Clyde Shott and Maxine Smallwood, both of Winters, were baptized. We welcome these two young converts to the brotherhood, and pray for God's blessings upon them. E. O. Stewart.

Gleanings From the Field

"I pray that The Bible Training School may be a success."—James A. Patrick, Ashland, Ohio.

Mrs. Mary Hatch and son Paul visited at the editor's home October 1 and 2.

In the absence of Bro. L. E. Conner, who was suddenly called to Indiana, Bro. James Watkins delivered the Sunday morning sermon at Dixon, Ill., October 1. The editor spoke in the evening, at which time Bro. Watkins delivered the sermon for the Oregon congregation.

Bro. and Sr. C. E. Lapp and Sr. Edna Brewer arrived for a brief visit in Oregon, Ill., October 3. Bro. Lapp is en route to Cleveland, Ohio, where he will assist Bro. M. W. Lyon in a series of evangelistic meetings. Sr. Brewer will continue with the Lapps to her home at Tipp City, Ohio, where she will make preparation to return to Oregon as matron of the Students' Home. Sr. Leota B. Hanson is serving as matron until Sr. Brewer's arrival.

"There were nine or ten at the train to meet us last night. The women had worked hard all day to have our house clean and ready for us. There was ice in the box and food enough to assure us of a good breakfast. . . . I am glad to say that this congregation really loves the work and those who teach truth."—S. J. Lindsay, Tempe, Ariz.

The Oregon, Ill., Church of God held a farewell meeting for Mr. and Mrs. James Watkins, October 3, who moved the following Friday to Eldorado, Ill., where Bro. Watkins will begin his first regular pastorate. While we shall miss them at Oregon, we pray them God's blessing in their new responsibilities. For several weeks Bro. Watkins has been assistant pastor of the Oregon church.

"I am now teaching a Sunday school class of little tots. It is most enjoyable."—Rowena Randall, St. Cloud, Minn.

"May God bless all the plans made at the last General Conference, and may more and more of our young folks take hold of the Master's work."—Jessie M. B. Kauffman.

Elder C. E. Lapp reports the baptisms of Mrs. Naoma Piland, Toppenish, Wash., R.F.D. 2, September 17, and Miss Yvonne Liestman, St. Cloud, Minn., R.F.D., October 2.

"I am an isolated member of the Blessed Hope Church at Niagara Falls. I believe The Restitution Herald is the best paper published, and do not like to miss a single issue."—Lillian A. Greiner, Lyndonville, N. Y.

Bro. and Sr. Charles Lindsay, Pearl City, Ill., left on October 4 for a trip to Eden Valley, Minn. Bro. Lindsay preached for the brethren there October 8.

"I am interested in The Bible Training School, and will put all behind it I can to make it a success. . . . We have changed our church location to a larger and better place, and will soon start a building fund."—John Mercer, Macomb, Ill.

"I have enjoyed reading the last Herald and especially the articles by Bros. Paul M. Hatch and Arlen Marsh. . . . We were so glad to recently have as visitors Bro. and Sr. C. E. Lapp, Elaine, and Sr. Edna Brewer. . . . I am thankful we have The Bible Training School and hope that every member will feel he has a personal interest in it. Our son, Paul, thinks he may attend next year."—Esther H. Sprinkle, Cheyenne, Wyo.

"Does sin honor God? If so, why not honor sin? Anything that honors the Almighty should be permitted to continue by reason of its virtue."—T. A. Drinkard, Handley, Texas.

"I am very happy to report the baptism of my own brother, Walter Netts, October 3."—Mrs. Margaret Ballentine, Springfield, Ohio.

GREELEY, MISSOURI

I am very happy to report that Bro. J. M. Morgan is back at Greeley, Mo., where he has held a series of meetings. He baptized Mrs. Marjorie Gant, Mrs. W. O. Kay, Mr. T. N. Adams, Miss Sylvia Kay, Mr. and Mrs. W. M. Kay, and Mr. L. C. Adams, all of Greeley.

October 1, 1939, a church was organized at Greeley, with Bro. J. M. Morgan as chairman. Officers were elected as follows: elders, Bros. W. O. Kay and T. N. Adams; deacons, Bros. W. M. Kay and L. C. Adams; and secretary of finance, L. C. Adams. A building committee was organized as follows: P. S. Adams, W. O. Kay, W. M. Kay, T. N. Adams, and Miss Minnie Adams. L. C. Adams.

FUTURE OHIO STATE CONFERENCE

At the hospitable home of Bro. James A. Patrick, at Ashland, September 16, representatives gathered from three churches in Ohio to plan the organization of a state conference. Brush Creek, Lawrenceville, and Golden Rule of Cleveland, were each represented by two delegates. Several visitors came with them, making fifteen in attendance.

Temporary officers were elected as follows, to serve until such time as permanent conference officers shall be chosen: Chairman, James A. Patrick, Orange Road, Ashland; secretary-treasurer, M. W. Lyon, 11405 Lake Shore Blvd., Cleveland. Any contributions for preliminary work from churches or individuals may be sent to the secretary-treasurer. It was decided that the work should be financed by voluntary contributions.

It was the unanimous judgment of those present, after extended discussion, that the time was ripe for the organization of a conference. Upon invitation of the Lawrenceville delegates, it was decided to call a conference of all Churches of God in Ohio, to meet at the Lawrenceville church the week of July 7-14, 1940. At this meeting a permanent organization will be effected. By instruction of the meeting, the chairman appointed a committee to draw up a proposed constitution to be submitted to the conference for approval. This committee is M. W. Lyon and Mrs. Alice Lindstrom.

All Ohio churches and members are urged to make plans to attend this conference next summer, and to cooperate in any way possible. The officers will be glad to receive suggestions or communications of any kind relative to the work.

All work together for a united work in Ohio.
M. W. Lyon, Secy.-treas.

CORVALLIS, OREGON

Mrs. Minnie Kerr has returned from Oakland, Calif., where she attended the Treasure Island Fair. She also visited her son, Maurice, and family, who are now permanently located in San Francisco. Mr. Kerr has a position with the government as bacteriologist.

September 13, a group including H. B. Hathaway, Flora E. Hogue, Mrs. Delbert Hathaway and Jean and Dorothy, Mrs. Edith Barber, and Gladys Barber packed a basket lunch and drove to Eugene, Ore., to dine and visit with Bro. Charles Belshaw. We enjoyed the visit but were sorry to note his failing health. The following Saturday Sr. Hogue and the writer drove to Eugene to be at his bedside at his death, staying until after the funeral, assisting the family wherever it was possible.

Good news has come from Isanti, Minn. Bro. Leo Behrends writes that he and Mrs. Behrends and seven children will move to Corvallis early in December. They will be a welcome addition to our Sunday school.

Gladys E. Barber, Secy.

CHARLES HENRY BELSHAW

Charles Henry Belshaw was born at La Porte, Ind., November 9, 1851, and died at Eugene, Ore., September 18, 1939. Bro. Belshaw came to Oregon when twenty-one years of age, settling in West Eugene. His farm home, where he had lived for the past fifty years, is surrounded by giant evergreen trees which were mere "switches" when he planted them.

April 29, 1875, he was married to Miss Orlena Purkerson who died January 26, 1926. To them were born seven children, four of whom survive. They are: Mrs. Harriet Mack, Mrs. Evelyn Pierce, and W. O. Belshaw, all of Eugene, and Charles of Myrtle Point, Ore. There are four grandchildren and six great-grandchildren.

In 1894, Bro. Belshaw wrote to the late Bro. Underwood, "I have tried to get someone of our faith to come this way to sound out the good news of the coming kingdom, but have not succeeded yet. . . . I want to thank the writers of the paper for their wonderful instruction that has been given from time to time on the nature of man, kingdom of God, saints' inheritance, and kindred doctrines. What a mine of instruction I have received from these good brethren who have gone down to the dark and silent grave, there to await the return of the Master to awaken the sleeping ones. Oh, how my heart has been made glad by reading the articles written by Bros. Magruder, Simons, Chaplin, and others. I often think of those good old writers who have died. But what can I now say for The Restitution with such a staff as Bros. B. Wilson, W. H. Wilson, M. Joblin, Wiley Jones, A. J. Eychaner, J. F. Waggoner, J. W. Niles, J. S. Hatch, and many others? . . . I intend to take the paper as long as I can get the money to pay for it."

June 21, 1896, Mr. Belshaw united with the Church of God, being baptized at Scholls Ferry, Ore., and since that time has been a devoted member of this group.

We found in Bro. Belshaw's library dozens of books on history and religion; hundreds of religious papers including The Restitution, The Last Days, and The Restitution Herald, which he had taken since its first publication; old letters from brethren long ago fallen asleep; two scrapbooks which contained the best in religious writing, poetry, and accounts of the meetings of the "Assembly of God" (now Northwest Conference of Washington and Oregon), which met at Scholls Ferry, Ore., and whose ministers included Edwin Groat, now of California, and the late Bros. W. A. Prosser and W. L. Skeels.

The late Bro. Skeels wrote concerning his work at Fir Butte near Eugene, "The success is largely due to Bro. Belshaw's direct manner of teaching the gospel in Bible class. All the members of the church at Fir Butte have been members of his classes in the Union Sunday School. This should greatly encourage all to zealously work in their several vocations, knowing that 'one may plant and another water, but God giveth the increase.'"

Funeral services were held in Eugene with Bro. Horace J. Prosser of Newport officiating. He spoke of man's mortality and of our hope of the resurrection. The songs were: "We Shall Sleep, But Not Forever," and "In the Resurrection Morning."

The Northwest Conference and the Church of God at Corvallis have lost an excellent Bible student as well as a loving brother, but we look forward to that time when we will meet him again, if we are faithful to the trust left us.

Gladys E. Barber.

CONTRIBUTIONS TO N. B. I.

J. W. Sweet \$2.50
Mr. and Mrs. C. E. Lapp 3.50
Maud Darrah .50

HERALD RECEIPTS

Mrs. E. C. Railsback (for another); Mrs. I. L. Wood; P. D. Choat; Flora E. Hogue; S. S. Claussen; C. E. Lapp (for others); John W. Burget; Roscoe Dunbar; Lillias Sweeney; J. E. Hammond; J. R. Gardner; A. J. Blakesley; Albert Hollinshead; Jennie Salisbury; Carl Bunch; H. J. Prosser; Virgil D. Claypool; Leona Marsh; Lillian A. Greiner; Ben Mage-danz; Mrs. Clarence V. Doll; Mrs. William Densmore; Mrs. John H. Long; Mrs. Claude Graham; Mrs. Ira F. Wilson; Mrs. Doris Reye; C. B. Smead; Mrs. Lucy Haan; S. J. Lindsay (for another); Charles E. Smith; E. O. Stewart (for another); Hildred Mosen; J. C. L. Michaels (for another); Mrs. Etta L. Elton; Carle M. Stewart; Clarence Carpenter.

TRAINING SCHOOL

Jessie M. B. Kauffman	\$4.00
Mrs. Lillian Greiner	2.00
Mrs. Anna Eychaner	5.00
Gerald L. Cooper	5.00
Etta L. Elton	8.00

THE RESTITUTION HERALD

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L. E. Conner . . . Business Manager

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Oregon, Illinois
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Our Evangelistic Work

By C. E. Lapp

"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).

MORE and more we are beginning to realize the truth of the statement: "When the church builds evangelism, evangelism will build the church." During this last Ministerial Conference evangelism was discussed from every angle. It was the general testimony of those with years of experience that progressive evangelistic effort produced results.

Several years ago the Ministerial Association created a committee of three to be known as the Board of Evangelism. Only a beginning it is true, but during the last year there has been increasing evidence that the church at large is becoming more and more interested in this phase of the work. Those who are now on this board are: C. E. Lapp, St. Cloud, Minnesota, president; F. A. Stilson, 411 East South Street, South Bend, Indiana, treasurer; and J. W. McLain, 309 White Street, Culver, Indiana. All money for this work should be sent directly to Brother Stilson.

Our policy for the coming year is to support purely evangelistic work. We do not feel that pastoral circuit preaching would come under this heading, but that such work should be carried on by local churches or state conferences.

It is our desire to help zealous workers in new fields of effort to get on their feet, and to become established in active work in such places. Old fields that have been worked for years with a constant decline in interest will be considered poor places to invest *your* money. We desire to work to the end that every dollar invested will bring the greatest returns.

During the discussion of evangelism at our Ministerial Conference, four of the older men related some of their experiences. All agreed that a ten-day meeting was too short for any degree of success in the evangelistic field. Three to five weeks were recommended as the proper length of time to spend in evangelistic effort. Therefore, we desire to support such effort as can be maintained at least for three weeks.

Everyone knows that a church without a vision of service outside its own small sphere is doomed to fail. The missionary spirit of carrying the gospel to others is the Christian spirit. We desire and hope to secure the aid or assistance in every way possible of local churches or state conferences nearest to any and every evangelistic

effort. We do not feel it would be right to support any work where it is possible to do so locally.

This board also hopes to make inquiry into local situations where meetings are being considered, with the purpose of finding whether there is a real work to be done, or only a personal desire on the part of one or two to have meetings.

At this time we can think of at least six places where a regular work could be established if this phase of carrying the gospel is supported. If you have a nucleus of believers, and you want to grow and establish a permanent work, we shall be glad to cooperate in every way possible. All members of the Church of God are stewards of the Lord. We are His workmen, and we must be busy in His work. The time may not be long in which to work, for many signs indicate that the present dispensation will soon close. Let us be loyal to Christ. Work!

Jesus spoke to His disciples and said, "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Too often we plan to be greater workers for the Lord tomorrow, next week, or next year. Next year we plan to give more to the Lord's work. NOW is the time. The harvest is ripe NOW, and there will be those who will be lost if we do not work now. Time, talent, and money should be used *now* to save the harvest.

This part of the gospel work to carry to others the message of salvation is our task. Will you enlist your time and money to save some soul? During the past year a number of Sunday schools have been sending their birthday offerings to the evangelistic fund. This is one of the smallest funds in the church, yet if every Sunday school would set aside the entire birthday offering, our evangelistic effort would grow with leaps and bounds.

Some great insurance companies operate on the basis of a penny per person per day. Will you annually dedicate just one penny for every year of your life for this work? They insure lives for the present. This money will help that men may be insured through faith in Christ for all eternity. Do it now! Pray for this work.

"WHEN THE CHURCH BUILDS EVANGELISM, EVANGELISM WILL BUILD THE CHURCH."

THE RESTITUTION HERALD

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NUMBER 3

They Seek Life—and Find Death

By J. R. LeCrone

"I would have you wise unto that which is good, and simple concerning evil" (Rom. 16:19).

ONE of the most common philosophies of life, and certainly the most vicious ever exhibited, is the one currently rampant among young people (and some not so young) that, in order to be thoroughly familiar with life, they must personally explore every bypath of sin. Wine, women, and song—intoxication, fornication, and ribaldry; these things, they are told, represent life, while anything that "smacks" of sobriety, constancy, and purity is stagnation and slow death. Any attempt to govern one's life according to faith in God, hope of the future, and charity toward others is regarded as outright suicide so far as ever really knowing "life" is concerned. Though the idea frequently appears in new guises and expresses itself in the latest slang, it is the same deadly lie that brought about the downfall of the first man and woman, and through them that of the entire human race.

The argument given by the Serpent to the woman in the Garden of Eden was essentially the same argument that sounds so logical to such large numbers of misguided young men and women of today. See if it does not have something of a familiar sound to it. "The serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4, 5). Transferred to a more modern setting and translated into more modern phraseology, the same line of thought would be expressed somewhat as follows: "Up until now you have tasted only the good things. Why not try that which is forbidden for a while and then you will be more wise, you will know both good and evil! For, after all, how can one choose intelligently between good

and evil if he knows only the good? Come on, try it! If you don't like it, you don't have to go on with it. It won't kill you!"

Under the spell of such persuasive "logic," many a man or woman has taken the first step on the road to decay and death. Though John and Mary may lay claim to a high degree of sophistication, travel the world in airplanes, and dance the "Susie-Q" to music that is being played hundreds of miles away, they differ from Adam and Eve only in external things. Before God, who looks not upon silk stockings and fig leaves, but upon the thoughts and intents of the heart, they must appear as identical. Certainly their manner of reasoning and reactions to a given stimulus are very much the same.

For the sake of comparison, let us continue to modernize the setting and wording of some of Genesis 3.

"When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat" (Gen. 3:6). When one of the innocents saw the pleasures of sin, they looked like fun, so he tried them. Finding that they created in him at the moment a pleasing sensation, he urged his friend to try them, and the friend indulged with him.

"The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7). When the pleasure of the moment had passed away, and they had time for a little dispassionate thinking, they realized that they stood revealed as sinners, and (Please turn to page 11)



J. R. LeCrone

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

THE BIBLE TRAINING SCHOOL

The Bible Training School is started. The following students are at work: Delbert Jones, Eagle Grove, Iowa; Celaine Randall, Fonthill, Ontario, Canada; Ellsworth Routson, West Milton, Ohio; Richard Smith, Dayton, Ohio; Alan McLain, Ripley, Illinois; and Miss Muriel Randall, Braham, Minnesota.

All students are showing a good spirit in their work. Except for one student who arrived a few days after the opening day, every member has been present for every class the first two weeks of school. There are four classes each day, five days a week.

The Bible Training School is not one cent in debt. All bills are paid up to date. The outlook is favorable that our brethren will continue to support the School. May God so bless and direct the work that it may grow from year to year, even until the Lord returns. May the School be so conducted as to never become a burden to our brethren. Instead, may it by Heaven's blessing become one of the richest resources of the Church of God.

THE SIZE OR RUSSIA

The size of Russia is surprising. She is on no reducing diet. Russia is the largest state of the world, unless the British Empire is considered as a unit. Russia covers one-seventh or more of the earth's surface, is almost three times as large as continental United States, is considerably larger than South America, and compares favorably with North America.

A surprise may be yours, should you doubt these comparisons. Look at a map of the world. Where is there a country like Russia? Crowd Russia into any one continent, and there would be but little remaining territory.

This is of interest to students of prophecy, for though Germany is now in the limelight it is generally understood that Russia, too, will be a mighty and terrible power in the last days. It will take the antitype of David to conquer the giant Goliath.

It appears that even Hitler recognizes and respects the mighty power of his new ally. Finland may fight, and Sweden may rise up, but Russia continues to grow.

FRIDAY, THE THIRTEENTH

England and France have hoped that Turkey would, at the least, continue neutral in the present European war. In fact, only until recently England and France had some thought of actual cooperation from Turkey. That dream, pleasant as it must have been, has about come to its end.

On Friday, October 13, a defensive pact was signed by Russia and Turkey. The agreement provides that Turkey shall close the Dardanelles in return for a Russian guarantee to the Balkan states. Incidentally, any kind of a guarantee from Russia to the Balkan states is most interesting and significant. When one nation offers protection to another, and the second nation gladly and almost hurriedly accepts the offer, it is both a declaration and confession that the first nation is the real master of the whole situation, and instead of the first nation really protecting the second the actual condition invariably arises that the weaker is made to serve the stronger. What protection can a "turkey" expect from a "bear"? Friday, October 13, was a fateful day!

THE USE OF TRACTS

The National Bible Institution, Oregon, Illinois, can supply many choice tracts and books on doctrine and prophecy. See the back cover page of this Herald, then make up an order of tracts that you will distribute among your friends and correspondents. It requires so little to hand a tract to a friend, or to inclose a tract in a letter, and it may do much good.

If you would try a novel way of distributing tracts, neatly roll them in cellophane, tie them with colored string or ribbon, put them in conspicuous places, then stand back and expect results.

The cellophane and ribbon idea was used recently by Sister Edna Brewer, as she returned with Brother and Sister C. E. Lapp from the West Coast. As they sped along the road, tracts were tossed out at places where people would surely see them. This is one way to scatter the precious seed of God's Word when you are in too much hurry to visit. Try it. You will get results.

Are You Saved?

Part 1

By Harvey Krogh, Jr.

DO NOT allow the subject of salvation to frighten you, as salvation is spoken of many times in the Scriptures as though it were already an accomplished fact. "We are saved through hope" (Rom. 8:24); "unto us which are saved" (1 Cor. 1:18); "by which also ye are saved" (1 Cor. 15:2); "by grace ye are saved" (Eph. 2:5, 8); "according to his mercy he saved us" (Titus 3:5), are some of the texts which speak thus.

There is nothing in the Scriptures which tells us that we can do a certain thing and be saved, never to be lost, no matter what we may do henceforth. When we believe in Christ and are baptized into Him, we come into a covenant relationship with God. As long as we continue in that position before God, our salvation is as certain as though it were already accomplished. By our own will we may continue to keep the covenant, or we may break away from that position.

The question is: *Are you saved?* There may be another question that arises, which you desire to answer first: *Can you know whether you are in a position to be saved?*

Jesus sent out seventy of His disciples who had power to perform miracles and preach of the coming kingdom of God. When the Seventy had returned, they said with great joy: "Even the devils are subject unto us through thy name." Jesus then said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:19, 20). Was the fact that their names were written in heaven something about which to rejoice? Indeed it was! If you do not know whether or not your name is written in heaven, you are missing much joy. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke 10: 21). What had been revealed to the disciples? Was it not that their names were written in heaven? We are glad that one need not have the highest education or the most wealth to know these things, but we come to Him as little children, believing the things He has told us. By reading the following three texts, we conclude that those

who are in a position to receive salvation have their names written in heaven: "Help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life" (Phil. 4:3). "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life" (Rev. 3:5). "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Christians are made to rejoice by the security expressed in John 10:27-29: "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 out of my Father's hand." It is helpful to know that one is in God's favor and that *no one* (but oneself) can take one away from God and His Son. He then can have boldness to lead others to Christ. One can lead others no farther than he has gone; and if he says, "I don't know whether I will be saved or not," he can hardly expect others to listen to his message of uncertain salvation. A drowning man cannot save another. A married man, when asked whether he is married, does not say: "Why, . . . ah . . . I'm . . . not sure, . . . but I think I am." Paul said that Christians are dead to the law, that they should be married to Another, even to Him who is raised from the dead, that they should bring forth fruit unto God. If we are to be married to Christ, or if we are in promise, married to Him already, we should know it.

Three Ways of Knowing

"As many as received him, to them gave he power (authority) to become the sons of God, even to them that believe on his name" (John 1:12). "To him (Christ) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). Christians know whether or not they believe in Him. If one does believe in Him and confesses his sins, does he not feel that he is forgiven? There is something far more sure than a person's sentiment. One is sure, because God says: "By him (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). For what did

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Jeremiah—the Man and His Message

By Vivian Kirkpatrick

JEREMIAH was the son of Hilkiah, a priest who lived in Anathoth, a city of Benjamin, three miles north-east of Jerusalem, assigned to the priests.

In the thirteenth year of the reign of Josiah, king of Judah, the prophetic call came to Jeremiah. He was only a young man at the time of this call, apparently, for he answered, "Ah, Lord God! behold, I cannot speak: for I am a child." The task set for him was to "root out, and pull down, to destroy, to build, and to plant"; and the promise given was, "I am with thee to deliver thee, saith the Lord." Jeremiah accepted the work.

In what is, perhaps, Jeremiah's first sermon he attacked idolatry in the kingdom of Judah. He expostulated with the Israelites on their wicked ways of worship, pointing out that God had brought them out of bondage and given them a land of plenty and they rewarded Him by rejecting Him for idols. Jeremiah said, "My people have changed their glory for that which doth not profit." Again, he compared their apostasy, saying that they had "forsaken . . . the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Jeremiah was not a one-style preacher. He was a man of changing moods. He soundly berated Judah and Israel for their backsliding, then pleaded with them to forsake their evil ways and return once more to a forgiving Father. This pleading shows the love Jeremiah had toward his countrymen, for he knew what the result of their continuous evil doings would be. Had he been self-centered or hard-hearted, he might have said, "I warned them once, now let them take the consequences." Such was not the case, for he continued to point out the evil of their ways and the judgments that would come upon them if they did not change.

No man without a genuine love for his people could exclaim, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" as did Jeremiah.

Jeremiah's love for his people did not blind him to their faults, for he said of them, "They will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity." A people that would sink so low would be hard to lift up again, yet that was the task Jeremiah attempted.

In one of his sermons, Jeremiah gave the people an

entirely new conception of the Mosaic laws regarding sacrifices. Even those who today read Jeremiah's message find it a somewhat startling change from the way in which they have always looked upon these sacrifices.

Jeremiah was a forceful speaker, bold and outspoken. His messages were to all the people, the priests, the princes, and even the king. We have examples in the following texts of the types of messages he delivered: "The pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered." "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."

Equally outspoken is his speech concerning Jehoiakim, king of Judah: "Woe unto him that buildeth his house by unrighteousness . . . Shalt thou reign, because thou closest thyself in cedar?" "They shall not lament for him . . . He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." These were harsh words to speak against any king, and it would seem that Jeremiah might justly have been punished for treason for such remarks, even though he was a prophet of God.

Jeremiah must have realized that the people would not repent, for, after pleading with them, he said, "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears." He remarks: "Can an Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Knowing that such was the case, we must conclude that Jeremiah had a persevering, never-say-die spirit in order to continue his work.

Jeremiah did recognize the apparent futility of his work, and became discouraged, for we read his remark: "The harvest is past, the summer is ended, and we are not saved. . . . Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it." The futility of his success led him to remark at another time, "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me . . . O Lord,

thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. . . . Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed."

Such periods of despondency seem to have been of short duration. After one such outburst he confessed, "I will not make mention of him (God), nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

Jeremiah's preaching had added "punch" which should have been most effective. This was the combining of dramatic action with his speech. The example of the potter's vessel and the slave chain are perhaps the most outstanding. In the former, he took a potter's vessel, and after gathering the priests and people around him, he dashed the vessel into the ground, using it as an illustration of the future for Judah. He said, "Thus saith the Lord of hosts; Even so will I break this people and this city (Jerusalem), as one breaketh a potter's vessel, that cannot be made whole again." In the latter, he placed a slave chain upon his own neck, and sent slave chains to neighboring kings, to typify submission to Babylonia, which submission he prophesied.

There are many instances in which Jeremiah referred to the going of the children of Judah into Babylonian captivity, such as: "He that abideth in this city shall die by the sword, and by famine, and by pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. . . . This whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years." God told Jeremiah to speak these words to the king of Judah: "Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: and thou shalt not escape out of his hand, but shall be surely taken, and delivered into his hand." Jeremiah had to be a man of courage and daring to be able to preach such things to a self-centered group like those Jews.

It is no wonder, then, that he had cause to say, "I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered." Israel's treatment of Jeremiah was not surprising, for the Jews were strongly nationalistic. The people would not accept Jeremiah's messages concerning submission to God. They could not see that a return to God was their only alternative. The fact that they were a wicked, disobedient nation in need of punishment, seemed beyond their comprehension.

Jeremiah did inject a note of hope into his messages. He told the people that the day would come when they would no longer refer to God as the God that brought them out of the land of Egypt, but as the God that brought the children of Israel out of the north and from all the lands where He had driven them, that once more, after they had returned to Him, He would reassemble them in the lands given unto their fathers. God said, "I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up."

Jeremiah went further than to prophesy a return of the Jews to their native land. He prophesied about the coming of Christ, saying, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." It is interesting to conjecture what the result would have been had they heeded the message of Jeremiah.

Israel's prophet seemed to have the faculty of grasping lessons of value from everyday events about him. The most outstanding example of this is the lesson he received from watching the potter at work. The potter made a mistake, but instead of throwing the vessel away, he changed it so that he had a perfect vessel, though not the type he had started out to make. Jeremiah's conclusion was that Israel could be compared to the vessel, and God to the potter. Israel was marred by idolatry and was no longer perfect, but was not hopelessly lost, for God could change and purge the nation.

Jeremiah has given us some of the most beautiful similes to be found anywhere. A list of them would be of incomparable value to any student of English. One example which is very beautiful and extremely true to life is, "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Jeremiah, in spite of his love for his people, was lonely, for he had but little contact with them, except during his sermons. He wrote, "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation." From his entire writings, words from the foregoing verse most accurately describe his life: "I sat alone." He preached to the people and was with them, yet he seemed to be apart from them.

Jeremiah, then, was only a youth, receiving a call to prophesy. He felt unfitted, yet God told him he had been
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A Study of Satan

By Lyle Rankin

GENESIS 1 tells of God's creation, not only of the heavens and the earth, but the living creatures and vegetation. "God planted a garden eastward in Eden" (Gen. 2:8). There He placed the man Adam and his wife, whom He had created from the dust of the ground. They were given dominion over every living thing which God had created (Gen. 1:28), and were commanded to bear children and to dress and keep (care for) the garden in which they were placed (Gen. 2:15).

God instructed Adam and Eve how to conduct themselves and the work they were to do; evidently they had power to exercise their minds in a pleasing way before Him. In Genesis 1:31, we read that "God saw every thing that he had made, and, behold, it was very good." Adam and Eve, having the power to think, act, and choose as they desired, showed that they knew good; further, at the time of their transgression, their eyes were opened, and they became as gods, knowing good and evil (Gen. 3:5, 22). The evil was added because they obeyed the voice of the Serpent (1 Tim. 2:14; 2 Cor. 11:3).

If the terms "serpent," "devil," and "satan" refer to sin in the flesh, how would it have been possible for Eve to beguile or deceive herself, when all she knew was good? To say the term "serpent" in Genesis 3 refers to "sin in the flesh," is to say that God created Adam and Eve with sin in the flesh, and then pronounced them "very good." Surely, it is better to believe the Word of God.

Consider, for instance, Christ's temptation (Luke 4; Matt. 4). In Luke 4:2 we read that the Devil tempted Christ forty days. Did *Christ* have sin in the flesh? (Read 1 Peter 2:22.) Matthew 4:3 says the Tempter came to Him, and verse 11 says, "the devil leaveth him." "He (the Devil) departed from him for a season" (Luke 4:13). The Tempter had power to take Christ to a pinnacle of the Temple, quote Scripture, show Him all the kingdoms of the world in a moment of time, and offer them to Him. It is presumptuous to say that Christ was just "talking to Himself." The Devil came to Him and went from Him, which is in harmony with the voice of God, as taught by Peter and James. (See 1 Peter 5:8; James 4:7.)

In Job, we read of a day when the sons of God came to present themselves before the Lord, and Satan came among them. A conversation between the Lord and Satan was carried on. The Lord said to Satan, "Whence comest thou?" Satan answered the Lord and said, "From going to and fro in the earth and from walking up and

down in it." Job was then brought to the attention of Satan by the Lord and questioned concerning his upright life. Satan said that Job had been hedged in by blessings of God, and if his possessions were removed, he would curse God to His face. All that Job had was delivered into Satan's power (hand, margin), but Satan was restricted from touching Job. Satan went forth from the presence of the Lord (Job 1:6-12).

In Job 1:13-22, we read of a number of things that were told Job for the truth; inasmuch as Jesus said the Devil was a liar, we see a sample of his work here. In the restoration of Job's possessions all of his former acquaintances returned to him (Job 42:11). Job believed the evil reports, rent his mantle, shaved his head, and fell down upon the ground, and worshiped, saying: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord taketh away; blessed be the name of the Lord" (Job 1:21). "In all this Job sinned not, nor charged God foolishly" (v. 22).

In chapter 2 is another conversation between the Lord and Satan concerning Job. Satan said: "All that a man hath will he give for his life. But now touch his bone and his flesh, and he will curse thee to thy face." The Lord said to Satan, "Behold, he is in thine hand; but save his life." Again Satan went forth from the presence of the Lord. That time he smote Job with sore boils from the sole of his foot to the crown of his head. Yet, Job sinned not (Job 2:10). Job's affliction was great, but God said Job's three friends did not speak the truth concerning Him (God) as Job did. How was that? Job's friends told truth part of the time, so Job must have spoken it all the time. Job was a servant of God, and at his hand God accepted sacrifice for the three friends (Job 42:7-9). If satan here refers to "sin in the flesh," where is it? Who had it? It wasn't in God, and Job's affliction came at a time when God said of him that he was a perfect and upright man. Great power of deception and affliction is shown in the trial of Job.

In Genesis 3:13 there is a promise made that the Seed of the woman would bruise the Serpent's head and that the Serpent would bruise His (Seed of the woman's) heel. The bruise of a heel is only temporary, but to bruise the head hard enough results in death. Jesus was put to death by the seed of the Serpent (children of Satan), but it was only temporary, for He was raised by the power (Spirit) of God (1 Peter 3:18; 2 Cor. 13:4) on the third day. In

Hebrews 2:14 Paul speaks of Christ's death, stating that Christ died so that He "might destroy him that had the power of death, that is, the devil." Christ is to crush the Serpent, Satan, the Devil.

The terms Dragon, Old Serpent, Devil, and Satan are all applied to one creature (Rev. 20:2). We are informed in the same chapter that this *one* is to be confined for a thousand years, "that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." If these terms apply to so-called "sin in the flesh," why is there sin during the thousand years? In Isaiah 65:20, the Prophet speaks of sinners (during the Lord's day or millennium).

Ezekiel 45 tells us there shall be sacrifices as an offering for sin.

After the thousand years expire, Satan will be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth; then he will be destroyed in the lake of fire and brimstone (Rev. 20:6, 8, 10).

Perhaps one will ask, "If there is a Devil, where did he come from?" If the Word of God tells us, I do not know it. Some people say Isaiah 14 speaks of him, but a close examination reveals that Lucifer does not refer to Satan, but to the king of Babylon (v. 4).

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Marriage, a Divine Institution

By Ellsworth Routson

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

THE institution of marriage dates back to Adam and Eve in the Garden of Eden. In Genesis 2, it is recorded that the Lord saw that it was not good for man to be alone. So, He caused a deep sleep to fall upon Adam, and took a rib from Adam's body and made woman. Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23, 24). This is a sacred and divine institution of the heavenly Father, our Creator.

In the days of Ezra, the priests, the Levites, and the people of Israel, did not separate themselves from the people of other lands. In Ezra 9:2, we read, "They have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of princes and rulers hath been chief in this trespass." Ezra was a devout man, one who sincerely loved the Lord. In the third verse of chapter nine, we read, "When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." This grieved the heart of Ezra, and he prayed to God for the people. The young people of the Church of God should choose their companions within the church. They should marry in the church those who have a sincere love and desire for the Lord, and who will not go out into the world to find their friends and companions.

The Lord instituted marriage. It is sacred and should

be respected. Too many times young men and women are very much interested in the work of the Lord and seem to do all they can for the building of the church, but they become interested in non-members and marry them. Little by little they drift away from the church, until they stop work altogether. If one is weak in the faith, it will not take much to turn him away from the church and out into the world. Therefore, we, as pure-hearted Christians, should be friends and companions together and select our partners for marriage from the church. One will say, "No one will draw me from the Word of the Lord," but this has happened many times.

Often non-members marry Christian women. These wives wish to attend church, but their husbands will not take them or permit them to go. This situation is deplorable. In many instances, it ends in divorce, and, if there is a child in the family, it disturbs his whole life. "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:6). Paul says in 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" If an unbeliever marries someone in the faith, they are unequally yoked together. The husband may belong to one church, while the wife belongs to another. Each has a different conception of Scripture, and one will condemn the religion of the other. If there is a child in the family, it will discourage him in religion. The father and mother will

not agree on which church the child should attend. When the child reaches the age of maturity, he will probably be confirmed to the ways of the world.

How much better it would be for a man and woman both to be in the same faith when they are united in marriage! They have more love for one another, there is more love for the Lord, and they can worship together with open hearts. If they have a child it will be brought up in a Christian way. Solomon says, in Proverbs 22:6, "Train up a child in the way he should go; and when he is old, he will not depart from it." These are words of

wisdom, which, to me, are memorable. If the parents of a child are believers in the same baptism and faith, the child will also be in that same faith.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). If the young people of the Church of God marry within the church, their united faiths will be inspiring to others.

Young people should marry with those of like faith, because marriage is a divine and sacred institution of the Lord, for the good of mankind.

The Kingdom of Messiah

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1). "And there was given him dominion, and glory, and a kingdom, that all peoples, 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" (Daniel 7:14). "God . . . commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31).

The greatest desire of our race is good government, government freed from the frailties and unrighteousness which have ever adhered to that department of human interest. All nature seems to have heard the promises concerning the Seed of the woman and His restorative empire and has stood in anxious expectancy ever since. All the world in all its departments has been longing and prophesying for ages for a divine Deliverer, and the age of gold which His administrations are to bring with them. Yet, He has not come. Everything in church and state, public and private, is more or less disjointed, weak, and failing of which we most desire. Remedies only multiply wants and defects. The best planned institutions and the wisest laws are constantly disappointing us. He does not yet reign as it is necessary He should. Matters now are only in a stage preparatory to something still beyond us. The promised Son has not yet lifted it out of its degradation. The enemies of God still vaunt themselves over the good. Ignorance, fanaticism, and infidelity still stalk abroad. Evil men and seducers are still waxing worse and worse. War and bloodshed still devastate and deluge this poor fallen world. The wails of suffering and wretchedness still float on every breeze into the ear of Jehovah.

Oh, tell me not that this is the glorious reign of the Messiah; I will not so disgrace the Savior or His Word as to allow for a moment that this dispensation is the sublime Messianic kingdom. No! No! No, Christ does not yet reign in the kingdom which He has promised and for which He has taught us to pray. The reign of Messiah is to be a reign of glory, power, and triumph, where vice and iniquity shall come to an end and the sun of righteousness disperses all darkness forever, and where all nations shall serve, worship, and obey the King of Israel and the earth. Shout the alleluiah of her ultimate redemption. The glorious kingdom will not come till then. That is the grand climacteric of our faith and is the sublime ultimum of all hopes. Soon shall Messiah come in His glory and set this imprisoned and downtrodden world at liberty. Soon shall the Son of Mary stand upon the Mount of Olives and plant His throne upon the hill of Zion. Soon shall the glorious saints supplant unrighteous rulers and the swelling tide of righteousness and peace overflow the earth. Soon shall the newborn nations send up their delegations to worship the King in His beauty and go forth with joy in the blessedness of obedience to Him.

Christ shall make all things new, banishing forever all the evidences and emblems of depravity and sin. There is to be no more death, sorrow, or tears, nor any more pain, nor any more sin, within all the domain of Messiah's dominion. When all things have been put under Him, death will be swallowed up of life, and the whole sentence of the world's curse forever rescinded. Oh, that men did but look at these things as God has presented them and lay hold of the promises which He has given to encourage us! Then they would pray with fondest hope, "Thy kingdom come," and ever and anon respond, "Amen, even so, come, Lord Jesus."—*Joseph A. Siess*; selected by Mrs. Mary E. Hatch.

What Is Man?

By Dr. Samuel Frankberger
(Deceased father of Sister F. M. Cawby)

IT HAS been said, "The proper study of mankind is man." Doubtless, we shall do well if we take heed to the wise saying, "Know thyself." The Bible answers the question, "What is man?" showing his constitution, history, and destiny. There is a variety of opinions in relation to man's origin and end. Some men deny the Bible account of his creation, and think that he originated among the lower order of animals, attaining his present wonderful organism by the law of *progression*. If this were true, we should see animals changing to men at the present time, in obedience to the same law, but there is no evidence of any such progress. The petrified animals of early days, found imbedded in the rocks, are just as perfect in all their parts—so far as can be ascertained—as are the animals of the same species living at the present time.

Some, who admit the Bible record of man's origin, deny many of the events connected with his history as recorded in the same Book, and also reject the Scriptural truths relating to his destiny. Some believe that when man is dead he never lives again; others, that he is immortal and never dies; and others that, though he may die, he will have a resurrection from the dead. Some believe the resurrection is spiritual and comes at death; others, that a new organism is created when the time comes to change the dead; and another class, that the very material organism that is laid away in the grave will be reorganized and live again. It is evident that all these opinions cannot be right. Our purpose is to see which is in harmony with the Bible.

In order to obtain a clear answer to the question, it will be necessary to examine the account of man's creation, as recorded by Genesis 2:7, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The question arises: Did the Lord form "*man*" of the dust of the ground, or did He form a "*prison house*" in which to put him? The Lord says it was *man*. Do we believe it? It is important that we settle in our minds what constitutes man, before we proceed in our examination. If man was not made "of the dust of the ground," then the account of his creation is not correct.

The Bible declares that the "Lord God formed man." This proves, certainly, that he was made of something, and did not exist from eternity, or before he was thus made; and it is declared that the accountable, intelligent

being, called "man" by our Creator, was made of dust, on the sixth day of creation. Did he exist before that day? If so, the account is not true, and we are left to guess at his origin.

The "breath of life" is not man. We have sometimes been told that man is the "breath of life," which was breathed into his nostrils. Those who hold this position will abandon it, after a little examination. If the "breath of life" breathed into Adam's nostrils was the man, then he whom the Lord made "of the dust of the ground," and called "man," was misnamed by his Creator. It will be observed that nothing was added to man after he was created, but the "breath of life." Hence, the organized dust must have been the man—if the material organism was called "man"—before he received "the breath of life," and after it had left him.

OUR PRAYER

A Paraphrase by Vivian Magaw

Oh God, our Father in heaven, let Thy name be used with reverence only.

Let Jesus return to establish order and peace upon the earth as they are in the heavens.

Provide for us daily.

Forgive us our debts, as we forgive our debtors.

And lead us not into adversity, but care for us in troublesome times: for Thou shalt be King of the whole earth, with power to continue Thy rulership eternally, and Thou shalt be praised forever. Amen.

A STUDY OF SATAN

(Continued from page 7)

The Word of God shows that there is a Devil and admonishes us to be sober and vigilant. Believe His Word rather than reasoning of the finite mind. Jude 9 shows that Michael contended with the Devil over the body of Moses.

Paul, writing to the Ephesian brethren, speaks of them before their obedience to the gospel, as walking "according to the spirit that now worketh in the children of disobedience" (Eph. 2:2). In writing to the Corinthians, Paul used these words concerning one who blinds the minds

of the people: "the god of this world" (2 Cor. 4:4). It was the Devil who came and sowed tares in the field where the good seed (Word of God) had been sown. (The field represents the minds of the people.) In other words, it is the Devil who blinds the people to the true gospel. (See Matt. 13.)

Christians are admonished to put on the whole armor of God, that they may be able to stand against the wiles of the Devil.

Someone has well said, "It is a shrewd device of the Devil to get the people to believe there is no Devil." Satan himself is thus transformed into an angel of light. It is no wonder if his ministers appear as ministers of righteousness, whose end shall be according to their works. (See 2 Cor. 11:15).

ARE YOU SAVED?

(Continued from page 3)

the law justify a man? For nothing but the keeping of the law, and no man was able to keep the law! The law could not justify one who made a mistake or committed any sin. One who makes mistakes and sins *can* be justified through Christ. Let it be remembered that to justify does not mean to license to make mistakes or to sin.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Immortality is not actually in our possession, as we are told in Colossians 3:3, 4: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The certainty of this life is expressed in 1 John 5:10-12: "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." It is not presumption to be certain of this eternal life, rather, it is more than presumption to doubt the words of God and call Him a liar.

Why does one ask forgiveness many times for a once-committed sin? Christ has faithfully promised, as we read in 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we confess our sins, asking His forgiveness, why should we not believe that Christ then forgives us? True faith is simply believing what God has said, without asking any questions. If anyone should make you doubt God, use the Scriptures, as our Savior did when He was tempted. That is the best reason why we should *know* our Bibles.

The first reason why we should know our position before God and the certainty of salvation if we have complied with His requirements, is because God affirms us of the fact in His Word.

In the concluding article on "Are You Saved?" we shall consider the other two reasons why we may know.

JEREMIAH—THE MAN AND HIS MESSAGE

(Continued from page 5)

set apart for the work. After God touched his lips, he started out with all the enthusiasm of youth.

Alas for Jeremiah! As so often happens, youthful dreams did not come true. He was mocked, despised, and rejected everywhere. No one seemed to take him seriously, except to receive his sermons as seditious utterances.

One thing which helped him to continue in his course was an intense love for his people. In spite of this intense love for people, Jeremiah was denied the privilege of having a wife, children, and a home of his own. His lot was one of loneliness all through life.

Jeremiah never minced words when the truth was needed. If similes would make his speech more effective, he resorted to them. Because of his outspoken, cutting messages that excluded no class of people and his recommendation that Judah submit to Babylon, he was thoroughly disliked and imprisoned—even in the pit. As much as he was disliked, his word was respected in later years. While the people refused to obey his advice, they realized that he spoke much truth. Even the king of Judah had Jeremiah brought to him in secret so that he might ask for advice, although he never accepted it.

Even in danger of death, he continued in his work. Perhaps he was a little more gray, a little more stooped, a little more tired at the close of day, but we must believe that the voice became better as his messages came with the added force of a mature mind.

As time goes on, we find his prophecies coming to pass as he foretold them. Babylon did take Jerusalem. Jeremiah had the opportunity at last to be someone besides a despised prophet, but he turned aside the opportunity to secure personal comfort and peace, and stayed where he thought he was most needed—with the remnant of the people left in Jerusalem—instead of going to Babylon.

After Jeremiah proved true his prophecies of the future, the people rejected his counsel and went to Egypt, taking Jeremiah with them. Here his life of nearly fifty years of ministering to God's people was ended by stones from the hands of those very ones he had spent his life serving.

THEY SEEK LIFE—AND FIND DEATH

(Continued from front page)

were remorseful. Then they went out and did some good deeds, hoping that by so doing they might hide their sins and drown their sense of shame.

"They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3:8). When the time came for them to continue with God, they found, much to their dismay, that their sense of guilt still persisted in spite of their good deeds, and they couldn't bring themselves to enter into His presence. Therefore, they ceased praying, stayed away from all religious services and fervently hoped that they might escape the notice of the Creator.

"The Lord God called unto Adam, and said unto him, Where art thou?" (Gen. 3:9). The Lord, who loves all His creatures, noticed that they had ceased seeking Him, and sent to them the pastor of their church to inquire whether something might be done to bring them again to God.

"He said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Gen. 3:10). They replied that they were well aware that it would be to their advantage to attend church and engage in Christian activity, but they knew themselves to be sinners and would not play the part of hypocrites by attending church and pretending to be righteous. They said that they knew that they were no worse than many who did attend, and besides they had no clothes that were fit to wear to church.

"He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" (Gen. 3:11). The minister replied that he was much encouraged that they recognized their sinful state and their need of God. If they would only repent and ask forgiveness, returning to the way of life eternal, God would surely accept of them once more as children of His.

"The man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat" (Gen. 3:12). One of them refused, saying that he would ask no forgiveness because the responsibility was not his, intimating that God Himself was at fault for having given him the companion who led him astray. He insisted that if there were any repenting and asking of forgiveness to be done, it should be on the part of God and the companion.

"The Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent

beguiled me, and I did eat" (Gen. 3:13). The other insisted that it was not his fault either, because he had sinned innocently, believing the lie that sin was desirable in order to gain wisdom. He had also been told that, if he were clever, he could escape all the penalties for sin. That both statements had turned out to be false was no fault of his. Therefore, he had no cause for repentance nor need for forgiveness. That need belonged to those who had deceived him.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 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; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:16-20). The servant of God replied sadly that he was extremely sorry they had chosen that path, for the inspired Word of God declared that the way of the unrepentant sinner could lead only to sorrow, pain, and death. God has plainly indicated that each of us shall be held responsible for his own sin, and that no amount of alibies and explaining will open the way for us into the kingdom of God.

Thus did Adam and Eve discover that, in seeking to become wise and know life, they had been extremely foolish and had thrown away their happy home and life itself. Thus do the men and women of today learn that in seeking life in the ways of sin, they find not life and happiness, but decay and death. If we have done no violence to the scriptures quoted, in our attempt to modernize them, we must conclude that listening to the same lies that the Serpent told, following the same line of reasoning that guided Adam and Eve to partake of fruit forbidden by the Lord, has the same disastrous effect on the lives of John and Mary. They seek to know both good and evil, only to discover, often too late, that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

That John and Mary may profit by the recorded experience of Adam and Eve, and by faith in Him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6), overcome where Adam and Eve yielded is, after all, the purpose of the gospel of Christ. God "would have you wise unto that which is good, and simple concerning evil."

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THE ONLY NAME

Mellie James, Piedmont, S. C.

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

First of all, let us see whom Jesus was talking to when He gave this command. In verse 16 we find that it was the disciples.

Next, Jesus tells the disciples to baptize in the name (singular, not plural) of the Father, and of the Son, and of the Holy Ghost. If this should read, "in the names" (plural), or, "in the name of the Father and in the name of the Son and in the name of the Holy Ghost," it would then be necessary to know the name of each and use them all.

What is the name of the Father? "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob . . . this is my name for ever, and this is my memorial unto all generations" (Ex. 3:15).

What is the name of the Son? "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest" (Luke 1:31-32).

What is the name of the Holy Ghost? "The Comforter . . . is the Holy Ghost" (John 14:26). "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

If we are to baptize in the name of the Father, and of the Son, and of the Holy Ghost, we shall have to use these names; but, it says "name" (singular). Therefore, there must be one name which represents the three.

The command was given to the disciples of Jesus to go into all nations to be His witnesses, so we look to their teaching to see how they obeyed the command given by the Lord.

Did those who accompanied Jesus during His ministry give false witness of Him? All will agree that they did not, but there is not an instance found in which they used the words given in Matthew 28:19, which are commonly used today.

How, then, did the disciples understand this command? Let us search God's Word to see whether we can

throw some light on the subject. First, we hear Jesus teaching, "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Because Jesus Christ is the Son of God, all three names rest in the one. Jesus Christ, being the Son of God, comes in the Father's name, and the Holy Ghost comes from the Father, in the name of the Son, Jesus Christ. Jesus made the command in Matthew 28:19 to His disciples alone, and they were to be His witnesses, so we must look to their teaching after they had received the Holy Ghost, all things being brought to their remembrance, as Jesus had told them. The very first thing the people asked was, "What shall we do?" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

We Christians know that by nature we are the children of the world and must be adopted into the family of God. In Galatians 3:16, we read that Christ is the Seed mentioned in God's promises to Abraham. If we are to be blessed with Abraham, we must be adopted into the Seed of Abraham and take the name of the Seed of Abraham. In Galatians 3:27, 29, we read these words: "As many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." After they had been taught all these things and had received the Holy Ghost, it brought all these things to their remembrance. Does it seem strange that they would testify that the name of Jesus Christ is the only one whereby men may be saved? Jesus was the only begotten Son of God, sent out into the world, that those believing should not perish, but have everlasting life. (See John 3:16.) There is no other name under heaven or among men whereby we may be saved!

May God help us to give the glory, honor, and blessing unto that great Name which He has exalted above every name!

"Give unto the Lord the glory due unto his name: bring an offering, and come into his courts."



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

*"Let your light so shine before men, that they may see your good works,
and glorify your Father which is in heaven" (Matt. 5:16).*

MEMORY PICTURES

In the last three stories, we have had different views of the coming kingdom of heaven. These stories began with the story of Jesus, who was born to be the King of this kingdom. We saw how He was cared for by dreams from His heavenly Father: dreams to both Joseph and the Wise Men.

Our memory pictures of the story of Jesus as He was baptized are interesting enough for us to remember all our lives, for He did it as an example for us, and to fulfill all righteousness. We recall how John the Baptist preached and baptized all who listened, learned, and repented.

Last week's lesson told of the three temptations of Christ. We have some lovely pictures of Jesus as an "overcomer" of evil by His knowledge and use of God's Word. We find that our coming King was strengthened for His great work in the future kingdom which will be upon this earth made new.

ANOTHER VIEW OF THE KINGDOM

So far, our stories have been chiefly about the King. Today we hear about the people who will be His subjects, or citizens of this kingdom.

They are "the salt of the earth" and *lights that shine*. The citizens will be meek, or humble, and kind. They will be peacemakers. As Christ sat upon the mountain-side talking to His followers, He said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

If, today, we do not have these characteristics, let us begin now to develop them, for we do want to live in that kingdom and help in any place Christ finds we can fill. You recall that He told His disciples that God would tell who was to sit at Christ's side. There will be a place for us if we live up to the lessons in our Bibles, which Jesus taught.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

ECE CORRESPONDENCE CLUB

Each one write to the person whose name follows his or hers. In that way, you will write to one person and get a letter from still another. Then you will have two new friends instead of only one! The last person listed writes to the one whose name is listed at the top.

If your address is incomplete and you don't get your letter, let me know, and I shall include your name a second time. Also, if you want to write to someone and your name has not yet been included, send me a card with your *complete address*.

Alice Plantner, 13701 Deise Ave., Cleveland, Ohio;
Mary Helen Landry, Hammond, La.; Delores Mae Boyden, Oregon, Ill.; Gordon Roach, Eden Valley, Minn.; Eugene Evans, Freedom, Neb.; Richard Hoskins, Eden Valley, Minn.; Robert Frazier, 670 E. 140th St., Cleveland, Ohio; John Bengé, Frankfort, Ind.; Lee Stine, Tipp City, Ohio.

Here's a song about letting our lights shine. Let's all sing it:

Let the Lower Lights Be Burning

"Brightly beams our Father's mercy,
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore.

Chorus:

"Let the lower lights be burning,
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.

—P. P. Bliss.

HAPPY BIRTHDAY WISHES

Mabel Barnum, age 11, Oct. 16, Hammond, La.
Ralph Lederer, age 10, Oct. 20, Cleveland, Ohio
Murray Lerner, age 10, Oct. 21, Cleveland, Ohio
Pauline Humphreys, age 14, Oct. 21, Royal, Ark.
Joanne R. Blanchard, age 10, Oct. 20, Oregon, Ill.
Darrell Anderson, age 4, Oct. 20, Grove City, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- Oct. 8-22—Evangelistic Meetings, Golden Rule Church of God, Cleveland, Ohio.
 Oct. 9-28—Evangelistic Meetings at South Bend, Ind.
 Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.
 Oct. 20-29—Special Meetings at Pleasant View, Ark.
 Oct. 27-29—Minnesota Fall Conference at Eden Valley.

MINNESOTA FALL CONFERENCE

The Minnesota Fall Conference will convene at Eden Valley October 27-29. Brethren from far and near are invited to worship with us.

Mrs. Alvin Bennett, Secy.

CHANGE OF ADDRESS

Bro. and Sr. L. E. Conner, formerly of 610 Brinton, Dixon, Ill., should now be addressed at their new home, 110 N. 7th St., Oregon, Ill.

BRUSH CREEK (OHIO) NEWS

There were one hundred fifty-four present at Sunday school on our Rally Day, October 8. The record attendance is one hundred sixty-two. We hope to change this soon.

The schedule for the regular weekly services is as follows:

- 9:30—Sunday school.
 10:30—Preaching service.
 7:30—Evening sermon.
 7:30—Tuesday evening, Berean meeting.
 7:30—Thursday evening, choir and orchestra practice.

Harvey U. Krogh, Pastor.

KOKOMO, INDIANA

I am glad to report that a new member, Walter Preston, has been added to the Kokomo congregation, having been baptized by the writer October 3. Bro. Preston's wife was baptized last December.

Bro. James W. McLain will begin a three-week's meeting November 19.

O. J. Parker.

G. W. TODD

Granville Webster Todd was born in Montgomery County, Ohio, December 6, 1858. He died at his home near Moorefield, Neb., October 7, 1939.

When he was fourteen years of age he went to Indiana, where he stayed until 1878, then moving to Nelson, Neb.

Mr. Todd was married to Estella Elder, October 26, 1884, at Nelson, where they resided until 1892. At that time they moved to Frontier County, where he has since resided.

Mourning Mr. Todd's death are: five children, Delbert of North Platte, Mrs. Maud McLaughlin, Mrs. Vella Herndon, and Vern of Moorefield, and Merton of Curtis; three brothers, twelve grandchildren, and thirteen great-grandchildren. His wife and one daughter (Minnie) preceded him in death.

March 31, 1911, Mr. Todd was baptized. He continued in his faithfulness to the Lord until death. Burial was in the Moorefield cemetery.
 Mrs. V. E. Todd.

LAWRENCEVILLE, OHIO

The church at Lawrenceville, Ohio, is preparing for special meetings to be held October 17-November 5. Elder L. E. Conner will be the guest speaker.

October 3, the brethren gathered at Crystal Lake to witness the baptism of Walter Netts, 1005 Pine St., Springfield, Ohio, into the all-saving name of Jesus. This is the first visible result of the renewed efforts of the Lawrenceville church.

During the past few weeks, we have enjoyed visits from Bro. and Sr. John Railton and daughter Mary Catherine, and Sr. Verna Thayer, all of Rockford, Ill.; also, Bro. and Sr. Montross of Troy, Ohio, and Sr. Eva Stearns of California. We extend a cordial invitation to brethren to worship with us whenever they are in the vicinity of Lawrenceville.

Sunday, October 8, fifty-five were present at Sunday school. Records show that this is more than double the average of a year ago.

Sr. Walter Poole has recovered from a recent sickness.

The first unmarried people's meeting was held at the home of Bro. Paul Overholser, September 27. The senior meeting was held at the home of Sr. Margaret Ballentine, October 5. Thirteen members were present.

The Sunshine Class social was held at the home of Bro. and Sr. Howard Overholser, October 6. We are always glad to have the Brush Creek young married folks join us for our social evenings. This month, Bro. and Sr. Harvey Krogh and Bro. and Sr. Vivian Magaw were present.

Sr. Inez Gordon was appointed as church reporter at a recent business meeting.

A junior church for the children is being organized.

Inez Gordon, Reporter.

HERALD RECEIPTS

Wayne Yows; Mrs. Floyd Mills; Mrs. Ida F. Orem; Mildred Somers; Joseph Hightower; Mrs. Pearl Zechiel; Mrs. E. Gockley; Mrs. Philip Mills; Harold R. Pearson; Floyd L. Moore; Otto E. Dick; O. H. Berry; Frank DeBusk.

BLANCHARD, MICHIGAN

The Church of God of Blanchard held an all-day meeting September 17. Bro. Cecil Smead gave his farewell sermon, and the head of each church department gave a short talk on how much he appreciated Bro. Smead's services during the past six years, and the love and esteem in which we hold him.

Bro. Smead was much pleased to finish his services by conducting the baptism of two of our young people, Mr. and Mrs. Dale Ward.

We also held installation services for our new pastor, Bro. Vivian Kirkpatrick. We welcome him with the feeling he is going to be all we have hoped. Received unsigned.

The Blanchard young folks organized their first Berean society October 8. The following officers were chosen: president, Freddie Robinson; vice president, Miss Laura Babcock; secretary-treasurer, Miss Lorraine Gulick.

The society decided to have one meeting a week. The meeting will be held on Thursday evenings. The lessons are to be led by members of the class and our pastor, Vivian Kirkpatrick.
 Lorraine Gulick, Secy.

THE MICHIGAN FALL CONFERENCE

The Michigan Fall Conference was held at Blanchard October 2-8. Bro. G. E. Marsh, pastor of Southlawn Park Church of God of Grand Rapids, was guest speaker. Our local pastor spoke Sunday morning, and Bro. R. M. Abbott, pastor of the Pennellwood Church of God in Grand Rapids, spoke in the afternoon.

Dinner and supper were served in the church basement. We were much pleased with the large attendance from Grand Rapids. Although it was a very busy time for farmers, those who could attend enjoyed the conference very much and received new inspiration from the wonderful sermons. Received unsigned.

CONTRIBUTIONS TO N. B. I.

Mrs. B. F. Cook	3.00
William A. Reid	2.00

Gleanings From the Field

"The Restitution Herald is a great inspiration and help to me in seeking the knowledge of God's Word. I receive other religious publications, but I enjoy reading The Herald most of all."—Mrs. Philip Mills, Eden Valley, Minn.

"Can you imagine what would happen if every Christian suddenly began actually to put Christ first in everything, conduct, speech, business, work, pleasure?"—M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio.

"The recent home-coming services at the Hillisburg Church of God were well attended. We received five new members by baptism."—Lota B. Huffer, Michigantown, Ind.

"The Restitution Herald will always be in my home. If I have to cut my expenses, it will be on other papers and magazines."—Mrs. Pearl Zechiel, Culver, Ind.

Twin daughters, Judith Joy and Janice Jo, were born October 4 to Mr. and Mrs. John Peters, Eden Valley, Minn. We are sorry to hear of the death of Janice, October 7.

"The Mora brethren gave us a real surprise today (October 8). All came to our home, and we enjoyed a picnic dinner together."—Leo Behrends, Isanti, Minn.

Those attending the dedication of the Church of God at South Bend, Ind., October 8, from Oregon, Ill., and vicinity were: Mr. and Mrs. William Ling (Rochelle), Mr. and Mrs. Lewis Romine and daughter JoAnn. Jeanette Romine, Grand Rapids, Mich., also attended.

Charles Smith, faithful attendant of the Oregon, Ill., Church of God, has moved to Fox Lake, Ill.

TRAINING SCHOOL FUND

Mrs. B. F. Cook	\$ 3.00
Ella M. Siple	5.00
Mrs. Eva H. M. Fletcher	100.00
William A. Reid	10.00
Mrs. Ida Jeffrey	20.00
Mrs. Emma C. Railsback	25.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Ray Maysilles (3); Georgia and Wayne Thompson; Dorothy Magaw (2); Eva H. M. Fletcher; Helen M. Chisholm. Silas M. Claypool; Mrs. Ida F. Orem (3); Ella M. Siple; William A. Reid (2).

INDEBTEDNESS FUND

Notes Payable		\$4,309.00
Amount received	\$3,940.29	
Ripley, Ill., S. S.	5.53	
John W. Burget	3.00	3,948.82
		<u>\$ 360.18</u>

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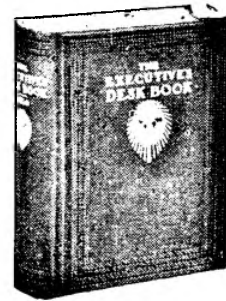
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National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

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NUMBER 4



North Salem Church of God, near Plymouth, Indiana

The North Salem Church of God is located five miles north of Plymouth, Indiana, and is on highway number 31. It was built in 1881 and dedicated December 4, 1881. Elder S. A. Chaplin preached the dedicatory sermon.

Elder John L. Wince was the regular minister for fifteen years (1895-1910). Elder David VanVactor next taught the Word and carried the work forward until it came under the leadership of Elder J. H. Anderson. Brother Anderson is now the faithful minister of this church. During the past half century nearly all the leading ministers of the denomination have preached at the North Salem Church.

This little country church holds the distinction of being the home of the Indiana Bible School and Conference, where for many years large audiences have been instructed and encouraged in "the things concerning the kingdom of God, and the name of Jesus Christ."

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"WRITTEN FOR OUR ADMONITION"

Israel's history is of real importance to the Church of God. Paul says that Israel's experiences "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Ministers may smirk at what they choose to call the Bible fables, but they thereby mock the very faith of Jesus. The Son of God believed in the Flood, for He said, "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, . . . so shall also the coming of the Son of man be." Jesus believed the "fish story," for He said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be . . . in the heart of the earth." Jesus believed in the destruction of Sodom, for He warned, "Remember Lot's wife." Jesus preached from the story of Naaman, saying, "Many lepers were in Israel . . .; and none of them was cleansed, saving Naaman the Syrian."

NAAMAN WASHED IN MUDDY JORDAN

Naaman was cured of leprosy by fully obeying Elisha's command to dip seven times in the Jordan River (2 Kings 5). None suppose that the muddy Jordan served as an antiseptic to kill the germs of leprosy. Nevertheless, Naaman was healed only when he obeyed what seemed to be an incredible command. It must be acknowledged that the miracle was performed *in the water*.

Likewise, one's sins are washed away in baptism. A critic may cry, "Impossible," but let it be remembered that Naaman, too, first stormed that God's way was incredible. Many proud Naaman's resent the water, but Jesus says, "He that believeth and is baptized shall be saved." Believe Jesus! He is the Prophet; you are the leper!

Baptism is an ideal test of faith. It is a rite in which one typifies his faith in the crucified but risen Lord, and in which is typified his faith in personal resurrection and immortality. Baptism is so simple that it can be kept by all, yet so uniquely embarrassing that but few of the proud are ever added to the church.

Baptism costs nothing, requires no expensive clothes. The Bible is plain in its teaching about this sacred rite. There are faithful ministers who will baptize, and three fourths of the earth's surface is water. What more appropriate way could Jesus have given whereby men and women of all nations and all races could be initiated into His fold?

Where is there one who can truthfully say, "I cannot be baptized"? But there are Naamans halted before a thousand Jordans, Naamans doomed by leprosy sin, mockingly denying the ordinance of baptism, yet who may be persuaded by humble servants to try the simple thing that the Prophet Jesus bids them do.

It is true that Christ died for our sins, but baptism is no denial of the blood of Jesus. Rather, it is by baptism that repentant sinners come under the blood of Christ, for Paul says, "So many of us as were baptized into Jesus Christ were baptized into his death." No text suggests that one can repent or pray into Christ's death. Though hearing and believing the truth are important, though repentance and prayer and study have their places in leading up to baptism, it cannot be denied and it should be freely confessed and preached that men are "baptized into Christ" (Gal. 3:27), "baptized into his death" (Rom. 6:3), "baptized . . . in the name of Jesus Christ for the remission of sins" (Acts 2:38). If baptism is "*for* the remission of sins," it is altogether possible that only in such a procedure are sins remitted.

It took Naaman a long time to make his decision, but being persuaded that there was so much to be gained at such a very little cost, he obeyed Elisha the Prophet. The ordinance of baptism was instituted by a greater prophet than Elisha. It is the Son of God who says, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16, A.R.V.). Naaman was cleansed in the water; there he contacted God's grace, there only could he show full obedience to the divine command. Have *you* been "baptized into Christ"? Who will be the loser if *you* disbelieve? What less a test would you ask the KING OF KINGS?

“Ye Must Be Born Again”

By George A. Waters

THERE are several views about being “born again.” Some students think these words refer to conversion. Others think they teach a second definite work of grace after conversion, called “sanctification.” Repentance, conversion, and sanctification are clearly taught: “Repent ye, and believe the gospel” (Mark 1:15). “Repent, and be baptized every one of you” (Acts 2:38). “The law of the Lord is perfect, converting the soul” (Psalm 19:7). “He which converteth the sinner from the error of his way, shall save a soul from death” (James 5:20). “This is the will of God, even your sanctification” (1 Thess. 4:3). “Sanctify them through thy truth” (John 17:17). It does not necessarily follow that being born again refers to either conversion or sanctification.

Turn to John 3:1-10, and let us study together. In the first two verses we find that Nicodemus came to Jesus and acknowledged Him as “a teacher come from God.” “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (v. 3). This verse proves that the visible church is not the kingdom of God, because *all*—good and bad—can now see the church, but another birth is required to even “see” the kingdom.

Nicodemus did not understand, and asked how a man could be born when he is old (v. 4). According to verse 5, 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 verse gives two requirements for *entering into the kingdom*. If one “cannot enter” the kingdom “except” he is born of water and of the Spirit, is it not reasonable that we should find an explanation of these words, that anyone should be able to understand? If “water” and “Spirit” mean the same thing, why are both mentioned? Why are *both* required to “enter into the kingdom”?

God instituted the laws of nature. According to those laws, conception takes place, a growth follows, and at birth the head appears, followed by the body, and a babe is born. Have you ever seen one being “born of water”? Does not baptism fulfill those requirements? One hears the Word of God, and there is a conception of the new life. Growth is made by repentance, confession, and the determination to serve God. Evidence of our conversion is given by our being baptized into Christ. When baptism (immersion) takes place, the head appears first, followed by the body, as in natural birth, and we then, “as new-

born babes, desire the sincere milk of the word, that (we) may grow thereby” (1 Peter 2:2). What could be any plainer illustration, or what could any more exactly fulfill the requirements?

What does “born of the Spirit” mean? In verse 6 Jesus says: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” For an explanation turn to 1 Corinthians 15:42-44: “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.” The natural body is evidently that which is born of flesh, and the spiritual body that which is born of the Spirit.

In verse 45, Paul says, “It is written, The first man Adam was made a living soul (not an immortal soul); the last Adam was made a quickening spirit.” The Apostle then explains, “Howbeit that was not first which is spiritual, but that which is natural; and afterward (after the resurrection) that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” If flesh and blood, meaning the natural body or that which is born of the flesh, cannot inherit the kingdom, and a resurrection is necessary to change to the spiritual body, it is evident that the birth of the Spirit, when one receives the spiritual body, takes place at the resurrection.

“Now ye are the body of Christ” (1 Cor. 12:27). “He is the head of the body, the church: who is the beginning (of the spiritual creation), the firstborn from the dead” (Col. 1:18). Here, the resurrection of Christ is plainly called a birth. He is the “firstborn.” “Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming” (1 Cor. 15:20-23).

Christ is twice called the “firstfruits” in these verses. This agrees with the assertion that He is the “firstborn.” Christ being the head, should *(Please turn to page 11)*

Behold, the Bridegroom Cometh!

By J. R. Norrie

PAUL wrote, "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess 5:1-4).

The Apostle Paul, in this letter to the Thessalonians, seeks to give enlightenment concerning the "times and the seasons" preceding the Second Advent. It does not seem, according to the Word, that the world will be engulfed in a maelstrom of destruction in the days previous to the coming of the Lord. Rather, it seems that the world will be enjoying a measure of prosperity and peace, sudden destruction coming upon the people as they are proclaiming "peace and safety." It has been almost traditional that the world will be involved in battle at the time of the rapture of the saints. This view may be correct, but we believe that the battle of all nations will be in progress at the coming of Christ *with* His saints, rather than at the coming *for* the saints (Zech. 14:1-5). The time element does not figure so prominently, except that men are anticipating war as a sign of the Advent; whereas, if Christ should come in a period of tranquillity, few would be expecting Him, therefore they would be altogether unprepared for the event.

Paul, in 2 Thessalonians 8 and 9, strongly suggests a "lightning war" of "destruction." Is this destruction synonymous with the final war of which the prophets speak?

"As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). The conditions in Noah's time were of the "bridge-playing" kind, eating and drinking—a riotous time; without concern for the more important elements of life. The comparison does not suggest war and commotion.

Have you ever considered that your life must end sometime; that in a few years at most, in the ordinary course of nature, you will go the way of all mortals, and

be numbered with the dead? Have you ever thought seriously of what will become of you then, whether there is a future life, and what kind of life it is, and how to secure it?

Have you ever noticed how little knowledge most people have of what follows death, how vague and unsatisfactory are their explanations and how the subject seems to be generally disliked and shunned as disagreeable and unsuitable for discussion?

If death is men's common lot—"it is appointed unto men once to die" (Heb. 9:27)—and if our conduct *now* determines our fate after death, is it not a wise man's duty to be well-informed on such a vital point, especially because life is proverbially uncertain? We may not see tomorrow's sun!

Do you know that the Bible answers all these questions about the life to come, how to obtain it, and that no reliable answer can be found anywhere else? Do you feel mentally calm by leaving such an important question unanswered, when you have the solution in your hand? Surely you must be eager to escape from the power of death, and to have a good

hope of life beyond the grave!

Heed the words of the Bible. Perhaps they will whet your appetite so you will go there yourself to be fed more fully from the precious stores of Him who hath "the words of eternal life" (John 6:68).

The Bible speaks again and again of the present life as a brief, passing experience. "Man that is born of woman is of few days, and full of trouble" (Job 14:1). "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). The Bible never refers to man as having anything immortal about him by birth or inheritance. Man is always referred to as helpless to set aside the universal law of death, either in his own case or that of any other. "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). Show me a *man*, and I will show you a *sinner*! They are synonymous. As a stream cannot rise above its

THE KINGDOM OF GOD

By N. H. Geiselman

There's a land we are longing to see,
And our faith reaches out with delight;
As we look for that sweet world to be,
So free from the shadows of night.

Sweet perfume, bud, and bloom
We shall sense in the kingdom of God;
Sweet perfume, bud, and bloom,
When we dwell with our glorified Lord.

Oh, the joys of that beautiful world,
So free from all sorrow and pain!
There's no Tempter to lead us astray,
Or engulf us in sorrow or sin!

There the dead shall be raised to new life,
And the living to health be restored;
The earth from the curse be redeemed
By the pow'r of His life-giving Word.

Oh, we hearken Thy coming, dear Lord,
And we long for the land of the blessed,
For our joys shall forever enlarge,
When we dwell in that kingdom of rest!

source, no man can rise above the sinful plane of Adam, except by Christ's redemption. Man is, therefore, a sinful, perishable creature. "None of them can by any means redeem his brother, nor give to God a ransom for him; (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption" (Psalm 49:7-9). The doom pronounced upon Adam was: "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). Adam was denied access to the Garden of Eden, "lest he put forth his hand, and take also of the tree of life, and eat and live for ever." God took

strong measures at the outset to prevent any man from becoming an immortal sinner. That would have been a calamity.

God did more than merely avert that possible calamity. He provided a way of escape from the law of death. The way of life is as plain in the New Testament as the law of death is in the Old Testament. God sent His Son with a message of salvation, and Jesus came "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and

(Please turn to page 11)

Our Great Need

By D. G. Harvey

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

THE greatest need of the Church of God at the present time is more of the Spirit of Christ. The text, Romans 8:9, is just as applicable to a church body as to an individual, for, if the whole church body is "spiritually minded" (Rom. 8:6), there is life and peace. We have often felt the chill resulting from lack of the Spirit in church services. How true ring the words of Paul written of our day to Timothy: "Having a form of godliness, but denying the power thereof" (2 Tim. 3:5)!

If the leaders of the early church felt the need of the Spirit, surely the need today is pressing; for, in these closing days of Gentile times, temptation is much stronger because of the wrath of the Adversary, "because he knoweth that he hath but a short time" (Rev. 12:12).

The carnal, or natural, mind of man can never please God, nor can any man or group of men, by their own natural minds, accomplish the work of the church in this age. Led by the Spirit (Rom. 8:27), every work will be in harmony with the will of the Father. It is, then, small wonder that Paul closed his last letter to his young co-worker Timothy with this prayer: "The Lord Jesus Christ be with thy spirit" (2 Tim. 4:22). Led by the Spirit, the church will be obedient in all things, no longer mere servants, but *friends*. Why do we say "friends"? Jesus answers, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). The chief fruit of the Spirit is *love* (Gal. 5:22).

Led by the Spirit, the whole church could have only love for its members; there could be no envy or strife, but there would be real love, for we are all brethren, children of God by adoption (Gal. 4:5-7). There is no better proof of our discipleship than *love*. "By this shall all men know

that ye are my disciples, if ye have love one to another" (John 13:35). Love would bring forth cooperation; for, with love, we would desire to carry our own loads and help the weaker brethren. "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Led by the Spirit, the evangelist will thrive; love will overrule all selfishness. Love and cooperation provide funds to place workers in new fields. *Love* will provide for training of new workers among our young people. Led by the Spirit, the Church of God could carry the Light to thousands in darkness.

There would be harmony among our preaching brethren if they were all led by the Spirit of God. There could be no evil servant to smite his fellows (Matt. 24:48-57). Led by the Spirit, all ministers would know their own weaknesses. Be humble, never exalted, and, as Paul said, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:1-5).

Paul has here shown us the Spirit. Led by that same Spirit, the Church of God would have great power for her work.

The Challenge of Modern Youth

By Mary Richardson

"Train up a child in the way he should go" (Prov. 22:6).

A SERIOUS problem today confronts the Church of God. Will the church be able to wage a successful defensive battle against forces that are slowly but surely drawing her young people away from God? Consider the answer carefully.

On every hand various pleasures may be observed that are leading the young people away from beckoning church doors. Why is this so? Who is failing to perform his duty? Part of this failing lies in the home—in the parents. Are they entirely free from guilt? No! Men and women should bring up their children "in the nurture and admonition of the Lord." What a difference it would make if parents heeded this scripture! Some parents, however, fail to instill in their children's lives the Word of God.

How many of *you* parents have taught your children of the wonderful promises of God as presented in His Book? Examine yourselves! Are you fulfilling your mission? One should consider that the children are in the home more than they are in the church; therefore, more responsibility should rest on the home than on the church. Parents, do you realize that God is holding *you* responsible for the instruction of your children in God's Word?

The Bible was important to all youth during the early days of our country. Children then knew more about God's Word than they do now. Worldliness has crept into the schools of the nation. Seldom is God's name mentioned there, except in a story or poem. In some schools, ministers are allowed to teach for a short time each week, but such institutions are rare. The schools are failing in a mission they could fulfill. They are leading young men and women away from God, instead of instructing them to walk in the footsteps of Christ.

The third institution, the only one left to resort to, is the church. It fails as much as the home and school. Can the Church of God save her young people? This problem will require much study before one can arrive at a possible solution.

Is the youth of today looking forward to God's tomorrow? Some young persons do, but they are few. *Youth is lowering the flag of fidelity and surrendering its ideals!* What can be the result? The young people, and older ones as well, must have higher ideals. Some young men and women have no standards of morals and ideals to rule their lives. They just "get by," giving no thought to

the future. Young folk, what is your outlook on life? Is your goal to satisfy your own desires, or is it to win laurels for your Master? "Choose you this day whom you will serve." Heed this admonition. Too often, reckless youth does not consider it, and disastrous consequences follow.

Parents should cooperate with the church in a movement to save youth. The church cannot fight this battle alone. The church is able to present the Word of God to youth, but that is all. Without further study, the young people will not progress. Individual study, in addition to Sunday school work, is needed for the growth and development of Christian character.

Prayer life is neglected in many families. Some parents may think that it is not necessary, but the influence prayer sometimes has on individual lives is surprising to one who will observe it. Many changes may be brought about through prayer, that cannot be made in any other way. It is touching to see a small child kneel by his bedside nightly, offering his prayers. "Train up a child in the way he should go: and when he is old, he will not depart from it."

Modern psychologists generally agree that the first seven years of a child's life are the most important. Impressions formed during that period are most lasting. If prayer plays an important part in a child's early life, the habit is likely to become fixed, influencing him to the right mode of life. Prayer is a medium which draws men closer to God. It is a comfort to know that He will bless and protect.

Before meals, some member of the family may read from the Bible, following it with prayer. Those who have experienced it, know what a sense of contentment one feels when all kneel to offer prayer. Each member of the family reaps rich benefits. This important part of the family worship should not be neglected.

Parents should not merely send their children to Sunday school and church; they should take them. Children are influenced by their parents; and, if the parents go to church regularly, the children quickly form this habit.

If a minister becomes interested in the young people of his congregation, he will have much influence in keeping them in the church. If the young folk have a leader to help them in living uprightly, they will be more likely to continue under the influence of the church. A minister should be an example for the church's young people, so that they will follow the directions he gives them.

Young people may be interested in the church by means of programs. If their minds are kept busy in this way, they will not be thinking of worldly things. They will find such comfort, contentment, and joy that they will have no desire to turn to the world for peace and happiness. Young people should be encouraged to take part in singing and various other activities of the church that will draw them closer to God. Young boys and girls should have responsible positions in the Sunday school and church services. They will exercise a great deal of

effort if they know that they are expected to succeed. They should often be encouraged.

Fathers and mothers should tell their youngsters Bible stories. They should tell their children what traits of Bible characters to adopt and which to discard. Parents should not neglect their responsibilities. The Word of God can never be taught too much.

The Church of God is calling to her young people—all young people—to come to God's house of worship to take an active part in its upbuilding.

Are You Saved?

Part Two

By Harvey Krogh, Jr.

BECAUSE the question of the subject is preceded by another question, namely, "Can you know if you are in a position to be saved?" we now speak of the remaining two reasons for the affirmative answer.

The first reason is found in the plain statements in God's Word, one of which is: "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).

The second reason is: *a changed life*. "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). Men can see a changed life; it is something that cannot be hidden. In 1 John 3:14 we read in no uncertain terms: "We know that we have passed from death unto life, because we love the brethren." How do we *know*? Because we *love* the brethren. Why do you go to church Sunday night instead of the moving picture show? Why do you love to read your Bible more than *True Story Magazine*? Why do you listen to the radio devotional and sermon (even though there is error in it) rather than the story that may not contain any truth? Why do you love the brethren more than the "gang"? Because you are a *new creature* in Christ!

You do not ask a man to prove that he was born. You can see him. You can also see whether or not a man is a Christian by the *changed life*. There is no one so good before he becomes a Christian, that you cannot see a change in him after he becomes a faithful follower of the Christ.

The third reason for being able to know our position is the witness of the Holy Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God.

And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:16, 17). If we are children of God, we are surely in the best of relationship with God.

How does the Spirit bear witness with our spirit? The Spirit of God must not be confused with God's Word. Holy men of God spoke as they were moved by the Holy Ghost (Spirit), and Jesus also said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). The "Word" is not the Holy Spirit, as is revealed in Ephesians 6:17: "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." When the definite article "the" is present, it refers to one definite spirit which is the only Holy Spirit of God. The Word of God is indeed spirit, but is only a product of the Holy Spirit of God.

It is God's Holy Spirit that bears witness with our spirit. It is a simple thing for God, by the power of His Spirit, to cause us to feel and know that we are His children. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). In verse 21, Christ said, "I will love him and will manifest myself to him." How will Jesus and the Father show themselves and abide with us? They cannot do so bodily, therefore, they will abide with us in Spirit. That Spirit is the Spirit of God, the Spirit by which Christ was anointed.

To ask you to rely on your emotions in the matter is asking too much, because emotions are not always based on facts. Therefore, we seek further the witness of the Spirit. How does a tree show that it is an apple tree? Is it not by the apples which it bears? Let us then determine

(Please turn to page 10)

Man's Hope

By Cecil Sater

TO ANSWER the question of how the dead will be raised, it will be necessary to study God's creation of man and his nature. Moses says, "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 (creature, being, or person)."

In examining the foregoing quotation, we find a full and complete description of God's process in creating man. Man was first formed of the dust of the ground, and, before he had any life in him, he was a lifeless man. God breathed into his nostrils the breath of life, and this man became a living soul. The word "breath" is here translated from the Hebrew word *ruach*, which occurred in the Old Testament four hundred times before it was translated from the Hebrew language. The Greek word *pneuma* corresponds to the Hebrew word *ruach*. It occurred three hundred and eighty-five times in the New Testament before it was translated into any other language. The word "breath," already stated as coming from the word *ruach*, has reference to life in Genesis 2:7. The word "life" also comes from the word *ruach*. *Ruach* and *pneuma* have been interpreted as breath, breath of life, spirit, wind, etc.

No other text in the Bible describes God's creation of man, adding anything to what is stated in Genesis 2:7. In order to make man live, God gave him nothing more than *ruach*, which is the breath of life.

Doctors say that when air is taken into the lungs, the blood absorbs the oxygen and carries it to all portions of the body. Life is in the blood which is supported by the breath. This agrees with the Bible, for, in Leviticus 17: 10, 11, we read: "I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life . . . is in the blood." The Bible agrees with what doctors have discovered, so man is not made of more than the sixteen elements of the dust, the water his body contains, and the breath of life, which is undoubtedly vapor.

In James 4:14 we read: "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." In Genesis 2:7 it is not stated that God gave man a soul, but that He made him a living soul; therefore, the dust of the ground, combined with the breath of life, is a living soul. The word "soul" here

comes from an entirely different word than it does in other Bible texts. For example, read Genesis 35:18: "It came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem." If we do not translate the word "soul," which comes from the Hebrew word *nephesh*, part of the passage reads: "It came to pass as her *nephesh* (soul) was in departing." The word *nephesh* also means life, as does the word *ruach*. Other examples show this. "They are dead which sought the young child's life (*nephesh*)."

"God said, Let the waters bring forth abundantly the moving creature that hath life (*nephesh*), and fowl that may fly above the earth in the open firmament of heaven."

The word "soul," as you will see, comes from the word *nephesh*, as it is used in speaking of Rachel's soul. It is nothing more than the breath of life.

What happens when a man dies? Does his life know anything after it leaves the body? The Word says the life is in the blood, and that it is "even a vapour that appeareth for a little time, and then vanisheth away." It cannot know anything, for David said in Psalm 146:3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

It is plain that after a man dies he has no knowledge, for his life returns to the elements from whence it came. We read in Ecclesiastes 9:10: " 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." Also read verses 4-6: "To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished."

We read in Psalm 6:4, 5: "Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?"

Does the soul die? In Psalm 89:48 we read: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" The grave would be a strange place to put a soul if it were not dead.

There are many quotations in the Bible stating that *the soul can die*.

According to history, ancient Egyptians, Babylonians, and Assyrians believed in the immortality of the soul. They believed that the "spirit" or "soul" left the body at death and made its home elsewhere, in either more happiness or misery. The Jews were contaminated with this belief to some extent. Solomon sought to show them that the idea was wrong. He said (Eccl. 3:21, 22), "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?" We read in Ecclesiastes 3:17-21: "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are 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: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

Solomon was trying to convince these people, who believed that at death man's spirit went upward and the animal's spirit went downward, that this was merely superstition taught by heathen nations. Solomon pointed out that man has no preeminence above beast, for both are of the dust, and both have one breath, and both return to the dust at death.

(To be concluded)

WILL, WON'T, AND CAN'T

By Russell Currens

There are those who always say, "I will,"

And many who say, "I won't";

But he who always says, "I can't,"

Could accomplish a lot, but doesn't.

"I can't," is a habit widely known;

If you want to work, you will.

You won't if you say, "I can't today,"

You won't reach the crest of the hill.

If you keep on telling folks, "I won't,"

And you don't begin to try;

A very great work may be lost by the act,

When you say, "I won't" till you die.

God wants us to say, "I will," and "I can,"

If we're called on to help with a work,

Not saying, "I can't," and "I won't," not at all!

God wants us to work, and not to shirk!

THE DAY OF WRATH

By Mrs. Edna Mills

BY STUDYING the prophecies of Daniel and those found in Revelation, Christians find themselves—in every instance—standing before the day of wrath. The signs spoken of by the prophets are obvious today. A solemn message arises in different parts of the world: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand" (Joel 2:1). The knowledge of God and the spirit of love are departing from the world. Spiritual wickedness, as a flood, covers the land.

Isaiah, a prophet of God, said: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid: pangs and sorrows shall take hold of them. . . . 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. 13:6-9). "I will punish the world for their evil, and the wicked for their iniquity: and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Isa. 9:11). That day will be most dreadful for the sinner!

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers, and I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord" (Zeph. 1:14-17).

A blessing is promised to those who will "seek . . . the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:3).

Jesus said: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly" (Rev. 3:10, 11).

Jesus will come in an hour that He is little expected by the world. Paul, however, writes, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him" (1 Thess. 5:4, 9, 10).

I M M O R T A L I T Y

By *George M. Siple*

MAN is, by reason of his Adamic birth, mortal. "Who (God) only hath immortality, dwelling in the light which no man can approach unto" (1 Tim. 6:16). This plainly states that God was the only one possessing the immortal nature. Even Jesus Christ, God's Son, was born a mortal man and did not come into possession of immortality until after He had suffered and died, and was raised immortal.

If Jesus had been mortal, it would have been impossible for Him to have died on our behalf, and we would be without hope and without God. In death Jesus paid the penalty for our sins, making it possible for all who will yield themselves in obedience to God's commands, to inherit an everlasting home upon this earth. Jesus is coming back in a manner like that in which He went away. He will sit upon David's throne in the new Jerusalem, which is now being prepared for those who love God and who serve Him faithfully to the end of their lives, or until Jesus returns.

We are told in Romans 2:6, 7, "Who (God) will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." If, as many believe, we already possess the immortal nature, would we be commanded in God's Word to seek for something we already possess?

Paul says in 1 Corinthians 15:53, "This corruptible must put on incorruption, and this mortal must put on immortality." If we Christians wish to obtain immortality and share a place with Jesus in the earth made new and purified, we must also go with Him through the watery grave of baptism, and arise to walk in newness of life. If, for any reason, we fail to do this, I fear we may fail to get our crowns.

L O V E

By *Mary Newell*

LOVE thy neighbour as thyself." Who can say that this is not one of the most noteworthy quotations of the Bible?

If one loved his neighbor as himself, would he continually tell tales about him? Could one be jealous of himself as he is of another? Would one be as eager to hurt another if he were the one likely to be harmed? No! Under such conditions one would not do these things.

In loving, we cast out malice. Love purifies the heart and mind. When love rules, we do not like to hurt or bring sorrow to anyone.

It is stated in 1 Corinthians 13:13, "Now abideth faith,

hope, charity, these three; but the greatest of these is charity." Charity is a work of love and, therefore, "love" is often substituted for the word "charity." If we use the word "love" in this text, we see that the greatest of the three abiding Christian graces is love.

Love has been predominant through the ages. In love, God placed Adam and Eve in the Garden of Eden. Through love, God saved Noah, his family, and animals, which He used to replenish the earth. Through love, God did not allow Abraham to offer up his son as a sacrifice. God, in His all-knowing grace, "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).

We *worship* a God of love. Let us strive to be ever more worthy of Him.

HOME WORSHIP AND CHILDREN

By *Laura McInturff*

FAMILY worship should be held in the homes of Church of God people. It teaches the children to appreciate the daily and hourly blessings which we are receiving from God.

Christians are likely to allow worldly business to choke out the spiritual works which are more important and should have first consideration. The Bible tells us to seek first the kingdom of God and His righteousness and all other things will be added.

If a child is brought up in a home where family worship is observed, that child's life is being molded according to that scripture in which we are told: "Remember now thy Creator in the days of thy youth."

It is likely that the child who has been reared in such a home will, in future years, have an influence for good rather than for evil on all with whom he may associate. With such training, a child is likely to grow to manhood or womanhood as an earnest church worker.

The example of home training is almost sure to be handed down from generation to generation. In the church, in the home, or on the street, such a person will be a model to all, and will leave an influence for good with all with whom he may associate.

ARE YOU SAVED?

(Continued from page 7)

the Spirit by the fruit that it bears. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). It is impossible for the flesh or the carnal to bring forth this fruit. The fruit you bear is definitely the witness of God's Spirit in your life. If a man's life is bearing such fruit, he

will know that it is because he is a child of God, and God's Spirit is working in him.

May we say that we know our position before God, first by His written testimony, second, by the changed life, and third, by the fruit that is borne? The proper emotion or feeling should then come because of the knowledge of the facts.

Are you sure of salvation? You can be just as sure of salvation as you are sure that you will continue to love God and walk in His way. We need not be overconfident, or glory in anything that we have done. We should, however, have confidence enough, and be sure enough of our position, to lead others to Christ.

Are you in the favor of God?

BEHOLD, THE BRIDEGROOM COMETH!

(Continued from page 5)

believe the gospel" (Mark 1:14, 15). That same kingdom is the one promised by all the prophets. It will be established over Israel and the nations under the whole heaven. Christ's kingdom "shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

Men cannot inherit an everlasting kingdom unless they have everlasting life. God, in His mercy, has provided this, too, 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 proclaimed this also as part of His mission: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Christ, by His death and resurrection, has "brought life and immortality to light through the gospel" (2 Tim. 1:10). Would you not like to become an heir of eternal life, and of the kingdom that cannot be moved?

"YE MUST BE BORN AGAIN"

(Continued from page 3)

be born first. The objection may be raised, Why did not the birth of the body follow immediately? Has our simile failed? Let us see. Natural birth requires but a short time, compared to the average length of life. If our reasoning is correct, when one is born of the Spirit he is born to *eternal life*. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20:6). When compared with *eternity*, the delay is less than in natural birth,

Let us now consider the body. "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. . . . For the body is not one member, but many" (1 Cor. 12:12-14). Read the whole chapter. Evidently the faithful of all generations are included in the one body, because Paul names many worthy people in Hebrews 11, concluding the chapter by saying: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (vv. 39, 40). If we are faithful, we shall also be included and receive our reward with them.

Thus it becomes plain why Jesus said: "Marvel not that I said unto thee, Ye must be born again" (John 3:7). That our interpretation is correct is surely proved by the next verse: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Notice, please, that it is *not* the Spirit that comes and goes as the wind, but it is *everyone* who is "born of the Spirit." Jesus did that very thing after His resurrection: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst" (John 20:19). "And after eight days again his disciples were within, and Thomas was with them: then came Jesus, the doors being shut, and stood in the midst" (John 20:26). John makes it plain in these verses that although Jesus had flesh and bones, He had the power to appear and disappear at will. The doors were "shut" because the disciples were afraid, and there is nothing to indicate that they were opened to admit Jesus.

When Jesus broke bread and gave it to the two disciples at Emmaus, "their eyes were opened, and they knew him; and he *vanished* out of their sight" (Luke 24:31). They hastened to Jerusalem to tell the other disciples. "As they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:36-39). Jesus then proceeded to eat before them to prove that, while He could do these mysterious things, He was *not* a "spirit," or ghost, but had put on immortality—thus being changed from the "natural body" to the "spiritual body."

"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). Amen.

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REST

Lois Griener, Grand Rapids, Mich.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). At first glance, this verse looks very pleasing. Rest! How sweetly that word falls upon the ear! Rest from work, worry, all the cares of this present life! The verse must mean that Christ will take all our cares and we shall have nothing to do but rest.

That is the interpretation many people give to the verse, but, through investigation, we find that they read the verse thus: "Come unto me, all ye that labour and are heavy laden, and *I will do the rest.*" Nowhere in the Bible has Christ promised to do our work. Instead, He tells us to labor—more than just labor—we are to grow and multiply. This truth is brought out clearly in the parable of the talents. In that instance, the servants knew their master reaped where he had not sown, and gathered where he had not strewn. It is exhibited again in the parable of the fig tree, which tree Christ cursed because He found no fruit on it.

What, then, is meant by "rest"? We Christians know that we are happiest when we are busy, when we are doing something we like. Christ knows this. He also knows that we would not be happy if our work would become a burden. This is the reason He is willing to share our load. True, we are to take Christ's yoke upon us, instead of having Him take ours, but He has made it easy by His great strength.

Let us remember, as each day draws to a close, that there is no rest for us if we have neglected the Lord's work. Instead of a night of unrest, let us enjoy the peace and comfort that comes when we can hear our Lord say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

A LIFE OF SERVICE

Virginia Smith, Russellville, Ark.

Some men think they have no talent and say there is nothing they can do for Christ. That is untrue, for there is something each one can do. All cannot be great speak-

ers, swaying multitudes of people, but all can live true Christian lives and do kind deeds for others. Kindness will convert more sinners than zeal, eloquence, or learning. Sermons, dropped from humble lips far from the sacred desk, fall on someone's heart and bring forth fruit for the Master.

People cannot be driven to Christ, but they may be led to Him. Those without Christ are as unlighted candles; Christ wants luminous Christians and living Gospels to light the candles for Him.

Some men lose patience when they labor on and on, but they must remember the patience God has for them, and be content to advance as they walk—step by step; at last they will see results.

How can Christians become discouraged when each day that dawns brings them gladness of life, love for one another, beauties of nature, sweetness of friendship, and the joy of service; and each night brings them happiness, because they know they have done something worth while? Even though their tasks be lowly, they know goodness outshines genius as the sun outshines an electric light.

Many are the opportunities for those who walk in the way of service. The way is long. In many places it is steep and rough. It may lead where the sun shines brightly or where the chilly wind blows. At times, men's hearts may grow faint within them, but the way of service is a way of challenge. Those who have "clean hands and a pure heart" follow in the way.

May all live in the service for the Master! "Teach us to number our days, that we may apply our hearts unto wisdom. . . . Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Psalm 90:12, 17).

"Few years, no wisdom, no renown;
Only my life can I lay down;

Only my heart Lord, to Thy throne I bring and pray
That, child of Thine, I may go forth,
And spread glad tidings through the earth,
And teach sad hearts to know Thy worth,
Lord, here am I!"—*Anonymous*



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. 6:9).

EVILS OF MICAH'S DAY

Last quarter we had a lesson about the Prophet Micah. At that time we learned that he told the leaders—rulers, judges, and priests—of their unholy acts. These leaders were very mean to the poor people, so that they (the leaders) might satisfy their selfish wants.

Today our story begins with the results of the drink evil of Micah's time. Who are the first to suffer in a drunkard's home? The mother and her children, of course! Not only are they driven to fear the husband's and father's return, but often they have not enough to eat or wear. Yes, sometimes they are even turned out into the streets without a place to sleep!

We shall read further in our story for today to see if the drink evil affected anyone besides those of whom Micah wrote.

Turn to Luke 21. Read verses 29-31. There we find Jesus telling His followers the parable of the fig tree. He said that when certain signs have come to pass, we shall know that the kingdom of God is near.

SOME OF THE SIGNS

We continue reading in Luke 21, verses 34-36. Here is a warning for all of us who desire to be ready when Christ returns. Those same evils are to be guarded against today. This message was not meant for only the people who lived when Christ was a young man on earth. We are warned not to eat too much, or to be drunken, or to even be too interested in our daily cares and tasks. For, if we are, the Lord may come when we are not ready.

The Christian is to watch, live a prayer life daily, and be sober and thoughtful. Then we shall have the hope that we will be accepted when Christ returns.

PAUL'S CLASSIFICATION OF DRINK

We have seen the results of the evil of drink in Micah's day. Micah was a prophet who wrote long before Jesus was born. We read, too, what Jesus taught regarding these same evils, as recorded by Luke. Paul, also, wrote about the drink evil. We read in 1 Corinthians 6:9-11 of many evils to guard against if we are to live in God's kingdom.

Paul wants us all to know the truth. He classes a drunkard with a thief. One who drinks is a drunkard or is at least on the road of selfish "lust of the flesh," which leads to drunkenness.

Let us get the opposite picture, that of a set-apart-for-God man. Paul says, "Such were some of you," referring to the lists of sins named. But these God-worshiping people have turned around and are going in a different way. They have given up their evils, have repented. Now "ye are sanctified, . . . ye are justified in the name of the Lord Jesus, and by the Spirit of our God." No more does the Christian boy or man, girl or woman, walk after the lusts of the flesh. They not only have set themselves apart for God's work and glory, but they have been accepted of God, or justified. They are now pure and clean in the eyes of the Lord.

Can Christians, who are set apart, still cling to the desire of wanting "a little" to drink now and then? No! If they have turned about, and are truly sorry, they are faced away from the lusts of the flesh. We are told to "put . . . on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14).

It is our sincere prayer that each of you boys and girls will be wise, and will stay far away from these evils of which we have been reading. Be pure. Be ready for our King, even Jesus, who is coming soon to set up His kingdom where only the pure in heart may dwell.

ECE CLUB

How are you enjoying the new friends you have met through the correspondence club? I haven't heard a word from any of you. So, no more names until I hear how you like this club! Also, those of you who want your names put on the correspondence club list, send me a card. I shall expect to hear from a number of you soon!

HAPPY BIRTHDAY WISHES

Fred Hummel, age 12, Oct. 28, Cleveland, Ohio.
 Betty Hightower, age 12, Oct. 23, La Prairie, Ill.
 Robert Savage, age 12, Oct. 26, Waite Park, Minn.
 Eileen Swanson, age 9, Oct. 28, Eden Valley, Minn.
 Douglas Hamilton, age 6, Oct. 29, Cold Springs, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- Oct. 9-28—Evangelistic Meetings at South Bend, Ind.
 Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.
 Oct. 20-29—Special Meetings at Pleasant View, Ark.
 Oct. 22-Nov. —Special Meetings at Burr Oak, Ind.
 Oct. 24-Nov. 2—Special Meetings at Brown-town, Va.
 Oct. 27-29—Minnesota Fall Conference at Eden Valley.
 Nov. 19—Special Meetings at Kokomo, Ind.
 Nov. 12-6—Special Meetings at Brush Creek Church of God near West Milton, Ohio.

WE WENT TO SCHOOL

Saturday afternoon, October 14, (having been offered transportation there and back), we arrived at the Bible Training School Students' Home at Oregon, Ill., on a surprise visit. We found only one student at home; he was industriously engaged in washing windows. We deposited our luggage, and went to The Herald office, where we received a hearty welcome. Mr. Jones went to see Delbert where he was employed, but Mrs. Jones waited until later to greet him.

A unique system has been put into practice: small, neat cards, stating the desire of the students to do any kind of work, have been distributed to Oregon homes, with such good effect that there was work for everyone Saturday, the longest day's work lasting from 4:14 a.m. to 1:15 a.m. Sunday, for "staying with children" is one of the listed tasks. All rejoiced because of the opportunity of replenishing depleted billfolds.

"It takes a lot of living in to make a house a home." That is very true. It does not take long for a half-dozen lively young folks to give a house much "living in," and we were astonished at the "at-homeness" of everyone, ourselves included. The house is commodious, attractive, and nicely furnished, with a place for everything. It is capably supervised by Sr. Leota Hanson, pending the arrival of Sr. Edna Brewer. May God bless those who have made a real home possible for our students! Nothing could have pleased us more than the close contact with all the students for the time we were there.

Although there were no classes in session, we were given the "highlights" of the courses, and are much pleased with the entire course, so much so that we purchased one of the textbooks for our own winter study. It is highly inspirational to see the place already made in the Oregon church for these young folks, and they cannot help being a desirable addition to all branches of the church.

Our Training School is started, we believe, as a direct answer to prayer. There, for education and training, are those who are the hope of tomorrow's church. There must be many adjustments made, which will take time. Of utmost necessity is prayer, your prayers for the students, the instructors, those devoted to the making of the home, and for finance with which to carry on. This is your school, training your preachers and teachers for tomorrow. "Pray without ceasing, in every thing give thanks," and, without doubt, God will continue to bless His work.

Mr. and Mrs. A. M. Jones.

HILLISBURG, INDIANA

We had good meetings at Hillisburg. This community has a large number of young people who would be interested if someone would lead them.

From twelve to twenty-five attended each evening for pre-service chorus and memory work. The average attendance record was one hundred twenty.

Requests for baptism were made by Homer Snyder, Delores Snyder, Gloria Snyder, Reba Lewis, and Maxine Lewis, all of Frankfort, Ind., Rt. 3. Bro. J. H. Anderson baptized them. Mrs. Fannie Snyder asked that her membership be transferred from North Salem to the Hillisburg church so that she may better work with her newly baptized husband and daughters.

J. W. McLain.

HERALD RECEIPTS

Alfred Anthon; Mrs. Bessie Lawrence; J. H. Williams; Mrs. Effie Hess; Mrs. Ida Renner Harding; Mrs. Will Scott; Edith A. Barber; Mrs. Luella Caples; Mrs. Fred Austin; Emily Blackwell; Mr. and Mrs. J. C. Thoms (for others).

HEMINGFORD, NEBRASKA

We are happy to introduce to the faith two more young men, Claud and Eugene Grant of Alliance, Nebr. These two had been attending the Berean classes before the last meeting, October 6-15. All credit for their conversion belongs to the Bereans. The young people at Alliance and Hemingford are doing some very good work. May they continue straight ahead.

The brethren of the Hemingford church live from six to ninety miles away; and all were present at every service the last meeting. Miss Beulah Wilson of Holbrook, who is now teaching at Marsland, Nebr., attended church at Hemingford the last week-end of the meeting. Miss Wilson helped the Bereans in their work, and they look forward to her return.

Elder E. E. Giesler.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Charles Netts \$5.00

TRAINING SCHOOL FUND

Mrs. Lillian Dauntler \$5.00
 Mrs. Rena Taylor 6.00
 Mr. and Mrs. D. W. Kirkpatrick 5.00

Gleanings From the Field

"I recently fell and injured myself; only by using a cane am I able to walk. This is a practical reminder 'that I may know how frail I am' (Psalm 39:4). I rejoice to see our brotherhood awakening 'to preach the gospel in the regions beyond you' (2 Cor. 10:16)."—R. A. Curtis, Dayton, Ohio. . . . We had missed Bro. Curtis' copy for The Herald, and hope that he will soon be fully recovered from his injury.

Bro. Benjamin Carpenter, Oregon, Ill., is visiting with his parents and other relatives at Perryville, Ky.

"I am inclosing an article on 'Preparation.' All those who can, should write frequently for The Herald. The end looks near, and I want to be found working when the Lord comes."—A. E. Griffiths, Cleveland, Ohio.

"Our Bible class is studying Daniel, especially chapter 9. We should like to have Bro. S. J. Lindsay, or some other minister who has studied the prophecies, to write some articles about the visions of Daniel. Is the seventieth week of Daniel 9 fulfilled or still prophetic?"—Mrs. Jessie Dixon, Omaha, Neb.

Cleo Dixon, 2218 Burt St., Omaha, Neb., hopes to attend the Bible Training School next year. We hope to enroll him.

"Yea, the stork in the heaven knoweth her appointed times" (Jer. 8:7). More later.

"May I ask an interest in the prayers of all the brethren. I have been unable to walk since a year ago September 21, and since last July I have been here at the Masonic Home, Franklin, Ind."—Mrs. F. M. Cawby.

With her offering for the Bible Training School, Sr. Rena Taylor of Crestline, Calif., writes, "I pray for your great success in this new undertaking."

"Sugar cane is ripe. Cane 'chaws' are all over the steps. I can't find the butcher knife. Neighbors' children visit us now—ponies, saddles, bicycles are at the front gate. 'Twill not be long until molasses steam will be wafted about."—Alfred Anthon, Hammond, La.

Bro. H. S. Lasher, who has been in California since August 22, reports that the recent conference at Pomona was probably the largest one ever held there.

"It looks to me as if the Russian and German armies may go to Jerusalem. When all nations are gathered there, Christ will come. The first day of the present war I heard from the radio that Hitler's main reason for wanting Danzig and the Polish Corridor was that it was a step toward giving him a highway to Palestine."—Mrs. H. H. Kent, Pueblo, Colo.

October 22, Bro. J. W. McLain will begin a four-weeks' series of meetings at Burr Oak, Ind. Sunday, October 22, is home-coming day at Burr Oak. Bro. McLain will begin a series of meetings at Kokomo, Ind., November 19.

"We are enjoying good meetings here with Bro. J. W. McLain."—F. A. Stilson, South Bend, Ind.

Bro. and Sr. Charles Lindsay, Pearl City, Ill., report a pleasant trip to Eden Valley, Minn. Bro. Lindsay preached two sermons for the Church of God there.

"We were sorry to be unable to attend the last General Conference, but are very happy that the Bible Training School was established. We pray for its success."—George A. Waters, Corpus Christi, Texas.

We are sorry to learn of the death of Mr. Edward Hammond, Eden Valley, Minn.

ELDORADO, ILLINOIS

The church at Eldorado is glad to announce that Bro. James Watkins and wife are now located with us, and began their new work October 15. Everyone is pushing forward. Preaching services are held each second and fourth Sundays. Devotional services and Bible study classes are held Wednesday evenings.

Miss Bernice Leithliter is in a serious condition, following an operation, at the Eldorado hospital. Ida Overton, Secy.

Help The Herald, and The Herald will help you. A good time to find new subscribers is during a special series of meetings. One dollar will send The Restitution Herald to a new reader for nine months. Be evangelistic; send the Word.

SOUTHERN CALIFORNIA CONFERENCE

The Quarterly Conference of the Church of God in California was held in Pomona, October 6-8. The meetings opened on Friday evening with a song service led by one of our junior members, Bernice Currothers. This was followed by an address by our president, Sr. Jessie Kauffman, on "Seeing Prophecy Fulfilled in Palestine." Then Bro. J. E. Adamson gave us a most interesting sermon on the "Spirit of Prophecy."

Bible school lasted all day Saturday. Interesting features were the song service led by Sr. Charlotte Rahn, the lesson on "Parables" by Bro. Norman Macleod, the lesson on the "Cause of Divisions" by Sr. Railsback, and the social meeting where many expressed their joy at the privilege of meeting together in Christ. Brethren from Florida, Tulare, Hanford, Pasadena, Los Angeles, Riverside, and Pomona attended these meetings. Sr. Railsback gave the sermon of the evening: "The Seal of Our Faith."

Sunday morning opened with a most interesting meeting—a young people's questionnaire and question box. Morning worship followed. The Pomona choir presented selections from "Esther." Charlotte Rahn, who was recently made music director, was presented with a baton in appreciation of her fine work. Bro. Norman MacLeod gave us a timely sermon on "The Brightness of His Coming." This was followed by Communion, Bro. J. E. Adamson presiding.

After picnic lunch in Ganesha Park, the afternoon service opened with a song service followed by the business meeting. The following officers were elected: president, Bro. Norman Macleod; vice president, Bro. J. E. Adamson; secretary, Sr. Charlotte Rahn; treasurer, Sr. Gertrude Johns; directors, Bro. George Lichty, Bro. Meyers, Sr. Eva Stearns, and Sr. Marion Richards. Sr. Railsback is an honorary member of the Board.

This business meeting was followed by the Training School report. Sr. Charlotte Rahn explained the studies and helps received from the fine instructors, and Malcolm Macleod told of the day's schedule and social times.

At the close of the afternoon's meeting, a rising vote of thanks was given to Sr. Jessie Kauffman for her past two years' work as the Conference president. She extended thanks for the cooperation of all who had helped make these conferences possible.

Bro. J. E. Adamson led us in songs on Sunday evening. We had a real treat singing the Psalms, and it was the request of several that we sing them often, for it is a joy to be able to sing praise to God without looking to see if some of the verses are marked out as not being suitable to sing. Then Bro. Lichty gave us a sermon, "Face to Face," which left us face to face with our Master in His kingdom.

Marie Meyers.

ILLINOIS DOLLAR DAY

Wednesday, October 25

Bro. Delos Andrew, treasurer of the Illinois State Conference is already receiving dollars for Dollar Day. If you haven't returned your card and envelope with a dollar inclosed, do so at once. If you have mislaid the letter sent to you as an Illinois member, send the dollar anyway. The treasurer's address is Oregon, Ill. Finance Committee.

WEB DUSTERS ANSWERED

In answer to Bro. Charles Netts' recent "Duster," Job washed a stone with a product of sour cream, and got a greasy substance (Job 29:6). Correet answers were sent in by: Ethel Buchanan, Leavenworth, Wash. Lota Huffer, Michigantown, Ind. Mrs. H. D. Pearson, New Carlisle, Ohio. Mrs. Mae Nedrow, Oregon, Ill. Leo Behrends, Isanti, Minn.

The Web Duster, "What is the tree of life?" by Donald Swartz was not correctly answered. The answer is: wisdom (Prov. 3:18). Several persons sent in the Revelation references to the tree of life, but not one found the answer given by Mr. Swartz.

THE TITHING BULLETIN

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

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THE RESTITUTION HERALD

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L. E. Conner . . . Business Manager

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J. L. Denchfield, Editor

SPECIAL FALL CONFERENCE EDITION

"He is not worthy of the honeycomb who shuns the hives because the bees have stings." Overcome your difficulties!

Get ready! Put on the gray bonnet! Pack your overnight kit with your clothes; put in the toothbrush, razor, and compact. All set! Check the tires. Fill the radiator and the gas tank.

Go! Where? To Eden Valley, Minnesota, for the Minnesota Fall Conference of the Church of God, October 27-29!

I understand that the practice of a certain village church in Europe was to have each member attending the evening meeting bring along a lighted candle, thereby supplying the necessary light for a convenient service. Suppose that a large number of people would continually overlook their responsibility. Would the plan be successful?

Jesus said, "Ye are the light of the world," then, "Let your light shine."

In this northern state, there are many bears. As we all know, it is the habit of the bear to crawl into his den at the beginning of cold weather, sleeping until the balmy days of spring. Some of us might enjoy a similar escape from winter's cold winds. Some of us, so far as Christian activity is concerned, do crawl into our dens. If our nature is such that we simply must hibernate, may no man say to us, "Nay." Let's remember that before Mr. Bear goes to sleep, he manages to store much fat in his body, which serves to sustain him while inactive.

Look to the bear to learn. Hibernate, if you must, but *first* attend the Fall Conference at Eden Valley.

The Conference program will consist largely of song sessions and sermons. Inasmuch as we plan to have as many as five speakers, many sermons may be heard. Three of our speakers will be from other states. We are not able to disclose their names at the present time.

Services will begin Friday evening, October 27, at eight o'clock. Saturday and Sunday meetings will continue throughout the day: morning, afternoon, and evening.

Board and room will be provided for all by the brethren

of the Eden Valley church. A large attendance is anticipated. Many other features are being planned which will make this conference of especial help and inspiration to each one.

"Quench not the Spirit." Make plans to attend now!

Some time ago, one of the nation's leading magazines presented an invitation to its readers to write and send in for publication their personal experiences in "Answered Prayers." In a very short time it became necessary to publish a notice asking that readers refrain from sending their stories of answered prayer, as the publishing company had already received a supply sufficient to last over a period of ten years. It is true that "more things are wrought by prayer than this world dreams of."

As Christian men and women, we must always rely upon the power of prayer to insure the success of all enterprise, individual and collective. "Ask, and it shall be given you."

It does my heart good to see, throughout the entire State of Minnesota, a centralized purpose in our prayers. In groups and individually we are praying for the restoration of health to Brother Cooper. Jesus said: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Do you believe it? Have you faith?

Many of us, perhaps all, attend various church services and conferences for the uplift and encouragement we receive from such fellowship and study. This is right and commendable, for God's Word reads, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." You will receive much by attending the coming conference. Be there!

Jesus said, "It is more blessed to *give* than to *receive*." Therefore, we believe that, for complete enjoyment of Christian living, we must be ready at all times to give of our time and talent in service. We are sure that you will find ample opportunity for the exercising of your various abilities during the coming Conference services.

Remember: "Life is like seed wheat; worthless if hoarded, worth-while if sown in service."

"As day by day His work you do,
He'll find a greater work for you."

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, OCTOBER 31, 1939

NUMBER 5

The Day of the Lord

By Paul M. Hatch

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

ACCORDING to the Scriptures, the Day of the Lord, otherwise expressed as the Lord's day, is neither the Sabbath day nor Sunday, as is sometimes implied. It is a definite period of time in which certain prophetic events are to transpire. It is peculiarly a time when the Lord will do things in His own way. It is expressed in the Hebrew language as *Yom Jehovah*. It also includes certain culminating events in the movement of nations and peoples.

The Day of the Lord is mentioned in numerous prophecies of the Old Testament. The New Testament, also, has its contributions for our study and dissemination. It is nowhere spoken of as a day of peace, worship, or security. Rather, it is referred to as a day of destruction, wrath, and gloominess: a day of sacrifice, a day of destruction, and a day of war. The New Testament writers speak of it as coming stealthily upon an unprepared world as a thief in the night.

The older prophets use, as an example or type of the Day of the Lord, the sudden and unexpected destruction of Babylon of old, when, with amazing swiftness, Babylon was brought down to the dust. The broad walls, brazen city, and river gates of Babylon with their guarding soldiery did not deter the Persian and Median hordes in the night of Belshazzar's feasting. Neither will the armaments and cries of peace among the nations of today ward off the Day of the Lord's vengeance when it is fully ripe. To show when it is ripening unto its visitation, certain conditions arise in the world that are guideposts to the people of the Lord, both to the children of Israel and to the church of the living God. Neither of these groups should be caught unaware. The church, especially, should not be caught "napping."

Prior to the beginning of that day, idolatry will be rampant. Idolatry is worship of anything contrary to the

Lord. It can be of images representing gods, or it may be national worship of armaments and armies, as in the case of Germany, Russia, and Italy. It can be worship of strong navies, as in the case of England, the United States, and other naval nations. Individually, it can be worship of business, automobiles, houses, pleasures, revellings, wantonness, drunkenness, all of which are loved by the majority of mankind. Thoughts of people today are that all these are vitally necessary in this age of complex interests and diversions. These interests and diversions are taking up man's and woman's entire time to the detriment of their spiritual needs. In them all nations and peoples are reposing a trust that is akin to religion. They do not heed the portents of approaching judgment. In the Day of the Lord, idols will be utterly abolished, man will be abased, and the Lord will be exalted in a most terrible manner. (Read in connection with this, Isaiah 2:6-22, and compare it with Revelation 6:12-17.)

In the days before the Day of the Lord, there will be in all the world a gigantic preparation for war. Yet so fearful a forging has made the peoples desire peace, and they fervently speak and exhort each other to that end. Yet, it will be of no avail. All their cries and desires for peace and safety will fail when the awful time of the Day of the Lord comes (1 Thess. 5:2, 3 and Joel 3:9-14). The people have waxed wanton, the Scriptures say. They desire all the pleasures of sin for a season, without the inevitable day of reckoning. They desire peace and safety; they wish no restraining hand, no instruction in righteousness; they disregard the Lord of their salvation. Shall they have all of these without paying the price? No! They will have to pay the price! They will surely drink of the wine-cup of the Lord's fury. If any nation says, "No, we shall not drink, we shall main- (Please turn to page 11)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

ALIGNMENT OF NATIONS

Ezekiel 38:2 indicates that Russia will lead the great destroying confederacy in the final struggle of the nations. In the American Revised Version, also in Moffatt's translation, this verse says, "Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him." These names are commonly attributed to Russia, Moscow, and Tobolsk.

Ezekiel 36 and 37 plainly foretell that God will regather the children of Israel to "make them one nation in the land upon the mountains of Israel." Ezekiel 38 teaches that a great destroying power is to come out of the "north quarters" (v. 6). Evidently, the enemy will storm down from that territory which lies directly north of the "nation in the land upon the mountains of Israel." Palestine, a natural bridge linking three continents, will again be crossed by lawless conquerors. "Rosh, Meshech and Tubal" will be joined by many other nations, notably "Gomer and all his bands."

Ezekiel 38:8 indicates that this expedition will be "after many days," which is a Bible expression pointing forward to the close of the present dispensation and to the coming of Christ. Zechariah 14:2 teaches that God "will gather all nations against Jerusalem to battle." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations" (Matt. 25:31, 34). Hence, it seems that all nations will be represented in their fighting forces at the last struggle. Surely, some of these nations will be opposed to the northern nations.

Ezekiel 38:13 says, "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey?" "The merchants of Tarshish with all the young lions thereof" is commonly applied to Great

Britain and her many dependencies. Britain is the great *merchant* nation; her ships ply every sea, though even now "Gomer" is challenging the battleships of "Tarshish." Further, it appears logical that Britain and her "young lions" will be the powers to defend Palestine against the northern hordes, for Britain today protects the Holy Land.

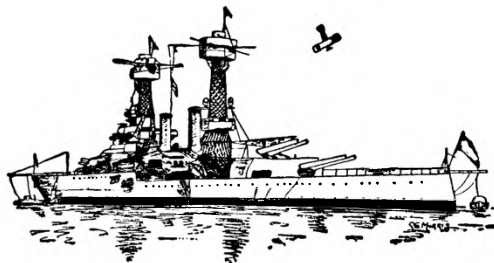
As an offshoot of Britain, it is altogether possible that the United States of America will, at the last, be joined to her mother country as one of the "young lions thereof." A thorough study of Ezekiel 38 and 39, and Zechariah 14, will show, however, that Palestine's deliverance awaits the coming of the Lord.

Britain's King sat in the White House. American sympathies rise almost daily for the British cause in the present "War of Nerves." Not only are "Rosh" and "Gomer" now allied, but "Tarshish" is already calling to her "young lions" for help. . . . Step by step the Word of God progresses; page by page its truths are proved. Indeed, only "the fool hath said in his heart, There is no God." As we see the world swaying, we are sure that "ere she gain her heavenly rest, a God must mingle in the game."

WILL SAINTS ESCAPE TRIBULATION?

A question that frequently arises in Bible study is, Will the saints escape the tribulation? Jesus said, "As a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Paul said, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

However, John the Revelator, saw "a great multitude" (Rev. 7:9) which "came out of great tribulation" (v. 14). Verse 15 teaches that these so-called tribulation saints will be "before the throne of God, and serve him day and night," but nothing is said about them being on thrones.



The Church of God

Article 1—The Name of Jehovah

By James A. Patrick

THERE is much prominence given in the Bible to the name of Jehovah, or Lord, as it occurs in the King James Version, and as I shall give it in this series of articles.

In Genesis 4:26 (margin) we read that men began "to call themselves by the name of the Lord." I accept this translation as correct, although I know of no other version that gives it thus. I think there is Scriptural evidence for believing it correct, and shall try to give that evidence to show that I am not accepting it just to make a point, without Scriptural warrant.

In Genesis 11 we read that certain people who came to the plain of Shinar decided to build a tower to heaven to make for themselves a *name*. We find, also that this place was called Babel. In Genesis 10 we learn that Nimrod was a "mighty one in the earth," a "mighty hunter before the Lord." We read that the beginning of his kingdom was Babel, or, margin, Babylon.

Seiss, in his "Lectures on the Apocalypse," writes, "The Bible says that Nimrod was a mighty hunter before the Lord. The 'Targum of Jonathan' interprets this to mean that Nimrod was a *mighty rebel before the Lord, the mightiest rebel before the Lord that ever was in the earth*. The 'Jerusalem Targum' reads it that he was *mighty in sin* before the Lord, a hunter of the sons of men, exhorting them to leave the judgments of Shem and timation concerning him shows that he was the heaven-adhere to the judgments of Nimrod. . . . And every in-defying founder of a new system of rule and worship, instituting a government by brute force and earthly wisdom and policy, and a religion which quite abolished the true God, and set men to the adoration of the sun, moon, and stars impersonated in himself, wife, and relatives, and represented in the idol standards of his kingdom."

It will be remembered that the people of Shinar wanted to make for themselves a name. Why? Was it because there was some other name from which they wished to get away? I am inclined to believe this was correct, because in Genesis 12 we learn that Abraham was called out from his people, and the first thing he did was to erect an altar where he "called upon the name of the Lord" (Gen. 12:8; 13:4). Why? Was it not to distinguish himself from the people who had made a name for them-

selves? We are told (Josh. 24:2) that Abraham's ancestors served other gods, and in verse 15 of this same chapter we are told that Joshua said, "If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served . . . : but as for me and my house, we will serve the Lord."

In Exodus 3:14, 15 we read these words: "God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel . . . This is my name for ever, and this is my memorial to all generations." How many generations? *All!*

In comment on the foregoing verse, I wish to quote extensively from the "Appendix" of "The Law, the Covenants, and the Sabbath" by Dr. L. C. Thomas. My only reason for quoting so extensively is that Dr. Thomas has written the matter in much better and more forceful language than I can possibly use.

Dr. Thomas says, "According to the best Hebrew scholars the name 'Jehovah,' or more properly *Ehyeh* or *Yahweh* (Ex. 6:3), which was made known to Moses at the burning bush, and rendered in our version 'I AM,' and 'I AM THAT I AM' (Ex. 3:14, 15), should be rendered, 'I WILL BE,' and 'I WILL BE WHO I WILL BE,' and *Yahweh*, as a noun of the third person, future tense, signifies 'HE WHO WILL BE,' of which name God said, 'This is my name for ever, and this is my memorial to all generations' (Ex. 3:15). This memorial name reminds His people that He will be manifested in a multitude, a multitudinous manifestation of the one Deity, that His name shall become a great people in whom His own divine nature shall be manifested, who shall be in name, character, and nature the *Elohim*, the one *Yahweh*, in spirit manifestation—that *Yahweh Elohim*—that His children, His family, shall possess His nature signified by His name. This multitude body will be essentially one, because one in natural attributes and character. The one name of this body being significant of the spirit nature and character of all its members—the nature of the 'Father, of whom the whole family in heaven and earth is named' (Eph. 3:14, 15). As (Please turn to page 10)



James A. Patrick

The Christian's Preparation

By A. E. Griffiths

"Ezra had prepared his heart to seek the law of the Lord, and to do it" (Ezra 7:10).

THIS scripture gives us the thought that preparation is necessary before men are in a condition to meet with God. They must have their hearts in harmony with God before they can hope for any favors from Him.

If one were invited to a party at a friend's home, he would naturally dress in his best clothing, so that he would create a good impression on his host. If one were poorly clad and untidy, he would show little respect for the host. Is it not, therefore, essential that we appear at our best before God, to whom we owe our lives? In Matthew 22, Jesus told a parable of a certain king who made a wedding feast for his son. One of the guests came in his old clothes, and so was not dressed for the occasion. This is recorded in verses 11-13. The king ordered his servants to bind the guest and cast him out. It was an ignominious exit, one that we must avoid at all costs. The parable was spoken against the Pharisees, and showed them they would not be accepted in God's kingdom, because they were disobeying His commands and were not prepared to meet the God of Israel. This reference from the Word of God shows conclusively that we Christians must be prepared to meet Christ when He comes, or take the risk of being cast out of His body, the Church of God.

Jesus was very persistent in teaching that only a few would be saved. Let us review such sayings: "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). "Many are called, but few are chosen" (Matt. 22:14). "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Rev. 3:4). "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). These scriptures prove that few will be prepared to meet Christ. It must be remembered that those who are not ready are members of the church of God who have failed in their duty toward Christ since their baptisms.

Paul predicted that members of the church would fall away and carry others with them. "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30). This condition, which is

prevalent today, was in existence in Paul's time. "The mystery of iniquity doth already work" (2 Thess. 2:7). It is necessary for us to examine ourselves and be prepared to meet the Lord when He comes, for He is close at hand.

In the days when Jesus was preaching, the Jews were very conscientious in following the rules that governed their faith, but they were woefully ignorant. There was a law saying that they should prepare for the Passover, the equivalent of our going to church and breaking bread. In John 19:14, we read, "It was the preparation of the passover." At that moment the Jews were in court clamoring for the death of their Messiah, the King of Israel. What a mockery can be made of rules, when they lead to the greatest sin the Jews ever committed! It is, therefore, essential that we prepare ourselves by only the rules given in the Word of God. Let us examine these rules and not only accept them, but follow them minutely. Paul's exhortation to the Ephesians is a sure guide for us, and undoubtedly is the most complete, condensed instruction to be found in the New Testament.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:14-17). This is language descriptive of a man in shining armor. In the olden times when a man went out to fight, he was clothed in metal armor to protect his body. He carried weapons, such as a sword or lance, or that which was most suitable for the combat he was about to enter. As the Christian sets out to overcome the evil of the world, he naturally requires protection from his adversaries.

The first essential is the principle for which he is fighting. The principle or motive of the Allies today is democracy, and they are trying to retain it against the inroads of Nazis, Fascists, and Communists. It is certainly a worthy cause. But we are fighting for something higher and more desirable than this worldly ambition. The cause we have at heart is "the truth" and that is a divine attribute and belongs to God Himself.

The world thinks us foolish when we talk of the army that Christ will command when He comes to destroy all

wicked nations, but their ideas and criticism will not alter God's plan one iota. They will go down to destruction exactly as He says they will. It is, therefore, our duty to not only believe to the fullest in the truth, but also try to show others the way to obtain eternal life. This was Christ's last commission before ascending to heaven: "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). Having our loins "girt about with truth," we are better able to meet people in our walk through life, and help those who are willing to listen. By helping them we help ourselves, because "he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

The breastplate of righteousness is the second piece of armor mentioned. This article is worn over the upper part of the body, protecting the heart. The heart is a very vital part of a person, the very seat of life; without it he cannot live. If a man dies, he can do no further work for God, and so it is necessary that his heart be protected and his life preserved. Remember the words of Solomon, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl.

9:10). This breastplate has something to do with righteousness. Let us find the significance of this expression. A prophet says, "The Lord . . . heareth the prayer of the righteous" (Prov. 15:29). "The righteous is delivered out of trouble" (Prov. 11:8). "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10). "The eyes of the Lord are over the righteous" (1 Peter 3:12). These texts show that God protects the righteous. Our lives are spared as long as we are worthy to have the righteousness of Christ imputed unto us. Thus we can continue working for God through the protection of the breastplate of righteousness.

Our shoes are next: we must be shod with the preparation of the gospel of peace. After baptism, we become new creatures. Read 2 Corinthians 5:17. In Romans 6:4, we read, "We should walk in newness of life." We are now in a state of preparation for the kingdom, which will be a period of peace over all the earth. Then the prophecy will be fulfilled: "On earth peace, good will toward men" (Luke 2:14). Thus, our feet, in our new shoes, lead us to the good news of peace on earth, a condition the nations have been striving for throughout many centuries.

The shield of faith is another protecting article of war—
(Please turn to page 11)

Our Training School

By Mrs. Mae Nedrow

FOR the benefit of you mothers and fathers, and the members of Churches of God who have made it possible for the Bible Training School students to be here at Oregon, Illinois, I wish to say that your efforts have not been in vain. Were you to see the progress they are making and the interest they show, you would feel amply repaid for any sacrifices you may have made in their behalf.

I have been observing these young people as I attended Sunday school, Berean meetings, and church services, and have discovered that they not only carry their Bibles with them, but that they use them. They are well liked in the community.

I spoke Sunday to a young lady—the only girl in the Bible Training School. Almost her first words were to inquire about some evangelistic work I had conducted and to offer her services. As she spoke to me, I thought of the words of Isaiah the Prophet: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for

us? Then said I, Here am I; send me" (Isa. 6:8).

Yes, students of the Bible Training School, there is a great work for you to do in this vineyard of the Lord. There is the message of salvation to impart. Even the vilest sinner must be told that no sin is so degrading that the blood of Christ cannot cleanse him from it. The gospel of the kingdom of God must be told—that their lives may be made brighter by these words of hope and cheer, that "he that believeth and is baptized shall be saved" (Mark 16:16).

I pray God's richest blessing will rest upon these energetic young people. May He give them wisdom and understanding hearts, that they may reach out in sympathy to needy humans. May they ever choose the good and refuse the evil.

"Thou, dear God, art the potter,

We are only the clay:

We ask Thee to gently mold us,

To show us the truth and the way."

Man's Hope

(Conclusion)

By Cecil Sater

WHAT is man's hope? We read in Job 14:14, 15: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." This was Job's hope. He said in Job 17:13-16: "If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption. Thou art my father: to the worm: Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust."

To show that Job had a strong belief in the resurrection of the dead and the coming of his Redeemer, read Job 19:23-27: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in a rock for ever! 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 mine eyes shall behold, and not another; though my reins be consumed within me."

All of the old patriarchs and prophets indicated in some place in their writings that their hope was in the resurrection of the dead. In Hebrews 11, which is called the "faith chapter," it is recorded that Noah, Abraham, Sarah, Isaac, Jacob, and numerous others were pilgrims and strangers on the earth, who died in the faith, not receiving the promises which were given them, but all looked forward to the time when they would live again by the medium of the resurrection of the dead: "God having provided some better thing for us that they without us should not be made perfect."

Through the abundant mercy of God, He has given us a lively hope by the resurrection of Jesus Christ from the dead. Paul said that more than five hundred brethren had seen Jesus after the resurrection. 1 Corinthians 15:12-18 reads: "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not,

then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." This scripture plainly indicates that Christ was raised from the dead, and also that those who die in Christ will be raised to a new life. This scripture also shows that if there is no resurrection of the dead, then those who have died in Christ "are perished." We would have no worry about perishing if the "spirit" or the "soul" had already gone to glory.

How are the dead raised, and with what body do they arise? The Scripture answers this by saying, "Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: one star differeth from another star in glory."

The seed sown in the ground is not that which springs up. It has to die so that a young plant may come forth. Paul is here making a comparison of plant growth to the resurrection of the dead. He says the seed cannot be quickened or made alive except it die first; then, he compares the different bodies in glory, referring us to the heavenly bodies (celestial) and terrestrial, telling how one star differs from another in glory.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." These three verses clearly point out that the graves of the just will be left empty as was Christ's. "It is raised in incorruption," and "it is sown in dishonour." Hence, the same *it* that went down came up, but the corruption was changed to incorruption, the natural to spiritual, and the mortal to immortal. When will the resurrection take place? When Christ returns, the trumpet of God will sound, and the dead in Christ will be raised!

Paul says: "Flesh and blood cannot inherit the king-

dom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruption 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. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:50-58).

God has given all power and authority to Christ. God has given Christ the keys to death and the grave. When Christians die, their lives are hid in Christ. Christ is our life. We have no eternal life outside of Christ. This is true because He holds the secret of eternal life. That is why the Book says that "he that hath the Son hath life." It is further stated: "When he who is our life shall appear, then shall we also appear with him in glory."

John 10:10 states: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep."

Christ will not give us entirely different bodies, but those we have will be made new, being made immortal. We read in Philippians 3:20, 21: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." 1 John 3:2 reads: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

We read in 1 John 1:1, 2: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us)." This life that was manifested is Christ, and is the only eternal life that you and I have: Christ Himself, and His life will be imparted to us at the resurrection.

The Road to Heart's Delight

By *M. W. Lyon*

NO POET, writing with his pen filled with magic moonlight, who writes with the beauty of earth's most skillful bard, could picture the delights of the land which lies within the reach of every passerby on the road of life. It is written, "Eye hath seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Who would not choose to walk the road that leads to such unpeakable delight?

This road is one that leads off at a right angle to the road of life, not joining it directly. Three ascending steps must be taken to reach it.

First is the step of faith. We must believe God's promise, accepting Jesus Christ His Son as our Guide on the way.

Next is the step of repentance. We must cast off the sin of the past, and definitely set our faces toward righteousness. (See Acts 17:30; 2 Peter 3:9.)

Third is the step of baptism. We must prove the sincerity of our intent by becoming obedient to this first command to be buried in water. (See Mark 16:16; Romans 6:3, 4.)

This is the road to the heart's delight. Can we see our journey's end? Not yet! The end of the road is not in sight. We must walk by faith, following where our Guide leads. It is possible to turn back. Many other roads branch off, leading back to the one from which we have come. Unless we refuse them, holding a straight course for the goal, we shall never reach it. This is the hardest task of all. What joys await the pilgrim at the journey's end!

This is the road to eternal happiness. Even the voice of the Master cries, "Why will ye die? Why will ye go the way that leadeth to destruction? Follow me to the kingdom of God, the land of heart's delight." The call goes out to all the pilgrims on the road of life. All we are required to do is turn and follow Him.

“They Shall Say, Peace and Safety”

By Emma C. Railsback

ONE learns from 1 Thessalonians 5:1-9 that just before the day when the Lord will come, a certain class of people will say, “Peace and safety,” after which sudden destruction will be their portion. We have been taught that this refers to the world in general: all those not looking for the return of the Redeemer. But, does it?

Many prophetic utterances inform us that the Israelites, in large numbers, will have returned to their land before the great and terrible Day of the Lord comes. They are now undergoing great trials: they are not wanted among the nations: they are ordered to leave their homes, but have nowhere to go. They are being persecuted, robbed, and imprisoned, for which reasons many end their lives. They have a strong desire to gain possession of the land promised to Abraham for an everlasting inheritance.

From the Prophet Daniel we learn that the Israelites will yet have one week of national history in that promised land before the establishment of God’s kingdom (Dan. 9:24-27). Their ruler will be a Roman prince: a man of fierce countenance, understanding dark sentences. He will confirm a covenant with them for one week—seven years. The Savior foresaw this event when He said, “I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive” (John 5:43).

The Prophet Ezekiel saw, in a vision, the Israelites in the latter years, gathered out of many people into the land brought back from the sword: dwelling *safely* all of them in “unwalled villages,” being “at rest,” dwelling safely “without walls and having neither bars nor gates,” with their cattle and goods, with their gold and their silver. He asked, “In that day when my people of Israel dwelleth safely, shall thou not know it?” They have been driven from pillar to post, having no one to plead their cause, but they shall enter into a covenant with the Roman prince and, under his protection, they will believe that they will enjoy peace and safety.

What did the Prophet Jeremiah hear and see? “We have heard a voice of trembling, of fear and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned to paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble” (Jer. 30:5-7). Verses 7-11 tell what is to follow the awful time that is to come upon Israel. Daniel foretold that the Roman prince

would break his covenant with Israel in the middle of the week, or after three and one half years. He will order their sacrifice and oblation (old covenant worship) to cease, and we read in Revelation that he will demand worship of himself. This will be the tribulation of which the Savior spoke in Matthew 24:21. It will probably be the time of the purging out of the rebels, that they should not come into the bond of the (new) covenant.

Zechariah says that of all who are in the land, two thirds therein shall be cut off and die, but one third shall be left therein. God says He will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried. The third part, no doubt, is composed of those people mentioned in Revelation 7 as being given God’s seal of protection through the general slaughter which will come to pass in the last half of the Jewish week.

We read in Revelation 14:1-5 that this group of redeemed ones shall sing before the throne, before Christ and the saints. They will not be rulers, but subjects, in the kingdom. Why will they have this honor? They will be virgins, having maintained their faith in their God through all their tribulations, refusing to bow down to false gods, which is compared in the Scriptures to fornication.

Paul exhorted: “Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they (Israelites) shall say, Peace and safety; then sudden destruction cometh upon them.” The time has not yet arrived when the period of apparent safety will be over Israel. It has been said that Israel is God’s clock. Watch this nation if you would know the sign that God has given to the church!

“What Are These Wounds?”

First deceived by “false Christs, and false prophets, (who)-shall shew great signs and wonders,” many in Israel will at last turn to the true Lord of heaven, and ask, “What are these wounds in thine hands?” (Zech. 13:6). “It shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land,” and “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace” (Zech. 12:10).

The Old Road

Cyrus

By J. E. Adamson

NOT often is a man found ruling an empire, who has been chosen by the "most high God" for that purpose. Much less would we expect to have him chosen and called by his name one hundred forty years before he was born. Read Isaiah 45:1-3: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight . . . and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." This was written about 712 B.C.

Cyrus was born early in the sixth century B.C. His father was Cambyses and his mother Mandane, daughter of Astyages, the Medo-Persian king. Cyrus' birth was a source of alarm to his grandfather Astyages, who had a dream that the offspring of Mandane would one day be the ruler of all Asia. He conspired with one Harpagus to have the child killed. Instead, the child was given to a herdsman who raised the boy with his own children.

The young Cyrus soon became a leader among the boys because of his superior daring and dignity. He was taken back to Persia, where, burning with ambition born of the story of the dream, he soon gathered about him a following of brave, venturesome, and loyal men. The tyranny of Astyages provided fertile ground for a rebellion, and Cyrus led his army into Media overthrowing forces of his grandfather in 559 B.C. He then began a career of conquest, first against the nearby nations: Lydia, the capital city of King Croesus in 546 B.C., and Babylon in 538 B.C. Here Cyrus met Daniel, the gifted prophet of the God of Israel, and found that there had been more than one dream that had been the guiding star of his career, from the dream of Isaiah to the finger of a hand that had written the fateful message on the wall of the king's palace in Babylon. Cyrus and Daniel were to become fast friends. Daniel showed Cyrus how he had been foretold by the prophets of God, even to the way he would enter the city of Babylon when the "two leaved gates of brass were opened for him" from the inside. Cyrus was shown that the Lord had said of him, "I have raised him up in righteousness, and I will direct all his

ways: and he shall build my city, and . . . let go my captives, not for price nor reward" (Isa. 45:13).

During the time of Cyrus, Daniel spent more time in the palace at Shushan than in Babylon, and it was there that the visions forming the ninth, tenth, eleventh, and twelfth chapters of the Book of Daniel were experienced, and from there went forth the "command to restore and rebuild Jerusalem." Following that command, there came a great gathering of the sons of Judah and Benjamin. A great exodus began along the Old Road their fathers had traveled seventy years earlier. They were to build again the city and the walls in troublous times. They had high hopes of a homeland for the Jews, just as their offspring have had in recent times. Much trouble and opposition were encountered, and without the support of the Persians, their effort would have been in vain.

One of the great love stories of all time is the story of Esther, the Jewish beauty, and King Ahasuerus, the grandson of Cyrus, and commonly known as Xerxes. Persia has generally been favorable to the Jewish people, and for that reason has survived through the centuries, while other great nations have gone down into oblivion.

The story of Cyrus is one of the strongest links in the chain of fulfilled prophecy. "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. . . . I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts" (Isa. 45:4, 13).

This prophecy, having been fulfilled in such exact detail, bears testimony that we may expect other prophecies to likewise be fulfilled, and helps the child of God to have faith, that what God has promised He is "able also to perform."

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"Before They Spring Forth I Tell You"

With the certainty that Cyrus fulfilled prophecy, so will all God's Word be proved true. It is a childish prank of the skeptic to suggest that the prophecies were written after their fulfillments. Only God can "shew the things that are to come hereafter." (Isa. 41:23; 42:9.)

THE CHURCH OF GOD

(Continued from page 3)

before said, the name means the nature. Christ now has that divine or spirit nature. When people are baptized into Christ, they become name-bearers mentally and morally and will ultimately be so physically.

"This name of Deity is now being taken out or made up of individuals out of 'all nations, and kindreds, and peoples, and tongues,' by the one faith in the one gospel, in order to constitute a 'seed of Abraham,' who becomes one constitutionally, by being baptized into the Name. This Name, though essentially one, will comprise a numberless multitude. This one in many, or multitudinous Name, is the great Name by which the world is to be ruled and saved in the age to come. It is to be the great *Yahweh Elohist* name of the future; in 'that day when there shall be one Lord and his Name one.' No person can be made a partaker of the divine nature and eternal life, who does not, by the appointed means—faith and obedience into the gospel—become a constituent of this sin-covering and saving name."

Knowing that much prominence is given to the *name* of the *Lord* in the Scriptures of truth, I wanted to learn just how much, so in my Young's Concordance, starting in Genesis 1, I counted every text where the *name* of the *Lord* is mentioned. I counted to more than a hundred, lost count, became discouraged, and quit. I had just begun to count in the Psalms. Let us look at a few texts that emphasize the name of the Lord.

We have already considered that early in the history of the human race men began to call themselves by the name of the Lord, and that soon afterward a certain people built a tower in order to make a name for themselves. According to Seiss, they did it in rebellion against the Lord. This is further proved by the fact that as soon as Abraham had separated himself from his idolatrous people, he builded an altar to the Lord. We are told, he "called upon the name of the Lord." It is evident that he did it as a mark of distinction between himself and the idolatrous people around him. They were worshiping a name of their own making, but Abraham worshiped the name of the Lord.

In Exodus 23:20, 21, we read that God told Moses, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions." Why? "For my name is in him."

In Exodus 20:24 we hear God saying again, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep,

and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee." Where would the Lord come unto them and bless them? "In all places where I record my name"! "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come" (Deut. 12:5).

The Lord hath avouched thee this day to be his peculiar people . . . and to make thee high above all nations . . . in praise, and in name, and in honour" (Deut. 26:18, 19). "All the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee" (Deut. 28:10). "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 will make thy plagues wonderful and the plagues of thy seed, even great plagues" (Deut. 28:58, 59).

Speaking of Solomon, God said, "He shall build an house for my name, and I will establish the throne of his kingdom for ever" (2 Sam. 7:13). Again, God said, "I have chosen and sanctified this house, that my name be there for ever" (2 Chron. 7:16).

In Isaiah 43:6, 7, we read, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." Suppose some of them will not be called by His name at that time, will that call affect them? Will the north give back those Russian Jews who deny the name of their God?

Daniel very plaintively prays, "O Lord, hear; O Lord, forgive; O Lord, hearken and . . . defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (Dan. 9:19).

The foregoing are only a few of the texts that could be cited to show the relation of God's people to His name. Much as I have studied the question, I did not realize how much importance is attached to the *name* of the *Lord*, until I began to prepare this article.

Someone might say that all this refers to Israel and has nothing to do with Christians. In future articles I shall try to show that the name of the Lord should be as precious to us now as it was to Israel.

Again, it may be asked, "Why were the Israelites allowed to suffer so much when they were called by the name of the Lord?" Because they did not live up to the character represented in the name! Paul puts it this way: "Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11:19-21).

THE CHRISTIAN'S PREPARATION

(Continued from page 5)

fare. By having faith in our belief, we can meet the objections of those who claim to possess immortal souls, or any of the other erroneous doctrines of the world. In discussing these things, our works must prove our faith, as Abraham's did when he was willing to sacrifice his only son. James says, "He was justified by works" (James 2:21), consequently "it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:23). Let us try, through faith and works, to become Friends of God.

The helmet of salvation is next. A helmet is a covering for the head, protecting the brain, another indispensable part of our body, the place where knowledge is stored. This is as important as the heart; without it we would know nothing. To be without a brain is equivalent to being dead, so we must protect our knowledge. That knowledge, if properly used, will bring us salvation. In other words, it gives us an entrance into the kingdom. That being the case, it behooves us to guard it with all our power, and that is accomplished with the sword of the Spirit, or, as Paul says, the Word of God. Whenever we do not know how to proceed in any endeavor, let us turn to the Word of God; there is a solution to be found there to meet any emergency. The Word should be our guidebook on all occasions. There is no problem that God cannot solve.

Having touched lightly on the advice of Paul to the Ephesians, let us try to follow this advice, practicing it continually. By so doing, we may be able to keep ourselves always in a state of readiness to meet the Lord when He comes. The present war is evidence that God is working among the nations and bringing to pass the prophecies of old. Therefore, let us keep these things continually in mind, to the end that we may hear those blessed words, "Well done, thou good and faithful servant," addressed to us in person.

THE DAY OF THE LORD

(Continued from front page)

tain our neutrality, we shall be peaceful and profit by the troubles of others, and have our pleasures of sin," the Lord will reply, "Ye shall certainly drink" (Jer. 25:15-29).

"Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth," said the Prophet Jeremiah. "Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour upon rumour; then shall they seek a vision of the prophet; but the law shall

perish from the priest, and counsel from the ancients" (Ezek. 7:25, 26). The propaganda among nations is well known these days, and, because of it, nations are marshalled first into dubious misgivings, then into anger and hatred, and finally into war and provocation. Can we doubt, from these scriptures and the conditions of the earth today, that the Day of the Lord is now near at hand?

Consider also that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4). Listening to the radio any Sunday morning to almost any station, you will hear little said about the coming of the Lord or about the day of God's visitation. Rather, you will hear a beautifully worded speech about man's indomitable will to make a better world in which to live, and, in some manner and at some time, he will achieve his desires. He will solve the phenomena of war and peace, master the intricacies of trade and exchange, and will eventually change his character for the better. Of course, speakers will say that Christ, Paul, and Peter are great examples of the onward march of these desires and aspirations, but they will speak very little of Jesus' sacrifice on the cross, His going away, and His return. These subjects seem to the speakers not to be important. In other words, they set up a great idol of idealism of man's ultimate will to perfection, and he will become, somehow, his own atoning sacrifice. This is nothing but scoffing in a polite way at the Lord's ever returning, for they point backward that all things are the same as of yore.

Peter says that they are "willingly ignorant" of the fact that there was a visitation of God upon the world of the ungodly at the time of the Deluge, and that the present order of heaven and earth "are reserved unto fire against the day of judgment." Yet, God is merciful and long-suffering toward His creatures as if a day were of a thousand years' duration, and a thousand years as one day. God is reluctant to bring punishment upon the world of the ungodly, as if eager that men might repent of their sins and be converted. Nevertheless, that patience and long-suffering of God will come to an end. The Day of the Lord will come suddenly as a thief in the night. In that day the present order of heavens and earth will pass away and be utterly abolished (2 Peter 3:5-10). There will then arise "new heavens and a new earth wherein dwelleth righteousness" (2 Peter 3:13).

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him (Christ) in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also . . . hath written unto you."

BEREAN DEPARTMENT

Lorraine Brossard, Editor, Eden Valley, Minn.

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Route 1
Woodstock, Virginia

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Grand Rapids, Michigan



GIVE THEM KIND WORDS TODAY

Virginia Smith, Russellville, Ark.

The living need the kind words today
That we speak about the dead;
They need our help and comfort,
The kind words to be said.
If we've a word of praise to say,
Let's give it to them—today.
Some go through life, not knowing
That here they have a friend;
While their graves are decked with flowers,
When their life has come to an end.
We must sow the seed of friendship today,
For tomorrow they may pass away.
Let's give the living the flowers today,
For when they lie in the churchyard shade,
The flowers so quickly fade.
Let's give them kind words, 'ere long they wait,
Some day we will find it is too late.

ELIJAH WAS NOT ALONE

Emily Fyfe, Jerico Springs, Mo.

At the Lord's command, Elijah the Tishbite told King Ahab there would be no rain for years. The Lord had told him to go to the brook of Cherith, where he drank and the ravens fed him. If Elijah had not obeyed God by going to the brook, would the ravens have fed him?

Later the brook dried up. The Lord then commanded him to go to Zarephath, where a widow sustained him. She was gathering sticks as he approached. First he asked for only a drink of water; then, seeing that she was willing to obey, he asked for a morsel of bread. The poor widow replied, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die" (1 Kings 17:12). Few, if any of us, realize just what it means to have only one meal available in a land where no food can be bought. Elijah commanded that the widow should first make a cake for him, then one for herself and her son, for the Lord had promised that the meal would not waste nor the oil fail.

After Elijah had proved before the Baal worshipers that Jehovah was the true God, and after he had slain the prophets of Baal, he fled for his life, because the wicked queen Jezebel had threatened to kill him. Elijah thought he was the only prophet God had spared, so he requested death. Elijah was not alone. There were seven thousand others who had not bowed to the idol, Baal.

In a Christian's life, at the sunset of the day, when it seems that all is growing darker and there is no way to receive any work, food, or clothing, someone comes to offer help. We may not know how we will receive our help, but we do know that if we *trust in the Lord* and remain forever faithful, we may be sure of God's words: "I will not fail thee, nor forsake thee" (Josh 1:5).

ASHAMED? EMBARRASSED?

Leslie Niles, Grand Rapids, Mich.

A short time ago in one of the city churches, a series of meetings was being held. At the close of one meeting, the pastor requested that if there was anyone who wanted to accept Jesus as his personal Savior, he should come forward and sit on the front seat. The pastor then asked the people in the audience to bow their heads so they would not embarrass the ones who had taken this step.

God kept His promise when He sent Jesus into the world. Jesus did His part when He died on the cross so that we might have life *if we receive Him*. The rest we must do. If we cannot repent of our sins and stand before the world, accepting Christ as our Savior, without being embarrassed or ashamed of what we have done, it would be better if we did not acknowledge Jesus at all.

The foregoing is a harsh statement, but we are living in a time when we must either accept Christ or reject Him. We must take a stand for Him without fear or shame. We must be like Paul, saying, "I am not ashamed of the gospel of Christ" (Rom. 1:16).

We Bereans must bind ourselves together in a more perfect working unit, in stronger bonds of friendship, that we may strengthen and encourage the weak and the strong, so that we may not falter when duties of our calling come to us.

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

BE YE PERFECT

Anyone who is righteous is upright, blameless, and good. A nation or kingdom in which righteousness is found has these qualities of uprightness and goodness, too.

In this present time, yes, even today, the Church of the living God is being called out, made ready. Those of us who will be accepted through faith in Christ Jesus will be His helpers when He returns to set up His kingdom. We, who have faith in Him and show it by our works, are preparing for Christ's return. We are trying to live up to the rules Jesus taught His disciples years ago. When all evil is done away, God's righteousness will be present on this earth made new.

Christians are to do their best to be perfect. Only Christ is our ideal.

True, some people choose football or movie stars for their ideals. However, let us choose Jesus as our guide each day. Then we will not have to make excuses as do those who chose earthly ideals. When their examples do things of which a Christian cannot approve, let us beware of the ones who say, "That's not *very* bad," or "There's *no harm* in *that*." Rather, let us see that only *good* can be spoken of Christ. We can say, "That's the *good* of it," or "*This* will draw me *nearer to Christ*." Then worldly temptations will fly away. We will be doing the works of faith—getting ready to be *good* people in the kingdom of God, which is soon to come.

"BUT I SAY UNTO YOU —"

Christ taught "that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." If someone asks you to go one mile with him, go two. Do more than just your duty. Let *love* work in your life. *Pray* for your enemies, and for those who speak unkindly of you: "that ye may be the children of your Father which is in heaven" (Matt. 5:45).

We are to *purify* ourselves (1 John 3:3). Also, we read that if we judge ourselves, we will not be judged, for then we would see our sins and repent. Then our lives could be made *right* in the sight of God. Therefore, there is no sleeping or standing still for a Christian. We must live

better today than we did yesterday. Though you may be little, *press on* "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

ECE CLUB MEMBERSHIP

One more new member is added this week. He is Duane Granquist of St. Cloud, Minnesota (member number 177).

ECE CLUB NEWS

Are you a member of our club? Just send me your name, age, birth date, and address. Your membership card will be sent to you at once.

Some of you have never written to me except to enroll. Every week I find time to write this page for *you*. Will you find time to send me a short letter? Tell me, has the ECE Club helped you? Do you still find a period for daily worship, even with school and home work? Do you read the Children's Page every week? I shall be waiting to hear from you soon.

GOOD STUFF

Have you heard the story about the boy who applied to a shipping merchant for work? When asked what he had done in the past, the boy replied, "I have sawed and split wood for my mother two years without missing a day."

"Well, then, what have you *not* done?" was the next question.

"I have not whispered or talked out of turn in school," said the boy.

This brought a thoughtful smile from the man. "That's enough; you can come in and go to work," he said. "A chap who can master a woodpile and bridle his tongue is bound to have good stuff in him."

It is hard to beat the record which says, "He has mastered his daily tasks."—*Selected*.

HAPPY BIRTHDAY WISHES

Diana Clair LeMasurier, age 7, Oct. 30, Eden Valley, Minn.

Duane Granquist, age 8, Oct. 30, St. Cloud, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.
 Oct. 22-Nov. —Special Meetings at Burr Oak, Ind.
 Oct. 24-Nov. 2—Special Meetings at Brownstown, Va.
 Oct. 26—Special Meetings at Skelton, West Virginia.
 Nov. 12-6—Special Meetings at Brush Creek Church of God near West Milton, Ohio.
 Nov. 12-19—Special Meetings at Arkansas City, Kansas.
 Nov. 19—Special Meetings at Kokomo, Ind.

AUSTIN, TEXAS

Bro. E. O. Stewart recently visited Austin, Texas, on his way home from Floresville, Texas, where he preached the funeral of Bro. S. P. Dismukes. Bro. Dismukes' death was a shock to all. He seemed normal when the writer visited at his home a few weeks ago. We grieve, but not as those who have no hope.

On two evenings, Bro. Stewart gave interesting Bible studies. We are planning to have him come in the near future for a ten-night series of Bible studies.

We rejoice for the Bible Training School. We believe it one of the greatest advancing steps ever taken by the Church of God. If each one of us will be broad-minded and considerate enough, we will use the principal truths of the gospel as our basis of fellowship. We then will not become entangled in useless differences of opinion which often concern non-essentials.

If we are united in our essential doctrines, we will feel the strength of unity in greater measures.
 F. B. McCullough.

SOUTH BEND, INDIANA

Bro. James McLain, Indiana State Evangelist, concluded a two-weeks' series of evangelistic meetings Saturday evening, October 21, at the South Bend Hope Chapel.

During the first week, Bro. McLain preached about the church and its responsibilities. The last week's sermons were all concentrated on God's kingdom. These services assisted in bringing three young people to Christ. These young people are: Irma Jane Hunt, 1111 Blaine Ave.; Joy Stilson, 1020 E. Irvington Ave.; and Forest Leighty, 621 S. Fellows St., all of South Bend.

Bro. McLain and family left Saturday evening after services for their home in Culver, Ind. Bro. Floyd Stilson conducted the baptismal services Sunday morning, followed by Communion service after Sunday school. We pray that faith in God's Word may be continued in these young people.

Frances Boyle, Secy.

HERALD RECEIPTS

Rufus A. Curtis; Paul J. Uline; Mary Richardson (for another); Mrs. Minnie Kerr; Lawrenceville, Ohio, Sunshine Class (3); Mrs. B. H. Ealy; J. E. Coverston; Robert Hardesty; F. B. McCullough; June Macy; Mrs. Mae Magnus (for another); Mrs. Lilian Railton (for another); Albert Siple (for others); Mr. and Mrs. M. Herren; E. H. King; Levi Coffin; W. H. Boyer (self and another); Mrs. Rena Coyner; Mrs. A. L. White; Bess Plummer.

ARKANSAS CITY, KANSAS

The Church of God at 709 N. A St., Arkansas City, is preparing to hold meetings November 12-19. Bro. F. E. Siple of Grand Rapids, Mich., will be the speaker. Many local brethren have heard Bro. Siple, for he has been with us several times. I am sure they will all avail themselves of the opportunity to hear him again.

We shall have a basket dinner each Sunday in the church basement. Come prepared to learn of the Lord! Come to our meetings!
 Mrs. A. J. Chaplin, Secy.

MICHIGANTOWN, INDIANA

Evangelist J. W. McLain held a three-weeks' meeting at the Hillisburg Church of God. All enjoyed the services.

The Homer Snyder family of father, mother, and two daughters, united with the church. Also, two daughters of Sr. Mable Lewis joined the church. They were all baptized by Bro. Anderson, except Mrs. Snyder, who came in by letter.

Since the foregoing took place, the writer had the pleasure of baptizing his wife, Mary A. Huffer.
 William M. Huffer.

Gleanings From the Field

"One Herald is scarcely sufficient in our house. All of us wish to read it as soon as it arrives—while the articles are new, and before someone tells what they are about."—June Macy, Troy, Ohio.

Viola, daughter of Bro. and Sr. E. D. Eaton, Welch, Okla., recently visited in Oregon, Ill. She is interested in the Church of God faith.

Sr. Minnie Johnson, 1000 N. Elmwood Ave., Oak Park, Ill., sends an order for tracts to be sent to four of her friends.

Sr. Stella Pearson, Tipp City, Ohio, is giving her Heralds to a Jewish physician, who is interested in the doctrines of the Church of God.

Bro. Tom Savage, Waite Park, Minn., is one of the most energetic men we know. A letter reports that "he is working full time and farming, too. He has recently installed an electric water pump and will soon install a furnace. What with fall plowing, building a garage, and turning the inside of the barn around to make room for another cow! He goes to prayer meeting every Wednesday evening, and teaches a Sunday school class. This summer he supplied in pulpit work when no minister was available. Last Sunday he preached both morning and evening." . . . Needless to say, Bro. Savage has no time to fuss.

Sr. Edna Brewer, unable to come to Oregon, Ill., at the beginning of the Bible Training School, is now serving as matron of the Students' Home. Sr. Leota B. Hanson supplied until Sr. Brewer's arrival.

Sr. A. J. Eychaner, Cedar Falls, Iowa, is visiting her daughter, Sr. J. M. Prime, Omaha, Neb.

Our brethren of Koszta, Iowa, are erecting a new church in an ideal setting of trees and near a paved highway.

"It looks like the 'fig tree' is budding."—Lucian Murphy, Asher, Okla.

"Here I am; arrived safely last night, October 25. We start a series of meetings here tonight."—C. E. Lapp, Skelton, W. Va., care of R. Capps.

After a long time, it seems, Bro. James A. Patrick is again writing for our Herald columns. Other articles relative to the Church of God will follow his message which appears on page 3 of this Herald.

A check of \$27.00 recently received from Bro. and Sr. J. E. Coverston, Waterlick, Va., reminds us of the hospitality and good will that characterize their home.

Bro. John R. Fiske reports the death of Elder J. J. Heckman of Horatio, Ark., adding, "He was surely a consecrated Christian; a great man, truly, has fallen in Israel."

Sr. Calvin Hammond, who reports having had a very pleasant summer in Portland, Ore., has returned to her home near Cambridge, Neb.

"Those believing that faith comes by hearing the Word of God should prove their faith by sending The Restitution Herald to their friends. A Herald subscription is an investment which may result in converting a soul from the error of his way."—F. B. McCullough, 2601 Canterbury St., Austin, Texas.

"I am enjoying the good articles in The Restitution Herald. I am glad the Bible Training School is at last started."—Lilian S. Railton, Fonthill, Ont.

Sr. Almond Reynolds, Blanchard, Mich., recently celebrated her eightieth birthday. She was happy to have her children, grandchildren, and great-grandchildren with her on this occasion.

En route to Eden Valley, Minn., for the Minnesota Conference, Bro. and Sr. Walter Wiggins of Eldorado, Ill., visited the Bible Training School, and took two of the students with them. Muriel and Celaine Randall were the favored ones this time.

Srs. Leota Hanson and Elizabeth Ordnung, Oregon, Ill., recently visited at the Austin-Whitehead home in Chicago.

Oregon officials have shown a good spirit toward the Bible Training School in permitting the boys to use the Coliseum for basketball. Rah! Rah!

GOLDEN RULE CHURCH OF GOD
Cleveland, Ohio

The Golden Rule Church of God recently closed a very successful series of evangelistic meetings. Bro. C. E. Lapp surely did ring the bell for our church and community! He worked very hard while he was here. Bro. Lapp is able to secure the attention of young and old at all times. The average attendance for the first week was sixty-five, and for the second week it was seventy-seven.

In preparation for the series of meetings prayer groups held meetings in different parts of the city. The congregation is scattered over such a large territory that five of these groups were organized. A list of names of those for whom we wanted to pray was compiled. The entire group prayed for the same persons. One week we prayed for our own members who were slipping away; the next, for the joining together of complete families. Then we prayed for the young people of our Sunday school, and also for the neighbors in the community. These meetings were held twice a week for four weeks. The final meeting was a joint prayer meeting held at the church.

Results were seen even before the evangelistic meetings started. October 1, two young ladies came forward, confessing Christ to be their Lord and Savior. During the first week, two came forward, and two more came the second week.

An impressive service was held on the last Sunday afternoon, when we had a baptismal service followed by the Lord's Supper.

Those taken into the church were: Alice Plantner, 13711 McElhatten Ave.; Esther Morgan, 976 E. 141st St.; Elizabeth Dodge, 14412 Potomac Ave.; Mr. and Mrs. William Thut, 1158 E. 113th St., all of Cleveland; and Richard Lindstrom, Columbia Station, Ohio.

Alice Plantner, twelve years of age, is a member of the ECE Club. Her mother and father came into the church last summer.

Richard Lindstrom, twelve years of age, is also a member of the ECE Club. He has attended our Sunday school all his life and is one of the up-and-coming boys of our church. Columbia Station is about thirty miles from the church, and Richard and his mother and brother, have had a perfect attendance record, except for sickness, for the past two years.

Esther Morgan and Elizabeth Dodge are the product of the Beacon Class which consists of young people from sixteen to twenty years of age. They have long been members of the Sunday school. Esther is the first of her family to join, while Elizabeth was preceded by her mother and brother several years ago.

Mr. and Mrs. Thut were members of the Sunday school some time ago, but business took them to Baltimore. They have just returned to us. Mrs. Thut's mother and father are already members of the church. The Thuts are members of the adult class and take a very active part in all of the work. Mr. Thut is, at present, doing good work with the junior choir.

The meetings closed with ten or twelve prospects for new members from the Sunday school and neighborhood. Classes for further instruction have already been organized. We hope to gather them into the fold before it is too late.

We pray that the Lord will give His blessing to all the churches as He did to us.

J. Don Swartz, Clerk.

TRAINING SCHOOL FUND

Mrs. Grace L. Myers	\$ 5.00
Mr. and Mrs. Eldridge Ellis	25.00
Mrs. R. A. Robinson	3.00
F. B. McCullough	3.00
Mrs. J. W. Donaldson	5.00
A Lover of the Truth	5.00
Mrs. T. J. Ellis	25.00

LOUISIANA CHURCH NOTES

The attendance and interest at both the Blood River and Happy Woods churches have been splendid the past few weeks. It is surely encouraging to witness the continued growth of both church and individual in regard to spiritual blessings.

It was the writer's privilege Sunday, October 15, to baptize Mr. and Mrs. Kenneth Arnold into the saving name of Jesus. Their address is Tickfaw, La.

Miss Ella Siple is recuperating from a recent illness.

Mr. and Mrs. Ellsworth Richardson recently became the parents of a girl. Her name is Nancy Lucille.

Mrs. Bernard Lobell of New Orleans is recovering from a recent operation.

Harry Goekler, Pastor.

BAPTISMS BY JAMES A. PATRICK

We had the pleasure, Sunday, October 22, of entertaining Bro. and Sr. J. E. Hughes and daughter Ada, and Bro. and Sr. Harley Hughes, all from Pennsylvania. Bro. J. E. Hughes called up Friday evening and wanted to know if I would be at home the following Sunday. Sr. Ada and Sr. Harley Hughes wanted to be baptized. It will be remembered by those who attended General Conference that these two made public confession of Christ at that time.

It so happened that I was to preach in the Christian Church that Sunday, so they drove over in time for the services, then came to our place for dinner. After dinner we drove out a few miles to a creek, and I had the pleasure of baptizing into the name of Lord Jesus these two dear sisters. Thus I have inducted into the name of Jesus all of the Hughes family, except Sr. Hughes, who had been baptized before I knew them.

Sr. Ada's address is Waterford, Pa., and Sr. Harley Hughes' address is Mill Village,

Pa. I am sure these two will be pleased to hear from the Bereans.

James A. Patrick.

HELEN LUCILLE ALLEN

Following eighty-eight days of continuous sleep in the parental home at Adair, Ill., Helen Lucille Allen succumbed to the dread enemy death on October 18, 1939. Her slight physique had heroically pressed the battle for life against the unyielding disease, encephalitis lethargica with a vigor surpassed by few.

Helen was born to J. Harold and Ruth Allen, the fourth of a family of five, at Blandinsville, Ill., on April 24, 1921. On that day her parents were blessed with a "heritage of the Lord" that was to bloom, through a short span of years, into one of the most likable and lovable characters within her environ. From young and old came words of admiration for her uprightness and for her adaptable graciousness toward all worthy life efforts.

Helen's faith in her God and in her Savior led her to enter into covenant relations with her Savior by obediently committing herself to Him by baptismal immersion on July 15, 1934, at the hand of Bro. C. E. Lapp. She was a member of the Macomb, Ill., church.

The deceased was salutatorian of the Adair High School class of '39, and her death caused the first break in its membership.

Besides her grief-stricken parents, Helen leaves to mourn her untimely death her four brothers and sisters, James, Robert, Edna Mae, and Dorothea; her grandmother, Mrs. W. Fred Allen of Quincy, Ill.; numerous other relatives, and many friends.

While sorrowing deeply because of her so early demise, yet her loved ones "sorrow not as those who have no hope." Believing that "Jesus died and rose again," they also believe that God will bring with Him their loved one. With the consolation and peace that are born of such faith, she was laid away in the Ripley cemetery to await the call of Him who is "the resurrection and the life." F. L. Austin.

SEND THE RESTITUTION HERALD TO YOUR FRIENDS

The religion of Jesus was active. This coupon is presented to assist our readers to be more active in their religion. "Faith without works is dead."

You may now send The Restitution Herald to your friends at the rate of one dollar for nine months. Use the lines below for the names and addresses of your friends, and remit one dollar per name:

Name Street

City State

Name Street

City State

Name Street

City State

Amount enclosed: \$.....

Signed

Address

(Note: the above offer is for new subscriptions only.)

An Improvement for Golden Rule Home

Golden Rule Home continues year after year to care for its residents. Hundreds of our brethren who have visited the Home testify that it is an ideal place in which to live. The comfort of the residents at all times receives first consideration. They comprise a large and happy family. They deserve the best.

Because of recent pleas from other departments of our work, there has been a decrease in the receipts for Golden Rule Home. To operate the Home there is a daily expense similar to that in maintaining every home. Contributions are especially needed now, as plans are being made for a much-needed improvement.

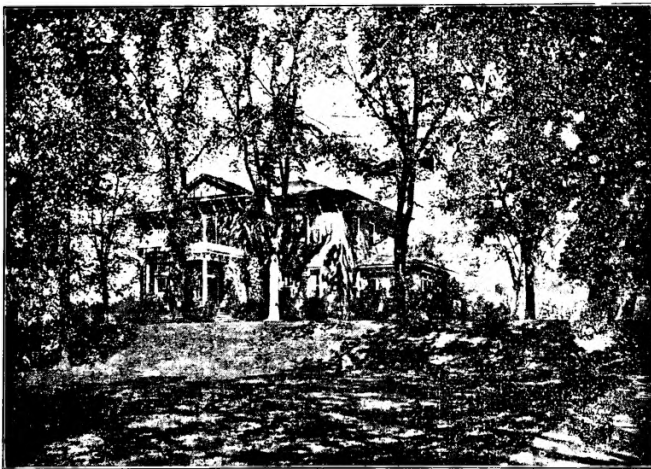
The contemplated improvement is that of building and equipping a room for washing and drying clothes. In the past, the kitchen has been used as the washroom, but this is inconvenient and unsatisfactory, especially since the kitchen has been modernized with a refrigerator which requires considerable space.

Someone might suggest that the basement should be used for the laundry. This is out of the question, as the basement is too small. To enlarge it would be very costly, as the subsoil is almost solid rock. A skillful carpenter has studied the situation. He recommends enlarging and improving a small room which now joins the kitchen and which serves as a back porch.

About \$350.00 will be required to properly rebuild this room into a laundry and to equip it. The National Bible Institution is determined to stay out of debt. Hence, the only way to make this improvement is to first raise the money. Let every church of the denomination send a contribution for this new room! A coupon at the bottom of the page may be used in making your offering.

Few people appreciate the work of overseeing an institution like Golden Rule Home. Ten beds are now being kept. Thirteen places are set at the table—three times a day. It will greatly encourage Sister Idona Romine, matron of our Home, if all our brethren will promptly and whole-heartedly provide this proposed improvement to facilitate her work.

“God loveth a cheerful giver” (2 Cor. 9:7).



HERE IS MY OFFERING

National Bible Institution
Oregon, Illinois

Dear Sirs,

Yes, I hope you will improve Golden Rule Home by building and equipping a laundry.

Here is my offering toward the expense of this improvement:

Inclosed is \$

Signed

Address

.....

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, NOVEMBER 7, 1939

NUMBER 6

A Declaration of Faith

By C. E. Randall

IN FEBRUARY, 1869, Elders J. M. Stephenson and George Moyer held a series of meetings with the "Congregation of Believers" at Dixon, Illinois. During the meetings, an advertisement was run in the *Dixon Telegraph*. It follows:

A Declaration of Faith

We, the disciples of Christ, in Dixon, Illinois, in order to prevent any misinterpretation of our views, and to show that we are followers of no men who have lived since the days of Christ and His Apostles, would set forth the following declaration of things believed by us:

(1) There is one Supreme God, who is infinite in all His attributes.

(2) That Christ, the Savior, is His Son.

(3) That man is wholly mortal, having no distinct spiritual, or intelligent nature, apart from the material organization, formed out of the dust of the ground.

(4) That all consciousness and intelligence ceases with man's life; and that He is absolutely and exclusively dependent upon a resurrection from the dead, for all future life, intelligence, and reward.

(5) That such resurrection and rewards will take place when Christ shall return to earth the second time, without sin unto salvation.

(6) That eternal life will be bestowed upon the obedient alone, through the medium of a resurrection, if dead, or a change to immortality, if living, in a moment, when our Lord shall return to earth.

(7) That all incorrigible sinners shall be punished with everlasting destruction.

(8) That the advent of Christ will be premillennial; and that Christ and the saints will reign conjointly over the nations, which will be mortal, for one thousand years.

(9) That the metropolis of the kingdom will be located upon Mount Zion, in Palestine, from whence all laws shall radiate for the government of all the nations of the earth.

(10) That the kingdom of God will be as literal a government as ever existed upon the face of the earth.

(11) That through the instrumentality of this government, all the nations of the earth shall ultimately be blessed.

(12) That the conditions on which any person may share the glory and honor of this kingdom, when established, together with incorruptibility and immortality, are faith in the gospel of the kingdom of God, repentance of all their sins, and baptism in the name of Christ for the remission of all past sins, and subsequent obedience to all the commandments of God, as taught by Christ and His apostles.

(13) We take the Bible as our only creed, make it its own interpreter, and are governed by the literal rule of interpretation in all matters pertaining to doctrine and practice.

(14) We acknowledge no man, or men, as our leaders, except Christ and His inspired apostles.

These views are being set forth from evening to evening at the courthouse in Dixon.

The foregoing was reprinted in the *Herald of the Coming Kingdom*, February, 1869, which was published by Thomas Wilson and George Moyer.

We believed this to be quite an historical document, giving a clear statement of the views held by our earlier brethren. It will be readily noted that the faith so ardently preached nearly three quarters of a century ago is still the faith believed and proclaimed today. We have not removed the ancient landmarks, or departed from the faith once delivered to the saints. Upholding the traditions of the fathers does not require the sacrifice of a free and liberal interpretation of the Scriptures. We can, with respect and admiration, look back upon their teachings and rejoice that we are carrying forward what they so ably committed to us.

EDITORIAL



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 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

ARMISTICE DAY

At the eleventh hour of the eleventh day of the eleventh month, 1918, guns ceased booming on the Western Front. Twenty-one years ago a general armistice was declared between the Allies and the Central Powers in the World War. There was noisy celebration: Public schools dismissed all classes. Whole towns went out on parade. Bells rang, whistles blew, and guns saluted. Brass bands played popular and patriotic airs. Men delivered speeches. Everybody cheered. Many laughed and cried, and some fainted. Frightened at the first burst of excitement, not a few sinners momentarily repented, thinking that the world had come to its end. Babies, too, becoming aware that there was an unusual celebration, joined in with their cries and cheers and clapping of hands. . . . "At last," it was said, "The world is safe for democracy!" . . . *Twenty-one years ago!*

November 11, 1939, presents the irony of celebration. Baby boys who laughed, shouted, and clapped their hands twenty-one years ago are now men old enough to vote—old enough, too, to pay for that privilege by going to war.

Webster's Dictionary defines "armistice" as "a brief cessation of arms, by convention; a temporary suspension of hostilities, by agreement; a truce," then quotes the following from *Article 36 of The Hague Peace Convention*: "An armistice suspends military operations by mutual agreement between belligerent parties. If its duration is not fixed, the belligerent parties can resume operations at any time, provided always the enemy is warned within the time agreed upon, in accordance with the terms of the armistice."

True, the *Versailles Treaty* became effective January 10, 1920, but world conditions today and Webster's definition of "armistice" cast a foreboding shadow upon that treaty. A second chapter in the World War repudiates the cry of peace in which the statesmen of many nations have trusted for twenty-one years.

On the other hand, Armistice Day in America is still significant. There is peace in America, and a growing



spirit of cooperation between the Americas to maintain peace with one another and, if possible, with all the world. The Americas do not want war; they trust that the second chapter of the World War might be written with their names listed only as those who learned from the first chapter that war is more costly than any spoils can repay.

Bad may come to worse, but while the Eagle of heaven continues to bless and to uphold the American nations in their high ideals of democracy, there continues to be a definite meaning in Armistice Day. A wise Providence does not permit us to see the possible burdens of the future, but thanks be to God that after twenty-one years *there is this year an Armistice Day.*

It seems that wicked men "wax worse and worse," that all the world may again be plunged in blood, but the true student of God's Word knows that the coming of the Lord is drawing near. "The Prince of Peace" must reign as "KING OF KINGS." . . . The eleventh hour is past.

GIVE AN OFFERING FOR GOLDEN RULE HOME

Thanksgiving Day is almost here. What will the holiday mean to you? Turkey? Football? Why not let it be a real thanks-giving day? One way that Christians may show true love and appreciation for God's blessings is to contribute to Christian work. An effort is now being made to improve Golden Rule Home. As a steward of God, will you consider making a Thanksgiving offering for Golden Rule Home?

Some of the present laundry equipment is old and must soon be replaced. A convenient place to dry clothes is equally as necessary as a place in which to wash them. A new room for the laundry is the proposed solution. Every housewife should appreciate this need and "do her bit" for Golden Rule Home.

Will you let us have the new laundry? Will you, please, say, "Yes," with a check? It will take money to pay the carpenter, the plumber, the electrician, and to equip the room after it is finished. . . . Are you thankful for Golden Rule Home? *Will you help to improve it?*

Are God's Covenants About to Be Fulfilled?

By Henry E. Anderson

Selected by S. J. Lindsay from *Moody Monthly Magazine*

IT IS a commonplace to say that we are living in wonderful days, yet so it is. People boast of scientific and mechanical progress. They speak of railways and motor cars, airplanes and submarines, of steamers which are floating hotels, and of motorboats which fly across the water with tremendous speed. They delight to talk of wireless and television and of all the other scientific developments of the age. It is quite true the days in which we live are certainly not ordinary, but the student of prophecy is not staggered by the world's condition. He sees that its social and political development is in accordance with his expectations. He sees that prophecies uttered thousands of years ago are being literally fulfilled today.

Consider a simple illustration. In the prophecy of Daniel we are told that at the time of the end "many shall run to and fro, and knowledge shall be increased" (Dan. 12: 4). How literally that prophecy is being fulfilled! So also other prophecies, even more ancient, are receiving today an equally literal fulfillment.

As another example, the world is keenly interested in what is described as "the problem of Palestine." The people of Israel are clamoring for a "place in the sun." They say that any just solution of the problem must allow for the restoration of Israel to the Holy Land. The statesman is concerned with the "problem," but the student of prophecy is more interested in the "promise" made to Abraham in the early years of the world's history, and he is thrilled with the thought that God's Word is about to be accomplished.

A study of the different covenants made by God at various times shows that as to things on earth there is a definite divine purpose. In other words, there is nothing haphazard in history. God has a clear purpose and design for the race which will be brought to fruition. We often speak of the seven greater covenants, and it is well that in these days they should be kept in mind.

The Covenant with Adam (Gen. 3:14-19).

The judgment upon Adam's disobedience meant that there was a curse pronounced upon nature. "Cursed is the ground for thy sake. . . . In the sweat of thy face shalt thou eat bread" (vv. 17, 19). Moreover, there was added the curse of physical death. All that was terribly literal. The Christian Scientists may tell us that there is no such thing as sin and disease, but, somehow, the doctor gener-

ally appears on the scene in the time of need! If these verses are to be taken literally, what about verse 15? True, it has its mystery, but surely it contains the promise that One shall come who will dethrone Satan and destroy the works of the Devil.

The Covenant with Noah (Gen. 8:20—9:27).

We note that this covenant was made with Noah after the Flood. It contained the promise, confirmed by the rainbow, that the race should never be destroyed by a flood. There was also a promise that the natural order of the seasons would be maintained. The race was divided at this time under Noah's three sons, Shem, Ham and Japheth, and we note the interesting fact that Shem was to stand in a peculiar relation to God and to receive special blessing (9:26). Dr. Griffith Thomas says in this connection,

"Jehovah is to be their God, and if the Hebrew may thus be rendered, it is Jehovah who is to dwell in the tents of Shem. The truth of this is readily seen when we think of the preservation of monotheism among the Jews amid all the false religions that surround them. Above all, Christ belonged to the race of Shem, and Christianity was first proclaimed and spread abroad by Semites."

The Hebrew race was descended from Shem, and it is one of the most amazing facts in the world today that in spite of all the repeated efforts to wipe them out, the Hebrew people are still in existence.

This brings us to the *Covenant with Abraham*, which has special interest for us today. The following references should be carefully noted: Genesis 12:1-3; 13:14-17; 15: 1-18; 17:1-8. Here we see the working out of that promise which was made to Shem. It embodied numerical greatness, renown, honor, and special protection. Or, to put it in another way, in Genesis 12:1-2 there is the promise of a land (v. 1), a seed (v. 2), and world-wide blessing (v. 3). All this was reaffirmed to Abraham just after the patriarch had separated himself from Lot (Gen. 13:14-17). As to the land, Abraham was told to lift up his eyes. He literally looked upon a definite piece of land. He was told even to walk through it. In a sense he was able to take possession of it in faith.

When we come to Genesis 15, we find that this covenant was even more explicit. It has been pointed out that there were nine successive revelations to Abraham, of which this is fifth. We should (Please turn to page 10)

God the Father; Christ the Son

By R. H. Judd

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

SOME men believe that God and Christ are identical, that is, one and the same personality. This view is becoming popular, I believe, due to a reaction against the untenable doctrine of the Trinity, which finds its most pronounced advocate in the *Athanasian Creed*. When men desire to examine for themselves the basis of popular doctrines, they will learn that Scripture does not teach that there is a Trinity, nor does the Scripture teach that Christ and God are one and the same.

The scriptures which make clear distinction between God and Christ are so numerous and emphatic as to leave no room for question. Read, for instance, John 3:16 and 1 Timothy 2:5: "God so loved the world that he gave his only begotten Son," and "There is one God, *and* one Mediator *between* God and men, the man Christ Jesus." The distinction between two personalities could not be expressed more clearly or emphatically than by these two widely known scriptures. Unless words placed in relation to one another impart a definite meaning, translation from one language to another would be impossible. God could not *send* His only begotten Son if they were the same personality, neither could He have a Son. Christ, if He and God were the same personality, could not be a Mediator *between* God and men.

Because the word "God" is applied to Christ, the thought arises almost involuntarily that, therefore, He must be God, believing that identity of title is proof of identity of person. That explanation would be logical if the title "God" never conveyed any other meaning than its primary sense, for, in Isaiah 43:10, God said, "Before me there was no God formed, neither shall there be after me." Thus, the title in its primary sense becomes exclusive. Man fell from the worship of "the only true God" and worshiped not only the hosts of heaven, but things which his own hands had made. Hence, the word "God" came to be applied to various objects worshiped—animate and inanimate. As men forsook the worship of one God for the worship of many, the plural form of the word came into general use, even when an individual deity was the subject of worship.

In the following, Jesus could not possibly be God:

"Thomas answered and said unto him, My Lord and my God" (John 20:28). No Jew, not even Thomas, believed that God had, in person, come down from heaven to stand before him, for "no man hath seen God at any

time." Consequently, there must be a secondary use of the word "God." That there was such is proved by Christ's own words in John 10:34, 35. His answer in verse 36 is equivalent to a denial that He was God, for He could no more be God and the Son of God, or equal to God, than the Prince of Wales can be the King of England or be equal to the King. As the King's *representative* he might bear the King's name, as God said of the angel, "My name is in him." (See Ex. 4:16; 7:1.)

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. 9:5). This passage is variously rendered. The American Revised Version says, "Whose are the fathers, and of whom (that is, of the fathers) is Christ come after the flesh: he who is over all, God blessed for ever." Westcott and Hort make it clear that Christ is not only "of the fathers" (which could not be said of God), but that He is over them all, blessed above them all by the Father. According to these renderings, Christ is not called God, but is distinguished from Him. It is most safe never to regard a disputed verse as a proof text.

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). The Revised Version renders this: "He who was *manifest* in the flesh," which is a different meaning. I may be *manifested* through my sons, but that does not make them identical with me. This version also appends a note, saying that "the word 'God' rests on no sufficient evidence." Here, again, the predominance of evidence is against the idea that Christ is referred to as God.

We are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). This is another text which is rendered more than one way. The Variorum Teacher's Bible conveys the thought that it is "the manifestation of the *glory* of the great God (the Father) and Jesus Christ." At least five noted commentators agree with this view. It was not God who gave Himself, but Christ.

"Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom" (Heb. 1:8). Robert Young, D.D., in his dictionary of the Bible, says: "It may justly be rendered, 'God is thy throne to the ages of the ages.'" This closely agrees with the margin of the Revised Version.

“Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 John 3:16). Notice that the words “of God” are in italics, and have been supplied by the translators. The Revised Version omits them: “He laid down his life.” *God* did not lay down His life. Had He done so, He could not have raised Christ from the dead.

“We know that the Son of God is come, and hath given us an understanding, that we may 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 Emphatic Diaglott translates this verse: “We know that the Son of God has come, and has given us a discernment (understanding) that we might know the true one; and we are in the true one—by his Son Jesus Christ. This is the true God, and the *aiomian* life.” God is the Giver of eternal life through Christ.

“It pleased the Father that in him should all fulness dwell” (Col. 1:19), is translated in the Diaglott: “In him (Please turn to page 11)

The Abrahamic Faith and Hope

By E. O. Stewart

THE Abrahamic faith was Abraham’s implicit trust in God, believing that God was able to and would perform that which He had promised. It should be clearly distinguished from the Abrahamic hope, which is built upon that faith.

If one should ask me to explain to him what the Abrahamic faith consisted of, what should I tell him? Should I preach him a sermon on the promises God made to Abraham of a future inheritance upon the earth, and tell him, “This is the Abrahamic faith”?

“What saith the scripture? Abraham believed God, and it was counted unto him for righteousness” (Rom. 4:3). “He believed in the Lord; and he counted it to him for righteousness” (Gen. 15:6).

The Abrahamic faith was Abraham’s reliance upon, and trust in God to perform that which He had promised. “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).

No clearer definition of the Abrahamic faith could be given than is expressed in the foregoing verses. It was not Abraham’s belief concerning the things included in a future inheritance that constituted his faith. It was something in which he was not weak. His faith was that which kept him from staggering at the promise of God. It was reliance upon God, implicit confidence in God’s ability to do that which was not natural. Abraham believed that God would do that which he (Abraham) could not help Him to do.

It was through faith that Sarah received strength to conceive and be delivered of a child when she was past age, because she judged Him faithful who had promised. She had tried the arm of flesh, human works, to assist

God in fulfilling His promise, in giving Agar to Abraham for a wife, that he might obtain seed through her. The result was a child of bondage. This scheme to assist God in fulfilling His promise was of the flesh. Paul refers to it in Romans 4:1-3: “What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory (boast); but not before God. For what saith the scripture? Abraham believed God and it was counted unto him for righteousness.” This faith was counted to Abraham for righteousness until the actual works of righteousness perfected that faith, in the offering of Isaac on the altar. James said that Abraham was “justified by works, when he had offered Isaac his son upon the altar” (James 2:21).

These texts should forever settle the question of what kind of works it takes to perfect faith and justify men before God. They are works of sacrifice: works that very few, if any, are actually doing.

Men use too much time trying to conform to the course of this world, to present their bodies living sacrifices before God (Rom. 12:1, 2). Instead of denying themselves the satisfaction of their fleshly desires, men are so enslaved to their desires that most of their time and means are spent in satisfying these demands.

Man’s time is so occupied with religion that he forgets to be a Christian.

When people learn to be Christians, to really deny themselves and to take up their crosses for Christ, bare religion will be forgotten, and men will return to the Abrahamic faith, perfecting that faith by sacrificial works of righteousness, instead of sacrificing to present-day religion which is principally the result of fleshly desires.

May God bless those who are willing to sacrifice for the cause of Christianity rather than advertise religion.

Did Jesus Personally Pre-exist?

By John R. Fiske, Jr.

MANY people believe that Christ pre-existed and was, in a certain sense, the creator of His mother. We cannot subscribe to such an idea. We regard it as the twin brother of "immortal soulism." As proof that the idea is not of the truth, we submit the following arguments as some of the reasons for our belief:

(1) "The beginning of the creation of God" (Rev. 3:14). Could Christ exist before He was created? Is it possible? "Creation," of which He is the "beginning," means a bringing into existence. Could He exist before He was brought into existence? The question answers itself: "He is the most excellent and first (chief) of all the works of God" (Sebastian Castilo, Professor of Greek at Basil—1515-1569). "The head of the creation of God" (Samuel Clark's version).

(2) "God sent his only begotten Son into the world" (1 John 4:9). Was He a Son in fact before He was begotten?

(3) Which was first, the mother or the child?

(4) Can a child be born without a mother and before her existence?

(5) Can a son at birth be older than his mother?

(6) Can a son be "born" before he is "begotten"?

(7) Can a son exist without a father to "beget" him, or a mother to conceive him? If not, then who was Christ's mother before this world was?

(8) If a child must be born in a certain town, could he be born in that town before it had an existence? "Jesus was born in Bethlehem of Judaea in the days of Herod the king . . . for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:1-6).

(9) Which was first, Bethlehem or Christ?

(10) Can a thing be made before the existence of the material of which it is made?

(11) Which was first, dust or Adam?

(12) Which was first, "seed" or the product of the "seed"? "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1). "Remember that Jesus Christ of the seed of David was raised from the dead" (2 Tim. 2:8). "Of this man's (David's) seed hath God according to his promise raised unto Israel a Saviour, Jesus Christ" (Acts 13:23).

(13) Which was first, the type or the antitype?

(14) Was Abel's lamb a type of Christ?

(15) Which was first, the prophecy, or that foretold by the prophet? "Behold a virgin shall conceive." "Unto us a child is born."

(16) Was this Son "born" before Isaiah lived?

(17) Can the second exist before the first?

(18) Which was first, the "first Adam," or the "last Adam"?

(19) Was the virgin the mother of Christ? "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Was He living Son before thus begotten?

(20) What was formed by the reproductive organs of Mary? Was it not the body of our Lord? If so, then how could Jesus have pre-existed, inasmuch as that "holy thing" formed by those organs was declared to be the "Son of God"?

(21) Which was the first, the sixty-nine weeks or the Messiah? "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" (Dan. 9:25). In sixty-nine weeks four hundred eighty-three days are used in this prophecy to represent four hundred eighty-three years, which was the time between the decree of Cyrus to "restore" and rebuild Jerusalem unto the Messiah, the Prince, and the true birth of Christ.

(22) Which was first, the object made or the material from which it was made? "His Son Jesus Christ our Lord, which was made of the seed of David."

(23) Which was first, the law or Christ? "The law was our schoolmaster to bring us unto Christ."

(24) Could Christ be "sent into the world" before He was born? "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4).

(25) If He was made "under the law," did He exist before the law?

(26) "God gave his only begotten Son." Can one have life and consciousness before he is begotten?

(27) Can there be a begotten son before the existence of the mother?

(28) If there was a pre-existent Christ, what became of that one when the true and real One was begotten?

(29) Which was first, the "Son of God" or "Son of

man”?

(30) Are there any inorganic living beings?

(31) If Christ had a pre-existence, was He then a living being?

(32) If Christ was a pre-existent living being, was He not necessarily organic or material?

(33) Do not begetting and conception produce mind as well as body? If so, then could Christ's mind pre-exist any more than His body, inasmuch as both were produced by His mother?

(34) Was “the first Adam” a living being before he was created?

(35) Was the “last Adam” a living being before He

was begotten?

(36) Has an unbegotten child any knowledge?

(37) Did a pre-existent Christ become a Son of Mary?

(38) Can two things become one?

(39) What came to Mary besides the Holy Spirit?

(40) Is the Holy Spirit the pre-existent Son of God?

(41) “Thou art my Son, this day have I begotten thee.”

Was He begotten before that “day” or on that “day”?

Jesus was not begotten before that day. You may say this refers to His resurrection, because it says, “He hath raised up Christ again.” “Again” is a supplied word. It is rendered by Rotherham: “That God hath fulfilled the same

(Please turn to page 10)

A Study of Sin and Satan

By Mrs. Florence E. Tuttle

TO SIN is to yield to the desires of the flesh. If we abide only by our consciences, we may sometimes sin. Paul said, “Men and brethren, I have lived in all good conscience before God until this day” (Acts 23:1), yet we know that he sinned against Christ before his conversion.

God only “cannot be tempted with evil” (James 1:13). Jesus was tempted in all points as we are: “In that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb. 2:18). Jesus, also, had a mortal nature to overcome. “There came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God” (Mark 10:17, 18). Jesus was required to overcome temptation as any man would. John 16:33 says: “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33).

On the other hand, the power of Satan entered into Judas when he betrayed Jesus for thirty pieces of silver. (See Luke 22:2.) Judas was really sorry for his deed, for “he cast down the pieces of silver in the temple, and departed, and went and hanged himself” (Matt. 27:5). “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer. 17:9).

God put both good and evil before Adam and Eve, that they might choose whichever they wished. Likewise, God's word to Israel was, “I have set before thee this day life and good, and death and evil” (Deut. 30:15). Literally speaking, the Devil is the carnal nature of man, whether it be exercised in the form of antichrists, gov-

ernments, or persons. Men may have a desire to do evil or good, just as they will it, but they should pray as Jesus did on the cross: “Thy will not mine be done.”

We read in Revelation 2:10: “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.” The evidence of an earthly power persecuting the Jews is also found in Hebrews 11:36-39. This power has been practically dormant as far as seeking to rule the world is concerned, but is being loosed for a little while before Jesus returns.

To realize how much this power has tried and persecuted the true followers of Jesus, one should read the book called *Bloody Theatre*. It is the power of the antichrist which has crept into all orthodox churches. Job 1:6, 7 explains this in a symbolical manner. This power is a mortal power and is spoken of as a beast or man in Revelation 13:18: “Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.” I believe that he will stand supreme over all the earth before God destroys him. “Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (2 Thess. 2:8).

We read in Daniel 11:37 how great the Devil will make himself: “He shall magnify himself above all.”

Revelation 18:4, warning all true Christians to beware of false faiths, says, “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.”

Tobacco

By L. A. Boice

SOMEONE may say that an article about tobacco is not a proper one to appear in a religious publication. Many people believe that the use of tobacco does not interfere with being a Christian, and many Christians indulge in its use. It is claimed that it is not a moral question, and so should not be considered as hindering anyone in following the teachings of Christianity.

Scriptural information on this subject may be found in Corinthians. Paul wrote to those people:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17).

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

A Christian, therefore, is expected to keep himself clean in mind and body. No one can use tobacco and be free from the offensive odors that annoy many people. A smoker's breath and wearing apparel always tell the story of the use of tobacco.

Many times, when waiting on the public, I have stepped back from the office window to get away from the strong tobacco odor, though the party was not smoking at the time. He could throw his cigarette away, but the disagreeable odor followed him.

Smoking is a dirty habit. One may see cigar and cigarette stubs lying everywhere, the ashes dropping on everything, even the clothes of the smoker's companion, or anyone who happens to be near when the ashes are falling. Perhaps ash trays help, but they are not attractive office or parlor furniture.

If one travels in buses or trains, it is almost impossible to keep away from tobacco fumes. There was a time when "No Smoking" signs were conspicuous in public places. Now they are very scarce, and those who smoke pay almost no attention to them.

Even doctors' offices have ash trays on the tables—an invitation to indulge in the dirty habit.

Men go into one's home, surprised if one objects to their smoking. Sometimes one hesitates to invite his

friends into his home because of the disagreeable habit. It surely does not show a Christian spirit to be so inconsiderate of others. Has no one rights but those who smoke?

I once heard the president of a university say that a gentleman smokes only in his room. That idea is entirely out-of-date at the present time.

The superintendent of a Washington sanitarium once said that the action of cigarettes on the brain produces moral degeneration, developing criminal tendencies. A reform school reported that ninety-eight per cent of its inmates used cigarettes. How can anyone believe that nicotine does not produce a lowering of moral standards? It is true that tobacco is injurious physically. In six Canadian insurance companies, the mortality of non-smokers was fifty-nine per cent, and of smokers ninety-three per cent. According to French insurance companies, men average fifty years of age and women seventy. The reason given was that men smoke and drink too much.

A naval academy test was decidedly in favor of non-smokers. At one time, England reported that cigarettes were playing havoc with the British Army.

A prominent physician reported that between the ages of forty-five and fifty-four men's death rate from apoplexy was double that of women. He said it is almost a certainty that the reason was alcohol and tobacco.

Another prominent physician says: "Mankind is becoming alcohol and tobacco mad. The nervous system is crumbling, owing to saturation with alcohol and nicotine."

Statistics show that more than twenty per cent of modern women smoke. I am compelled to believe that it means a lowering of moral standards. Men used to think that they could depend on their women to keep their moral standards on a high level. Can they?

The Women's Christian Temperance Union, at a convention not long ago, passed unanimously the following resolution: "Resolved that we look with disgust at the sight of women smoking." I believe they expressed the opinion of ninety-five per cent of the Christian women of this country.

Following are ten reasons for not smoking:

(1) It takes time, and this is the most precious thing in the world.

(2) It befouls the air, and pure air is God's first and best gift to man.

(3) It burns up money, and money is the circulating life-blood of commerce and society.

(4) It hinders work, and by work we win in this world.

(5) It weakens the heart, and the time is coming when you will need every bit of its strength.

(6) It endangers your health—Grant and Mark Twain died of tobacco poison. (See next page, top of column 1)

What Is My Life?

By D. G. Harvey

"Who am I? and what is my life, or my father's family?" (1 Sam. 18:18).

WHEN David beheld the glory of the heavens, he was moved to cry out, "What is man, that thou art mindful of him?" Man is insignificant, when he is compared to the glory of God's universe. David could not but realize how insignificant man is. Today, when we read such headlines in the daily papers as the following: "Gun-fight Endangers Lives of Children," "Two Persons Wounded," "Police Search for Abductor of Baby Girl," "Father, Son, in Jail for Two Killings," and "Cap'n Zeb Tilton Having Too Much Fun Jitterbug Dancing to Complete Wedding," we remember that man has been trying to lift himself from this mire for almost six thousand years and has not succeeded. We, too, wonder as David did.

Why is God mindful of the human race? Recall David's words: "Who am I? and what is my life, or my father's family?" We have read of the hardship of the early pioneers and their suffering to build homes in this new world. Thousands toil under the surface of the earth, digging coal and ore to keep the wheels of industry moving in this modern world. We have seen, also, thousands of men suffering untold heat, discomfort, and danger in the great steel mills of our land. *Why?* For a mere existence, so that they may rear their children and plan their future, only to meet old age disappointed and penniless, depending on charity or government relief in their declining years! They have no glory, no honor, only toil and suffering. Web Miller, news correspondent, in describing the stolid philosophy of the French peasants in the unsettled conditions of the French war front, tells of a sign in one French town, which, translated, means, *You are born, you work, you die.* So is life to millions of families today.

After six thousand years, man has advanced very little. He has more comforts in his home, better schools for his children, better means of transportation, and better health, but selfishness, greed, crime, and war still prevail.

Solomon made a test of the pleasures of life. Great

wealth was his. His every desire was satisfied. He said, "Whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy." He found no satisfaction in any of these things, for in his old age he said, "I looked on all the works that my hands had wrought and on all the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." All his labour was nothing but wasted effort. Of what value, then, is life?

Solomon also tells us that all this is folly, vanity, foolishness, and "then I saw wisdom excelleth folly, as far as light excelleth darkness" (Eccl. 2:13). He stated plainly in Proverbs 1:7 that "the fear of the Lord is the beginning of knowledge." We, then, need to pray as David did: "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

Six thousand years' experience shows that the human family of Adam can never lift itself from despair. *Why do we live? Of what value is life? Why was man created?* God answers us: "I have created him for my glory, I have formed him; yea, I have made him" (Isa. 43:7). The whole human race, by creation, belongs to God, and was created by Him for His glory. All nature glorifies God: animal, bird, and plant life. Man, alone, has failed.

Adam, our earthly father, brought distress, sickness, suffering, pain, and death to his family by his disobedience to the Creator. Nevertheless, God loved His created son and that son's family, the human race. "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).

There can be no peace of mind, nor wisdom, apart from doing the will of God. Man's only hope is to live in harmony with God through His *begotten Son*. Living according to the standards and faith of Christ, man becomes the "salt of the earth" and "the light of the world" (Matt. 5:13, 14). If our lives are true, they reflect in joy and peace the love of God and His Son.

(7) It is a habit-forming drug and you become its slave.

(8) It is not recommended by your mother, and a boy's best friend is his mother.

(9) It is unclean, and Paul says, "Keep thyself clean."

(10) All smoke is waste, and endangers health; tobacco smoke is doubly so and he who abates it is a benefactor.

Let us keep our young folks clean from the blight of nicotine. It is known that a large percentage of fires are set by smokers. Cigar and cigarette stubs are thrown into the midst of inflammable material, and the result is loss of property which would not have occurred except for the carelessness of those who use tobacco.

If men would use money spent for tobacco to feed those on relief, there would be no necessity for taxing people to get money to care for those who are unemployed.

Experts say that tobacco creates a demand for alcohol, and that the alcohol thirst is influenced by tobacco smoke. Very few boys learn to drink without first having learned to smoke.

A prominent physician made the following statement: "Under the use of tobacco, the judgment, the will, the conscience, the imagination, and every mental and moral faculty are charged—all nicotinized. The smoker is transported to a nicotine heaven where things are viewed through a cloud of tobacco smoke. In other words, the 'pipe dream' is a sort of temporary drug insanity."

I always feel sorry for one who smokes, because the demand is so insistent that he cannot wait for the next cigarette. He cannot wait to finish his meals. Smoking is mixed with his food, to the disgust of everyone else. Tobacco makes the user as much of a slave as does alcohol.

DID JESUS PERSONALLY PRE-EXIST?

(Continued from page 7)

for our children by raising up Jesus," as also in the second Psalm it is written, "My Son art thou: I this day have gotten thee."

(42) "It behooved him to be made like unto his brethren in all things." Could He exist before He was "made"?

(43) "A prophet shall the Lord your God raise up unto you . . . like unto me." Was this "prophet" existent when Moses said, "God shall raise up—cause to exist—a prophet"? Inasmuch as He was to be "raised up"—caused to exist—"from among you," could He be older than "you"?

(44) In conclusion, it is absolutely certain that the "first Adam" was made of dust as declared in the Bible, that the dust existed before he was made. It is also absolutely certain that Christ, the "last Adam," was "made of

a woman." It is also absolutely certain that if He was "made of a woman," as declared in the Bible, that the woman existed before He was made.

W O R R Y

By S. J. Lindsay

Have you ever thought how little of value comes from worrying? Usually our worry is caused by trifling things which seldom come and could not be helped by worrying if they did come. An antidote to worry is found in taking time off each day to meditate upon God's blessings. Try it to see if it will not be a great help to you in overcoming worry.

FOR ME TO LEARN

"Dear Lord, there are so many things

For me to learn

If life is to bring happiness:

How to discern

The truth, the false reject, the road

Down which to turn

In search of beauty. Be my guide

Teach me concern

For others, service, sacrifice

Let my heart yearn

After Christlikeness. Teach me, Lord,

For I would learn."

—E. D. Bolar.

Philosopher Homespun says, "Where there are two tongues only one horse pulls a buggy; where there is one tongue, two horses pull a wagon."

ARE GOD'S COVENANTS ABOUT TO BE FULFILLED?

(Continued from page 3)

not overlook God's comforting word to His servant, "Fear not, Abram: I am thy shield, and thy exceeding great reward," or as the Revised Version margin reads, "thy reward shall be exceeding great." When Abraham, in doubt, said that he was childless, he was told to look toward heaven and tell the stars. Thus the promise was given, "So shall thy seed be." After being told that his descendants should suffer affliction in a land that was not theirs, he was told that they should return (v. 16).

Then followed a definite geographical demarcation of the land, which is often overlooked today. How frequently it is said, If all the Jews went back to the Holy Land there would be no room for them. They think of that

portion of the Mediterranean seacoast which we call Palestine, which actually is little larger than Wales. But the original promise made to Abraham read thus, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." That is an immense territory and capable of great development. How fruitful it may become under millennial conditions! It should also be remembered that only a limited number of Jews is required to fulfill this prophecy. That Jewish remnant is even now returning to Palestine. When we turn to Genesis 17:1-8, our attention is drawn to the divine Person who made the covenant. He is described as God Almighty, or *El Shaddai*, that is, the One who nourishes. The covenant, therefore, rests upon God's nature and character. Then followed the renewed declaration, "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee" (v. 6). Moreover, there is the idea of permanent possession, "I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan for an everlasting possession" (v. 8, R.V.). Note that it was not for a period of years but freehold! That is God's way of giving!

The question arises, Has the promise been fulfilled? The answer, of course, is obvious. True, there have been possessions, but there have also been interruptions, and the fact is that the Jews have been without a permanent national home for nearly two thousand years. A small remnant has returned to Palestine, but as a people, numbering about eighteen million, they are still dispersed among the nations of the earth. It must be remembered that dispossession was in fulfillment of prophecy. There was a prediction of four hundred years of servitude with the promise of a return (Gen. 15:13-16). In Jeremiah 25: 11, 12, there is the prophecy of the seventy years' captivity in Babylon. Again in Deuteronomy 28:62-68, there is a terrible picture of Israel's punishment when scattered among the nations, while in chapter 30, the whole subject of the return is brought vividly before us. Israel has been twice dispossessed and twice restored. At present she is in the third dispersion and will yet be restored under Messiah her King and Savior. *(To be concluded)*

GOD THE FATHER; CHRIST THE SON

(Continued from page 5)

it was thought good that the whole fulness should dwell." Christ is the first-born from the dead, for the purpose that He might be pre-eminent of the whole body, so that all the fulness of God, of whom Christ is the image (v. 15), might flow through Him. In other words, "No man cometh unto the Father, but by me" (John 14:6).

"In him dwelleth all the fulness of the Godhead bod-

ily" (Col. 2:9). The word "Godhead" occurs only three times in the New Testament. It is an uncommon word, one not generally understood. For some inexplicable reason, it is supposed to carry the idea of plurality, and is considered to favor the Trinitarian idea. The dictionary dispels that notion, for it defines the word: "The Divine essence, nature and attributes; the Supreme Deity. God." The Revised Version explains it: "That which is divine" (Acts 17:29). Young's Concordance and the Emphatic Diaglott both define it as "Deity." It is the fullness of the Deity that dwells in Christ—a derived fullness. In other words, He becomes the pre-eminent exponent of the Divine nature.

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). "I am come in my Father's name" does not mean that the Father's name is Jesus. The name "Jesus" is never applied to God. That there is relationship between the name "Jehovah" and the name "Jesus" is true. There is a similar relationship in meaning between the names "Dorothy" and "Theodore," but they cannot be regarded as the same person. If I go in my father's name to represent him, it does not necessarily mean that his name is mine. It means that I am his ambassador.

Said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me" (Matt. 28:10). Baptisms recorded in the Bible were never conducted with the so-called threefold formula. They were done in the name of Jesus. (See Acts 2:38; 8:6; Rom. 6:3; Gal. 3:27.) The scripture, Matthew 28:19, can scarcely be regarded as a formula; it is a statement representing the *facts* that Scripture abundantly declares, that is, that Jesus came in His Father's name and that God's works are carried out by the power that comes from God.

The popular slogan (for it is nothing more, though many people may be deceived into thinking it is a Scriptural expression) that "Jehovah of the Old is Jesus of the New Testament" puts hundreds of Bible declarations out of commission. It renders such passages as John 3:16 meaningless. One widely known theologian makes the claim that God attempts the impossibility and absurdity of being "both Sender and Sent." The Bible exhorts us to use "sound speech that *cannot* be condemned," and to exhort one another by "sound doctrine." (See Titus 2:8; 1:9.) The statement, when rightly viewed, is unquestionably blasphemy. Christ never did claim to be God. He claimed to be the Son of God. He could not be both. In supporting this theory, men quote 2 Corinthians 5:19: "God was in Christ." A little meditation will reveal the foolishness of their theory. How could God be *in* Christ if they were the same personality? It is impossible! In Paul's quotation, "Christ in you the hope of glory," there is no misunderstanding him.

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ONR NAME AND OUR WORK

"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" (Acts 17:11).

Bereans should be justly proud of their name—Bereans. Have they worked diligently enough to deserve this title? In the light of the foregoing scripture, have they not fallen a bit short?

Local work is vital. Every effort must be made to keep a lively and active society. Then follows the national work, for one naturally becomes interested in the leading organization and in the activities of other societies.

This, the Berean page, is a part of Berean work, not that of the editor alone, but of every society and of every individual interested in doing "more noble" work for the Master.

This is called the "Berean Department"; therefore it is the department of *all* Bereans. That is why we like to hear from all of you, that we may make your acquaintance and that we may strive to merit the name of being "more noble" than our worldly neighbors.

If Bereans do search the Scriptures daily, they will find answers for their problems and words of comfort to help them over their greatest obstacles. We have this promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). In studying their Bibles in this way, people will often find beautiful thoughts that they wish others to know. This is the Berean's opportunity to send it out to fellow Bereans in all parts of the country.

Friends, this is your page and your opportunity; make the most of it. Your contributions will surely be appreciated and enjoyed by the editor and every reader. We thank you who have sent articles! There are many people saying, "We want to hear from you again."

THE INFLUENCE OF CHRISTIANITY

Mary Richardson, Hammond, La.

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33).

It is known that when yeast is added to batter, it gives

the bread rising quality and life. Although the yeast is hidden in the batter, it has the power to change every particle of dough.

This parable has a ready application in the individual life. Christianity, like the yeast, hidden in one's heart, working slowly and quietly, transforms every part of his moral nature. Then, the individual himself becomes as leaven, affecting the life of his neighbor, and, in turn, the lives of all who come in contact with him, just as leaven penetrates the dough. Christian individuals, working through the church, spread the spirit of Christianity through the world like the leaven.

Yeast has been seen to so thoroughly penetrate the dough that it would run over the bowl. That gives a beautiful thought. If men would let Christ live so fully in their hearts and lives that those with whom they come in contact could not help but see Jesus in them, the good influence, like the leaven, would go on and on.

Do we always make bread when we put yeast in the batter? No, we do not. What is wrong? The yeast was all right. The trouble lies within the person. If cold wind is allowed to blow on the dough, it chills the yeast and does not give the desired results.

Does each person with Christ in his heart let his light shine, that others may see Christ in him, and thereby use his influence as Christ would have done? I think not. Where is the trouble? I think it is in trying to hold to the world and worldly pleasures.

Sin chills the good influence that should operate through a Christian life. There are two ways to use our influence. First, let us ask ourselves the question: How am I using my influence? This being done, let us strive to let Christ live so completely in our hearts and lives that His power like the leaven, may penetrate our lives as He intends that we should do.

"The fear of God turns other fears out-of-doors; there is no room for them where this great fear is; and, being greater than they all, yet it disturbs not as they do; yea, it brings as great quiet as they brought trouble."—*Anon.*

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10).



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33).

GOD FIRST—ALWAYS

Here is another study from Jesus' sermon on the mountain. Jesus said that if men wished to live in His kingdom they should be very good. We cannot be good only outwardly, having wicked hearts, and expect to enter the kingdom. We must have a sincere desire to be good within our hearts. Then our actions will not be for outward show but will be truly Christian. Some playmate may fool you into thinking he is a good child by acting kindly toward you, and yet not be really good. We cannot judge—but no one can fool Jesus or God. They know our very thoughts and the reasons for our actions.

Because Jesus can see our very inmost desires, what He told His listeners in the sermon in Matthew 6:19-34 should be studied well by each of us. He said that wherever one's treasure is there, too, is one's heart.

Treasure may be gold or silver, but it need not be only those material things. The true treasures, that Jesus asked the godly ones to store, are "love," "peace," "faith," "hope," and "service to Him."

Let us not be like the Gentiles of whom Jesus spoke, when He said that they sought after food, drink, and clothes! Such unimportant things for which to spend the greater part of our lives!

O, may each one pray:

"Lord, help me ever to put Thee first,
Teach me to seek Thy way;
May I labor for Thee today,
And feed on Thy Word that I'll not stray."

HOW TO SEEK GOD FIRST

Perhaps you wish to know how to put God first in your life. Here are a few ways that will help you think of other ways to put Him first.

Remember God every morning. Put faith into action with your works: pray a morning prayer; say grace at the breakfast table; have at least a few verses read from your Bible.

These deeds must not be done as only a form. They must be sincere and come from the heart, to be accepted of God.

The joy of helping your fellow travelers, playmates, teachers, parents, and others can be done as "unto the Lord." Daily tasks around the home, such as bathing, dressing, and doing small chores may help you be a Christian. It all depends upon your *heart!* Whatever is done must be done cheerfully and willingly to be accepted by our Master.

When your parents give you your weekly allowance, remember to lay a part of it away for God's work. Begin *now* to love the *good* that can be accomplished with money, rather than to love the cold, heartless gold. Be remembered for your golden deeds (acts), rather than for your deeds (property) and gold.

"What asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?"

ECE CLUB MEMBERSHIP

Three more new members! They are: Milford and Jean Love, and Sally Roberson, all of Cleveland, Ohio. We now have one hundred eighty members.

HAPPY BIRTHDAY WISHES

Alden E. Johnson, age 2, Nov. 10, Spicer, Minn.
Norma Magaw, age 5, Nov. 8, Oregon, Ill.
Kathryn Lamb, age 13, Nov. 8, 13701 Deise Ave.,
Cleveland, Ohio.
Dick Hoskins, age 14, Nov. 10, Eden Valley, Minn.
Irene M. Smith, Age 13, Nov. 10, Cleveland, Ohio.

"The Golden Rule is Jesus' rule,
The rule He gave to all;
He wants us each to keep this rule,
His children large and small.

"O, we will keep this rule of love,
This rule that teaches me
To do to all as I would love
To have them do to me."

—*Beginners' Songs, No 49.*

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- Oct. 22-Nov. —Special Meetings at Burr Oak, Ind.
 Oct. 26- —Special Meetings at Skelton, West Virginia.
 Nov. 9- —Special meetings at Bosworth, Mo.
 Nov. 12-6—Special Meetings at Brush Creek Church of God near West Milton, Ohio.
 Nov. 12-19—Special Meetings at Arkansas City, Kansas.
 Nov. 17-19—Illinois Fall Conference at Salem Church, near Marshall and Martinsville.
 Nov. 19- —Special Meetings at Kokomo, Ind.
 Dec. 1- —Special Meetings at Marvin Herren home, Republic, Mo.

MICHIGAN QUARTERLY CONFERENCE

Owing to the resignation of the Conference secretary, Sr. B. Slocum, and the inability of her successor, Bro. Arlie Townsend, to be present at the meeting, the Michigan Conference report was delayed in being sent in for publication.

The meeting was held with the Blanchard church on Sunday, October 8, and drew an excellent representation from the churches of the State. Bro. G. E. Marsh, president of the Conference, held a week's series of meetings at Blanchard prior to the Conference, in which he was assisted by Bro. Vivian Kirkpatrick, newly installed pastor of the congregation, and Bro. C. A. Smead, the retiring pastor.

Among the matters of business that were considered by the Conference Board in the session of Sunday afternoon, the following were of special interest and importance:

The Board regretfully accepted Sr. Slocum's resignation as secretary, which she tendered, owing to her physical condition which prevented her continuing longer in the office which she had capably filled for some years, and Bro. Arlie Townsend, Grand Rapids, was appointed as her successor.

The secretary of the Conference Board was instructed to issue ministerial certificates to the following pastors and evangelists: G. E. Marsh, 3514 Oakley Ave., S.W.; Ray Abbott, 3808 Johns Ave., S.E.; F. E. Siple, 140 Celia St., S.E.; Arlen Marsh, 3514 Oakley Ave.; S.W., all of Grand Rapids; Vivian Kirkpatrick and C. A. Smead, of Blanchard; and Owen Barney, Byron Center.

A letter of sympathy accompanied by a material expression of Christian love was ordered sent to Bro. Gerald Cooper, and the prayers of the Conference were for his complete recovery. Laurence Bridegam, Secy. pro tem.

RESTITUTION CHURCH OF GOD

Eldorado, Illinois

Due to the absence of the pastor, James Watkins, Bro. Walter Wiggins addressed the congregation October 22. Bro. Wiggins has been active in church and Sunday school work, but this was the first opportunity we have had to hear him preach. His sermon, "Faith of Our Fathers," was well received. We are proud of his desire to serve the Lord, to preach, though people are constantly growing more worldly.

Bro. Earl Davis has been sick for some time. He would appreciate a word from anyone.

Bro. Watkins is pushing forward in the work. Any brethren living near or far from Eldorado are welcome at our services.

Ida Overton, Sec.

ILLINOIS FALL CONFERENCE

November 17-19

A telegram from Bro. James Watkins, pastor of the Eldorado and Salem churches, states that the Illinois Fall Conference will be held at the Salem Church near Marshall and Martinsville, from November 17-19. Let all who possibly can, plan to attend. The Salem Church is northwest of Marshall and northeast of Martinsville. . . . Watch for further particulars in next week's paper.

PLEASANT VIEW, ARKANSAS

Bro. T. A. Drinkard closed a ten-days' meeting here October 29. Good interest was shown throughout. We were happy to have Bro. Drinkard with us. He placed the true gospel before the people. I am sure much lasting good will be accomplished through his faithful service.

Miss Evelyn Rachel, Russellville, Rt. 3, accepted the gospel and was baptized Sunday afternoon.

We count ourselves fortunate in securing Bro. Drinkard for the meeting, and hope to have him return in the near future.

Virginia Smith.

BLANCHARD, MICHIGAN, BEREANS

The Blanchard pastor recently stated that permission has been obtained to use the Shepherd Schoolhouse for one meeting a week. The Berean society will sponsor the meetings, taking charge of all parts of the service except the preaching.

Miss Virginia Wisner, a teacher in the local school, volunteered to oversee the music and to train a group of Bereans to be active leaders in the singing.

The Berean president, Freddie Robinson, appointed a committee of four, Almond Reynolds, Opal Bush, Dale Ward, and Mildred Briggs, to select those to take part in each service.

The meetings will be held every Tuesday evening at eight o'clock, beginning Tuesday, November 7.

Those taking part in the first meeting are: Freddie Robinson, in charge of the service; June DeWitt, prayer; Marie Ward, Scripture reading and the Berean benediction.

In the three weeks of its existence, the Blanchard society's attendance has increased from eleven to seventeen, and is still progressing.

Lorraine Gulick, Secy.

Gleanings From the Field

WHO? WHO? Some time ago the editor either had a realistic dream or somebody gave him \$6 as a contribution to the Bible Training School. He has forgotten who gave it to him. If the person who made the contribution reads these lines, we should much appreciate his reporting the gift, that we might make the correct report. . . . Sorry.

"We are so glad to have the Bible Training School. It is a big step toward spreading the gospel."—Church of God, Camden, Ill.

Sr. Nelle Austin, while recovering from a tonsillectomy, is staying at the home of Bro. and Sr. C. V. Mattison, Oregon, Ill.

Alan McLain of Ripley, Ill., and one of the students of the Bible Training School, has been elected captain of the School basketball team.

"It may be that Orris (Sr. Mills' son) will enter the Bible Training School next summer."—Mrs. Philip Mills, Eden Valley, Minn.

Bro. John Mercier of Macomb, Ill., is the new pastor of the Church of God at St. Cloud, Minn.

Sr. Minnie Reed, Arkansas City, Kansas, was buried October 27.

Sr. Mae Nedrow, Oregon, Ill., suggests that the recent Web Duster relative to a "tree of life" might have been answered with Proverbs 11:30; 13:12; 15:4, just as accurately as with the published answer of Proverbs 3:18. Sr. Nedrow reads her Bible.

A son was born October 21 to Bro. and Sr. Floyd Moore, Tipp City, Ohio. Congratulations!

"We could not be happy without The Restitution Herald, as it is all the preaching we have."—Mrs. A. J. Addington, Abilene, Texas.

"We recently went to see the baby girl that arrived at the Slocum home Saturday, October 21."—Rhoda Hanson, Caledonia, Mich.

Bro. Frank Laning of Ripley, Ill., is recovering from injuries received when an automobile ran into a wagon in which he was riding.

"There were twenty-one out to our Berean meeting Sunday evening, and we had a very interesting lesson."—Mrs. Bess Plummer, Michigantown, Ind.

"If the Church of God does not make clear the vital truths of conditional immortality, how can we expect to hold folk to our doctrine? There is much coming over the radio and printed in stories to entrench the belief of a spirit existence immediately after death. . . . The Restitution Herald makes a delightful and helpful source of information."—Mrs. W. Skinner, Sauk Rapids, Minn.

"No matter what your state in life, you will not have far to go to find someone else who is situated so much worse than you are. This fact alone should bear upon us that we will quit complaining and begin to live the thankful life."—S. J. Lindsay, Tempe, Ariz.

With a contribution to the National Bible Institution, Sr. Icel Stedman, Arapahoe, Neb., reports that there has been no rain in that locality since August. (Cp. Hab. 3:17, 18.)

Good interest is reported from the Church of God at Lawrenceville, Ohio, where Bros. L. E. Conner and Grover Gordon have been holding a series of evangelistic meetings.

LOS ANGELES CHURCH NOTES

Among our recent visitors are: Bro. H. S. Lasher of Florida, Bro. George Renner of Wheatland, Calif., and Sr. Georgia Thompson of Tulare, Calif. Our Hanford and Tulare members are so loyal that we look forward to each visit.

Sr. Augusta Hamilton has been visiting her sister in the Middle West for the past two months. Sr. Esther Holmes of Santa Paula is recovering from a broken hip.

Sr. E. C. Railsback recently officiated at the wedding of Virginia Mae Muleahy and Almus Verl McCartney. About seventy-five friends were present. Srs. Leta Macleod and Charlotte Rahn of Pomona furnished music.

The church is furnishing a parsonage in the near future.

Laura H. Bleasdale, Secy.

OREGON, ILLINOIS

Sr. T. J. Ellis and Bro. and Sr. Eldridge Ellis of Waterloo, Iowa, were recent visitors at Golden Rule Home, and were in attendance at the morning church services, October 29.

Sr. Lottie Young, Seattle, Wash., was the guest of Sr. Leota B. Hanson, October 30-November 3. Sr. Young also visited other Oregon and Dixon friends, and attended a class in public speaking of the Bible Training School.

Returned: Bro. Benjamin Carpenter from Perryville, Ky., where he had been visiting his father and mother, and Bro. and Sr. L. E. Conner from Lawrenceville, Ohio, where Bro. Conner was engaged in a series of evangelistic meetings.

Sr. Elizabeth Ordnung plans a trip to Idaho and California, at which places she will spend the winter with relatives. We are glad that Elizabeth will have such an interesting trip, but we shall miss a most faithful member from our congregation.

Sydney E. Magaw, Pastor.

BLANCHARD, MICHIGAN

October 26, about thirty members of the Church of God at Blanchard, with their pastor, Vivian Kirkpatrick, motored to the Southlawn Church of God in Grand Rapids to attend the thirteenth anniversary of the dedication of this church. Dinner and supper were served in the church annex.

Communion was conducted by Bros. G. E. Marsh and F. E. Siple.

A Berean meeting of the Southlawn, Pennellwood, and Blanchard churches was held at 6 p.m. Eudora Walker, Cor. Secy.

**SOUTHLAWN PARK CHURCH OF GOD
Grand Rapids, Michigan**

On Sunday, October 29, twenty-nine were here from Blanchard, the largest delegation that has thus far met with the Southlawn Park Church on its annual "Dedication Sunday." Pennellwood was also well represented at the afternoon session. A joint meeting of the young people of Blanchard, Pennellwood, and Southlawn was held in the evening before the regular service. It was a real Berean rally for the State.

In addition to the pastor, the following ministers were present and took part in the services: F. E. Siple, Ray Abbott, C. A. Smead, Vivian Kirkpatrick, and Arlen Marsh.

G. E. Marsh, Pastor.

TRAINING SCHOOL FUND

Mr. and Mrs. Walter Wiggins	\$ 2.00
Camden, Ill., Church	10.00
Ripley, Ill., S. S.	5.43
Lottie E. Young	5.00

J. J. HECKMAN

John Joseph Heckman, son of Luke and Elizabeth Heckman, was born at Boonesville, Va., April 18, 1866, and died at Horatio, Ark., October 13, 1939.

Mr. Heckman, educated in rural and Normal schools, was a school teacher for some time. He was united in marriage at Charleston, Texas, February 23, 1902, to Daisy Lee Downing. To this union were born five children, all of whom survive. They are: Mrs. Gladys McClelland, Tuttle, Okla.; Mrs. Myrtle Otterman, Ada, Okla.; John J. Heckman, Jr., Tulsa, Okla.; Mrs. Lydia Hopson, Hereford, Texas; and Robert Heckman, Oklahoma City, Okla. Eight grandchildren survive the deceased. Three sisters and three brothers also survive: Martha Heckman and Mrs. Sally Sink, Fremont, Neb.; Mrs. Glennie Gibson, North Bend, Neb.; Oren Heckman, Havre De Grace, Md.; Rufus Heckman, North Bend, Neb.; and Cephas Heckman, Roanoke, Va.

Bro. Heckman was reared a Dunkard and became a member of that sect early in life. Later hearing the truth, he was baptized into Christ by Elder H. Capers. Bros. W. H. Wilson and M. Joblin, through correspondence, did much in formulating his views. For many years he preached for the Church of God, converting many to the truth. For some time he was editor of The Christian Reflector, and for years a special contributor to The Restitution. As a writer and debater, Bro. Heckman had few equals. He baptized the writer into Christ nearly a quarter of a century ago, and a correspondence ensued that did not end until his death.

In character, Bro. Heckman was a loving husband and father. Honest, upright, and industrious, he was always considerate of his fellow men. Through his long illness, Bro. Heckman was patient and hopeful. Thus passed from life a stalwart defender of the truth, a soldier of Jesus. May God bless his memory!

Bro. Heckman's funeral was conducted by a

former Baptist minister, whom Bro. Heckman had taught the truth. Burial was at Horatio, where he awaits the resurrection of the just.
John R. Fiske, Jr.

HERALD RECEIPTS

Elizabeth Ordnung (for another); Mrs. Rhoda Hanson (for another); Mrs. C. L. McCallister; C. B. Compton; Wayne H. Wilson; Mrs. Ida Orem; John Parker; Miss Mattie Bassett; J. F. Carpenter (self and another); Mrs. Sarah Kerr; Mrs. E. Pearson (for another); L. M. Howell (self and another); Mrs. Walter Skinner; Mrs. Edith Burchell; Mrs. Eva H. M. Fletcher; Mrs. Tennie Long; Mrs. A. J. Addington; Richard J. Browning.

ILLINOIS STATE CONFERENCE

Financial Report

Special Evangelistic Fund

Balance on hand, August, 1939	\$267.90
Contributions	6.00
Loan paid by General Fund	118.12

Balance November 1, 1939 **\$392.02**

General Fund

Receipts

Balance, August, 1939	\$ 6.77
Cash from individuals	72.50
Cash from churches	43.26
Dollar Day to date	122.00
	\$244.53

Expenses

Trip to Peoria	\$ 3.64
Loan paid to Special Fund	118.12
Evangelistic Work	68.55
Telephone	.25
Stamps	8.00
Balance on hand	45.97

\$244.53

Delos Andrew, Treasurer.

SEND THE RESTITUTION HERALD TO YOUR FRIENDS

The religion of Jesus was active. This coupon is presented to assist our readers to be more active in their religion. "Faith without works is dead."

You may now send The Restitution Herald to your friends at the rate of one dollar for nine months. Use the lines below for the names and addresses of your friends, and remit one dollar per name:

Name Street

City State

Name Street

City State

Name Street

City State

Amount enclosed: \$.....

Signed

Address

(Note: the above offer is for new subscriptions only.)

An Improvement for Golden Rule Home

Golden Rule Home continues year after year to care for its residents. Hundreds of our brethren who have visited the Home testify that it is an ideal place in which to live. The comfort of the residents at all times receives first consideration. They comprise a large and happy family. They deserve the best.

Because of recent pleas from other departments of our work, there has been a decrease in the receipts for Golden Rule Home. To operate the Home there is a daily expense similar to that in maintaining every home. Contributions are especially needed now, as plans are being made for a much-needed improvement.

The contemplated improvement is that of building and equipping a room for washing and drying clothes. In the past, the kitchen has been used as the washroom, but this is inconvenient and unsatisfactory, especially since the kitchen has been modernized with a refrigerator which requires considerable space.

Someone might suggest that the basement should be used for the laundry. This is out of the question, as the basement is too small. To enlarge it would be very costly, as the subsoil is almost solid rock. A skillful carpenter has studied the situation. He recommends enlarging and improving a small room which now joins the kitchen and which serves as a back porch.

About \$350.00 will be required to properly rebuild this room into a laundry and to equip it. The National Bible Institution is determined to stay out of debt. Hence, the only way to make this improvement is to first raise the money. Let every church of the denomination send a contribution for this new room! A coupon at the bottom of the page may be used in making your offering.

Few people appreciate the work of overseeing an institution like Golden Rule Home. Ten beds are now being kept. Thirteen places are set at the table—three times a day. It will greatly encourage Sister Idona Romine, matron of our Home, if all our brethren will promptly and whole-heartedly provide this proposed improvement to facilitate her work.

“God loveth a cheerful giver” (2 Cor. 9:7).



HERE IS MY OFFERING

National Bible Institution
Oregon, Illinois

Dear Sirs,

Yes, I hope you will improve Golden Rule Home by building and equipping a laundry.

Here is my offering toward the expense of this improvement:

Inclosed is \$.....

Signed

Address

.....

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, NOVEMBER 14, 1939

NUMBER 7

The Church of God

Article 2

By James A. Patrick

IN MY former article I showed the importance of the name of the LORD to Israel; how that the people and the city were called by His name. God intended that they should be His name bearers, and thus make Him known to the world. They failed to do this by turning to other gods, thus bringing a reproach on His name. God upheld them for a long time in their rebellion, but finally it became more of a reproach to His name to uphold them than to cast them off; so He cast them off, and has turned to the "Gentiles, to take out of them a people for his name" (Acts 15:14).

The Church

The English word "church" comes from the Greek word *ekklēsia*, which, primarily, means "called out." It has come to have a derived meaning. Because the "called out" ones congregated together for worship, it has come to mean congregation. The Emphatic Diaglott renders *ekklēsia tou theou* "congregation of God."

God had a "church in the wilderness" (Acts 7:38). He called His people out of Egypt, thus they became His *ekklēsia*, "called out" ones, and they congregated in the Tabernacle service and became His congregation or church. Daniel said, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (Dan. 9:19).

In the Scriptures, the church is presented to us under several symbols. In Jeremiah 31:32, the LORD, speaking of His covenant, said, "My covenant they brake, although I was an husband unto them," thus declaring the church in the wilderness as His wife. In Isaiah 50:1 the LORD asked, "Where is the bill of your mother's divorce? . . . Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away."

In the New Testament, the church is the espoused bride of Christ (2 Cor. 11:2). It is also represented as His

body. (See Col. 1:18; 1 Cor. 12:12-27.) In Revelation 12 the church is symbolized by a woman with child.

Let us notice some of the symbols to see what they are meant to teach us. Paul says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. 1:20). The spiritual relationship of the church to Christ is shown by the relationship of one's body to his head, for "he is the head of the body, the church . . . for his body's sake, which is the church" (Col. 1:18, 24).

Is there any closer relationship than that of the body to the head? When we realize that the body can do absolutely nothing without authority from the head, and when we look around us and see the terrible conditions of the church and the world, we begin to wonder if there isn't something radically wrong with the connection between the Head, Christ, and the body, the church. If there is something wrong, it is with the body and not with the Head, for the Head, Christ, has been made absolutely perfect.

Are we filling Paul's order, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5).

Is it an easy thing to do, to examine our own selves? Isn't it much easier to examine the other fellow? It seems that the Master had something like this in mind when He said, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly, to cast out the mote out of thy brother's eye" (Matt. 7:5).

1 Corinthians 12 gives us much light on the relationship of the members of the body to each other and to the Head. "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. . . . The body is not one member, but many. . . . If the ear shall (Please turn to page 11)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

THE EMBLEMS

When Jesus "took bread, . . . and brake it," and "took the cup, . . . saying, Drink ye all of it," then commanded, "This do in remembrance of me," He was not merely suggesting a convenient service to create reverence in a chapel. He was instituting a most sacred and significant rite to be kept by His disciples until the end of the age, a rite in which expression of faith is made more beautifully than in any written creed. When the heart is right with God, there will be no question as to whether or not one will observe the Emblems.

So full of meaning is the Lord's Supper, and it is so sacred a service, that it may be continued in the kingdom of God. Jesus said, "I will drink no more of the fruit of the vine, until *that day that I drink it new in the kingdom of God*. All the multiplied and endless joys of the kingdom are to be possessed by saints through the victory that their Captain won for them in His battle against sin. Victory becomes sweeter when the struggle is remembered. Does a son who is accomplished in art or science think any less dearly of his mother because he can remember her sacrifices which really secured his success? Will the Savior be less precious, less grand, to glorified saints if the Sacrament should be continued forever?

Nevertheless, there can be no question about whether or not the Lord's people should *now* keep the Emblems. Jesus said, "This do in remembrance of me." Scripture *clearly* teaches that the Emblems are to be kept until Christ returns to earth. Paul says, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till he come*." It may seem to be a very little matter to partake of the Emblems, but here is a certain application of Mary's saying: "Whatsoever he saith unto you, *do it*."

Jesus said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." The Jews asked, "How can this man give us his flesh to eat?" Though there are students who believe that the broken bread and the fruit of the vine become equivalent to the flesh and blood of Jesus, the generally

accepted Protestant view is that they are but emblems.

Nevertheless, emblems are significant. When one truly feasts upon the good things of Christ and has found the peace in Christ which the world cannot give, he gladly partakes of the Sacrament and therein testifies that he is daily in communion with Christ. Unless one really feasts upon the graces of the Lord, there can be no purpose in partaking of the Emblems which suggest His sacrifice for men. It is deception for a maiden to wear a wedding ring; it is dangerous hypocrisy for people to partake of the Emblems who have not truly accepted Christ's teaching.

The man or woman who feasts upon the husks of the world, who really denies the blood of Christ, is unworthy to press the sacred cup of Communion to the lips. The Apostle Paul says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." Lift up the standard of the Lord. Sing, pray, serve; then in the quiet of God's sanctuary the Emblems will restore your soul.

HIS BREATH GOETH FORTH

The editor's first pastorate was at Eden Valley, Minnesota, where for four years friendships were woven that only death can rend. When men work together, and especially if in that work they sacrifice together, there grows a love that is beyond explaining. Several of our most loyal companions labored with us at Eden Valley.

Three of these loyal men are dead. First, Brother A. E. Welliver fell asleep. Next, the Enemy claimed Brother H. P. Ruhn. Sorrow now drives its wedge into the heart as we learn of the death of Brother John Hamilton who, though well and happy the evening before, was found silent and pale the morning of November 9.

Oh! How frail is "mortal man"! "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). Oh! How precious is Christ who lives by "the power of an endless life" (Heb. 7:16) to "destroy . . . the vail that is spread over all nations. He will swallow up death in victory" (Isa. 25:7, 8)! Christ promises, "I will raise him up at the last day."

Rapture, Wrath, and Revelation

By E. O. Stewart

BY "rapture" is meant the catching away of the body of Christ to meet the Lord in the air.

The "day of wrath" means that period of indignation which will result in the "time of trouble, such as never was since there was a nation."

By "revelation" we mean the revealing of the Son of Man, with the raptured ones, after the Day of Wrath is past. The Day of Wrath will come between the rapture and the revelation.

The Rapture

The rapture will come at the very beginning of the Day of the Lord. "The Lord himself shall descend from heaven," and that class known as the body of Christ, both dead and living, will be caught up to meet Him in the air. (See 1 Thess. 4:16; 2 Thess. 2:1; 1 Cor. 15:51, 52).

The rapture will come at the beginning of the Day of the Lord, which will surprise the world as a thief in the night. The Day of the Lord will come at a time when the nations are saying, "Peace and safety" (1 Thess. 5:3).

Paul, just after affirming that the Lord shall descend, and that the dead and living saints shall be caught up to meet Him, says, "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety then sudden destruction cometh upon them, as travail upon a woman with child" (1 Thess. 5:1-3).

This proves that the rapture will come at a time when the world will be saying, "Peace and safety." Nevertheless, shortly after the rapture, the trouble will start. It will come like travail upon a woman with child. With each succeeding pain it will grow worse, until deliverance comes.

The Day of Wrath

Between now, 1939, and the beginning of the Day of Wrath, two things must take place. The nations must say, "Peace and safety," and the saints must be caught up to meet the Lord.

The opening of the first and second seals (Rev. 6:1-4) seems to fit into the picture nicely in describing the "peace and safety" cry, and the beginning of the Day of Wrath that follows.

As the first seal is opened, a white horse will go forth.

The rider will be given a bow; and he will go forth "conquering and to conquer."

When the second seal is opened, a red horse will go forth. Its rider will be given power "to take peace from the earth, and that they should kill one another."

As the rider of the red horse, under the opening of the second seal, will take peace from the earth, the rider of the white horse must conquer, and establish peace during the time of the first seal. The red horse's rider could not take peace from the earth, if the world were not at peace when he appears upon the scene.

The present European conflict will probably result in that "peace and safety" cry. If it does, the white horse and its conquering rider are already upon the scene.

Democracy, the most ideal human form of government known to mankind, is upheld by Great Britain, her allies, and by all peace-loving nations of the earth. Good laws under a free government where men can worship God as they please are outstanding characteristics which identify the allied powers as the white horse, and democracy as its rider.

With Germany conquered and a United States made of Europe, patterned after our own United States, "peace and safety" will be the slogan of the hour.

Then, after the saints are caught away, the peace cry will suddenly cease. After the second seal opens, the red horse's rider will sally forth to take peace from the earth.

The red horse's rider is, probably, Red Russia, who will wait until the Allies have won the victory. Then Russia will undertake to capture the spoil.

With this, the Day of Wrath will dawn with its horrors as described under the opening of the rest of the seals. It will culminate in "the time of trouble, such as never was since there was a nation." (See Dan. 12:1, 2.) "There will be great tribulation, such as was not since the beginning of the world till this time" (Matt. 24:21).

Under the third seal will come a black horse, whose rider will carry in his hand a pair of balances with which to weigh wheat and barley. This denotes food shortage and famine caused by the war, when the red horse's rider will have taken peace from the earth.

When the fourth seal will be opened, a pale horse will go forth, and the rider's name will be *Death*. Hades will follow in his path, for, *(Please turn to page 10)*



E. O. Stewart

The Day of Christ

By Paul M. Hatch

"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. 4:16).

IN THE preliminary developments toward the Day of the Lord, deplorable social conditions in the whole world will demoralize business in all its branches. This demoralization will seriously weaken the whole economy and administration of both social and business conditions. In the churches, speaking of the nominal church and church member, the same conditions will prevail as are represented in the world, and those who do profess a religious affiliation are hardly distinguishable from those who profess none. It would be fair, then, for us to consider the Christian church member who can be distinguished from the nominal church and the world, and observe from the Scriptures some of the things that are in store for him.

Jesus founded the church for very definite reasons, primarily to have the gospel preached in all the world to every creature. When this will be accomplished, Jesus stated, the end will come (Mark 16:14-16; Matt. 24:14). Much of church teaching has been superimposed, on the statement that the whole world would be converted to Christianity before the return of Christ. In accordance with this teaching, the churches have busied themselves in foreign missionary work, not so much to preach the unadulterated gospel to foreign people as to spread the peculiarism and tenet of faith that distinguished them one from another. This has not greatly contributed to the ideal of world conversion, for the very jealousy and variance of denominational teaching deterred the spread of truth and true conversion. The Master was wiser than His so-called constituents and said only that the gospel of the kingdom would be preached in all the world as a witness, and then the end should come. The end of what? A fair question! The end of the Church Age and its work under that title, also the end of sin and wickedness!

The church, then, stands pre-eminent in the sight of God for this present dispensation, known as the dispensation of the grace of God. (See Ephesians 3:2.) God is now carefully nurturing His true church, adding members who are tried and precious. The Gentiles are also being visited as a people for His name. (See Acts 15:14.) The true church is the "apple of his (God's) eye" and will be carefully preserved for its true mission on the earth when this present dispensation is ended. Because of His love for His church, God is showing exceptional patience with the

world and with the nominal church and its false teaching. God does not wish one single grain of wheat to fall upon the ground and become lost, so His grace continues. Now is the day of salvation—of saving sinners from their sins by belief, repentance, and baptism. Tomorrow, the Day of the Lord will be the day of destruction of the wicked who will not repent of their sins, be converted, and be saved. Choose now, while God's grace abounds, for the salvation of your life and happiness!

The falling away of the nominal church into worldliness is also having its effect upon the true believer. He finds himself at times considering the idea that the world is not so bad after all. Beware! for this is the predominant sign of the beginning of the Day of the Lord. This falling away, or apostasy, brings on two events and reveals two personages of diverse character. One will be the great God and Savior Jesus Christ of the church who will come to redeem His own, and the other will be the great god-dictator of the world—the Man of Sin, who will arise to establish himself firmly at the head of human government and religion. He will continue until destroyed by the brightness of Christ's coming in power and great glory (2 Thess. 2:1-2). The return of Jesus for His church, which will be selected at the very beginning of the Day of the Lord, is called the Day of Christ and is of very short duration. In an instant and the twinkling of an eye will the members of Christ's body be swept from the earth; the "letting hand" will be taken out of the way (2 Thess. 2:7); the savory salt will depart; the wheat will be gathered in the garner. The antichrist will then reign in the earth; the Day of the Lord will have come!

John, on the Isle of Patmos, looked over into the Day of the Lord in his recordings of the book of Revelation. He expressed himself as being "in the Spirit" on the Lord's day." He heard, first of all, things concerning the seven churches in Asia, giving praise and giving warning. First to greet his eyes in the vision was the throne of God in heaven, and there he witnessed the redeemed body of Christ represented as the four and twenty elders seated before the throne and the four beasts ("living ones" being a better translation) in and around about the throne. These sang the song of redemption and kingly power. John then witnessed the presentation of the seven-sealed book and the search in heaven and earth for a man able and worthy

to open the book bound with the seven seals. Only the Lamb of God was found worthy for such a task. The book proved to be a veritable Pandora's box full of the judgments and wrath of God reserved for the inhabitants of earth (Rev. 4 and 5).

It is interesting to note that the opening of the book by the breaking of the seals will only reveal more and greater judgments to follow. In the breaking of the seals, it will bring upon the inhabitants of the earth a partial judgment expressed by the fraction one fourth (Rev. 6:8). When the book is fully open with the breaking of the last seal, the seven trumpets will sound intermingled with the three woes which sound one after the other, each bringing a new development in the judgment upon the mankind of earth. The destroying hand under the trumpets affects a narrowing fraction of the earth's inhabitants expressed under one third (Rev. 8 and 9). The last series of judg-

ments does not mention a fraction, but these judgments are described as the seven last plagues: for in them are filled up the wrath of God (Rev. 15:1).

In the study of Revelation, if our supposition is right that it is a revelation of the Day of the Lord, the judgments will gradually increase in intensity as time progresses, until the full wrath of God will be rained upon the earth. But, thank God, these judgments are not reserved for His church! The true church will have been redeemed and secluded in a safe abiding place. Although man's wrath and infliction are sometimes severe, and though they fall upon church members to a degree, the Lord restrains their hands (Psalm 76:9, 10). Who, though, can stay the hand of the Almighty? Who can say to Him, "Nay"? The church is "not appointed unto wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

Unfeigned Love

By Lois Dismukes

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22).

THE Apostle here admonishes those who have come unto the love of the brotherhood by their obedience in the truth that they themselves should also love one another. This love is *unfeigned*, undisguised (Young's Concordance), that is, it is not masked or hidden, but is an open love coming from a *pure* heart with a warmth of devotion. Also, it is an unpretended love that Paul desires that the brethren have, for he writes, "Let love be without dissimulation. . . . Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:9, 10).

The necessity of love is emphatically stated in 1 John 4:8 in these words: "He that loveth not knoweth not God; for God is love." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20, 21). Jesus told His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). Love, then, is the emblem by which the disciples of Christ are to be recognized by all men, just as the Masonic emblem identifies Masons to all

men. The questions arise: Do we wear our emblem at all times? Is it polished and shining and not besmirched with strifes and envies? Is that emblem, too, true to the original design given us by our Savior, inasmuch as we are to love one another as He has loved us? How great a sacrifice will one make for a brother or sister in Christ?

When we consider that love, or charity, is a quality of the mind or spirit, we understand Paul better in his teaching: though he had the gift of prophecy, understood all mysteries, and had all knowledge, or if he had all faith, or gave his possessions to feed the poor, or his body to be burned, and he had not charity, not any of these things would profit him anything. The heart must be right before God. The deed must be prompted by the proper motive, which is pure and unfeigned love. The performing of deeds through fear, instead of through love, would not have profited Paul anything, for "there is no fear in love; but perfect love casteth out fear: . . . He that feareth is not made perfect in love" (1 John 4:18).

What more lovely characteristics could one desire than those described in 1 Corinthians 13:4-7? Those characteristics are fruits of charity or love. Let us note each of those fruits separately. (Because charity means love, I shall use the words interchangeably.) Love has great patience, for
(Please turn to page 10)

Do a Little Thinking

By Arlen Marsh

A GOOD deal of sentimental "tommyrot" has been written about the value of experience. Experience is valuable—there can be no doubt of that; but that it has the superlative character granted it by most supposedly thoughtful individuals is an argument as weak as the theory of organic evolution.

Business men demand to know how much experience a prospective employee has had before they hire him, as if his experience were a criterion of both ability and common sense. Boards of education prefer to hire (a) teachers just out of college, because they will work for low salaries, or (b) teachers with years of experience, because they will (inevitably, in the general idea) be the best talent that can be secured. People go to doctors whose beards would sweep the floor if they were allowed to follow nature's course, on the notion that the experienced physician is more likely to be able to cure their ills than the less experienced interne.

Actually, of course, experience means little if anything. Men have started as bookkeepers and have remained bookkeepers for fifty years. Women have begun as secretaries and have remained secretaries until old age forced them into retirement. Clerks have remained clerks for so many years that they feel more at home behind their counters than they do with their families. These people have had experience—but they are as valueless to others as they were when they first opened a ledger or wrote pothooks or sold thread.

Experience is limited to a narrow field. One man's reactions to the contacts he has had are not necessarily the *right* reactions; yet these are all he has to call "experience." A girl may be able to handle filing in an office selling brushes; but this certainly does not qualify her, in the best sense, for filing in an office which handles a national brokerage business. A clerk may have sold dress goods for twenty years in a city department store; but put him behind a counter in a small town general store, and he would be harder to "break in" than some high school girl with no experience at all.

It is not experience, then, which is important; it is the ability to adapt experience that counts. And the ability to adapt experience implies also the ability to use the experience of others as well as the experience of oneself. It implies, further, the ability to adapt the technical training one has gained in school and from life in general.

This is an especially important dictum in the field of

religious teaching. Most Sunday schools are unable to have thoroughly experienced educators on their teaching staffs. Most ministers hardly fill the requirements for teaching experience and training that are laid down by public school boards. Yet, with the supposedly inferior talent at their disposal, both Sunday schools and churches must attempt to do the greatest job of teaching in the world: convincing people of all ages that the Bible is true, and that the teachers' interpretation of the Bible is the correct one.

There is no need for the church to bemoan the lack of trained teachers or of experienced educators. As a matter of fact, many of the most highly trained teachers in the public schools are those with less ability than others who have had nothing more than high school educations. Teaching is not merely a matter of knowledge; it is a matter of making that knowledge important to the students. Inexperience is no bar to accomplishing that; neither is lack of specialized training.

What is needed in the church more than experience is *thought*. If Sunday school and Bible class teachers were willing to exercise their minds, they would, on the whole, be much less boring than they are. The old, old method of depending upon printed lesson outlines is not the result of inexperience, but of laziness, mental laziness; and the only way it can be abolished is to infuse teachers of religion with the conviction that their job demands brain work as well as the ability to read and talk.

To furnish a concrete illustration of the way in which thought can be applied to teaching of the Bible, and of the way in which the ordinary adoration of the printed lesson material may be avoided, a lesson on one of the parables of Jesus, taken from the soon-to-be-published Senior Berean Lesson Book V, is to be outlined briefly here. Under usual circumstances, of course, the text of the parable would be given, together with a textual analysis similar to a commentary, and accompanied by a half dozen questions which might or might not be of any suggestive value in provoking general class discussion.

The system of lesson outlining adopted after careful testing in actual use did not follow this common course. The Bible text was named, but there all similarity to ordinary quarterly or lesson book outlines ended. It was the purpose of the printed lesson—or so it seemed to the author—to force both class and teacher to think about the problem at hand, and not merely to repeat copybook maxims with the fervor of a third-grader writing "I was

naughty" five hundred times on a blackboard.

The lesson used as an example is entitled "Modern Folly," and is based on the parables of Matthew 7:13-37 and Luke 6:46-49. (For the benefit of those who are nervously upset by any departure from convention, it should be stated that lessons of this type are few in proportion to the total number of lessons to be contained in the new Berean book!)

Anyone who uses the outline will have to do his own thinking. There are only three declarative sentences in the entire lesson; the balance of the outline, which approaches 350 words in length, consists of questions. They are the sort of questions that any teacher with a Bible background and a modicum of intelligence might be expected to ask; they comprise the sort of outline that makes the class find out things for itself—yet they do not omit a sufficient number of Biblical references to obviate any erroneous conclusions.

The outline starts with one of the declarative sentences—not so declarative, after all: "Although the common interpretation of Matthew 7:13, 14 always has made the verses refer almost wholly to human behavior, it is possible that Jesus meant quite as much to refer to philosophic teaching—'doctrine.'" The verses mentioned are these: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

At the outset, then, the outline suggests a comparatively new idea—but an idea which would occur to anyone who was not so bound up by following preconceived prejudices and printed texts that he was unwilling to do some original thinking. But the outline only *suggests* the idea; it does not teach it definitely. The balance of the lesson forces the class to make up its own mind on the subject.

"What connection may be drawn between these two verses and the balance of the lesson text in Matthew 7?" questions the outline. Surely, here is a vital query which ought to strike the mind of anyone who was really *studying* the lesson! Yet in nine classes out of ten, teacher and students alike would skip the possible connection between the parable of the gate and the parable of those seeking places in the kingdom. This omission would not be due to inexperience; it would be due solely to lack of cerebral activity—to lack of using the brain for the task for which it was made.

If Jesus is talking primarily of the "false prophets" and of those who have worked in the Lord's name without accepting His teachings, it seems fairly reasonable to suppose that Matthew 7:13, 14 are not two carelessly spoken verses with no bearing on the balance of the chapter, but

are rather a reference to the major thought of this portion of the Sermon on the Mount. Sheer conjecture? Perhaps—but an interesting speculation, and good for ten minutes' discussion by a class of normally bright young people. And it's a vital discussion; is the "strait gate" solely one of action, or is it one of teaching—that is, is the way to the kingdom of God guarded closely by rigid doctrinal facts? If the "strait gate" refers altogether to human actions, then what we believe may be comparatively unimportant; but if it refers also to religious philosophy, then what we believe assumes a place of really outstanding importance!

The lesson outline goes on—not with the usual thought of good fruit and evil fruit, not with the usual thought of those who do the will of Jesus. It goes on with a *different* slant—it takes up the problem presented by the modern rush for unity among Protestant churches. This, today, is a large problem indeed, for it involves the need for strict doctrinal teaching and the need for close adherence to Biblical standards of conduct. At the same time, it involves the move—from which the Church of God is not immune—to fraternize so much interdenominationally that doctrinal distinctions must either be forgotten or ignored; and in this case "forgotten" and "ignored" are practically synonymous.

In short, the lesson outlines of the parables of Jesus follow the plan that any teacher not addicted to the lecture method would follow. They provide Bible references to answer equivocal questions—but they force the class to find the answers; they permit none of the common, "The book says this means . . ." The questions in the outline are those which should come to any teacher who has spent time in a single reading of the lesson text given. No experience was required to think of these topics for discussion; nothing, in fact, was required except a fair (not good!) knowledge of the Bible and of modern religious trends. If the teacher can ask such questions, he can have an interesting lesson without having had experience or without being blessed with anything more than an average body of students in his class—it's been proved, in actual practice.

What has been done with the Berean lessons on the parables can easily be done with any Bible lesson. Teachers have no reason to rely upon the quarterly, when teaching Sunday school classes; nor have they need to sigh for more knowledge and experience. There must be something in the lesson that puzzles them, some apparent contradiction, some application to modern life, some doctrinal point which can be brought out. *Ask* about it; don't *state* it. If it puzzled the teacher, a point probably will puzzle a class. And a topic for discussion and study is born. If the teacher states the known answer at the very beginning, the class has no chance to participate in the ses-

sion unless it has some unusually bright members who can pick flaws in the teacher's reasoning.

Naturally, the teacher should be equipped to answer any questions correctly. But this does not require experience; it requires only work. If the teacher has studied the lesson as thoroughly as he should, he will have no difficulty in handling any discussions which may arise. He may be unequipped to handle discussions of topics off the lesson—but topics off the lesson should not be allowed to interfere with the matter at hand, anyway. The teacher should remember he is to direct, not to be led.

In the past, too many have confused the exhortation to "study to shew thyself approved unto God" with an exhortation to "read to shew thyself approved unto God." The teacher who is willing to think about what he reads—and this is the essence of study—is not only fulfilling a Biblical demand, but is ensuring interested students who are really learning from him as he is learning from them. He need have no experience; he need have no exhaustive knowledge of religious theories; all he need do is assure himself a knowledge of his particular subject, and combine with that knowledge a little honest thought!

Are God's Covenants About to Be Fulfilled?

Part 2—Conclusion

By Henry E. Anderson

Selected by S. J. Lindsay from *Moody Monthly Magazine*

THE passage in Deuteronomy 30, sometimes called the Palestinian Covenant, confirms that made to Abraham. The dispersion is mentioned (v. 1), a return in repentance is seen (v. 2), God Himself will gather His own people (vv. 3-5), Israel will be converted (v. 6), her enemies judged (v. 7), and finally, great prosperity is foreshadowed (vv. 8, 9).

In view of all that is being said today, this literal return needs emphasis. A certain prominent German is reported to have said recently, "A Jewish reservation, not a Jewish state, should be run by Aryan policemen in some country in which Jews would have the status of the aboriginal" (Dr. Alf. Rosenberg). Anti-Semites should be reminded that God's promise stands. Their puny efforts to stamp out God's chosen people will utterly fail. God does not denounce His covenants or treat them as "scraps of paper."

We believe that we are rapidly nearing the time when this ancient covenant will be fulfilled, and much in current affairs points in that direction. At the opening of the Jewish Conference in St. James' Palace, Dr. Wiezmann, president of the World Zionist Organization, declared that there were six million Jews in Europe whose position, politically and economically, was so terrible that it was neither life nor death. While he challenged the Arab claim to the title deeds of Palestine as a purely Arab country, he pointed to the continuous material and spiritual foothold that Jews have maintained in the Holy Land throughout history. So, the world is struggling with the problem.

We may well ask if there is anything in Scripture which indicates how the problem will be solved. We be-

lieve there is, and a consideration of the *Covenant with David* (2 Sam. 7:5-16) throws light upon the difficulty.

There are certain elements in this covenant which call for attention. Besides reiterating the promise of restoration, verse 16 suggests that there will be: a "house," or "posterity; a "throne," or royal authority; a "kingdom," or sphere of government; all is to be permanent, "for ever."

In this connection Psalm 89, with its great message concerning the faithfulness of God, should be studied, for it shows that the covenant made with David can never be abrogated. Thus, we read: "My covenant will I not break . . . I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me" (Psalm 89: 34-36). From this it must be evident that the covenant looks far beyond David and Solomon themselves. It should be remembered that there are a number of passages of Scripture where the name "David" is applied to Messiah the King. One of the most striking is that in Hosea, where we read, "The children of Israel shall abide many days without a king, and without a prince . . . afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3:4, 5).

Another illustration is found in Jeremiah 30:9, "They shall serve the Lord their God, and David their king, whom I will raise up unto them." No king of David's seed has held the scepter since the captivity. Therefore, the son of David, the Messiah, must be meant. In Ezekiel 37:12 we have another reference to the return in these words, "I will bring you into the land," and after speaking of the gathering and cleansing, the Prophet says, "Da-

vid my servant shall be king over them. . . . They shall dwell in the land that I have given unto Jacob my servant . . . and my servant David shall be their prince for ever" (Ezek. 37:24, 25). If it is a king who is to reign "for ever," to whom could this apply but Christ?

Other scriptures indicate that this promised king is both human and divine. Isaiah spoke of His supernatural birth (Isa. 7:14). After acclaiming the King as "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," he says, "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" (Isa. 9:6, 7). A parallel passage may be quoted from Jeremiah, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper" (Jer. 23:5).

Does any human king reign in righteousness? Do modern dictators administer equity and justice? Even England and America, which are perhaps the best governed countries in the world, have obvious defects. If our governments were perfect, would we be confronted with all the staggering social problems of the day? Would there be the alienation of class from class in feeling and interest? What of the distressed areas, the slum problem, and the increase of crime? We cannot be blind to our serious national defects. It must be clear that human government, however well intentioned, has limitations.

But we believe that He who is described by the Prophet Micah as the One who is "to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2), is shortly to appear. True, He came once and offered Himself to Israel as their King, but was rejected and crucified, yet He will return and "build again the tabernacle of David" (Acts 15:16). Let us repeat, the Scriptures make it clear that a Man is heir to the ancient kingdom of David, His ancestor according to the flesh.

Thus, all the covenants meet in Christ, who is to return and reign literally and personally. This was the great message of the angel Gabriel when announcing the birth of Christ to Mary. He said, "He shall be great, and shall be called the Son of the Most High: 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, R.V.). This has never yet been accomplished. We believe, however, that this glorious reign is not far distant. The restoration of Israel and the return of Christ are thus closely associated. The fig tree, a symbol of Israel, is putting forth its leaves, and we know that "he is nigh, even at the doors."

Christ is coming to fulfill the covenant made to Abraham and David. He is coming to fulfill His promise to Israel. He is coming to fulfill the prophecy of Zechariah,

"I . . . will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth" (Zech. 8:3). He is coming to fulfill the prophecy of Amos, "In that day will I raise up the tabernacle of David" (Amos 9:11-15). What a beautiful picture of reconstruction, restoration, possession, prosperity, and security! "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them" (Amos 9:15). Christ will come to cleanse Israel, to judge the nations which have "magnified themselves against the people of the Lord of hosts" (Zeph. 2:10). He will deal with the Antichrist and bring in the millennium. It will be a millennium of peace, not a thousand years of tribulation as someone suggested recently! What a wonderful future there is for the world!

We have covered a good deal of ground in this study and much may be forgotten, but let us remember at least one thing, that there is a very intimate connection between a covenant made with Abraham nearly four thousand years ago and the efforts at present being made to find a solution for what is called the "problem of Palestine." That problem will not be solved until the Jews are established in the land which was promised to them, under their King who is divine.

THE BIBLE

By *T. A. Drinkard*

SINCE boyhood days the writer has heard much for and against what is commonly called the Bible. He was taught to reverence and accept the Bible as the Word of God, generally referred to as the King James Version. I recall reading in my youth a criticism of this version as being the Word of God by one who denied that baptism in water is today necessary to salvation in Christ. That writer pointed to Mark 16:9-20 as an interpolation.

Next came those who contended that Jesus Christ was the natural son of Joseph. Their theory demanded that entire chapters be done away with. Then came those who criticized those words printed with italic type. Imagine, if you can, the effect such conglomeration of criticisms has had, and will have, on those who might be inclined to believe in the Scripture.

Yes, tell us what is meant by the Bible. Does the word "Bible" refer to any certain translation, or to all of them? Let those who criticize the King James Version tell the brotherhood just what version can be called "the Bible." What does the Bible consist of? Is the book that is the Bible inspired of God? If it is inspired, can there be error in it? Does God send out His Word *partly* inspired? If so, by what rule may we know just what part is inspired? We should come to some understanding in the matter, for when I say the Bible is such a book, and you come along

and say that such is so full of mistakes that you can hardly tell where the truth is, just how can the people have any confidence in our messages?

A man who believed in the human paternity of Jesus Christ once said that there were twenty thousand errors in the King James Version. I believed then, and do now, that he never counted them, having quoted someone else who had that pet theory to advance.

We talk so much about the Bible, but tell us just what book is the Bible. The writer is honest and sincere about this matter. I shall have more to say about the question when a definite book is pointed out as the Bible. When the book is pointed out, then everything else must be excluded.

RAPTURE, WRATH, AND REVELATION

(Continued from page 3)

under the fifth seal, he will slay all who will refuse to worship him or receive his mark. This slaughter reminds one of the days of the martyrs, when the apostles were beheaded for the witness of Jesus. As Abel's blood cried (Gen. 4:10), and "he being dead yet speaketh," so the apostles, who will still be dead when these things take place under the fifth seal, will cry from under the altar for vengeance upon those that are committing such lawless deeds.

The answer will come back that they must rest (in death) yet for a season, till their fellow servants and their brethren "should be killed as they were."

The apostles must wait for resurrection till Michael stands up to deliver Daniel's people Israel. The worst of the tribulation will be in progress when the souls under the altar cry for vengeance. After their fellow servants are slain as the apostles were, then Michael will stand up and "many of them that sleep in the dust of the earth shall awake, some to everlasting life" (Dan. 12:2).

Some will awake to everlasting life after the time of trouble, when Michael stands up. These were not in the rapture, but they will awake to everlasting life, and on such the second death can have no power. "They shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

The first resurrection will be in two parts, with the Day of Wrath coming between the time of the rapture and the awakening of certain ones of Daniel's people to everlasting life after the tribulation when Michael stands up.

Job prayed that he might be hidden in the grave, and kept secret "till thy wrath be past" (Job 14:13).

Daniel was told that he should rest (in death) and stand in his lot at the end of the thousand three hundred and thirty-five days, which must be computed from the middle of the seventieth week of Daniel 9:24 when the

daily sacrifice will be taken away, and the abomination of desolation set up (Dan. 12:11-13).

The souls under the altar, who will cry for vengeance under the fifth seal will be told that they must rest yet for a season till their fellow servants and brethren are killed as they were. These brethren who will be killed under the fifth seal will be victims of the great tribulation and are among those who will awake to everlasting life, in the second part of the first resurrection (Rev. 20:4).

The Revelation

"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. 24:29-31).

The sign of the Son of Man in heaven, which will just precede the revelation, is seen in the two witnesses, whom He will raise from the dead after they have lain in the streets of Jerusalem for three days and nights (Rev. 11:11). It corresponds to Jonah's three days and nights in the whale's belly, and to the Son of Man's resurrection from the heart of the earth after three days and nights. Matthew 12:40 is a sign to Israel that Christ is the Son of Man with power to raise the dead.

As He will be revealed from heaven, He will send forth His angels to gather His elect, the twelve tribes of Israel, together and will place the Twelve Apostles over them as their judges (Matt. 19:28).

The rapture saints will take their places with Him as kings, and the others who will be raised at the revelation will assume their duties as priests. Thus, the kingdom will be organized, which eventually will fill the whole earth.

UNFEIGNED LOVE

(Continued from page 5)

"charity suffereth long, and is kind." "Hatred stirreth up strifes: but love covereth all sins" (Prov. 10:12). Love does not gender covetousness, for "charity envieth not." Rash words or deeds which so often leave ugly scars are not prompted by love, as "charity vaunteth not itself." Neither do pouting, sullenness, or stubbornness spring from a heart of love, for charity "is not puffed up." Unbecoming conduct on the part of anyone in the body of Christ is not a fruit of love, as charity "doth not behave itself unseemly." Love does not foster a selfish, jealous spirit, because charity "seeketh not her own." It is quite

impossible to lead a Christlike life without the love of Christ in the heart, for when the love of Christ is absent, the love of the world is present, and one obeys the lust of the flesh, the lust of the eye, and the pride of life. One in whose heart love reigns is not easily made angry, for charity is "not easily provoked." Evil thoughts have no place in the pure, unfeigned love of the brotherhood, as charity thinketh no evil. Neither is pleasure to be found in evil or wickedness, for charity "rejoiceth not in iniquity"; but charity does rejoice "*in the truth.*"

"Bear ye one another's burdens, and so fulfil the law of Christ." "The strong ought to bear the infirmities of the weak," because charity "beareth all things." Love does not segregate any part of God's Word and refuse to believe it, but charity "believeth all things"; and believing all of God's word, "charity hopeth all things" to be fulfilled. Thus strengthened, charity "endureth all things." Charity never fails.

Peter urged, "Above *all things* (italics mine) have fervent charity among yourselves: for charity shall cover a multitude of sins" (1 Peter 4:8). In Colossians 3:14, Paul called charity the bond of perfectness, while, in Hebrews 11:6, he declared that it is impossible to please God without faith. Yet, he stated that charity is greater than faith or hope. Thus, it is evident that it would be difficult to place too much emphasis upon the necessity of unfeigned love among the brethren.

"Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2:3-5). "If we love one another, God dwelleth in us, and his love is perfected in us" (1 John 4:12).

THE CHURCH OF GOD

(Continued from front page)

say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him" (1 Cor. 12:12-18).

How do people get into the church? You often hear it said, "So-and-so joined the church." There is no Scriptural warrant for such a statement.

We learn in Acts 5:12-14 that, through the efforts of the apostles, "believers were the more added to the Lord, multitudes both of men and women." How are believers added to the Lord? "Put ye on the Lord Jesus Christ" (Rom. 13:14). How? "Know ye not that so many of us

as were baptized into Christ were baptized into his death?" "As many of you as have been baptized into Christ have put on Christ." (See Rom. 6:3; Gal. 3:27.) We are added to the Lord by getting into Him. "The Lord added those being saved to the congregation" (Acts 2:47, Emphatic Diaglott).

Man cannot "join the church," neither can man take anyone into the church. That is the Lord's business. We can recognize anyone as being in the church when he has complied with the gospel requirements, and can fellowship him accordingly.

Denominationalists argue that the denominations are the members of the body, but they are convicted on the first count; listen, "There should be no schisms in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (1 Cor. 12:25-27). Do the denominations fill the bill?

Sometimes, members of the Church of God fail to fill the bill. If a brother or sister makes a mistake and does something unworthy of a Christian, how often is he ostracized and made to feel he is not wanted!

If I bruise or cut my finger, I do not immediately cut it off and throw it away; no, I cleanse the wound and bind it up and make every effort to heal it. Amputation may prove necessary, but it is a last resort.

Something that happened in the early days of one of our churches in Minnesota will serve to illustrate my thought.

Quite an elderly man, a drunkard, made confession of Christ and was baptized. He lived for some time in the right way, but one day he became drunken. Of course, he was ashamed to go to church, so the members of the church board visited him. He said, "I know, brethren, what you have come to tell me. You have come to tell me that I am not worthy of your fellowship." The others said, "No, that is not the purpose of our coming. We know you have made a mistake, but we want you to come back and confess your wrong." After a season of prayer and some persuasion he went back, confessed his wrong, and for some time lived a Christian life. He fell again. The board went to see him again, and he went back; but, he fell again. The board even then forgave him. They kept on till the old man gained strength and lived in the ways of Christ. He died in the triumphs of a living faith. Worthwhile? Yes, but so seldom done!

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

Do we carry out the command? If not, what are we saying to the LORD? "LORD, I'm not spiritual!"

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CHRISTIANITY IN THE HOME

By Mrs. Claiborne Lee, Hammond, La.

I recall one Sunday afternoon, a number of years ago, when I was a small child. I was visiting a friend a few years older than myself. She was from a Christian home, as her grandfather was a minister and lived in her home. Everything this friend said, I thought, surely must be true.

One day the conversation led to the church. I well remember the question she asked me: "Are you always good on Sunday?" My answer was that of any child, "Yes, of course!" Then she said, "You had better always be good on the Sabbath day, or when Jesus comes He will not take you to heaven with Him." The latter part of her statement did not bother me, for I remember telling her that we wouldn't ever go to heaven, that Jesus was going to establish His kingdom here on earth and Christians would be in it if they were faithful and obedient. The first part of her statement, "You had always better be good on the Sabbath day," indicated that she believed the Sabbath to be Sunday, and, at that time, I, too, believed this. Her remarks about the Sabbath left a very strong impression on me and I remembered it for weeks, even months. Each Sunday I would think of what she said, and I would try to do everything that I thought was right. Then, for six days forgot what she said, remembering it the next Sunday.

Many people of today go to church on Sunday; then, all week, they forget about God and lead the kind of lives that may appeal to them. Not that Sunday is the Sabbath, but it has been set aside as a day for worship. Of course, this is not referring to Christians, for they should never forget God. They should constantly look to Him for strength, comfort, and guidance, in humility and thankfulness. If more children were brought up in Christian homes, there would not be so many people straying away from God. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). This statement is true indeed. Children brought up in the atmosphere of a Christian home will usually remember the teachings longer and will abide by them when they grow up. I don't mean by this that we should not go to church and Sunday school or any other activities

in which the church may take part. Paul says we Christians should not forsake "the assembling of ourselves together, as the manner of some" (Heb. 10:25). By this we see that we should take part in church activities. We should always remember God—seven days of the week.

May more of us come to live the Christian life so as to be ready to receive the reward that Christ will bring with Him to give to all those who love His appearing.

BAD ROADS

No matter what the season of the year, it is possible to, somewhere, drive on roads that are very uncomfortable for drivers and riders alike. At this season, roads are rough and bumpy; soon they will be blocked in places by huge snowdrifts, and then, when spring comes, they will be muddy and rutty. Have you ever traveled and likened things that you see to people that you know, or to your own personal life? When thinking of roads, that is easy to do. Dispositions are the likeliest points of comparison. There are many people with characters and dispositions as smooth as the best highways. Where is found the most traffic? What type of person is most liked and respected in any community? It is the person who is agreeable, peaceable, and respected!

Turn from the highway onto a gravel road that seems to be in fair condition. Here, in a short way, it is not so comfortable. To liken this to people, we find that this road represents fair-weather friends; they have neglected their ideals so as to make them undependable. Their characters are roughened by contact and indulgence in questionable practices.

For more exploration, we try a winding dirt road after a rain. This is an adventure, for we do not know what is around the next bend in the road. If we are careful, we may continue moving, but here we come to deep ruts. Do you know anyone whose life seems to be running in a rut? There is the reason for the inactivity of many of our churches today—so-called Christians are in a rut, and there seems no way to get them aroused. It is a hindrance for the true servants of the Master to combat.

Let us strive to "grade" and smooth our own lives first. The aim of a road builder is to have high roads; let us aim to have high ideals.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

WHOM SHALL WE JUDGE?

Our story today plainly says, "Judge not, that ye be not judged." If we are to judge anyone, we are to judge only ourselves. The faults we see in others only tell us that we, too, have faults. We have worse faults than those we see in others, oftentimes.

So, if we are to do the right kind of judging, or fault-finding, it will be of ourselves. Our standard is to be the Bible and what it teaches. Truly then, it is the Word of God that judges, not ourselves. Don't you agree that when we control ourselves we have a "full-time job"?

When we see our faults, our weaknesses and needs, then let us ask of God who gives us what we need. We should "ask," that we may receive and "seek" from the Bible the truths we need to strengthen our faith. God will *help* every girl and boy who trusts Him and comes to Him through faith by prayer. So, pray many times every day. Get the help God so richly gives us!

Our story today is still from Jesus' Sermon on the Mount. It is wonderful that we, too, can read and study this helpful talk spoken by our Lord many years ago.

Jesus pictures God as a kind heavenly Father who gives only good gifts to those who ask of Him. God gives joy, peace, love, and strength to overcome our sins.

"AS YE WOULD . . . DO YE ALSO"

Our text of gold for this week, printed at the top of the page, is called the Golden Rule. Could there be a better rule for everyday living? This rule does not tell us to sit idly by until some one does us a good deed, but it gives us the joy of doing the kind deeds to others *first*. Jesus lived up to this rule, for He went about doing good. He healed the sick, raised the dead, caused the lame to walk and the blind to see. He taught His disciples the truths He wished them to know and tell to the world.

Our Master closed His talk by urging His people to go in at the "strait gate"—to walk the straight and narrow way that leads to life eternal. The Christian road is narrow, but it is never a selfish road. It ever leads us to be considerate and loving to those with whom we live.

May each of us begin to walk that narrow road *now* if

we have not already started. What joy it will bring us *now* and when Jesus returns!

ECE CLUB NEWS

From The Herald reports I read of two of our members—Alice Plantner and Richard Lindstrom—who were recently baptized. I'm so glad they have chosen to walk His way! May the Lord bless them and keep them faithful to Him until He comes.

CORRESPONDENCE REMINDER

One letter has come regarding our correspondence club. Will *you* send me at least a postal card this week?

AN ABC PRAYER

By Mrs. Walter Skinner

A learned man, out walking in a mountainous region, came upon a shepherd boy who was kneeling down saying his ABC's over and over. Puzzled by this, the man asked him what he was doing.

"I'm praying, sir," said the boy.

"But," said the man, "weren't you just saying your ABC's?"

"Yes," answered the shepherd boy, "I don't know many words, so I thought that if I said all the letters I knew, God would put them together to make what I want to say."

"You are right," said the man humbly, "for God knoweth the desires of the heart."

HAPPY BIRTHDAY WISHES

Jim Mills, age 12, Nov. 14, Eden Valley, Minn.

Marion Coulter, age 10, Nov. 17, Eden Valley, Minn.

Irene Mary Smith, age 13, Nov. 10, Cleveland, Ohio.

SMILE

Little boys and girls can be happy and cheerful, and scatter sunshine everywhere. By being happy we can help to make the world better and brighter; so let us be sure there is always a smile on our faces. When we smile, others will smile, and soon there will be miles and miles of smiles. You just try it!

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- Nov. 10- —Special Meetings at Bosworth, Mo.
 Nov. 12-26—Special Meetings at Brush Creek Church of God near West Milton, Ohio.
 Nov. 12-19—Special Meetings at Arkansas City, Kansas.
 Nov. 18, 19—Illinois Quarterly Conference at Salem Church near Marshall and Martinsville.
 Nov. 19- —Special Meetings at Kokomo, Ind.
 Dec. 1- —Special Meetings at Marvin Herren home, Republic, Mo.

BOSWORTH, MISSOURI

Bro. F. L. Austin will hold a series of meetings at the Rockford church near Bosworth, Mo., starting November 10 and continuing from ten days to two weeks.

Everyone is cordially invited.

Secretary.

ILLINOIS FALL CONFERENCE

November 18, 19

You are cordially invited to attend the Illinois Quarterly Conference at Salem Church, near Marshall, November 18 and 19.

Services begin with a state board meeting at 1:00 o'clock on Saturday, followed by Bible study at 2:30 and sermon at 7:30. On Sunday there will be all-day services, beginning with Sunday school at 10:00 a.m., and ending with the evening preaching service at 7:30.

Lodging will be provided by local members.
 Walter Wiggins, President.

CHRISTIAN NECK MEETINGS

The three-week series of special meetings held by Elder F. L. Austin at the Christian Neck Community Building near Rushville, Ill., came to a close Sunday night, November 5. There was good attendance, and much interest was shown in Bro. Austin's interpretation of Bible prophecy. His portrayals of the kingdom of God on earth increased our faith and gave us a fuller realization of our individual responsibilities in our daily lives.

Lettie Ralston.

CHILDREN'S QUARTERLIES

Sr. Verna Thayer reports that four hundred six quarterlies for children have already been ordered since the project was started. The ABC Quarterly is for the youngest children, and the Bible Foundation Quarterly is for those a little more advanced but who are, nevertheless, too young to get much help from the regular Truth Seekers' Quarterly.

Both children's quarterlies may be ordered from the National Bible Institution, Oregon, Ill. The price for each kind is ten cents per quarter. It is now time to order all quarterlies for the first quarter of 1940.

LOUISIANA CHURCH NOTES

Mrs. Warren Landry, in a New Orleans hospital, is recuperating from a major operation. We pray God's blessings to be with her and restore her to health.

Born to Mr. and Mrs. Ed Bauerle is a boy, James Robert, and to Mr. and Mrs. Melvin Richardson a girl, Betty Joyce.

Harry Goekler, Pastor.

MEETINGS IN ARKANSAS

I am again in the service of preaching the gospel, having closed at ten-days' series of meetings at the Lord Schoolhouse, five miles north of Morrilton, October 29. There was good attendance, and Walter Bosten was added to the faith by baptism into Christ.

On November 6 I closed a week of meetings which were held about five miles north of Cleveland. There was good attendance.

When I look over the field and see the harvest so ripe, it creates a greater zeal in me to extend my efforts to the end. We must give out the great invitation to come into the house of the Lord, that it might be filled.

O. E. Beck, Cleveland, Ark.

T. A. DRINKARD REPORT FOR OCTOBER

Mullin, Texas, (1), 2 sermons; Bowring, Okla., (6-15), 11 sermons; Muldrow, Okla., (16, 17), 2 sermons; Pleasant View, Ark., (20-29), 11 sermons; McGintytown, Ark., (30, 31), 2 sermons. Total number of sermons, 28.

The general question asked when evangelistic reports are published is: How many were baptized? Many times the minister's work is judged solely by the number he baptizes, never considering his work in the conversions he may see secured in the brotherhood. By this I mean that the first real work, in many meetings, for the minister to do is to convert the brethren. If some in Jesus Christ's small band of followers needed real conversion, we need not be surprised if we find whole congregations that need some of the same gospel medicine to cure their daily ills.

Our work would possibly be more lasting if and when we start our meetings we would convert our brethren. Jesus said to preach the gospel, and that is what I am going to do

without fear or favor to those who teach error or those who would compromise in order to have union. I am making every effort to go where I am called, and trust that God in His own good way will see to it that I am supplied with necessary means to "preach the gospel." Who has made or caused some of my brethren whom I have never seen to send me contributions for this great work? These contributions are small, it is true, but whether small or large, they help.

It was Paul who said, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). In harmony with this, David said, "The Lord is my shepherd; I shall not want" (Psalm 23:1). He does not send ravens to bring us food and means to carry on His work, but He has a way best known to Himself just how His ministers are cared for. How else does He supply these needs except through those that are deeply interested in the carrying of His gospel to men and women? It is written, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14).

God wills that His gospel be preached; He also wills that our needs be supplied. How? By brethren in sincerity and in love of the truth! Will you share with us the blessings that come from preaching the gospel to those whose hearts will be comforted by it?

T. A. Drinkard, Handley, Texas.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Maybelle Hanson; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Dorothy Magaw (2); Georgia and Wayne Thompson; Mr. and Mrs. Paul C. Johnson; Leota B. Hanson; Myrtle Oliver (5); Jessie M. B. Kauffman.

Gleanings From the Field

"I believe Bro. John Mereer, our new pastor, will be exactly what we need. He preached his first sermon from our pulpit this morning, November 5."—Sr. Madge Savage, Waite Park, Minn.

"The Herald is O.K., but I don't consider it the same as a letter."—Mother Magaw, Lester Prairie, Minn.

Bro. O. E. Beck, Cleveland, Ark., is zealous to continue in evangelistic work.

The Church of God at Lawrenceville, Ohio, recently sent a "shower" of groceries for the Bible Training School. Here is a church that is letting its light shine in many ways.

Send The Herald to your friends; it will bless you and it may bless them.

"Please send me twenty-five baptismal certificates."—C. E. Randall, Fonthill, Ont., Canada.

A seven-pound daughter was born, November 3, to Bro. and Sr. Howard Hamilton, Richmond, Minn.

Renewing her subscription to The Herald, Sr. Lola Clark of Mt. Sterling, Ill., writes, "I do not wish to miss a single copy."

"The world measures a man by what he gets. Christ measures a man by what he gives."—M. W. Lyon, Cleveland, Ohio.

Frivolous frolic: Write your house number; double it; add five; multiply by fifty; add your age; add the number of days in a year; subtract six hundred fifteen; tell me your answer, and I shall know your age and house number.

"Tuesday, Halloween, my Bereans gave me a surprise party—eighteen strong, and all bearing gifts."—Vivian Kirkpatrick, Blanchard, Mich.

Bro. J. O. Price, Wenatchee, Wash., has recently ordered a supply of tracts. (Read the last five words of Luke 10:37.)

Bro. and Sr. Charles Netts, Springfield, Ohio, plan to leave for Florida, November 13. They may be addressed at White City Camp, Box 192, St. Petersburg.

WALLACE R. MILLER

The church in Tempe, Ariz., was shocked early on Saturday, November 4, when word was flashed to us that Bro. Wallace Miller, of our membership, was stricken with a heart attack while he was in his office in Phoenix. It is reported that he said to his uncle, Alson Saylor, who was associated with him, "My heart has stopped." It had, and he was soon asleep.

Wallace accepted the gospel a good many years ago under the preaching of Bro. O. J. Allard. Had he lived until January 13, 1940, he would have been forty-six years of age. He leaves his mother, two brothers, Horace and Lawrence, and two sisters, Mrs. Faye Wilson and Mrs. Anna Corbell, all of whom are strong in the faith which Wallace had embraced. He never married. Our number is comparatively small, and, when one is taken, it is greatly felt by us all. Funeral services were held at the church in Tempe on Tuesday, November 7, at two o'clock. A large circle of relatives and friends is left to mourn his death.

S. J. Lindsay.

CYRUS COLFAX EVANS

Cyrus Colfax Evans, son of William F. and Eliza J. Scudder Evans, was born in Jordan Township, Warren County, Ind., October 30, 1868, and grew to manhood in the community of his birth. When a young man, he became a member of the body of Christ, in which relationship he continued true and firm, to the time of his death, which occurred at his home in Williamsport, Ind., October 24, 1939.

Mr. Evans was united in marriage to Miss Nettie J. Smith, January 10, 1894, to which union three sons—Albert Lorin, Morris Ainsley, and Kenneth Burt—were born, all of whom preceded him in death.

Surviving his death are his wife and several nieces and nephews, also Miss Marjory Evans, who made her home with them for several years.

He received his education in the public schools of his home county and Northern Indiana Normal School at Valparaiso. He served as president of the Williamsport State Bank, and was active in all civic affairs of his community. His death leaves a vacancy in the hearts of his friends and business associates that will not easily be filled. His friendly smile and encouraging counsel so kindly given when sought, will be greatly missed by his associates; the entire community in which he lived will mourn the loss of one of its most valued citizens.

The writer knew Bro. Evans since his young manhood, having baptized him into Christ more than half a century ago, and having solemnized his marriage a few years later. He was one of the most upright, true, and kindly Christian men it has been my good fortune to know. The profusion of large and beautiful floral offerings from neighbors and friends and the multitude that not only attended the memorial services, but also followed him to the grave where we laid him, testified silently to the esteem in which he was held by those who associated with him in life.

Cyrus Colfax Evans was a quiet, unassuming man who sought earnestly to make his calling and election to a place in the kingdom of God sure, and he now awaits the call of the King.

L. E. Conner.

TRAINING SCHOOL FUND

Mrs. Edna Mills	\$ 5.00
Brother and sister	28.80
Mrs. C. Seely	4.00
Omaha, Nebr., Bible Study Class	2.00
Frank Partlow	10.00

MARY ELIZA BULLAS

Stricken with death just as she was reaching home after the long trip from Cleveland, Ohio, Sr. Mary Eliza Bullas was snatched from our midst. She had spent several weeks with her daughter, Sr. Ethel Hicks, visiting the church and friends and relatives in Cleveland, had attended church the Sunday before, appearing well as usual. Then she had started the return journey, with Bro. and Sr. Hicks, driving back to Orlando, Fla. She did not live to reach it, dying in the car from a heart attack.

She was the daughter of James and Letitia Parker and was born in Providence, R. I., April 27, 1863. She was married September 3, 1883, to John Bullas, who preceded her in death thirteen years. She leaves three surviving children, John A., Sam C., and Mrs. Nelson R. Hicks; three grandchildren, Mrs. Ethel Reel, Mrs. Adele Onderdonk, and Billy Bullas; and two great-grandchildren, Richard and Jean Reel.

On April 14, 1933, she was baptized by the writer and for her last six years was a faithful member of Golden Rule Church of God. She died at Orlando, Fla., October 1, 1939, and was brought back to Cleveland for burial on October 10. We are glad that she died in Christ, and hope to meet her again when Jesus comes.

M. W. Lyon.

HERALD RECEIPTS

Enos E. Elton; Mrs. S. J. Stedman; Mrs. Almeda Glotfelty; Frances Walls; Mrs. B. F. Cook (self and others); Walter Wiggins; Mrs. C. H. Bassett; Ethel Lehman; Mr. and Mrs. George McMurtrie (for others); Mrs. Irene Holland (self and others); Mrs. Maud Graham; Mrs. Allen Claypool; Mrs. Harriet Fox; Frank Laning; Mrs. F. G. Carpenter; Mrs. Lola Clark; Clifford Eyster; H. L. Smith; Mrs. Alice Drake; Mrs. Charles E. Page; Miss A. H. Fiske (for another); Vaughn Long; Frank Partlow; Percy Murphy; Golden Rule Church, Cleveland, Ohio (3); Roland Olmstead; C. F. Klein; Mrs. Annie Broberg; Mrs. Bonnie Martin (for another); R. E. Griner; Margaret Donaly (self and another); William Platts (self and another).

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Eldridge Ellis	\$25.00
Mr. and Mrs. George McMurtrie	3.00
Mr. and Mrs. J. E. Coverston (OD)	25.00
Maurertown, Va., S. S.	3.22
Oregon, Ill., Church	13.79
J. W. Sweet	2.50
Maybelle Hanson	4.00
Mrs. C. L. McCallister	3.00
C. B. Compton	10.00
Miss Mattie Benjamin	8.00
Charles D. Balliet (OD)	1.00
Clyde M. Long	10.00
Enos E. Elton	6.85
Icel Stedman (OD)	5.00
Mrs. B. F. Cook	3.00
Mr. and Mrs. Charles Netts	5.00
Leila E. Whitehead	10.00

THE RESTITUTION HERALD

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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.

National Bible Institution
Oregon, Illinois

For Herald subscriptions \$.....
(Per year—renewals \$2.00; new subscriptions \$1.50)

Name

Address

(Signed)

Address

My Thanksgiving Offering

Believing that God is God, that "in him we live, and move, and have our being," believing, too, that Christ gave His precious life that we "might not perish, but have everlasting life," and that it is a sacred privilege to "occupy" until our Lord returns, I cheerfully give this Thanksgiving offering.

For the new laundry at Golden Rule Home: \$.....

For the Bible Training School: . . . \$.....

For general expenses: \$.....

Signed

Address

(Mail to National Bible Institution, Oregon, Illinois)

An Improvement for Golden Rule Home

Golden Rule Home continues year after year to care for its residents. Hundreds of our brethren who have visited the Home testify that it is an ideal place in which to live. The comfort of the residents at all times receives first consideration. They comprise a large and happy family. They deserve the best.

Because of recent pleas from other departments of our work, there has been a decrease in the receipts for Golden Rule Home. To operate the Home there is a daily expense similar to that in maintaining every home. Contributions are especially needed now, as plans are being made for a much-needed improvement.

The contemplated improvement is that of building and equipping a room for washing and drying clothes. In the past, the kitchen has been used as the washroom, but this is inconvenient and unsatisfactory, especially since the kitchen has been modernized with a refrigerator which requires considerable space.

Someone might suggest that the basement should be used for the laundry. This is out of the question, as the basement is too small. To enlarge it would be very costly, as the subsoil is almost solid rock. A skillful carpenter has studied the situation. He recommends enlarging and improving a small room which now joins the kitchen and which serves as a back porch.

About \$350.00 will be required to properly rebuild this room into a laundry and to equip it. The National Bible Institution is determined to stay out of debt. Hence, the only way to make this improvement is to first raise the money. Let every church of the denomination send a contribution for this new room! A coupon at the bottom of the page may be used in making your offering.

Few people appreciate the work of overseeing an institution like Golden Rule Home. Ten beds are now being kept. Thirteen places are set at the table—three times a day. It will greatly encourage Sister Iona Romine, matron of our Home, if all our brethren will promptly and whole-heartedly provide this proposed improvement to facilitate her work.

“God loveth a cheerful giver” (2 Cor. 9:7).



HERE IS MY OFFERING

National Bible Institution
Oregon, Illinois

Dear Sirs,

Yes, I hope you will improve Golden Rule Home by building and equipping a laundry.

Here is my offering toward the expense of this improvement:

Inclosed is \$.....

Signed

Address

.....

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, NOVEMBER 21, 1939

NUMBER 8



Landing of the Pilgrims at Plymouth Rock

Persecuted in England, dissatisfied in Holland, ever seeking a home where they might worship God as they understood the Bible to teach, the Pilgrims braved and crossed the stormy Atlantic Ocean. They saw how nearly their lives compared with faithful men of old, and called themselves "Pilgrims" after the faithful of Hebrews 11, who "confessed that they were strangers and pilgrims on the earth."

The first winter on the American shore was bitter. Sickness came; hunger came; death came! Nevertheless, when in the spring the *Mayflower* was rigged and ready to return to England, these Pilgrim Fathers again showed their faith to be like the faithful of old. *Not a single Pilgrim went back!* . . . "Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned" (Heb. 11:15). Instead of returning, the Pilgrims started our Thanksgiving Day.

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

OUR PILGRIM FATHERS

Not later than 1565, middle-class Englishmen were rigidly revolting against the setting up of bishops and churches by the state. These so-called "Separatists," believing in strict ethics and godliness, were also called "Puritans."

The *Pilgrims* originated in the meetings of a group of Puritans at Scrooby, a village in the north of England. They were farmers and artisans of the neighborhood and surrounding villages. They were poor and not well schooled. One of their leaders, however, was William Brewster, the leading citizen of Scrooby and a man who had been educated for a short time at Cambridge.

The *Pilgrims* first organized in 1606. Though persecuted, their main reason in sailing to the Netherlands was to become truly separated from the dictatorial policies of the state church. The move was difficult, as whole families had to be taken, and most of those families were poor. Emigration laws, also, had to be surmounted. In defiance of such difficulties, nearly all the *Pilgrims* had landed at Amsterdam by the middle of 1608, and soon thereafter settled at Leiden.

Holland proved unsatisfactory in two ways, at least, as a home for the *Pilgrims*. Radical religious groups were objected to, and the *Pilgrims* foresaw that intermarriage with the Dutch would eventually destroy their Anglican ideals. The idea of moving to America grew for several years. In 1617 John Carver and Robert Cushman went to London to arrange for legal rights for such an expedition. Their efforts, however, were seemingly futile, until early in 1620 when Thomas Weston, representing a group of London merchants, offered financial support and the use of a charter from the Virginia Company.

Almost half of the *Pilgrims* voted to sail for America. In July, 1620, the *Speedwell* took them to England. Trouble then began in earnest. The *Pilgrims* refused to sign the merchants' agreement. After the start for America had been made by both the *Mayflower* and the *Speedwell*, both were forced to return to England, as the crew on the smaller *Speedwell* feared their craft could not make the trip. Nearly all the passengers and cargo were

crowded onto the *Mayflower*, which again set sail, leaving Plymouth, England, September 6. One hundred two persons, including fifteen male servants, were on board. On December 21, 1620, after sixty-three days on the stormy Atlantic, the *Pilgrims* stepped from their boat to Plymouth Rock, a boulder located about thirty miles southeast of Boston.

John Carver was made first governor of Plymouth Colony, but he died in 1621. William Bradford then became governor and served as such, except for five years in which he refused the office, until his death in 1657.

The *Pilgrims* were at the first friendly with the Indians. A treaty was made in 1621 with Massasoit, chief of the Wampanoags, which resulted in fifty years of peace to the south and east. He taught the *Pilgrims* "how to set their corne, wher to take fish, . . . and never left them till he died." The Narragansetts, on the west, were hostile, but did not cause much trouble. In 1623 Captain Miles Standish marched against the Indians to the northwest, and they were then and thereafter pushed farther and farther inland.

A day of thanksgiving was held in 1621, and a more festive one in November, 1623. The preceding winter had been one of dire hardship and privation. Half of the *Pilgrims'* original number lay in the little burying ground. A drought had almost destroyed the summer's crop, but in answer to fervent prayer God sent rain in time. There was a while when food was reduced to little more than shellfish and water, but even then their early leader and pastor had cheerfully raised his voice in thanks that they were "permitted to suck of the abundance of the seas and of treasures hid in the sands." It is true that wild turkey and probably venison were served in true colonial style, but more than this it must be remembered that souls who were hungry for truth and righteousness were glad on Thanksgiving Day.

Oh! Church of God, rejoice! On this Thanksgiving Day be truly glad for religious freedom. Praise God for the manifold blessings of a rich and mighty nation which was founded by Separatists whose faith in God and Jesus Christ really meant something.

The Lord Thy God Shall Bless Thee

By *F. L. Austin*

IT WAS in 1621, immediately following their first harvest from off the New World soil, that the Pilgrim Fathers set apart a day for thanksgiving to God, at Plymouth Rock. The year before they had put forth extreme efforts to free themselves from the influences of human customs and procedures which they felt tended to neutralize the effect of God's Word upon their lives. To remedy this they had left their homeland and had traveled for weeks and months across the ocean's waves to separate themselves supposedly from every hindrance to full and free service to God and to His Son. They settled in the wilds of a new land. Their sacrifices were extreme. Their sufferings became intense, their hardships unnumbered. But through it all they were thankful to the God of all power for His guidings and for His providences and for His protection. Because of such thankfulness they appointed a day and place where the whole colony might gather to proclaim as in one voice their hearty thanks to the Giver of every good and perfect gift. Yea, more! For who can doubt but that those people looked with deep faith unto their God for future guidance and protection and providence, thanking Him unspeakably for assured blessings which, by the eyes of faith, they foresaw.

One by one the several colonies came to follow Plymouth's example. Later, during the War of Independence, except the year 1777, the Continental Congress appointed one or more days of each year as days of thanksgiving to God for His blessings. Then, George Washington, the "Father of his Country," set aside Thursday, November 26, 1789, for a day of thanksgiving to God. Thus, frequently, but not every year, America's Governors, its Continental Congress, and its Presidents proclaimed certain days as days of national and personal rejoicings in thanksgiving to Heaven for Heaven's beneficence to these His people and this His nation. In 1864 President Lincoln separated the fourth Thursday of November of that year for the giving of thanks to God. Since that year our Presidents and Governors have annually proclaimed a day of national Thanksgiving, commending all peoples to render thankfulness to Him who has ever prospered America's true growth and advancement.

(How truly regrettable it is that, today, this annual day, which was originally devoted to praise and worship, has, like the weekly Sunday, been gradually turned from devotions to God unto devotions to sports—even to com-

mercialized sports and carousals! How deeply saddening it is that the devotees to this masterful, all-consuming idol of Golden Gain rush forward from the would-be Christian firesides as well as from other firesides which at present sacrifice to none other than to this insatiable idol god!)

There is no little similarity—in thought—between the ideology of our Thanksgiving Day and that of Israel's Feast of Tabernacles. On those occasions Israel was to "rejoice in thy feast . . . because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice."

In this passage of Deuteronomy 16:13-15, God reveals the genuine "Key of Thanksgiving" that opens the door into the treasure house of God's blessings: "because the LORD thy God shall bless thee . . . therefore thou shalt surely rejoice."

Yes, there is rejoicing because of the blessings from God already in hand. But how much deeper is the joy that anticipates, by confident faith, the blessings that are assured for tomorrow. How such confident anticipation steadies the heart and mind and judgment as one dutifully forges forward, even though portentous storm-clouds veil life's horizon, for a Voice echoes through: "The LORD thy God shall bless thee." What rejoicing of thanksgiving must flow from such assurance from the Omnipotent.

Somewhere in God's earth that same Israel, now dispersed, wanders up and down the land seeking for the lost Hand of their God and for a renewal of His constant overflowing blessings. (For Israel forsook the guidings of God and swarmed after the idolatrous gods of human avarice. Ceasing to look forward, in faith, unto God's forthcoming blessings, these resulted a veritable drought thereof. This was followed by national collapse, and by serfdom to the thrones of their devotions—the thrones of idolatrous systems.)

Somewhere the enemy nations are still pressing and crowding that chosen people, who, having turned from thanksgiving to God for His forthcoming blessings, sought success from the false promises of impotent artificial systems necessitating all their devotions. But the God of heaven and earth has assured His people that He will bless them; that they will yet turn their faces toward the sunrise of His blessings; and that He will yet regather and reinstate them.

What cause for thanks— (Please turn to page 11)

Freely Ye Have Received

By J. R. LeCrone

"Freely ye have received, freely give" (Matt. 10:8).

THE season is once more at hand when men set aside a day in which to reflect upon the blessings received during the year and to offer thanks to God for them. The thanks that they offer and their acceptability to God will be conditioned largely by their activities during the year past. To be remembered on one day of the year only is not acceptable to God.

Some men will say, "We have had all of the necessities of life and a few of the luxuries. We have gotten by without too much sickness, and death has passed us by for another year. I guess we have been pretty lucky." Giving no further thought to the latter, they will busy themselves with plans for their Thanksgiving dinner and the entertainment to follow. These men do not intend to be nor do they realize that they are selfish and thoughtless. They are merely following the habit formed during a year devoted to the pursuit of business and pleasure to the exclusion of religious thoughts and activities. Consider the remark of the Apostle Paul concerning Demas: "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10).

Others, looking upon their increased possessions and improved business outlook, will accept them as signs that God is well pleased with them. These will look with righteous condescension upon their neighbors with less material wealth. "Surely," they will reason, "if my neighbor were as righteous as I, God would bless him with an equal amount of wealth." Dismissing the subject from their minds, they will turn their attention to planning how they can cut expenses and increase efficiency so they can increase their wealth still more next year. These seem to have forgotten that God "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). It was for such as these that Jesus gave the parable of the rich man who said, "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12:18, 19). But God said to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be,

which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (vv. 20, 21).

He that is "rich toward God" will look upon his blessings and say to himself, "I have not served my God faithfully enough to deserve all of this. In bestowing these blessings upon me He has laid on me a great responsibility. I will offer thanksgiving to Him and seek His guidance in its administration." Having thanked God, he begins to look about him for worthy Christian activities that need his support and for neighbors who need his aid. He considers himself neither as "lucky" nor as "righteous," but as a humble servant of his Lord, who remembers that to whom much is given, of him shall much be expected. He does his best to administer his wealth in such a way that it will redound to the glory and honor of God. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

Each of the three types of persons mentioned is thankful for blessings received, but only one type shows thankfulness in a way that is acceptable to God. To be thankful for blessings received is highly commendable, but thankfulness, like faith, is of value only as it expresses itself in works.

"Give," says the Master, "and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). It is often pointed out that those who give the least often possess the greatest abundance of this world's goods. Listen again: "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). We read again, "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).



"He who has no money is poor, but he who has nothing but money is poor indeed," a sage once remarked. The blessings Jesus promised for us in this life are those which money cannot buy: love, joy, peace, friendships, and in the world to come an eternity in which to enjoy them.

What greater blessings could He give His followers?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

"Freely ye have received, freely give" (Matt. 10:8).

Words of Thanksgiving

A THANKSGIVING WISH

By F. E. Siple

We earnestly hope that our brethren throughout the country will feel a deep sense of gratitude and thankfulness to God for our outstanding blessings this year. With so much of war and sorrow and uncertainty throughout the world, it is good to live in America. It is still better to have the promises of a soon-coming Savior, and the blessings of an earth made new. For all these things may we bow our heads in humble appreciation before God.

T H A N K S G I V I N G

By George M. Siple

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15).

ANOTHER Thanksgiving season is near. There has been more contention this year than ever before as to which Thursday should be celebrated. Our President, Mr. Roosevelt, and our State Governor, Mr. Horner, have decided that November 23 is the proper time to rejoice. We, as good, loyal citizens, should comply with their wishes. If, however, any of us have any conscientious scruples about the day we keep, we may step across the state line into our sister state, Wisconsin, and celebrate November 30 with her.

We understand that some states have even decided to observe both days this year, and, as there seems to be a good crop of turkeys, it might be a good idea.

Regardless of which day we celebrate, we have much for which to be thankful. We are living in a land of peace and plenty. I am not a farmer, though I was born and raised on a farm in Iowa, but I do take a great interest in things pertaining to farming, especially the large fields of growing and ripening grain. I feel that the farmer is really the backbone of the nation, as we must all look to him for the necessities of life.

A few days ago I read in a Rockford, Illinois, paper an article about a farmer in our own state who had accomplished the wonderful feat of harvesting a crop of corn that averaged one hundred sixty-five bushels per acre on a six-acre plot of ground. He did this by planting the very

latest hybrid seed and by using the most intensive cultivation.

After reading the foregoing article, the thought struck me that if one man could increase the yield of his corn to more than four times the average crop, could not we, as God's workmen, by making a similar effort, increase the results of the harvest of men and women for the kingdom of God, which we all believe will be set up on David's throne in the New Jerusalem.

When Jesus sent out the Seventy Disciples, He gave them an admonition, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). We feel that these words are as true and appropriate today as they were when uttered by our Lord. May we, as God's stewards, increase our efforts as we see the day of our Lord's return approaching. May we all be ready to meet Him in peace.

T H A N K S G I V I N G

By Mrs. Catharine Davis

We Christians have many things for which to be thankful. We have freedom of worship; we can be thankful that we live in the United States of America. I am thankful that I can read, as I have not been able to hear a sermon for at least ten years. I have taken The Restitution Herald for nearly twenty-four years, and have derived much comfort from reading it. I have not met many of the writers, but none of them seem like strangers to me. I believe, as Brother S. J. Lindsay does, that we should count our blessings, live thankful lives, and not complain, for there are many people much worse off than we are.

I believe that the Bible Training School is a fine thing, and hope that many more young men will respond to the call of the ministry. They will be needed, as the older ones soon will be gone. The work of the Lord must go on until He comes. Blessed is he who gives "meat in due season." "How beautiful . . . are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation" (Isa. 52:7).

Souls of Blessing

By R. H. Judd

"The liberal soul (margin, soul of blessing) shall be made fat" (Prov. 11:25).

ALMOST every year for many years I have joined with others in The Restitution Herald in a Thanksgiving message. I have always found that the endeavor to help others has resulted in blessing to myself, and that every article I write, instead of being a sacrifice of time and means, has been far more to me than these things represent. In the study of any subject in the "Wonderful Word" one always gets far more than one can tell others. "The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

It is interesting to observe that a marginal note for the words "liberal soul" gives us the rendering of the Hebrew as "a soul of blessing." What a wonderful title! The wonder of it is that whosoever will may claim the title. To the writer, the phrase "liberal soul" does not convey anything very definite. It may result in something very good; it may also result in something very bad. It is akin to that text, "Whatsoever a man soweth that shall he also reap," and one always reaps more than he sows, whether it be good or evil. To be known as a "soul of blessing" is a privilege indeed!

A little more than a year ago, the writer, almost accidentally, made the acquaintance of a young university student. It was not long until it became evident that she thirsted for a deeper knowledge of God's Word, and to live so that she would be "a soul of blessing" to those around her. Feeling somewhat in doubt as to a topic for Thanksgiving that would be suitable for these times, I asked my friend to suggest one, even if I did not use it. Her suggestion was Philippians 3:7-9. Her comment on these verses is brief, helpful, and to the point. She said:

"Paul was so thankful for the knowledge of Jesus that he counted all things else but loss. He did not give thanks so much in words as in action. His thanksgiving took the form of suffering the loss of all things and counting them but refuse for Jesus. (See R.V.) A deep and lifelong thanksgiving!"

Our sister does well to draw attention to this trait in Paul's character. He was ever a man of action. Thanksgiving without action is of small value, and if any man exhibited action in his life, Paul did, thereby giving definite proof of the reality of his thankfulness. At the same time, Paul did believe in giving expression to his thankfulness,



so that those who did not come in contact with him might benefit by his spoken and written message. Hence, we find in his epistles, twelve or fifteen direct references to thankfulness. This does not take into account his frequent use of the word "rejoice."

It is probably true that Paul suffered more than any of the apostles or his contemporaries. Yet, in a sense, we almost forget his sufferings, for he so coupled thanksgiving with them as to put his suffering in the background. The "gains" (pl., marg., R.V., Phil 3:7) which he counted loss for Christ were no small gains. His education was unique among his fellows. He had also family distinction, and probably considerable wealth, else so shrewd a man as Felix would not "have hoped that money would have been given him by Paul" (Acts 24:26). All these he counted loss. *Why?* That he might *gain Christ!* Listen to this from the lips and pen of Paul: "Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest *through us* the savor of his knowledge in every place" (2 Cor. 2:14, R.V.). To a casual reader, Paul does not here seem to allude to suffering. He certainly does, however, for one cannot have triumph without first encountering suffering. Not even Christ! (See 1 Peter 1:11.) By thanking God for the triumph, Paul, incidentally, thanked God for the suffering, too. Yes, he thanked God for the suffering as well as for the triumph; but, the thing above all else for which he expressed his thankfulness was that God had been pleased to make known the savor of his knowledge "through us," and that in *every* place. If it is in every place, then it is clear that there is opportunity always at hand if we are in the spirit of mind to grasp it.

I wonder if our Bible readers very often use their dictionaries and concordances as they read the Word. To those who have not tried it, the suggestion may appear childish, but those who have will echo with me that it is a helpful practice.

Consider, for instance, the word "savor" in the scripture quoted above. For what does it stand? What is the savor of the knowledge of God? What is our responsibility concerning it? In the majority of cases where the word occurs, it means a sweet-smelling odor—a fragrance. In forty of the above forty-five instances, it bears that meaning. In the passage quoted from 2 Corinthians 2:14,

it is used in a different sense, and is a different word in the original. It may bear the meaning of "fragrance," and it may have an opposite intention, as the two following verses show. Paul points out two classes—those who "are being saved" (R.V.), and those who "are perishing" (R.V.). To the one, we "are a savor from death unto death" (R.V.). To the other, we "are a savor from life unto life." Thank God that most of our service for Him is indeed a "fragrance," a joy to ourselves and to others, as indicated by the foregoing remarks. The alternative

responsibility does exist: the fearful responsibility of warning others about the wrath to come. Paul may well ask, "Who is sufficient for these things?" Are we willing, are we able to take the responsibility? Paul gives the answer in 2 Corinthians 3:5: "*Not that we are sufficient of ourselves, to account any thing as from ourselves; but our sufficiency is from God*" (R.V.).

"Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

"How Long Halt Ye Between Two Opinions?"

By *Elsie M. Long*

"Elijah came unto all the people, and said, How long halt ye between two opinions?" (1 Kings 18:21).

THERE are only two ways in which men live: *God's way* and *man's way*. We may choose only one, for Christ said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24; Luke 16:13). One way will lead to *life* and *good*, the other to *death* and *evil*. (See Deuteronomy 30:15.) One way is styled the *broad way*, the other the *narrow way*. Men should seriously consider what the goal is at the end of each of the ways, so that they will not halt long between two opinions.

It is of greatest importance that men decide which of the two ways they will go, because their future is being determined now. Paul warns us: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). "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).

Christ tells us in simple words which of the two ways to travel and what the reward is at the end of each: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

Moses also advised which road to choose, saying: "I call heaven and earth to record this day against you, that

I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19). Moses himself chose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. 11:25, 26). Moses knew that the broad way had pleasures for only a season, and the narrow way was the path of life. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11). Moses was not seeking for temporal pleasures and gain. "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

David was of the same opinion, when he said, "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84: 10, 11). "O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Psalm 34:9, 10). Moses was willing to suffer with the people of God, foreseeing that "if we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12). "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).

(Please turn to page 11)

“How Readest Thou?”

By *Mary Richardson*

HOW many persons have stopped to think of this question? Does it make one stop and wonder, or does he pass it by with a flippant glance? It would be well if we Christians would ask ourselves this question, and answer it truthfully. If answers were to be compared, I dare say there would be one Book that is sadly neglected, one whose covers collect dust year in and year out—the Bible. Is this condition possible? Yes, it is very evident! Some homes have Bibles merely for appearance, to serve as a guise if the minister comes to visit. Perhaps the minister doesn't see through the pretense, but God certainly does. He knows the intents of the hearts—Nothing can be hid from Him. He has the “all-seeing eye.”

In a typical home, father has settled down contentedly for a quiet evening with the daily paper. He is eagerly concerned with the latest news about the foreign situation, the funnies, the stock market, and perhaps the latest men's styles. Having to arise early, he can stay up but a few hours and must soon be off to bed. Mother is reading a current magazine, or possibly a home journal, while brother and sister are doing arithmetic problems. The bedtime hour approaches. Nothing is said about reading the Bible. Yet, a large Bible adorns the table in the living room. Are this father and mother doing justice to their children, much less themselves? They are failing to supply a vital need in the child's life. Of course, it is well to know of current events, how to manage a home, and for Johnnie and Susie to solve problems to exercise their brains. But, if one thinks in material terms, can he ever succeed? The Bible satisfies vital needs that the writings of great poets, authors, and playwrights can never achieve. They lack that element which is generously given in God's Word.

Men's lives are what men make them. What a person reads and remembers usually determines what he will be in the future. If men pollute their minds with the trash found in magazines, can they not expect that God will judge them accordingly? If men put other books and papers before God's precious Word, may they not expect condemnation? No one who has love and reverence for God will commit such a sin. The love one has for the Creator will prompt him to study His great Book.

Reading creates a serious problem with modern youth, as well as the older ones. The present generation has ceased to read the valuable Book which meant so much to our forefathers and which builds character. Some people

may say the Bible is not gay enough, not fascinating enough—but they are not searching for the way to eternal life—rather, they are seeking to satisfy their own wants and desires in this present world.

It is true that young people attending school and college must study their lessons in order to get credits. However, they should provide a time in their round of varied activities to study the precious Word of God.

For those people who desire to study history, the Old Testament will furnish material for extended research. One may study about the Flood; Egyptian bondage; kingdoms under Saul, David, Jeroboam; Babylon; ten plagues of Egypt; and countless others. In the New Testament, one can study about the birth of Christ; the Feast of Tabernacles; the early church; Paul's missionary journeys; the twelve disciples; Christ's death, burial, and resurrection, and various other events. In the Bible, history is detailed and thorough. It is worth while and suited to man's needs.

For one who likes to read biography, the Bible offers splendid material. The lives of the patriarchs, such as Abraham, Isaac, and Jacob are interesting and are beneficial to the reader. The lives of the prophets are very noteworthy, and, to the student of prophecy, this has a recognized value in itself. It is of direct worth to the reader. The lives of Christ, the Twelve Apostles, and the disciples present vivid and intense pictures of life. The material is arranged uniformly and is, indeed, logical. One cannot help wanting to read about the lives of all of them after reading one.

There may be some persons who are interested in geography. Both the Old and New Testaments consider various aspects of this subject. One may read about the seas, mountains, rivers, and important cities in the Old Testament. In the New Testament, one may read about the famous Sea of Galilee, principal cities, sizes of various countries, the seasons, principal occupations of Palestine, its mountains and rivers, the cities that Paul visited during his missionary journeys, and also the cities that Christ visited.

There is some information about botany and biology throughout the Bible. Mention is made of cucumbers, leeks, melons, onions, garlicks, goats, roses, lilies, ravens, a wolf, a fig tree, a mustard tree, and others.

If one always wins in spelling bees, why not have a contest to see whether he can spell all the proper names in

the Bible—such as Bartholomew, Illyricum, Nebuchadnezzar? This is entertaining, and requires brain exercise. To the student interested in ancient law, there is good reading material in the Old Testament.

Some men have said that the Bible cannot be considered in the light of literature, but that view is wrong. There is beautiful literature in both the Old and New Testaments. Poetry abounds in the Bible, too, though in the prose form. Why not read Job, Psalms, Proverbs, Ecclesiastes,

and Song of Solomon for a change? It will do one no harm, rather being uplifting.

The Bible speaks for itself. It is the most complete Book ever written, and is the best-seller on the market today. It is the Book that stands the test of time. It has been translated into many languages. All efforts to destroy it have been of no avail.

Let us read from God's Word more often and ponder its teachings in our hearts.

God's Controversy With the Nations

Part One

By Mrs. H. H. Kent

A NOISE shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword . . . Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be in that time from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried" (Jer. 25:31-33). "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land. . . . by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" (Hosea 4:1, 2). These scriptures apply to the judgments that are to come upon the world in the last days.

In Jeremiah 25:30 it is stated that "the Lord shall roar from on high . . . he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." This verse seems to describe the last part of the Day of Wrath. The Bible has much to say about this time. Christ said that in the last days it would be as it was in the days of Sodom, when violence filled the earth.

Is it possible that we are coming to these times? Are we seeing evil going forth "from nation to nation" in the crises that seem to be following one another in the past eight or ten years? Could it be that the "whirlwind raised up from the coasts of the earth," that is mentioned above, might be the great naval and military preparation that is going on everywhere, especially among the civilized nations? We are nearing Daniel's time of international trouble. Someone wrote since the war began, "We see the giant forms of empires on their way to ruin." No one can positively say that the war just started will lead to Armageddon. However, we do know that the foregoing

scriptures refer to a time still future. Moreover, we can see that this present world as it is has about run its course, and that the wrath of God will at such a time fall upon the ungodly. Most people who observe the signs of the times will acknowledge that we have experienced great changes upon the earth in the past decade, and we may expect many more sweeping changes.

This war, should it be the last one between the nations before the kingdom is established, will be a war between imperialism (or dictatorship) and democracy. It will be the end of both of them, as well as being the end of the great controversy which began in the Garden of Eden. We thank God from the depth of our hearts that we live in a democracy and also for those who are striving so hard to maintain it against existing evils such as Fascism, Naziism, and Bolshevism, but Christians have still a nobler aim and hope. They know that permanent peace cannot be established until the Peacemaker comes to set up the kingdom of God, for which we have been praying so long in the Lord's Prayer.

The prophets have told us a great deal about the coming judgment and the great controversy between the nations, how it began, and how it will end. Many events transpiring now point to an approaching culmination before long. History shows this struggle between good and evil as a long period of apostasy, despotism, and persecution on the part of many of those in power. Man's pride has separated him from God who has been long-suffering. God still shapes and directs the course of events. At the right time, when iniquity has come to its fullness, He will intervene in a way that will startle the world.

The teaching of the Scriptures is that God has a definite, progressive program for the good of mankind. There has always been and always will be opposition to

it, until this controversy is settled. All opposition to it will, in time, receive judgment. Some men think that because sentence against an evil work is not executed speedily (Eccl. 8:11) that God has overlooked their offenses. In fact, in some people's estimation, there is just one sin, and that is—to be caught committing a wrong. Such do not realize what it will mean to face God in the judgment. Many of the Old Testament saints saw, by faith, the days in which we are now living, and described the things that are now coming to pass. They also saw that God would make an end of organized sin, of which we see so much today. From one cover to the other of the Bible, we read of One, the Lord Jesus Christ, to whom God has given the supreme right to accomplish the great purpose of ending this controversy, for He is to be the Judge of all the earth. Christ said when on earth, that He "came to destroy the works of the devil (Satan)" who started all the trouble.

The Bible says in Isaiah 45:7, "God creates evil." Puny man wonders why. He does not know that resisting evil makes him stronger. He also wonders why God does not stop great evils such as wars, and why so many of the

innocent are permitted to suffer. Christians know that God makes no mistakes. If God did stop such evils today, before He had accomplished His purpose and carried out His plans, we would soon have bloody wars again. God is working toward that end, and we are told that at the appointed time the end of these evils will come and then war will also cease. That time involves many things. Besides, peace must be made on God's terms.

Wars come from man's desire to have that which is not usually best for him. When the controversy started between Adam and Eve and Satan, eternal life was lost through one blow of Satan, because of their disobedience. However, a Savior was promised soon after, and through Him only can eternal life be attained now. Millenniums have passed and we have experienced long, drawn-out periods of wars, famines, pestilences, and so forth. These disasters have become worse as we near the end of the gospel age. Millions of people have died possessing the hope of eternal life, for God says that there will be a resurrection of the just and the unjust. The just will be raised to life and immortality, and the unjust to judgment.

(To be concluded)

Our Preachers Knew

By C. E. Randall

A FRIENDLY discussion has been going on among some of the editors of leading United States periodicals as to what publication was the first to predict the pact between Russia and Germany. *The Saturday Evening Post*, *Liberty*, and two or three dailies have participated in this contest for the honor of being the original prophets of the unexpected agreement between these two countries. The earliest date which is claimed for foreseeing the mutual agreement pact is 1932, just seven years ago. Thus, the wisest of political forecasters, and this number limited to three or four, were the only ones among the thousands of reporters of earth's happenings that hazarded the prediction of Russian and German alignment.

Church of God preachers would not ordinarily be classed as men of wisdom from a worldly standpoint, nor will their names be found in "Who's Who," but, believe it or not, our preachers have been preaching the coming together of Russia and Germany for more than seventy-five years. While their preaching seemed foolishness to many men of the world and also to the nominal church, they were fully two generations ahead of the world's greatest prognosticators of times and seasons. They did

not predict because they had an unusual insight to coming events, but they preached the sure word of prophecy and with childlike faith believed its predictions.

The positive leadership which time has fully judged true and divine should give the young people of the Church of God a settled faith in the dependableness of their spiritual leaders. If *Liberty* and *The Saturday Evening Post* can pride themselves in Krivitsky's and other writers' articles, ranging from a few weeks to a few years, that suggested the possibility of a mutual assistance pact, how much more can the Church of God glory in the accuracy which God granted her leaders in their preaching!

The Word of God is sure, and as long as preachers stay within the boundaries of that Word, speaking the language of the Bible and remaining silent when Inspiration is silent, they will walk with "beautiful feet." The message which belongs to the Church of God and which the church has been giving to the world is so plainly true and has stood against all criticism so wonderfully well we need not have any hesitation in giving it out with all the power and might at our command. We are treading on safe ground. Let us hasten our pace and widen our work!

PRAISE THE LORD

See Psalm 34

"I will bless the Lord at all times: his praises shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. . . . O taste and see that the Lord is good: blessed is the man that trusteth in him. . . . The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. . . . Many are the afflictions of the righteous: but the Lord delivereth him out of them all. . . . The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate."

THE CHURCH'S GREATEST FAILURE

Selected from *Sunday School Times* by J. W. Cooper

WHAT is the greatest failure of the church? *Time* magazine has a ready answer. With the blithe readiness of secular journalism to pronounce judgment on the church, *Time* says (Sept. 25), "The greatest, most tragic failure of the Christian church in modern times was that it was unable to halt the slow march of Christendom toward World War II."

It will, of course, surprise *Time's* editorial staff to learn that one of the greatest, most tragic failures of the Christian church in modern times has been *its attempt to halt the march of Christendom and the whole world toward universal war*, instead of showing the wisdom and zeal of its Lord and Head to "be about my Father's business." An intelligent study of the Scriptures shows that God never intended the church of Christ and Christ never commissioned His church to put an end to wars or convert the world.

Christ called His church to *evangelize* the world, which is a very different thing, and "to take out of them a people for his name" (Acts 15:14).

He plainly predicted that "wars and rumours of wars" should continue during the whole ministry of the church on earth, and that only His personal return would put an end to them.

When the church has fulfilled its ministry of giving the Good News of salvation to a lost and warring world, and when those who are willing to believe and be saved have been called out of the world as "a people for his name," the Lord says, "After this I will return" (Acts 15:16).

The true church of Christ is a small minority in this

present world, just as the Lord predicted it would be, and it is cause for thanksgiving that this true church is not making the "tragic failure" of attempting to do what only Christ's return can do.

THE LORD THY GOD SHALL BLESS THEE

(Continued from page 3)

giving by all Christendom!

Therefore, somewhere signal pins of hearty rejoicings should be found impressed upon the map of our America—as also upon the map of the world—indicating where people, on Thanksgiving Day, will be gathering in true devotions of rejoicings because of His assured blessings to Israel, and, through Israel, of His assured blessings to mankind.

Somewhere Americans of 1939 should be found imitating the examples of the Christian Pilgrims of 1620-'21, by separating themselves from the decimating evils of human ingenuity and standing in faith for God and His sure Word.

Somewhere peoples should be rejoicing in songs of praise and thanksgiving to God, because of His assurances to those of real faith that:

"The LORD thy God shall bless thee in all thine increase, and

"In all the works of thine hands, therefore
"Thou shalt surely rejoice."

"HOW LONG HALT YE BETWEEN TWO OPINIONS?"

(Continued from page 7)

If we enter the strait gate, we shall have to forsake some of the pleasures that those who go the broad way enjoy. This can be seen in the following conversation: Peter said, "Lo, we have left all, and followed thee." Christ answered, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:28-30).

There is to be "a resurrection of the dead, both of the just and unjust" (Acts 24:15). "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). Those who choose the broad way will receive wages; those who go the narrow way will receive a gift, for "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "How long halt ye between two opinions?"

BEREAN DEPARTMENT

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Grand Rapids, Michigan



THANKSGIVING

* * *

By Mary Richardson, Hammond, La.

We who live in America are fortunate indeed, and we should be grateful to God for this blessing. Our nation was founded because men believed in a living God, and wanted to worship according to the dictates of their hearts. The faith these people had was evidenced by their coming to America. Our country today is the result of the triumphant faith of our fathers.

America continues to grow and develop in spite of wars and rumors of wars. The key to the individual Christian's success is: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It would be well for the nations to practice this. Then they would not be without Christ, in strife, in misery, and in want. No matter how many treaties may be signed, they usually become meaningless, for the various factions are greedy for more power and more land. They never will be at peace until the Prince of Peace comes.

Our hearts should be filled with joy and praise for the freedom that we do have. A priceless heritage is our freedom of speech. We do not have a dictator to tell us what to do or to issue commands. In several countries, particularly Germany and Italy, the people do not raise their voices against the unfairness of the government for fear of their lives. Our nation is blessed today in enjoying the privilege of the freedom of the press. One thing, however, that is outstanding and a privilege that should fill our hearts to overflowing is our freedom to worship God. Christians are not persecuted here as they are in some foreign countries. Churches are not closed and their property confiscated. The Bible is not debased, and it is a book that has more sales than any other book.

Every individual has the freedom to live his own life without dictation from the State. Our country affords great facilities such as churches, hospitals, and good roads to aid us in service to the Master. There are courts for the dispensing of mercy and justice; there are laws to protect us from ill treatment or evil-designing people, and to give us the assurance of certain rights and privileges.

Not only this day, but every day, should we thank God for His wonderful love and mercy in permitting us to

live in a land of freedom.

That we approach Thanksgiving Day with thankful hearts is my prayer.

LET US NOT FORGET

* * *

By Emily Fyfe, Jerico Springs, Mo.

In recent weeks, newspapers informed us as to what day we are to eat turkey. Large flocks of turkeys have faced the cameraman; much has been said about gains from the two turkey days, while no less has been said about the great losses brought on turkey raisers whose birds will not be ready for the first feast day. Yet, I have never read anything about what effect the change will have on the thanksgiving that will be given to a kind and loving heavenly Father.

We have heard many times about how much more the people of today have for which to give thanks than did the Pilgrims who braved greater dangers; they rejoiced over crops much smaller than are raised today. With perhaps the exception of the drought areas, there has been a good harvest, and much is in store for the coming winter. Have we forgotten so soon that unless God blesses the work, it is useless? You can cultivate the soil to the best condition, and sow the seed, but, unless God gives the increase, there is no increase.

Whether one plans to go to Mother's, Grandma's, or a friend's for that turkey dinner, whether one eats turkey on November 23 or a week later, or whether one even has turkey to eat—one has many things for which to offer thanks, not one day in the year, but every day.

Few of us pause to realize that "every good gift and every perfect gift is from above, and cometh down from the Father" (James 1:17). Many people fail to thank our Father for the countless blessings that we enjoy, but too often say, "So-and-so has so much more; why can't I have as much?"

This year, let us remember that the signs of the coming King are multiplying before our eyes; let us give thanks for the blessed hope and pray that God will guide us and keep us faithful until we hear, "Well done, thou good and faithful servant." As never before, let us not forget to "sing unto the Lord with thanksgiving" (Psalm 147:7).



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Jesus of Nazareth . . . went about doing good" (Acts 10:38).

KINGDOM STUDIES

This quarter we have had several different stories of Jesus and the kingdom of heaven. We saw how the baby Jesus was cared for by Mary and Joseph and God. We heard John the Baptist preaching of Christ who would follow him. We saw Jesus, after His baptism, being tempted of the Devil, "in all points . . . as we are, yet without sin" (Heb. 4:15). The Lord began His Sermon on the Mount, and we have studied the pure, meek, and holy ones who will live in Christ's kingdom. We should now be letting our lights shine before men, and trying to be perfect, even as God is perfect. Only the righteous, or holy ones, shall live in the kingdom of God. One study told us to seek God's kingdom first. We are promised that He will add all needful things to us if we but trust Him.

One week we learned more about alcohol as a beverage. We saw how it never helps, but always hurts the ones who use it. Paul said in 1 Corinthians 6:10 that drunkards cannot live in God's kingdom.

Last week we learned what is known as the Golden Rule (Luke 6:31). This week we shall see Jesus living up to this Rule. The golden text today tells us that He went about "doing good."

JESUS AT WORK

We have studied how Jesus was guarded, guided, and tested to be the King of God's kingdom.

Today we see Jesus healing the sick, teaching the people a little of what it means to follow Him, and calming an angry sea.

Peter's mother-in-law was healed of a fever, and at once began to help wait upon Jesus and the others.

A scribe came to Jesus and declared that he would follow Jesus anywhere. A scribe was one who copied the law. We might call him a lawyer. He was also the Jewish schoolteacher. Did Jesus say to him, "Come on. You will have no more trials"? No! He told the scribe that the animals and birds had their homes for places of rest, but that He had not even a place to lay His head!

A ROARING SEA MADE CALM

Our Lord went into a ship, followed by His disciples. While they were on their way a great storm arose. We know it was a very great storm, or these disciples who had been fishermen would not have been afraid. They were sure their ship would sink, for the waves came over the boat. They went to call their Master. He was sleeping peacefully. How tired He must have been! The men awakened Him, and cried, "Lord, save us: we perish."

Should they have known that God would watch over His Son? They failed to trust God's loving care. We, too, today should not worry over the troubles of the world. If we have Jesus with us, nothing will happen except what is God's will for us. Be sure we are His, then trust Him.

What do you think Jesus said? First He said, "Why are ye fearful, O ye of little faith?" Then He got up and talked to the winds and the sea—and they obeyed Jesus! There was no more storm, but a great calm.

When things—as the wind and sea—obey our Lord, should we fear to trust Him? He will never fail to care for us. Learn to know this wonderful Savior of ours better and to trust Him more each day.

ECE CLUB NEWS

I had a fine letter from one of our twelve-year-old girls, Neville Richardson of Hammond, Louisiana. She wishes to write to someone. Will some member near her age write to her? She is in the seventh grade in school. Neville likes to play tennis.

Who else is going to write to me?

A PSALM OF THANKSGIVING (Psalm 103:1, 2-4)

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

HAPPY BIRTHDAY WISHES

Robin Bauerle, age 7, Nov. 20, Hammond, La.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Nov. 12-26—Special Meetings at Brush Creek Church of God near West Milton, Ohio.
 Nov. 19—Special Meetings at Kokomo, Ind.
 Dec. 1—Special Meetings at Marvin Herren home, Republic, Mo.
 Dec. 10—Iowa Quarterly Conference at Gladbrook.

ORDER CHRISTMAS HERALDS

The Christmas issue of The Restitution Herald will be of special merit, and should make ideal gifts to your many friends.

Send us a list of those to whom you wish the Christmas Herald sent, giving addresses, and remit at the rate of five cents per copy. We shall do the rest.

Your list of names should be at The Herald office not later than December 15.

BRUSH CREEK CHURCH OF GOD

Near Tipp City, Ohio

Bro. J. R. LeCrone arrived November 13, and plans to be with us through November 26. There will be preaching services each evening at 7:30. On Sunday at 9:30 is Sunday school; at 10:30 preaching, and again preaching at 7:30 in the evening.

The meetings have been well advertised. The attractive folders used were printed at The Herald office. We trust that much good may be done, and the seed sown may bring forth much fruit.

Harvey Krogh, Jr., Pastor.

HOLBROOK, NEBRASKA

The Holbrook, Nebr., Church of God recently held its annual business meeting at which the following officers were elected: elders—E. E. Giesler, A. B. Wilson; deacons—C. R. Meyerhoeffer, Irvin Lathrop; trustees—John Adams, Irvin Lathrop, C. R. Meyerhoeffer; deaconesses—Ethel Barnett, Goldie Story; secretary—Ardys Johnson; treasurer—Lila Gardner; pianists—Leona Lathrop, Lulu Johnson.

It was also decided to continue with the all-day meetings the first Sunday of each month with Bro. E. E. Giesler as speaker. These meetings have proved very interesting and beneficial to all.

Ardys Johnson, Secy.

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

Now that cold weather is here, we are holding our Wednesday night devotional services in the homes of the different church members. It is very encouraging to note the increased attendance at the meetings, especially that of the younger people.

Bro. Frank Siple left Saturday, November 11, for Arkansas City, Kansas, to hold two weeks of special meetings there.

Starting in December, the church will renew its monthly fellowship suppers in the church annex. The purpose of these monthly programs is to foster a closer fellowship among the members of the church. At these meetings it is planned to have short, pertinent discussions of the problems of the church and the ways of meeting these needs.

Leslie Niles, Reporter.

NIAGARA FALLS, NEW YORK

The Blessed Hope Church of God, Niagara Falls, N. Y., held its annual all-day meeting October 29. Three sermons were delivered by C. E. Randall, pastor. The Fonthill choir assisted with the afternoon service. The church was well filled at all services, and many reported a profitable day.

We are thankful for such services and can join with the Fonthill members in thanking God for the privilege of going into another country, though we are aliens by law, and worshipping together in peace and Christian fellowship—a privilege many people in other countries cannot enjoy.

Elsie M. Moore, Secy.

KANSAS CITY, MISSOURI

It was our privilege to spend two days and nights with the brethren in Kansas City, November 9 and 10. This was our first occasion of meeting with these brethren, and we were pleased to find that there are several in this city who hold very dear the truths of the coming and kingdom of our Lord Jesus Christ. Bro. and Sr. Green, in whose home we were most hospitably entertained, conduct regular mission services in their home each week. We held meetings at their home both nights while we were there.

Any of the preaching brethren while passing through this part of the country would be most welcome to call upon these brethren, and should communicate with John F. Green, 6216 Peery St., Kansas City, Mo.

As a result of this trip, we have several names and addresses for the census department of our church.

F. E. Siple.

CONTRIBUTIONS TO N. B. I.

William A. Reid	\$ 2.00
Limbet	30.00

SOUTH BEND, INDIANA

November 5 we enjoyed the opportunity of conducting services for the brethren at South Bend, Ind., in their newly dedicated church building. We wish to speak a word of commendation for these brethren, in the loyalty which they have manifested through many years of meeting under adverse circumstances, and their very admirable attitude now in their lovely church home.

It is indeed a pleasure to work with a group which puts its church loyalty first in life. We trust that the years to come may find them continuing to enjoy the blessings of God upon their work.

F. E. Siple.

LAWRENCEVILLE, OHIO

Bro. and Sr. Charles Netts and Bro. and Sr. John Howell plan to leave for their winter home in Florida, November 21. We shall miss them in many ways, but wish them a safe journey.

Sr. Jessie Gravel and daughter of Columbus and Mr. and Mrs. Charles Shank of Bucyrus, Ohio, were Sunday visitors at our church services, November 12.

We are looking forward for a visit with Bro. J. Homer Overholser and bride of Downey, Calif., who are coming to Ohio on their wedding trip. They were married Friday evening, November 10, in the Los Angeles Church of God, Sr. Emma Railsback officiating.

Everything at Maple Grove Church is moving along "nicely." Mrs. Belle Hartman.

TRAINING SCHOOL FUND

H. E. Shepherd	\$ 5.00
Cleveland, Ohio, friends	208.72
Robert Hardesty	6.00
Nagol	65.01
Unknown (S.E.M.)	6.00
Southlawn Church, Gr. Rapids, Mich.	7.50

Gleanings From the Field

"We pray for the Bible Training School daily, and trust that now the start has been made, it will grow and develop into a grand success."—Arthur Gilbey, Winona, Ont.

Order Christmas cards from the National Bible Institution, Oregon, Ill. One dollar will buy a box of twenty-one assorted de luxe cards, each bearing a verse of Scripture. Sixteen colorful Christmas seals are included in the box.

We are glad to learn from Sr. Maybelle Hanson of Chicago that her sister, Mrs. Henry Stowe, Oak Park, Minn., is recovering from a long affliction of sleeping sickness.

Congratulations to Mr. and Mrs. Robert Seigler, Dayton, Ohio, who are the parents of a daughter born November 6, and to Mr. and Mrs. William Stine, Tipp City, Ohio, parents of a son, David Wayne, born November 15.

Bro. J. W. McLain began a three-weeks' series of meetings at Kokomo, Ind., Sunday, November 19.

Stretch a dollar! The Restitution Herald will be sent to your friend, wherever he may live, nine months for one dollar. How can you stretch a dollar farther?

In the special series of meetings now in progress at the Brush Creek, Ohio, Church of God, Bro. J. R. LeCrone of Woodstock, Va., is working with Bro. Harvey Krogh, Jr., pastor of the church.

At the recent series of meetings Bro. J. W. McLain conducted at Burr Oak, Ind., twelve "hearers of the word" accepted the gospel invitation. At a fellowship service, November 16, the following were welcomed: Elgy Good, Howard Dahl, Mrs. Howard Dahl, Margaret Dahl, Mrs. N. H. LaMunion, Sr., Marilyn Hatten, Donovan Overmeyer, Billy Overmeyer, John Imhoff, and Neal Imhoff, all of Culver, Ind.

"The Gladbrook congregation has issued an invitation for the next quarterly conference to be held there. The date is the second Sunday in December."—The Searchlight, bulletin of the Iowa State Berean Society.

MOOREFIELD, NEBRASKA

In the Moorefield, Nebr., Church of God, Sunday school is held at 10:00 a.m., morning worship at 11:00, and evening service at 7:30.

At Jeffry Queen services will be held every third Sunday afternoon, and at Holbrook every first Sunday morning and afternoon.

There was good attendance at the last Jeffry Queen meeting, and the interest was very encouraging. The attendance was also good at Holbrook's last meeting, and the attendance at Moorefield is better than in past months.

We will observe Thanksgiving services at Moorefield the last Thursday of this month, November 30. There will be a Thanksgiving address at eleven o'clock, and dinner will be eaten at the church, followed by a special afternoon service when all who wish may take part. Come, bring your lunch, and enjoy the day with us.

E. E. Giesler, Pastor.

**BERGEN CHURCH OF GOD
Minnesota**

On the afternoon of Sunday, October 22, 1939, a group of the faithful brethren of the Bergen Church of God gathered on the shore of Lake Mary to witness the baptism of Mr. Loyd Berry of Plato, Minn. The crisp autumn air was very invigorating, but much greater was the inspiration of seeing this young man express his desire to live "in the service of the King."

May God direct him and all of us in true Christian service.

John L. Denchfield.

STONE - VOHS

Miss Dorothy Stone became the bride of Mr. Clifford Vohs at the Church of God in St. Cloud, Minn., September 27, 1939.

Mrs. Vohs has been a member of the St. Cloud church for several years and has been active in Berean work. We pray God's blessing upon them.

John L. Denchfield.

WHELAN - OVERHOLSER

In the presence of about sixty friends, the marriage of J. Homer Overholser and Marian Lee Whelan was solemnized in the Los Angeles Church of God, Friday evening, November 10. Both bride and groom were accompanied to the altar by two attendants and two flower girls, Misses Barbara Stantial and Esther Carlson. The church was beautifully decorated with tall candelabra, ferns, and white chrysanthemums. Miss Charlotte Rahn sang two numbers accompanied by Mrs. Leta Macleod. After congratulations, pictures were taken of the bridal party, followed by a reception in the Sunday school rooms. The large, beautifully decorated bride's cake, which was a gift of the groom's great-aunt, was served with ice cream.

The happy couple left the church immediately after the reception for a motor trip to Springfield, Ohio, the former home of the bridegroom, stopping en route in Denver and Kansas City to visit relatives of the bride. Mr. Overholser is a member of the Church of God and has been studiously instructing his bride in the things concerning the Kingdom of God and the name of Jesus Christ. Mrs. Overholser plans to be obedient to the gospel message while in association with the brethren of the Lawrenceville church. The Los Angeles church is looking forward to the assistance and friendly cooperation they will be able to give, when they return to our midst about December 11.

Emma C. Railsback.

ANABEL - RAHN

In the presence of relatives, the marriage of Miss Ella Nadine Anabel to Richard Elton Rahn was solemnized Saturday evening, October 28, at the home of the bride's parents, Mr. and Mrs. Harry Miller of Covina, Calif. Mr. Rahn is the son of Bro. and Sr. George J. Rahn, 645 Towne Ave., Pomona, and the eldest grandson of Bro. and Sr. E. C. Railsback.

Bro. Norman J. Macleod, uncle of the bridegroom, officiated. Three vocal selections were offered preceding the ceremony. Sr. Charlotte Rahn, sister of the bridegroom, sang "Because." Arthur Waters and Miss Rahn sang a duet, "I Love You Truly," and Mr. Waters then sang, "At Dawning." Sr. Leta Macleod was at the piano.

The bride was attired in a black street dress, hat, and accessories, with a corsage of orchids, gardenias, and bouvardia. She was given in marriage by her father.

Miss Rahn assisted as maid of honor and Donald Ferrel served as best man for Mr. Rahn. The house was beautifully decorated for the occasion with a bower of greenery, wedding bells, and white chrysanthemums, roses, and sweet peas. A reception followed the service, after which the bride and groom motored to Laguna Beach. On their return, they will make their home in Pomona, where the groom is associated with his father in business.

Mrs. Rahn is a graduate of Covina High School. Mr. Rahn is a graduate of Pomona High School and Junior College, and attended the Agricultural College at Davis and Voorhis Polytechnic School.

Our prayers and best wishes go with this worthy young couple, thus embarked on life's journey together.

ELSA STILLSON

Elsa Wilhemina, daughter of Martha and John Seidler, was born in Chicago on May 21, 1888, and departed this life on November 1, 1939.

She was united in marriage to Mr. James Stillson on September 6, 1906. To this union

six children were born: Clarice Rasmussen, Beatrice Schultheiss, Alceutha Price, all of Chicago; Robert, Marselle, and Shirley at home; two grandsons, Arnold Rasmussen and James Schultheiss.

Surviving are her mother, Mrs. Martha Seidler of Chicago; two sisters, Mrs. Hazel Wede of Chicago and Mrs. Jacob Rohrig of Plymouth, Ind.; two brothers, Arthur and Wesley Seidler of Chicago.

Funeral services were conducted by the writer.

J. W. McLain.

HERALD RECEIPTS

Mrs. L. C. Kirkpatrick; Mrs. Belle Hartman; Mrs. Jennie B. Boyle; Mrs. Bertha Lesh; Richard Lake; Mr. and Mrs. George McMurtrie (for others); Mrs. H. H. Kent; Mrs. Bonnie Martin (for others); Maybelle Hanson (for another); J. H. Adams; Mrs. Ruth Knosp; William A. Reid; H. E. Shepherd; George Jones; Mrs. Isabelle Smith; William J. Halls; Minnie Johnson; Mrs. W. J. Allender (for another); Leslie Niles; Mrs. Thelma Ransom; S. P. Baker; Mrs. Phoebe Pestle; A. E. Shaw; Mrs. I. L. Wood (for another); Mrs. Edna Brewer; Marie Brown Schreiber.

THE RESTITUTION HERALD

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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.

My Thanksgiving Offering

Believing that God is God, that "in him we live, and move, and have our being," believing, too, that Christ gave His precious life that we "might not perish, but have everlasting life," and that it is a sacred privilege to "occupy" until our Lord returns, I cheerfully give this Thanksgiving offering.

For the new laundry at Golden Rule Home: \$.....
 For the Bible Training School: . . . \$.....
 For general expenses: \$.....

Signed

Address

(Mail to National Bible Institution, Oregon, Illinois)

An Improvement for Golden Rule Home

Golden Rule Home continues year after year to care for its residents. Hundreds of our brethren who have visited the Home testify that it is an ideal place in which to live. The comfort of the residents at all times receives first consideration. They comprise a large and happy family. They deserve the best.

Because of recent pleas from other departments of our work, there has been a decrease in the receipts for Golden Rule Home. To operate the Home there is a daily expense similar to that in maintaining every home. Contributions are especially needed now, as plans are being made for a much-needed improvement.

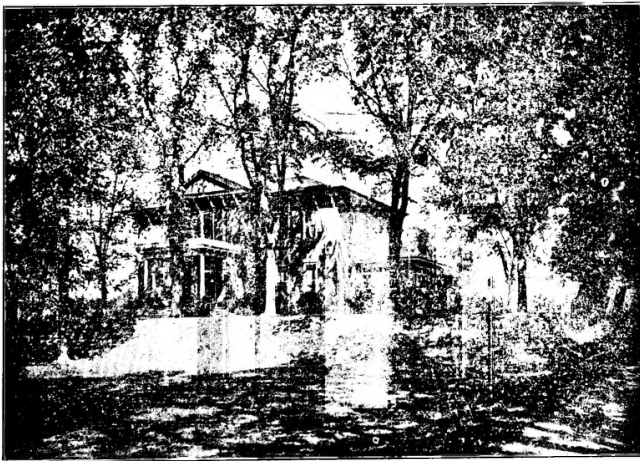
The contemplated improvement is that of building and equipping a room for washing and drying clothes. In the past, the kitchen has been used as the washroom, but this is inconvenient and unsatisfactory, especially since the kitchen has been modernized with a refrigerator which requires considerable space.

Someone might suggest that the basement should be used for the laundry. This is out of the question, as the basement is too small. To enlarge it would be very costly, as the subsoil is almost solid rock. A skillful carpenter has studied the situation. He recommends enlarging and improving a small room which now joins the kitchen and which serves as a back porch.

About \$350.00 will be required to properly rebuild this room into a laundry and to equip it. The National Bible Institution is determined to stay out of debt. Hence, the only way to make this improvement is to first raise the money. Let every church of the denomination send a contribution for this new room! A coupon at the bottom of the page may be used in making your offering.

Few people appreciate the work of overseeing an institution like Golden Rule Home. Ten beds are now being kept. Thirteen places are set at the table—three times a day. It will greatly encourage Sister Idona Romine, matron of our Home, if all our brethren will promptly and whole-heartedly provide this proposed improvement to facilitate her work.

“God loveth a cheerful giver” (2 Cor. 9:7).



HERE IS MY OFFERING

National Bible Institution
Oregon, Illinois

Dear Sirs,

Yes, I hope you will improve Golden Rule Home by building and equipping a laundry.

Here is my offering toward the expense of this improvement:

Inclosed is \$.....

Signed

Address

.....

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, NOVEMBER 28, 1939

NUMBER 9

The Perfect Philosophy

By *Otto E. Dick*

CHRISTIANS have always looked upon Christianity as the perfect philosophy of life. We have considered it so because of the sound, convincing, and divinely inspired doctrines of Christianity. We have seen how its basic truths are applicable in any age and for any people. We have witnessed and experienced the power of Jesus. If we attempt to analyze this wonderful doctrine, we find that it insists upon the supreme value of the individual in a scheme of things where love, faith, and moral law rise above all else. In Christianity men are the sons of a kind and loving God, not the puppets of a state. All men are held equal in opportunity to develop a richer personality and a higher life. Christianity emphasizes man's individual possibilities and stresses his opportunities for personal development through faith and service. Above all, it fixes individual responsibility, demanding obedience to a moral code and promises the reward of an abundant life.

Christians have been quite concerned about the status of Christianity in a few of the leading nations of the world, but we should expect Christianity to lose ground where dictatorships flourish. Fascism and Communism represent distinct philosophies of life quite different from those represented by Christianity. When one outstanding personality or group of personalities begins to dominate a country, then Christianity in that country must suffer. Under dictators the individual exists for the state, while Christianity maintains that the state exists for the individual. In Communism, personality is the lowest of all values; in Christianity, personality is the highest of all values. For these reasons, there seems to be no room in any Fascist or Communist state for a religion that emphasizes man's possibilities for individual development and political and economic freedom.

We like to think that our democratic form of government and Christianity have much in common, but recent "democratic" trends give no immediate encouragement. After centuries of effort toward the attainment of principles of Christianity, democracy, and freedom, great populations are voting away economic, intellectual, and moral

freedom for social security or social slavery. The abundant life that is the goal of Christianity is giving way to the abundant life materially that is being most passionately sought. We are surrendering our personal responsibilities and, therefore, our freedom and opportunities. To this extent we have abandoned democracy for Fascism. Increasing numbers of American citizens are willing to surrender personal pride, responsibility, and opportunity for the sake of economic or social security. If this continues to grow, we may expect in this country in the near



Otto E. Dick

future some kind of "democratic Fascism" with a further "falling away" from the church.

Economic and social experts point out that a state of Fascism is inevitable, because our educational, political, and religious institutions have lagged so far behind industrial development that man is not able to make the adjustment in this highly industrialized age in which he finds himself. They point out that the greater per cent of the people of the world are victims of an environment that is becoming more and more complex and are thereby being driven to depend more and more upon the state for the material necessities of life. As life becomes easier for even the unemployed, as people find it easier to transfer their individual responsibilities and burdens to the state, character and personality become weaker. As characters become weaker, people become more receptive to the promises of politicians and less receptive to the promises of God. World events have shown *(Please turn to page 11)*

EDITORIAL



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 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

THE BIBLE TRAINING SCHOOL

The Bible Training School is progressing well. There has thus far been almost perfect attendance in all classes. Each student shows steady improvement in his work, the instructors are optimistic, and the School is not in debt. The one sad feature is that so few young people of the Church of God are training for service.

The second semester will begin January 22, 1940, at which time new students will be admitted. All students now attending plan to continue the second semester. Student expenses next semester will be the same as at the present, namely, twenty-five dollars per month for board, room, and tuition, complete.

Students planning to enroll for the second semester work are requested to immediately correspond with the Bible Training School, Oregon, Illinois.

PAUL DIED IN ROME

There is real joy in seeing a Christian toil on and on. Christianity does not retire! Only when life is ended is the race fully won. Not until Jesus hung on the cross could He say, "It is finished."

After Paul's first missionary journey, he did not withdraw from the gospel fields to dine with hero worshipers or to lecture about what he had seen abroad. Instead, he went again. Having completed his second journey, he went again. When the third trip was finished, he rejoiced to sail for Rome. That he was taken as a prisoner to appear before Caesar made little difference to Paul, for the sacred pleasure of telling the story of Jesus outweighed any and all attendant sorrows.

Paul hungered and thirsted; he was beaten and stoned. It was necessary, at times, for Paul to labor with his own hands in order to continue in the ministry of Christ. Demas, "having loved this present world," forsook Paul, and the coppersmith did him "much evil." In every trial, and in every manner, Paul proved that men of God are not quitters. He put his hand to the plow, kept it there, and he did not look back.

That Paul died in Rome is strangely significant. Rome was the farthest place from home to which he ever trav-

eled. Tarsus was home, Jerusalem was college and inspiration, but with his face set away from these toward the still more distant Spain, Paul found the sweetest goal at which to rest was where he fell in service.

WILL YOUR RELIGION SNAP?

Christianity cannot be too loyal, but it can be too rigid. There is an overrighteousness that is closely akin to self-righteousness. Christ saw the lowly at His feet and was quick to kneel down to bless, whereas a Pharisee would have looked straight ahead and quickened his steps.

Solomon warned, "Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?" (Eccl. 7:16). One who prides himself on being "straighter" than all his associates will do well to consider that true strength is humble. Iron breaks; steel bends. The strongest and most important bone of the body bends throughout its length. Who would have it otherwise?

THE SEVENTIETH WEEK OF DANIEL

"The overspreading of abominations" (Dan. 9:27) is to occur, it seems, in "one week" of the seventy weeks which Gabriel pronounced against Daniel's people and holy city. This judgment against Israel and Jerusalem is to include "the overspreading of abominations" and will continue "even until the consummation." The "one week" evidently refers to the seventieth week of the prophecy, for it distinctly follows the previously named sixty-nine weeks (v. 25).

Two of several reasons for God's judgment against Israel and Jerusalem are: "to make an end of sins" and "to bring in everlasting righteousness" (v. 24). Seeing that sin is not ended, and that everlasting righteousness is not yet brought in, it reasonably follows that the "one week"—the *seventieth week*—is still in the future, though the "consummation" draws near.

May not this seventieth week be "the time of Jacob's trouble" (Jer. 30:7), "the abomination of desolation" which Jesus foretold would precede His coming again (Matt. 24:15), even the time in which God "will gather all nations against Jerusalem to battle" (Zech. 14:2)?

God's Controversy With the Nations

Part Two

By Mrs. H. H. Kent

MOST of the people living now know what the World War was like and the evils that followed it. Now we are in the midst of another European war. We are living in dangerous times. Not much value is set upon human life. We are traveling so fast that morning's news is old by night and night's news is old by morning. Europe's war of 1914-1918 did not look nearly so serious nor so dangerous to the ordinary person as the present war. Women and children were not mobilized for war then. They may have suffered hunger and heartbreak, but there was no danger in the home from poison gas and bombing planes. Men on the battlefields knew this and looked forward to the time when war would be ended and they could go back to their families to live in peace again. But alas! This peace did not last long, for the world wasn't ready for it. When this war broke out, one of our weekly magazines said, in speaking of the children who were taken to places of safety, "They marched to the legacy of a new war, born of the old war's legacy of hate and fear, vengefulness and dumb despair. There was none of the singing and hurrahing they had heard as their fathers marched twenty-five years ago."

The fear of mankind and the distress of nations of which Luke speaks are very evident now, because of the dangerous times in which we are living. Fulfillments of scriptures, then impossible, are becoming possible now. Revelation 16:17 speaks of the last vial coming "into the air." Luke speaks of "fearful sights and great signs . . . from heaven" (Luke 21:11). The Revised Version calls them "terrors." Moffatt uses the words: "awful portends," meaning, sign of coming calamity. Our next great danger, should this war continue, might be the air menace.

The question arises, Will the nations that are now at war resort to aerial warfare? If they should, how long would it be until this earth would be turned into a shambles? Especially would this be true if, at this time, nature would add her wrath (as we may expect from Scriptural references of the last days). The elements are likely to get in their work of destruction as the end nears. Amos says (5:19), in speaking of the last days, that it would be as if "a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him." Men will run from one trouble into another, because they have not been trusting in God.

Organized sin, as it is today, is a continuation of this

agelong controversy caused by disobedience to God. Its object is to hinder and destroy the works of God. We see this as we look back to the rise and fall of great empires and civilizations, and now we come to our present one. We hear from many sources besides the Bible that our present civilization is doomed because of its moral taint. Unless God intervenes in a marvelous way, our present civilization is too corrupt to continue as it is much longer. H. G. Wells several years ago said, "The ship of civilization is sinking NOW!" He knows history better than most of us, and what he says is usually reliable from a worldly standpoint. Someone said in a lecture recently that civilization is too corrupt at the top and multiplying too fast at the bottom (among the ungodly and shiftless classes of people).

A new civilization will be started when Christ comes. Much of what we now call civilization will be greatly changed. Many things will be exterminated when ecclesiastical and commercial Babylon falls. We read in Revelation 16, 17, and 18 about the judgments that will fall upon Babylon. The coming civilization will have a solid foundation. Nothing will ever be able to shake it or destroy it, for God is going to establish it upon justice and truth. Then the meek will be able to live on the earth in peace, and enjoy the labor of their own hands.

The religious systems of the past, as well as some of the present, have hindered the establishment of the Kingdom of God on earth. Our present civilization has been hindered and affected mainly by Romanism and Mohammedanism, or Islam. At times they have stood out like colossal figures for evil. It is not my intention to go extensively into this aspect of evil, because it is too complex and covers too much territory. The religions of the Orient, while they have encouraged ignorance, as the two mentioned above have, yet they have not caused greed to grow as Romanism and Mohammedanism have, nor have they affected our present civilization as much. The former has continued for centuries under great respectability. It has produced some men whose intentions may have been good to begin with. Being both political and ecclesiastical, Romanism failed to accomplish God's purpose as a true religion, mainly because it has corrupted the pure teaching of the gospel and has given mankind a false hope. It has never been entirely anti-Christian because it has never denied Christ, but under

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WATER

By J. W. McLain

WATER is used as a symbolical term in both the Old and New Testaments. It does not always teach the same truth. In fact, it is symbolical of opposite conditions as indicated by the thoughts, "water of death" and "water of life."

Water of Death

In 1 Corinthians 10:1, 2 we understand that the passage of the children of Israel through the waters of the Red Sea bears the significance of baptism. In the New Testament the waters of baptism signify death to the individual immersed. Romans 6:3, 4 indicates that we are baptized into death. We see the harmony of meaning (as it indicates death) between the passage of the Israelites and Christian baptism.

The children of Israel, putting confidence in their leader, Moses, turned their backs on the bondage of Egypt, setting their faces steadfastly away from that condition. However, they were not delivered from Egypt until they had passed through the water. In the midst of the waters their enemy, the host of Egypt, was destroyed. From that time they were dead to Egypt, but alive unto Moses and the Promised Land.

The repentant sinner, putting confidence in the Savior, Jesus, turns his back on the bondage of sin. Then, with face steadfastly turned away from sin, he approaches the waters of baptism. While many seek some other path of flight, the man of faith presses on through the water of immersion which destroys the host of sin, puts him to death concerning the bondage of sin and things of the flesh. Being delivered, he is now a new creature, alive unto God and the glorious Word of promise. Only beyond the waters of personal typical death can the Christian pilgrimage begin for the individual.

Again, the waters of baptism testify to the individual's faith in the death, burial, and resurrection of Jesus. By submitting to burial in the waters, we are indeed buried with Christ by baptism into death. Like as Christ rose from the dead by the glory of the Father, even so we ought to rise from the grave of water to walk a new life. In this way we indicate our hope of being in the likeness of His resurrection. This will be our reward if we have been planted in the likeness of His death. (See Romans 6.)

Jordan

As the Israelites had to go through the waters of the Red Sea to enter the wilderness, so they had to cross Jor-

dan before entering the Promised Land. Again we see water typifying death.

The hope of Christian pilgrimage is the expectancy of entering into rest—into the Kingdom of God. We, too, must go through "Jordan." Flesh and blood cannot inherit the Kingdom of God. Whether we sleep in the dust of the ground, or whether we are alive at the Master's return, it matters not, for we must all be changed. The dead will be raised incorruptible. Thus, they will have crossed "Jordan." The living Christians will be changed to incorruptibility in a moment, in the twinkling of an eye, and they, too, in one great company with the resurrected ones will have crossed "Jordan."

First, there is the death of the "old man" by faith in baptismal waters. Second, there comes the literal death of the faithful at the end of pilgrimage, but beyond "Jordan" the Kingdom of God and life in its fullest. These shall have no fear of the second death. (See 1 Cor. 15:50-53; 2 Cor. 5:17; 1 Thess. 4:13; 1 John 3:2; Rev. 20:6; Job 14:14.)

Water of Life

Water is used as symbolical of life as well as death.

The Israelites "drank of that spiritual Rock that followed them: and that Rock was Christ." When Moses smote the rock in the wilderness, bringing forth water to Israel, his act was typical of the smiting of Jesus, that the waters of life might flow. ("We did esteem him stricken, smitten of God.")

The water of life is the Spirit of God that has flowed to faithful believers since Christ was glorified. This constant flow truly makes Christ our life until He appears to give us independent, full life.

We see the Rock offering this precious water to the woman of Samaria. Again, on the great day of the feast, He said, "If any man thirst, let him come unto me, and drink."

Moses made the mistake of his career in smiting the rock a second time. Christ must not be crucified again. Living water is to flow by petition, by asking. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Have you asked Him, dear reader?)

Christ said, "I will give unto him that is athirst of the fountain of the water of life freely." This water that comes to us quickens us and causes us to be alive unto

God. It is in the individual a well of life, and will spring up into everlasting life—at the last day. From the throne of the Kingdom will flow a river of water of life—a river no man can measure. Thus, the flow of God's great Spirit now enlivens His people, and in the great Kingdom will

be the life-giving flow to His Kingdom nations. God's Spirit is the water of life.

(See 1 Cor. 10:4; Isa. 53:4; John 7:39; Col. 3:4; John 4:10; 7:37; Luke 11:13; Rev. 21:6; John 4:14; Rev. 22:1; Ezek. 47:1-12.)

Lessons on the Kingdom of God

By C. E. Randall

The Kingdom Promised.

- (1) Promised to "little flock" (Luke 12:32).
- (2) Entrance into the Kingdom promised to the faithful and diligent (2 Peter 1:10, 11).
- (3) It is for this promised Kingdom that Christians pray (Matt. 6:10).

The Divine Importance of the Kingdom.

- (1) The Kingdom is the subject of the oath-bound covenant God made to Abraham. (See Gen. 12:1-3, 7; 13:14-17; 15:4-21; 17:1-16; 22:15-19.)
- (a) This Kingdom covenant is irrevocable (Heb. 6:11-20).
- (b) This Kingdom covenant contains the following provisions:
 - (1) That Abraham's name shall be great.
 - (2) That a great nation should come from him.
 - (3) God would bless him, and through him all families of the earth would be blessed.
 - (4) To Abraham and his seed would the land of Palestine be given for an everlasting possession.
 - (5) That his seed would be as the "dust of the earth."
 - (6) That whoever blessed him and his seed would be blessed, and whoever cursed them would be cursed.
 - (7) He should be the father of many nations.
 - (8) Kings would come from him.
 - (9) The covenant would be an "everlasting covenant."
 - (10) The nations of the earth would be blessed through his seed.
 - (11) His seed would possess the gates of their enemies.
 - (12) This covenant was to be fulfilled through the offices and work of Christ.
- (2) The Kingdom is the main subject of prophecy (Isa. 9:6, 7; 11:1-9; Amos 9:11-15; Luke 1:32, 33).
- (3) More Scripture is devoted to the theme of the Kingdom than to any other subject in the Bible.
- (4) It was the burden of the message of John the Bap-

tist, Christ, apostles, and disciples (Matt. 3:1; 10:5-8; 4:23; Acts 1:3; 8:12; 28:30, 31).

- (5) Correct preaching and teaching of the gospel must concern the Kingdom, for the gospel is the "gospel of the kingdom" (Matt. 24:14), which must be given to all the world.

The Kingdom Was Planned From the Foundation of the World.

- (1) Certain nations will enjoy an entrance into this Kingdom and the blessings which flow from it (Matt. 25:34; Rev. 21:24; Psalm 72:10, 11).
- (2) The church, which is to be with Christ in the rulership of the Kingdom, was likewise conceived in the mind of God from the very beginning (Eph. 1:4; Heb. 4:3). "Known unto God are all his works from the beginning of the world" (Acts 15:18).
- (3) The establishment of the Kingdom requires the pre-millennial personal advent of Christ (Psalm 89:25-37; 132; Dan. 7:9-27; Matt. 25:1-13, 31-46; Zech. 14:1-9).
- (4) The throne of the Kingdom is the restored Davidic throne, and the heir to the throne is Christ, hence, to occupy the throne, He must personally return (Luke 1:31, 32; Ezek. 21:25-27; Jer. 23:5, 6; Zech. 6:12, 13).
- (5) This rule is earthly, and must, therefore, be personal, and cannot be spiritualized or made symbolic.
- (6) The early church believed Christ's return must precede the setting up of the Kingdom.
- (7) The promised "restitution of all things" is a Kingdom work, and will not be fulfilled prior to the establishment of the Kingdom (Acts 3:19-21).

The Work of Restitution in the Kingdom Will Include:

- (1) Satan will be bound and evil subdued (Rev. 20:1-3).
- (2) The "prince of this world" will give way to the "Prince of peace" (John 14:30; 12:31).
- (3) The dominion given Adam, but forfeited by sin, will be restored by the second Adam (Gen. 1:26-28;

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Satan Personified

By A. E. Griffiths

IN The Restitution Herald, October 17, there appeared an article under the caption of "A Study of Satan." After a careful perusal of it, the absolute identity of Satan seems somewhat vague. Therefore, let us delve into the subject a little deeper, trying to find a clearer definition of the words "Satan" and "Devil."

The first thing to consider is the derivation of the word. "Satan" is a Hebrew word. It is introduced in the Bible in its original form and is not translated like the word "Devil." When it is translated it is always rendered "Adversary." The meaning of this word in English is "an enemy" or "antagonist." The first use of the word in the Old Testament occurs in Numbers 22:22, "God's anger was kindled because he (Balaam) went: and the angel of the Lord stood in the way for an adversary (Satan) against him." The Hebrew word in the original text is *Sathan*; therefore, this does not refer to a wicked person, but to an angel sent by the Lord to stop Balaam in his mad desire. Consequently, in this case "Satan" was a divine angel or messenger. To prove that this is correct, read verse 32 of the same chapter: "The angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee (margin, 'to be an adversary' or Satan), because thy way is perverse before me."

There are a number of other instances where the word "Satan" is translated "Adversary." Here are a few: "Let him not go down with us to battle, lest in the battle he be an adversary (Satan) to us" (1 Sam. 29:4); "The Lord stirred up an adversary (Satan) unto Solomon" (1 Kings 11:14); "He was an adversary (a Satan) to Israel all the days of Solomon" (1 Kings 11:25). There are a number of other cases where the word is translated, but it is always rendered "Adversary." Consequently, when the original word appears instead of the translation, it necessarily means the same. Let us now look at a few of these instances.

Perhaps the most notable one in the Old Testament is found in Job, "There was a day when the sons of God came to present themselves before the Lord, and Satan (the Adversary) came also among them" (Job 1:6). Here we have a meeting of the sons of God, and one in the congregation was an adversary to God. He was a man like themselves and not an immortal Devil, as orthodox ministers preach. He was not the Devil according to popular theology and did not have his headquarters in hell, a

place of fiery torture. These ideas are the imaginations of man's fertile brain, poets like Milton and Dante being particularly guilty of creating in the minds of their fellow men such opposition to the Bible doctrine. We have no definite knowledge of this man's personality who appeared with the sons of God, but presumably, like other Satans, he was a man of political influence, who had a grudge against Job and coveted his wealth, for we read, "He was the greatest of all the men of the east" (Job 1:3). There is no doubt this person knew the truth as Job did, but being a hypocrite, he attended the meeting like the other members, and, being envious of Job, tried to ruin him. We can find somewhat similar conditions in the church today if we look deep enough for them.

Another point we must notice is that Satan was not the one who brought all the evil to Job. It was God who did this at the instigation of Satan. In Job 2:3 God said to Satan, "Thou movedst me against him, to destroy him without cause." Job recognized this fact in chapter 19:21, "Have pity upon me, O ye my friends, for the hand of God hath touched me." He did not accuse Satan for his afflictions, because he knew no mortal man had the power to do what had happened to him. Job realized his enemy was a man like himself, and not an immortal Devil, and was anxious for his downfall. To prove this, when all his friends were gathered together, they "comforted him over all the evil that the Lord had brought upon him" (42:11).

Let us examine other cases where the word "Satan" is untranslated. "Satan stood up against Israel, and provoked David to number Israel" (1 Chron. 21:1). In this case God was the Satan. We read in 2 Samuel 24:1, "The anger of the Lord was kindled against Israel, and provoked David to number Israel." The first reference says Satan provoked David to number Israel and the second says that God provoked him to do it, showing clearly that He acted as Satan. This may surprise and shock some of our orthodox friends, but nevertheless it is true.

The word "Satan" was adopted into the Greek writings, so we shall review a few cases that occur in the New Testament, which was, as we all know, originally in Greek. In Revelation 2:13, we read the words of Jesus to John as He spoke of Pergamos in Asia: "I know thy works, and where thou dwellest, even where Satan's seat is." According to popular theology he was dwelling in Pergamos, not in hell. The fact is the enemies of the truth were very numerous in Pergamos and relentlessly

persecuted the Christians there. This caused the place to be known as Satan's Seat, or the dwelling place of Satan. This would be ridiculous if we formed the idea that Satan had forsaken hell and taken up his abode in Pergamos. Remember, he is supposed to be as omnipotent as God and operates everywhere, which might be the case if he were immortal.

Another noted incident in the New Testament is the case where Jesus said to Peter, "Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23). (See also Mark 8:33 and Luke 4:8.) The fact in this case is that Peter was protesting against Jesus' being

killed by His enemies, and if He had prevented that, neither He nor anyone else could have been saved, because the Scriptures for centuries had predicted the death of Christ which would bring salvation to all men who believed on Him. This action by Peter made him an Adversary or Satan to God who had for centuries decreed Christ's death. In the second part of the verse, Jesus accused Peter of savoring, or being in sympathy with, the things of the world. This proves he was a Satan or Adversary toward God and makes him a part of the great Adversary, the carnal mind. 1 John 5:19 says, "The whole world lieth in wickedness," and James 4:4 says, "The

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Understandest Thou What Thou Readest?

By M. O. Williamson

MEN often remark that the Bible contradicts itself, or that it is misleading. I have in mind one lesson I studied on the pre-existence of Christ, where the writer, it seems, became so afraid of this doctrine of error, that he made another error as great or greater by saying, "The King James Version is misleading."

I am aware of the fact that there are some who stumble at words. Let us first see the Word. As a rule, people stumble over something they do not see. In the lesson to which I refer, the writer was proving that Jesus as a personal being did not create the heavens and earth, as some theologians teach. The scriptures used are proof within themselves, because the word "by" is found in them. We are not justified in saying certain texts of the King James Version are misleading just because other versions of Scripture substitute the word "in" for the word "by" in these texts.

We read, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). The Bible says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2). Jesus here informs us that He at first was the Word. This being true, "By the word of God the heavens were of old, and the earth standing out of the water and in the water" (2 Peter 3:5). "Through faith we understand that the worlds were framed by the word of God"—not as a personal being, but the Word was with God in the creative work.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psalm

33:6). Man's words come out of his mouth. Here it is taught that God speaks likewise, for "he spake and it was done. He commanded and it stood fast." In the light of these truths, there is no reason to become afraid of the word "by." Are we not ready to give God the honor of being the Creator and not someone else?

Let God speak for Himself: "I have made the earth, and created man upon it. I, even my hands, have stretched out the heavens, and all their host have I commanded" (Isa. 45:12). "Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself" (Isa. 44:24). How did He do this? The singer in Israel says, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psalm 33:6).

"In the beginning God created the heaven and the earth. And God said, Let there be light: and there was light. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Gen. 1:1, 3, 6).

"The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130). I shall have done some good if this article should be the means of giving light to someone, and keep people of the Church of God from making the mistake of saying that the Scriptures are misleading, or, as some false teachers would have us believe, that the Bible is full of error (which is not true). "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). The spirit in which this is written is that of giving light.

THE SPIRITUAL BIRTH

By Mellie James

IN Job 14 we find that "man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1, 2). "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:7-10).

So, even as water rises no higher than its source, man, of himself, can rise no higher than his origin. "Corruption cannot inherit incorruption."

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews." Evidently, he had some faith in Christ and came seeking knowledge. Christ puzzled him, by saying, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." We find that Nicodemus asked this question, "How can a man be born again when he is old?" Jesus answered him, saying, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:1-7).

One can see plainly that the man born of woman who is full of trouble, cannot, of himself, attain the kingdom, but must become a child of truth in order to enter into the kingdom of God.

How does this second birth take place? Christ is the way, the truth, and the life. When one sees himself as he is, as having no pre-eminence over a beast, no life in himself but a living soul, not a body with an immortal life in it, when he sees clearly the need of a Savior, he asks the way, and is baptized. When he is immersed, he is laid in the grave, the water closes over him and he ceases to be. When he is raised out of the water, he again returns to life. Continue not in sin. How shall we, that are dead to sin, live any longer therein? When we are baptized "into his death" we walk in newness of life, henceforth we should not serve sin after we are planted together "in the likeness of his death and resurrection" (Rom. 6:1-5).

When we get into Christ, let us walk in God's path. We must seek for knowledge, that our faith may be strengthened. We must not fall again into sin that has been blotted out, but be steadfast in God's path until we fall asleep in Christ to rest until the blessed Master returns and awakens His faithful ones to life eternal.

FORGIVENESS

By Corine James

"Forgive, and ye shall be forgiven" (Luke 6:37).

ARE you hesitating to forgive someone who has done you a wrong because he has not asked your forgiveness? Whether it be a small or a great wrong, do you think that it is the right attitude a Christian should have toward another person? "Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23:34). Here we find Jesus asking His Father to forgive His persecutors, after they had led Him to Calvary, where He was crucified. He evidently forgave them before the wrong was finished, or why would He be asking His Father to forgive them? None of us have suffered and endured as Jesus suffered and endured at the hands of others for our sakes. Yet, Jesus asked His Father to forgive them, His persecutors, without waiting for them to ask His forgiveness first.

"Forgive us our debts, as we forgive our debtors" (Matt. 6:12) is what Jesus taught His disciples to pray. If we pray this to our Father and are hesitating to forgive one of our fellow men, we need not expect any forgiveness from God. Why? Because *we are asking Him to forgive us as we forgive others.*

"When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses" (Mark 11:25, 26).

In Luke 6:37 we find that if we forgive we shall be forgiven. That does not mean for you to say that you forgive a person, and then take every opportunity to remind him of his trespasses against you.

Jesus says, in Matthew 18:15, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." In the following verses, He tells us what we should do "if he will not hear thee." "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 unto thee, Until seven times; but, Until seventy times seven" (Matt. 18:21, 22).

Let us do as the Apostle Paul admonishes us to do, in Ephesians 4:32: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Then we may be more sure of our Christianity.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

MARCHING ON

By N. H. Geiselman

(Tune: *Battle Hymn of the Republic*)

On the mountain top of vision
 What a glory we behold,
 As we see the coming kingdom,
 Which the prophets long foretold.
 When His glorious reign will banish
 Every vestige of the old,
 Our God is marching on.

Chorus:

Glory! glory, hallelujah!
 Glory! glory, hallelujah!
 Glory! glory, hallelujah!
 Our God is marching on.
 (Last line of verse.)

In behalf of wretched mortals,
 Jesus died beyond the sea,
 And has wrought a great salvation,
 Which delivered you and me.
 And if we will accept it,
 His truth will make us free.
 His truth is marching on.

Chorus:

From the cabin in the forest,
 To the vaulted city dome,
 O'er the dark and briny ocean,
 Where our brother sailors roam,
 The glory of our Savior
 Will encircle every home.
 Our Savior's leading on.

Chorus:

We have passed the coast of Babylon
 And the Medo-Persian peers,
 We've been sailing down the Roman coast,
 For nineteen hundred years,
 And the battling of the nations,
 Is proclaiming in our ears,
 That Jubilee soon will come.

Chorus:

And when the war is over,
 With the saints forevermore
 We will join the plain of rapture
 With the Savior gone before;
 And in His glorious presence
 We shall dwell forevermore,
 For Jesus bids us come.

Chorus:

SATAN PERSONIFIED

(Continued from page 7)

friendship of the world is enmity with God." These thoughts all harmonize with the truth concerning Satan.

The conclusion about this character is that the word "Satan" is applied to anyone who is an adversary to God, and has no reference to any particular person, either mortal or immortal.

There are many other instances of Satan we could quote, but time and space forbid. However, we now realize that Satan or Adversary is the tendency of the flesh to do things opposed to God. This condition came into existence in the Garden of Eden, when Adam and Eve disobeyed God. They were good before they sinned, and God pronounced them so, but as they chose to be a Satan or Adversary toward God, He condemned them to death, but later sent Christ, "made of a woman, made under the law" (Gal. 4:4). He lived righteously and died innocent of sin. In this way He annulled the sentence pronounced on Adam.

Let us now turn our attention to the word "Devil." This is translated from the Greek word *diabolos*, meaning to strike through. It signifies in English, a false accuser or slanderer and is so translated in the New Testament. The root Greek word is *diaballo* from *dia* (through) and *ballo* (to cast).

The word "Devil" in the singular is found only in the New Testament, which was written in Greek. There are four instances of the word "devils" in the Old Testament. They are found in Leviticus 17:7, Deuteronomy 32:17, 2 Chronicles 11:15, and Psalm 106:37. Anyone having a Leaser translation of the Hebrew Bible will find each of these texts is translated "evil spirits." These are definitely dissociated with the idea of an immortal Monster. We will now cite a few instances where the word "Devil" is translated "slanderer": "Even so must their wives be grave, not slanderers (devils)" (1 Tim. 3:11); "without natural affection, trucebreakers, false accusers (devils)" (2 Tim. 3:3); "the aged women likewise, that they be in behaviour as becometh holiness, not false accusers (devils)" (Titus 2:3). All these references show that the word "Devil" is always applied to living human beings. Properly understood, it is a general term for a sinful person and is not a proper noun. It does not represent an immortal Creature fighting against God. The word "Devil," like Satan, applies to the evil that is in a person. In John 6:70, Jesus says, "Have not I chosen you twelve, and one of you is a devil?" Judas proved by his actions that he was a betrayer and false accuser, therefore, he was a devil. Consequently, the word "Devil" is sin personified, and not a person with immortal power.

In Hebrews 2:14 we read, "Forasmuch then as the

children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." If Jesus destroyed the Devil two thousand years ago, he must have been out of existence all these centuries, yet Billy Sunday made him more alive than God. If the Devil were a powerful immortal Creature, it would take more than sinful flesh to destroy him, yet Jesus "took not on him the nature of angels" (Heb. 2:16). Therefore, according to orthodox conception, Jesus was badly equipped for the combat, yet, by suffering death, He destroyed sin (the Devil) in Himself, "that he might reconcile both unto God in one body by the cross, having slain the enmity (sin in the flesh) thereby" (Eph. 2:16). By Paul's line of reasoning, we see that the Devil is not a person, but the evil in our natures. If Jesus had slain an immortal Monster, that creature would not be in existence today, and beyond that, how could anyone be slain that was immortal. It is chaos, and will not stand the light of reason. The fact is Jesus overcame sinful desires in Himself, for He told His disciples, "Be of good cheer; I have overcome the world" (John 16:33). Therefore, all those who believe on Him will have His righteousness imputed to them.

The idea of a personal Devil putting sin into our hearts is ridiculous. Sin is already there. "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). James says the same thing, "Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14, 15). There is no need for a personal Devil to tempt us. Our hearts or desires do that for us without any help. When Christ returns to finish His work, His last act will be to destroy death. (Read 1 Cor. 15:26.) As death is the punishment for sin, the Devil or sin will then be abolished and the earth and its inhabitants will be in harmony with God. What a glorious future to which to look forward!

LESSONS ON THE KINGDOM OF GOD

(Continued from page 5)

Micah 4:8; 1 Cor. 15:21-28; Rom. 5:17-19).

- (4) Israel, being associated with the Kingdom, must, therefore, be restored back to national life in the land of Palestine (Hosea 3:4, 5; Ezek. 34:11-31; 36:21-38; 37; Rom. 11).
- (5) War will cease and peace prevail throughout the whole world (Isa. 2:1-4; Micah 4:1-4; Isa. 11:6-9).
- (6) Righteous judgments will be in the earth, with the saints participating in the dominion over the earth (Psalm 72:1-4; Isa. 11:1-5; 1 Cor. 6:1-3; Jude 14, 15).
- (7) Truth will be made available to all the inhabitants

(Isa. 11:9; 66:18, 19; Rev. 14:6; Heb. 8:10, 11).

- (8) Israel, being restored to his own land, will seek forgiveness through the High Priest, though sitting on His throne (Zech. 6:12, 13; 12:10; 13:1, 2; Ezek. 36:25-29).
- (9) The restoration of Israel as the Kingdom of God will make Israel chief of the nations, and Israel will be a kingdom of priests (Isa. 60; 61:3-6; 62:1-5, 11, 12; Zech. 8:23).
- (10) Jerusalem will become the center of worship, and all peoples of the earth shall go up to Jerusalem yearly to offer sacrifices of praise and thanksgiving (Micah 4:2; Isa. 2:3; Zech. 8:22; 14:16; Rev. 21:24-27).
- (11) The law will go forth from Jerusalem, and the overcomers will administer it among the nations (Micah 4:2; Rev. 2:26, 27; Luke 19:11-27).
- (12) Israel will be recognized by the Gentile nations, and they will both fear and reverence Israel (Isa. 49:22, 23; Zeph. 3:19, 20).

The establishment of the Kingdom will be preceded by an apostasy among believers (2 Tim. 3; 4:3, 4; 1 Tim. 4:1-3; 2 Thess. 2:1-3; Luke 18:8; Matt. 24:12, 36-39).

The Antichrist will appear and set up his rule previous to the Kingdom, and will be destroyed by the revelation of Jesus Christ (2 Thess. 2:3-9; 1 John 2:18; Dan. 7:25, 26; 9:27; 11:36).

The Kingdom will be preceded by a terrible time of trouble (Rev. 13; Luke 21:25-28; Dan. 12:1; Jer. 30:4-7; Zeph. 1:14-18).

The saints will be resurrected and translated before this trouble reaches its climax, therefore, escaping it (Luke 21:36; Isa. 26:19, 20; 1 Thess. 5:1-9).

GOD'S CONTROVERSY WITH THE NATIONS

(Continued from page 3)

its teaching and influence, materialism has flourished at the expense of truth. I repeat what someone has said which applies mainly to this religion: "The vast army of priests and exploiters of all religions and creeds are beginning to realize that the day when the earth will tremble beneath their feet, is drawing near."

Mohammedanism, or Islam, is not only anti-Christian, but also anti-Semitic. Wherever it has gotten a hold, Christians and Jews have either been persecuted or destroyed. It is not only religious and political, but it is also military. The Turks, who first had this religion, were the first ones to use firearms. Through its military aspect it has caused much destruction ever since it was established. This aspect of their religion will be evident in the "time of the end." Much of both of these religions has crept into our present

civilized world. We can see it in the gigantic race of all governments for war preparation and defense. It could hardly be avoided now because of the serious condition we are facing as we near Armageddon. Much of Romanism may be destroyed by Islam.

In Revelation 16:13 we read of three unclean spirits. All of these are opposed to Christ and Christianity. These three unclean spirits seem to have come out of Islam, according to the opinion of most prophetic students. They are evident today in the form of Fascism, Naziism, and Bolshevism. All three of these make much of the state, its flag, and patriotism, often putting them before justice. Force is used to accomplish their aims. If there is to be a final, personal Antichrist or desolator, as many believe from Scripture, it will evolve from this system. Islam has always been opposed to the teachings of Christ. Much that has been said and taught about the final Antichrist is unscriptural. John says there will be many antichrists. However, there are two prominent figures on the scene now who seem to be shaping the world's destiny and preparing it for the last tragic scenes of human destiny.

Nations are not cleaving to one another, which the "toe stage" of Daniel's image teaches (Dan. 2). The iron stands for dictators, not one, but many, as indicated by the ten toes. The last Antichrist could be one of the ten. We know he will be anti-Christian and anti-Semitic. It could be either Hitler or Stalin, or a man may still appear on the scene. We shall have to wait to see. Russia has tried to extinguish all thoughts of God from the minds of the people. This country is to play a very important part in the time of the end. It has been said that Hitler aims to go into India, where many of the inhabitants belong to the Islam religion. Both Hitler and Stalin have been friendly with the Arabs in Palestine, who are the children "after the flesh," the descendants of Esau, who have been called at different times, Edomites, Amalekites, Moabites, and so forth. "Moab (which is a general term for those opposed to God's people) shall die with tumult."

If the present war is to end in Armageddon, all the nations will soon be headed for Palestine, where the final struggle will take place. As we near the end, we shall be more able to tell who and what the final desolator will be. If one of these men attempts to make his residence in Jerusalem or near the city, we may then be sure that the end is very near. (See Dan. 11:45.) We do not know how near we are to this final battle, but we do know that when it comes it will be the greatest of all conflagrations, because it includes so much. This will end the great controversy between good and evil that has gone on for such a long time.

Here is comfort for those who believe God: "Saviours shall come up to mount Zion to judge the mount of Esau: and the kingdom shall be the Lord's."

THE PERFECT PHILOSOPHY

(Continued from front page)

that people are seldom aware of such enslavement of individuals until it is too late to retrace their course.

Those Christian principles upon which our own Constitution was built are being sacrificed by a type of liberalism of the church, which is undermining the power of the church's appeal for a spiritual reawakening. The church has attempted to interpret the morals of life so liberally that it has lost much of its moral authority over the individual and State. The early history of the United States strongly reflects Christian doctrines, but in modern times the church (not Christianity) frequently sanctions liberal interpretations of many moral laws. The marriage ceremony, the sanctity of the home and church have been sacrificed to the liberal philosophies of self-expression. The church no longer speaks with authority upon gambling, the use of intoxicants, or upon "socialized" stealing. The church is undetermined and contradictory about many moral issues, which has resulted in confusion and loss of spiritual force. It no longer speaks as Jesus, who taught "as one having authority, and not as the scribes."

Whatever happens to the church in its present form, the basic truths of Christianity will survive so long as man survives, because these truths are the very foundation of life. Jesus represents the perfect life, who daily is able to inspire the lives of so many people with faith in the power of a real Father. Instead of liberalizing the Ten Commandments, He expanded them. Instead of destroying the moral laws, He came to fulfill them. His goal was the Kingdom of God, through the careful spiritual development of the individual. The findings of present-day psychologists reveal that the Ten Commandments are amazingly true to human nature as it now is in our streamlined society and should be interpreted far more literally and extensively than at present. They claim that society is awaiting another great teacher and lawgiver to bring the moral law up to date.

The tendency to accept a fatalistic view of the fate of the church is dangerous. We can become so absorbed in the prophecies of the near coming of Jesus and with the signs of His coming that we fail to work diligently in His service, believing that nothing can be done about the "falling away" from the church and about the many other ills of society that we understand are the fulfillment of prophecy. Perhaps a crash of our present civilization is inevitable. Perhaps nothing but universal disaster and suffering will prepare a people for the new order to come, but let every Christian take a firm stand to swim upstream, instead of drifting with the stream. Let him have the courage to say, "Get thee hence, Satan: for it is written."

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LIVING FOR CHRIST

By Virginia Smith, Russelville, Ark.

It is written in 1 John 3:18, "My little children, let us not love in word, neither in tongue; but in deed and in truth." The test of a Christian lies in deeds and actions, not in words. True Christians do not have to tell others that they are living for Christ, because people who never read the Bible at all are reading Christian lives and know whether they are really living for Christ.

Christians should do good deeds for others and try to help them live more happily and better by being kind to them and teaching them of God. We, in this way, sow the good seeds, and God, in His own time and way, will make them grow. There is something in all hearts that can be reached—some chord that will bring forth sweet music if only we have the skill and patience to touch it.

God intends for Christians to grow. As His people grow and improve, they love more and more the beautiful everywhere. Thank God for the gift of nature and for giving so much of everything that is beautiful in all the universe, because His life is in it all. By our lives only can we show the world there is reality in serving God.

Christians should not regard the appearance of things they do, but God who commands them, and who, when He pleases, can accomplish His glory and our perfection through the smallest things. God gives all Christians some work to do, if not great deeds, small ones. As a cup of cold water to one of His children—yes, even less than that—a word of advice, something lent to another, a little vexation patiently borne, the fault of thoughtlessness of another repaired without his knowledge: God will recompense these deeds a thousandfold.

May the peace which no earthly disturbances can mar, which is of the Father through His inspiration and love, fill our hearts and enable us to go on life's journey with a feeling of trust and confidence that nothing can disturb.

Love of God, love for each other, kindness, and gentleness show everyone with whom Christians meet that they are living for Christ. One must give as well as take of goodness, gentleness, and unselfish kindness to meet God's approval.

DO YOU LOVE GOD?

By Thelma Richardson, Hammond, La.

Does the question of loving God ever creep into your mind? Probably if it does, you do not know the correct way to answer it. As the answer is very essential, I will list a few ways:

(1) Do you sacrifice anything to God? You should give Him your best, no matter what hardships you must bear. For instance, do you miss an opportunity to attend the World's Fair just to stay at home and save a few souls for Christ? Surely a Christian should, as that is the only thing that matters. Does one with a beautiful voice go to concerts to win favor among men, or does he stay at home and use his voice in the church to win favor with God? Over and over again we visualize the Christian as putting God *first*.

(2) Do you contribute anything to God? Hourly and daily contributions are what God wants and needs. In every hour that goes by we should do a kind deed; that would be our contribution. Do you go to Sunday school to please God, or do you go to see what coat Ruth wore or where Rose got her new shoes? Do you attend church to make faces at the preacher? God needs trustworthy people that are ready at any moment to serve Him.

(3) Do you glorify God in any way? God's name should be heard above all others in our daily walks of life. We should not be ashamed of His name nor afraid to mention it at every opportunity. There is another way to glorify God—through prayer.

(4) Do you take time to commune with God each day? Prayer is an essential element in Christian living. It binds us closer to Him in love.

(5) Do you seek knowledge from God to help you do that which pleases Him? The Bible is the truth that you should read each day. Also, that which explains the Bible more fully is a helper in bringing you closer to God. We should seek after righteousness and the things pertaining to God so that we may live to please Him.

(6) Do you scorn God's name? If so, do not. It is only one way of mistreating God, and that one way shows ignorance of Him.

May we learn to love God more each day.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Let him that heareth say, Come" (Rev. 22:17).

"PREACH YE"

Jesus, in Matthew 10:24-34, gave His helpers many last instructions. He told them that they would be badly treated sometimes. They were not to be afraid for their lives, though. They were to shout the good news of the Kingdom from the housetops. All people must be told of this great event which is coming.

Our Lord told of the loving and watchful care of God. Even the sparrows do not have anything happen to them without God knowing of it. He knows the number of hairs each person has on his head. He knows each one of us by name. God knows, better than we do ourselves, just what our bad habits are. Our weaknesses and faults are very plain to Him. He is very glad when we try to become more holy and pure each day. He is happy when one sinner turns to Him and gives up his evil habits. God never stops loving us, but He can't have any sin or evil in His Kingdom. If we truly want to live with Him, we must purify ourselves every day. God is very good to every one of His children. He can help us in our trials and efforts to make ourselves better boys and girls. We must learn to trust Him and believe His Word. God is ever the same. He will never turn His back on anyone who is truly sorry for sins and turns to Him.

A WONDERFUL PRIVILEGE

O, how wonderful! If we will confess Christ before men, He will confess us before God. Our lives must be lived so plainly for God that our acts will all *tell others* of Christ. We can *own* Christ as our Savior by obeying Him and the commands He gave us. To confess Christ means to declare or tell that He is ours. It means to admit we are Christians by word and deed. We can confess Him by telling of His love.

If we deny Christ, He will deny us. There is a choice for us to make. Shall we confess or deny Christ? One brings life forever with Him. The other brings death. To deny Christ means we shall miss all the great wonders He has planned for His own. We are told in the Bible that we cannot understand or know the wonderful things He has in store for those who love Him.

Confessing Christ does not mean to only *say* we love Him and then go on our own ways. It means our hearts are so filled with love for Him that we will be like lights shining in a dark, sinful world. Love helps us to obey Him. Obedience causes us to trust Him. Will you begin to rid yourself of any bad habit you may have that keeps others from knowing you belong to Christ? His followers are sometimes called "The Sinner's Bible," for our lives are the only Bible they read. If one's light has too long a wick, or tongue, it causes the light to be dim on account of the smoking chimney. Some things that will dim our lights are drinking harmful beverages as beer and wine, smoking or chewing tobacco, talking in an evil way about anyone, or using God's name in vain—by swearing. Many of you boys and girls have none of these bad habits. But, if any of you should have any of these evil habits, will you get rid of them, turn around, and go in the other direction? God always gives each of us enough strength to overcome our sins. Let everyone be an "overcomer."

ECE CLUB NEWS

Mary Patterson of Springfield, Louisiana, sends us a fine letter. She enjoys our page and the birthday list, too.

Mayme Poland of Shady Springs, West Virginia, writes that she has recently been baptized. We all hope Mayme will always be ready to speak for Christ.

CLUB MEMBERSHIP

Four new members join today. They are Carl, Ray, Loretta, and Eunice Poland of Skelton, West Virginia. The card adds that their mother attended the Bible Training School this summer. The names were sent in by their mother, Mrs. Opal Poland. We are glad to send their membership cards to them.

HAPPY BIRTHDAY WISHES

Buddy Campbell, age 9, Dec. 1, Hammond, La.
Virginia Muhvic, age 7, Dec. 2, Cleveland, Ohio.
Ruby Humphreys, age 7, Dec. 3, Royal, Ark.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- Nov. 19- —Special Meetings at Kokomo, Ind.
 Nov. 26-Dec. —Special Meetings at Ripley, Ill.
 Dec. 1- —Special Meetings at Marvin Herren home, Republic, Mo.
 Dec. 10—Iowa Quarterly Conference at Gladbrook.

IOWA WINTER CONFERENCE Gladbrook, Iowa

The Iowa Winter Conference will be held December 10 in the Gladbrook Legion hall. Sunday school will be at 10:00 o'clock, preaching at 11:00 o'clock, and a basket dinner at 12:00 o'clock. Both afternoon and evening services will be held.

The Fall Conference, October 15, was a success. Sermons were preached by Bros. J. W. Williams, J. Arthur Johnson, and C. W. Howe. We missed Bro. and Sr. Jones, but hope they will be with us for the Winter Conference.

Gladbrook's regular appointment is the first Sunday of the month, and Stanhope's is the second Sunday, so they will exchange Sundays for December.

We are having interesting Saturday evening Bible classes at Stanhope.

Esther Jenkins, Cor. Secy.

DANA, NORTH CAROLINA, REPORT

Elder J. H. Anderson has been with us again and sowed the good seed in good ground—we sincerely hope. The fruits of his labor were three baptized into the name of Jesus. They are: Mrs. Ruth Blackwell, who comes from the Baptists and is a regular attendant of our Sunday school; Mrs. Wilbur Martin, daughter-in-law of Mr. and Mrs. Martin, good workers; and Mrs. Frank Heaton, daughter of Mr. Stevenson, deceased, who was an ardent lover of the truth. We trust you will rejoice with us for the addition of these fine people into the household of faith.

Dana has, in the last few months, taken a new start, and a lively Sunday school has been organized which is progressing nicely under the leadership of Herbert Lyda. Mr. Lyda is the grandson of our faithful brother, Elder J. M. Lyda, deceased. Those of us who were raised under his leadership see his works still following him.

Mr. Walker is teacher of the adult class. He is another brave young man who can do much for the truth. It is very inspiring to us older ones to see the younger ones take the leadership. We feel that our works will follow, and that our effort will not have been in vain.
 Mrs. L. W. McMinn.

HERALD RECEIPTS

Mrs. O. J. Dorsey; Mrs. Ed. Tomlin; Mrs. O. E. Dick (for others); Frances Pierce (for another); Vivian Kirkpatrick (for another); Earl Koontz; Harry Goekler (for others); J. W. Sweet; Clifford Weaver; Mrs. George Ott; Bernice Roberson; Elizabeth Dauterich; Mrs. Harriet Fox; James E. Long; H. R. Goodwin; Florence E. Tuttle (for another); Austin O. Scroggs; J. S. Thorp.

KANSAS CITY, KANSAS

On our return trip from the Southwest it was our joy and privilege to visit in the home of and to speak in the church of Bro. Arthur Mills. Many of our church people are personally acquainted with this young brother, who is now filling the pastorate of an Advent Christian Church in the above named city.

Bro. Mills has recently acquired a very talented and charming wife, and together they are undertaking to do what they can in the Lord's vineyard. We were glad to meet a goodly portion of their loyal membership.

F. E. Siple.

SPRAGUE, WEST VIRGINIA

Evangelist C. E. Lapp recently held a two-

weeks' meeting at the Sprague, W. Va., Church of God. Although the attendance was not large, everyone showed interest. We enjoyed the fine sermons Bro. Lapp gave us. He is able to secure the attention of old and young at all times.

During the last week, five young people came forward confessing Christ as their Lord and Savior. Baptismal services were held on the evening of November 7, followed by the Lord's Supper.

Those who were taken into the church were: Loraine Capps, Dorothy Capps, and Evalyn Naff, Skelton, W. Va.; Gordon Lee Toney, Jr., Price Hill, W. Va.; and Mayme Poland, a member of the ECE Club, of Shady Springs, W. Va. We pray that faith in God may be continued in these young people.

Anna Mae Poland, Secy.

Gleanings From the Field

All ministers of the faith are invited to send a few lines (thirty to fifty words) of Christmas greetings to the brethren at large. These greetings will comprise a feature section in the Christmas number of The Herald. Do it now, or you may forget it!

Bro. F. L. Austin started a three-weeks' meeting at Ripley, Ill., November 26.

C. M. Backwards says, "Warsaw saw war, and it was raw."

"What a blessing it is to have The Herald to read!"—Mrs. O. J. Dorsey, Poncha Springs, Colo.

The little word "try" is neatly secluded in "triumph."

"I am surprised at the few from this church who subscribe for The Restitution Herald, so have appointed Mrs. Dale Ward as Herald representative to see if the number of subscribers might be increased."—Vivian Kirkpatrick, Blanchard, Mich. . . . Here is a hint to our pastors!

Bro. and Sr. William Berry and family of Lester Prairie, Minn., are visiting at the editor's home. Sr. Berry is the editor's maternal aunt, and Lester Prairie is the place of his birth.

"We enjoy The Herald's visits in our isolation. . . . God will bless the Bible Training School, for it is a noble work."—Mr. and Mrs. Alex Scroggs, Murphy, Ore.

Bro. J. W. McLain, now conducting a series of meetings at the Church of God in Kokomo, Ind., writes, "Eighty-six were in attendance the first night of the meetings. We are beginning Bible studies in homes this afternoon. Members are conducting a field canvass in connection with the meetings."

Sr. S. P. Dismukes, San Antonio, Texas, informs us that the recent funeral conducted by Bro. E. O. Stewart was that of J. W. Dismukes, instead of S. P. Dismukes. The latter, having spent ten months in a sanatorium, is slowly gaining in health.

"Grandma" Hatch and "Uncle" Paul visited with the editor and family over the Thanksgiving holiday.

Well prepared studies about the Kingdom of God appear in this Herald on page 5. Readers wishing more copies of these lessons should write to the author, Bro. C. E. Randall, Fonthill, Ontario, Canada. He reports that requests for these lessons have already come to him from Wisconsin and British Columbia.

Sr. Leota B. Hanson was recently called to Indianapolis, Ind., to take some of the relatives of her former employer, Mr. F. A. Kauffmann, to St. Louis, Mo., for his funeral. The rites were held November 24.

The local newspaper, Tipp City, Ohio, reporting a recent hobby show, says: "Two homemade clocks entered by Harvey Krogh, Jr., West Milton, Ohio, attracted much attention. One clock had been built inside an ordinary light bulb." . . . Bro. Krogh, please send us an article throwing light on the times in which we live.

The sermon was long; little Willie was hungry, but he suddenly became all ears. Had he not heard the preacher say that God made a "help eat" for Adam?

Bro. L. E. Conner will preach for the South Bend, Ind., brethren the second Sunday in December.

The Bible Training School is indebted to Bro. and Sr. George M. Siple for the turkey and all its trimmings which were enjoyed on Thanksgiving Day.

"The Herald is a splendid little paper. Each member of the church, especially, should read the front page article of the November 14 issue, and read it at least three times. He should then study it and practice the beautiful principles set forth. It would possibly save many discouraged members, crushed hearts, divided churches, wrecked lives, dislocated and amputated individuals from destruction eternal. To act out such principles as this teaches is Christianity; to not do so is ——— (You finish it.)"—A reader.

ARKANSAS CITY, KANSAS

Our recent series of meetings at Arkansas City, Kansas, was well attended and very interesting and inspiring. It was a real privilege to work with these brethren again, renew old acquaintances and make new ones.

Throughout the meetings the attendance was very regular and steady. One young couple living more than fifty miles away, and having to work hard each day, drove back and forth and missed only one meeting of the twelve held while there.

As a result of the meetings we wish to present to the brotherhood Miss Virginia Chaplin, 924 N. 2d St., and Miss Betty Tibbetts, 702 W. Linden St. These two high school young people are very sincere and loyal, and we trust that God will guide them all the way. The first named is a daughter of one of our church families, and the second is from a family in the neighborhood in which the church was built—a direct result of Sunday school work.

These brethren have a splendid church building, and a few loyal workers. We trust that God may reward their efforts with even better results than are visible at the present time. F. E. Siple.

WILLIAM EDWARD HAMON

William Edward Hamon was born in McGoffin County, Ky., on June 27, 1868, and died at his home at Lake Koronis, Minn., on October 5, 1939.

When twelve years of age, he came with his parents to Minnesota. Some years later, about 1903, he went to Saskatchewan, Canada, where he farmed until his health failed in 1937. He then returned to Minnesota and secured a home near Lake Koronis, where he resided until the time of his death.

As a young man he became united with the Church of God, continuing as a faithful member through his life.

One brother, Elijah, preceded him in death two years ago. Seven remaining brothers and sisters mourn his passing. They are: Robert W., Parkbeg, Sask.; Mrs. Sabina Brown, Paynesville, Minn.; James, Seattle, Wash.; Mrs. Emma Davis, Minnitaki, Ont.; Mrs. Lulu Hubbard, Paynesville; John, St. Paul, Minn.; and Mrs. May Gaspar, Eden Valley, Minn.

Many relatives and a great number of friends gathered to pay last respects to his memory, as services were held at the Church of God in Eden Valley. Interment was made in Burr Oak Cemetery. As he now rests, we look forward to the great day when the voice of our Savior shall be heard and the dead shall answer and live. John L. Denchfield.

JOHN HAMILTON

John Hamilton was born in Belview, Mich., on August 19, 1873. He moved to Meeker County, Minn., with his parents when nine years of age, and has resided there ever since. In 1905 he became united in marriage to Louise Rohrbeck. To this union five children were born. One son, Harold, preceded him in death in 1936. His devoted wife and four children survive and deeply mourn his passing.

The children are: Leslie Hamilton, Litchfield, Minn.; Howard Hamilton, Cold Spring, Minn.; Mrs. Emily Savage, Cyrus, Minn.; and Ernest Hamilton, Eden Valley, Minn. Also remaining are one brother, Robert, and one sister, Florence Watkins, both of Litchfield.

Mr. Hamilton has been an active member of the Church of God in Eden Valley for a number of years, and for at least the past eight years he has been an officer of the church.

Services were held at the Eden Valley Church of God on the afternoon of November 11, 1939, and interment was made in the Forest City Cemetery.

He looked for the return of Christ. We, now

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more than ever before, continue to look and to pray that He shall come soon: that we may all be gathered together unto Him. John L. Denchfield.

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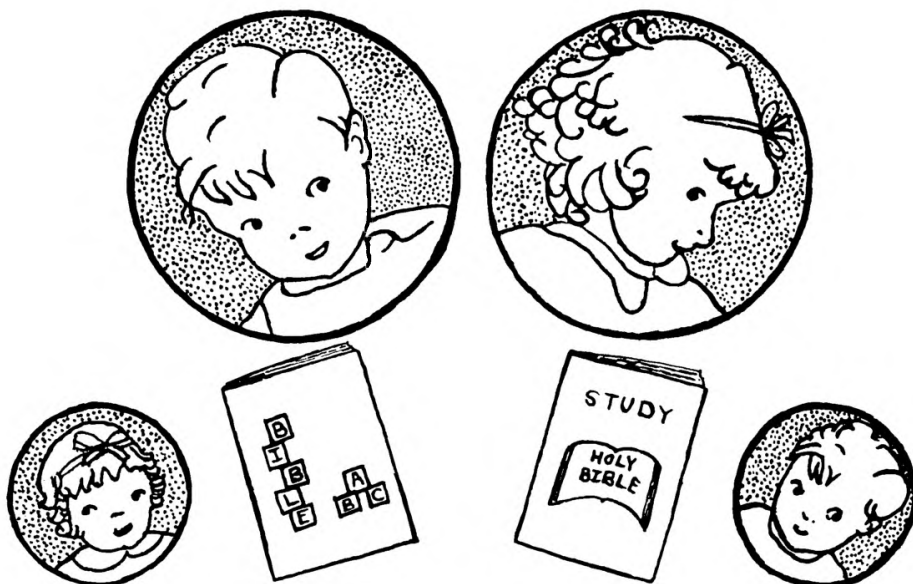
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Children's Quarterlies

For a long time the Church of God has dreamed that it might have literature published by its own people for its children. At the last General Conference such a project was started. A committee was appointed to see what could be done. This committee informed the board of the National Bible Institution that there was enough available material to have two sets of quarterlies prepared.

The first quarterly is intended for small children. It is the "Bible ABC's." This series of lessons covers *two quarters*, as there is a lesson for each letter of the alphabet. Each lesson has a story; a picture to color, to cut out, and to paste in the booklet; a letter to color, to cut out and to paste in the book; a Bible rhyme, and a Bible verse. The lesson stories are made on separate leaflets with pictures to color, also, which the child may take home each Sunday. The price for this quarterly is ten cents *per quarter*. Try it! See how the children really love to do this work!

The next series is for older children. It is called the "Bible Foundation," because it furnishes a good Bible foundation of knowledge for the child. It commences with the Creation stories, and covers such stories as: "The Garden of Eden," "One Language for All," "Abraham." There is a story, Bible text to read, picture to color, and a test at the end of each lesson. Each lesson is worked out a little differently to add interest to the work. The price of this is also ten cents *per quarter*.

We now have our own quarterlies for children. Are we going to use them? If interested, write for samples or send your order to the

National Bible Institution,

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THE RESTITUTION HERALD

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Even at the Door

By S. J. Lindsay

THE Book of Revelation is a book of symbols, calculated to embellish the great outstanding truths that have been told us in other Scripture relative to the time of the coming of our Lord. In this article we desire to consider for a brief time the first horse, the white horse, and his rider of Revelation 6. We have read several interpretations of this symbol, but the one that seems to satisfy our mind the most follows:

God is ever merciful, both to individuals and nations. Inasmuch as we are considering a picture of the time of the coming of the Lord, we are considering national matters. The actors are the nations. Judgment time for the nations has come, but before God sets His hand to their final undoing, He extends to them still a promise of mercy before accomplishing the sterner thing for them—their destruction.

In studying the horse, we have the color, white, to consider. White is always used in symbol language to indicate purity. The horse stands for power. Being a white horse, we have a power for purity exercising itself before the red horse comes upon the scene. On the horse is one who has a crown. The crown indicates the overcoming One. Christ has overcome the world of sin and sits crowned in the presence of God as the white-crowned King of earth. He is a conqueror and He goes forth to conquer, and will conquer. The nations, however, will not receive Him, and they set themselves to oppose Him. This fact is beautifully pictured in the Second Psalm. There they are made to say, "Let us break their bands asunder, and cast away their cords from us" (v. 3). To all this the Father answers: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron." Before this is done, there is this admonition from on high

to the nations that are rebellious: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." This is preceded in verse 10 by an admonition for the nations to be wise in doing so, but they will not heed.

Going back to Revelation 6, we find that the white horse and its rider are followed by a red horse, a bloody power, *war*. Verse 4 pictures him and his work. He takes peace from the earth. What a picture we have today! The waves of the political ocean are tossing to and fro. The nations stand trembling in their fears and in their readiness to fight. The beastly nations are striving to eat up the smaller and less powerful ones. God is not considered by them, is not wanted, and is even denied by them. In this regard, what a true picture of the times the prophets have given us! We read of the spirit of the day about which we are writing, as predicted of one who shall manifest himself in that day: "He shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished. . . . In his estate shall he honour the God of forces." While this is spoken of a definite dictator that shall arise, yet he is but the head of a spirit, a power, that arises in the last days. We see this spirit manifesting itself on every hand today.

This red horse power will produce just what war has produced—famine and death. Black is a symbol of famine. Speaking of the day we are discussing, Joel says, "Before their face (the destroying power) the people shall be much pained: all faces shall gather blackness" (2:6). This is spoken of that which will follow the destroying army of locusts and cankerworms, which represents starvation, famine.

Then follows the pale horse—death.

The question arises, Why will not the nations take heed? Do not our ministers oft exclaim now, Why will not

(Please turn to page 11)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Evangelism and Conversion

Noisy and emotion-stirring evangelism has produced many religious monstrosities, old-fashioned revivalism merchandised with men's feelings and fears while winking at the essential training of the mind, but any and all such errors in no way ends the place and purpose of true evangelism. Christ was an evangelist, and He commanded the disciples to go into all the world to preach the gospel to every creature. Paul and Peter were evangelists, and Paul charged Timothy to "do the work of an evangelist." A paganized revival in no way dooms or denies the true evangelism which gave to the world its greatest anchor, the religion of Jesus.

Fifteen Christians were in a Bible class. Evangelism was being discussed. The class was first hesitant in voicing its approval of special evangelistic effort. The pastor then asked, "Where were you converted?" Brightened looks of understanding immediately answered the teacher's question. A count was made, and it was found that twelve of the fifteen members had been converted in special evangelistic meetings. Two members had first confessed Christ at regular church services, and only one could trace his conversion to personal searching of the Scriptures. Evangelism is God's publicity and membership committee. Every church needs God's committee.

There is a power in concerted preaching of the gospel that Paul calls "the power of God unto salvation." Singing helps, music helps, prayer helps, testimony helps, distribution of tracts helps, organization of working Christians helps, even a sprinkling of money helps, but none of these helps, nor all of them combined, can substitute for a God-sent evangelist who knows and preaches that the issues are life and death: life to those who shelter in the cleft of the Rock; death to those who either go a whoring after wilderness gods or simply "neglect so great salvation."

Evangelism is the church's horn of plenty; it feeds the present flock and adds new members to the fold. Evangelism solves church quarrels by eliminating the time in which to have them, for evangelism multiplies one's opportunities and broadens and deepens his vision of Chris-

tian responsibilities. The true Christian fights only after he has finished every debt of love. Evangelism fumigates the argumentative, fault-finding, holier-than-thou, poverty-stricken, and doubt-benumbed church.

Jesus has not yet returned, which proves that there is still work to be done. Jesus has promised that when the gospel of the Kingdom is preached in all the world, as a witness to every nation, He will come. (See Matthew 24:14.) Russia and Germany are rapidly rising to fulfill their prophetic roles, Palestine is being rebuilt, knowledge is soaring at dizzy heights, men run to and fro, evil men and seducers wax worse and worse. What stays the coming of the Lord?

Not until the gospel of the Kingdom is preached can it be said that it was rejected. Christ commanded to evangelize, and until the very last hour of this rapidly closing age that is the duty of the Church of God. It is, moreover, our duty irrespective of visible results. There may not be many conversions in these sodden days of sin, but unless we evangelize there will not be any!

The Quarterly Staff

Two new writers are on the editorial staff of Truth Seekers' Sunday School Quarterly. They are Brother Harry Sheets, Newark, Illinois, and Sister Bonnie Martin of Williamston, South Carolina. Both writers are educators and recognized leaders in the Church of God.

Brother Floyd Stilson of South Bend, Indiana, who formerly prepared the "Study of the Subject," is the new author of the full page devoted to the textual study. Brother Stilson, too, is an educator, he is one of our widely known ministers, and for twenty-five years served as president of the Indiana State Conference.

Other contributors for the Quarterly are: Sister Lydia A. Railsback of South Bend, Indiana, Brother C. E. Randall of Fonthill, Ontario, Canada, Sister Dorothy Demmitt of Tipp City, Ohio, and Sister Verna C. Thayer of Rockford, Illinois, who also does much of the work on the new Children's Quarterlies. (See back page.)

Orders for the first quarter of 1940 are now being received. May God bless this work.

The Gospel of the Kingdom

By George M. Siple

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:23).

THE word "gospel" means "good news" or "glad tidings." Therefore, the "gospel of the kingdom" would necessarily include the good news concerning that Kingdom. The world today is filled with many false creeds and doctrines. We wish to present a few texts to prove conclusively that there is only one true gospel mentioned in the Bible for us to follow.

Paul, in writing his Epistle to the Galatian church, made the following statements: "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 have preached unto you, let him be accursed" (Gal. 1:6-8). To give this thought double emphasis, also to show its great importance, the latter verse is repeated almost word for word in verse 9. If this gospel was so very important in Paul's day, have we, as Christians, any right to change it or its conditions today?

In the foregoing texts, a curse was pronounced upon anyone who preached any other gospel than the one which had been proclaimed by the Lord and His apostles.

The following should give a clear conception of what was taught in the days of Jesus and His followers: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:16, 17). "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 9:35). "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). "After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15). In Matthew 10:2-4, we find the names given of each of the Twelve Apostles. Immediately fol-



George M. Siple

lowing the names given, Jesus gave them instructions as to what they were to teach and preach. "As ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:7). "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).

Paul, in writing his Epistle to the Romans, used these words: "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). Again, in his first letter to the Corinthian church, we read: "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" (1 Cor. 15:1, 2).

We now give a few references to show where and when our reward will be obtained, if we are among the faithful. "Our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). "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. 4:8). "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).

When Martha questioned Jesus regarding Lazarus who was already dead, He replied, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

It is our firm belief that our only hope of life after death depends upon Jesus' return and the resurrection that is promised the faithful at that time. We have, so far, been unable to locate a *(Please turn to page 10)*

Marriages of the Bible

THE first marriage recorded in the Bible is in Genesis, where we read that God gave to Adam a wife and helpmeet. God said, "It is not good that the man should be alone; I will make him an help meet for him." So the Lord God caused

Brother and Sister Walter Poole, Springfield, Ohio, celebrated their fiftieth wedding anniversary October 29, 1939. This article was prepared especially for the occasion by a member of the Springfield, Ohio, Sisters' Society, and was read at a recent Society meeting.

a deep sleep to fall upon Adam. God took one of his ribs, made a woman, and brought her unto the man, and Adam said, "This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23, 24). Thus we see that this first marriage had a divine foundation, God Himself sanctioning the first union of man and woman, thus giving to the wife her rightful dignity, place, and relationship.

We have no record of the marriage of Abraham and Sarah. We know that Abraham had married his step-sister, that she was very fair to look upon, and we know that there was a close love between Abraham and Sarah. It is in the record of their son Isaac that we have one of the sweetest of love stories.

When Abraham was "old and well stricken in age," he called Eliezer, his servant who ruled over all he had, and said, "Swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

The servant took ten camels loaded with goodly raiment and jewels and came to Mesopotamia to the city of Nahor. Without the city was a well where, at eventide, the women of the city were wont to come to draw water. Here Eliezer waited. We know how he prayed to his Master's God to send help in finding a suitable wife for his master, and how finally Rebecca, a young damsel fair to look upon, came to the well with her pitcher upon her shoulder. History tells us that carrying her water pitcher on her shoulder signified that she was a daughter of high standing. When Eliezer addressed her, she proved to be kind and courteous as well as beautiful. She was the daughter of Bethuel, a son of Abraham's brother. Eliezer was overjoyed. He presented the maiden with a golden earring and two heavy bracelets of gold, revealing his identity. Joyfully she led him to her mother's house, where, with true Oriental hospitality, he was invited to

spend the night. He told them the purpose of his visit, recounted to them the story of his master's wealth in flocks and herds, in gold and silver, in maidservants, and menservants, and camels, and asses in far-away Canaan, showed them the

precious gifts with which his camels were laden, and then asked that Rebecca might accompany him to Canaan.

Influenced, no doubt, by the wealth and position that Isaac would inherit, they agreed to his plan. The next morning Rebecca, her nurse, her camels, and Eliezer and his train mounted their camels for the long ride back across the desert, over the mountains, and back to Canaan.

When they neared the land of the South where Isaac dwelt, it was evening, and the young man had gone out in the field to meditate, very likely, on the possible success of Eliezer's quest. He looked up and, lo, in the distance were camels coming. At the same time, Rebecca, lifting up her eyes, beheld Isaac. Alighting from her camel, she said unto the servant, "What man is this that walketh to meet us?" The servant replied, "It is my master." Then Rebecca took her veil and covered her face, for even her espoused husband must not yet see her face. The servant told Isaac all he had done. Then Isaac took the maiden into his own mother's tent. This constituted the marriage ceremony at that time. Isaac loved Rebecca, and she became his wife. She bore him two sons, Jacob and Esau. Isaac loved Esau the more, but Jacob was his mother's favorite. Esau took to wife daughters of the Hittites, which were a great grief of mind to Isaac and Rebecca.

Well known is the story of how Esau sold his birthright for a mess of pottage and how bitterly he pleaded for the blessing which Jacob, by guile, had taken from him. This feeling led Jacob to set forth on a journey back to his mother's old home in quest of a wife. There he found Laban, his mother's brother, and his two cousins, the tender-eyed Leah and the beautiful Rachel whom immediately Jacob loved. He served Laban seven years for Rachel, but so much did he love her that they seemed to him but a few days. Alas, it came about that when the expectant lover awaited the arrival of his veiled bride at eventide, it was the tender-eyed Leah that was brought to his tent. Indignantly he complained to Laban, who then agreed that for another seven years' service, Rachel, too, should be his wife. The historian adds that Jacob loved Rachel more than Leah.

Another outstanding love story of the Bible is that of Ruth and Boaz. Ruth, the Moabitess, whose devotion to her mother-in-law is so demonstrated in her much-quoted "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God," and Boaz the kinsman of her dead husband, rich, influential, and withal benevolent to the pretty maiden who gleaned after his servants in the field. The mother-in-law knew the Jewish law. If a man died leaving no children, it was the duty of his next of kin to marry his widow and raise up seed for the dead man. Naomi knew that but one man preceded Boaz as next of kin. She found a way to let Boaz know the situation. When the next of kin refused to assume the responsibility, Boaz himself declared his intention of marrying the Moabitess. The Book says, "Boaz took Ruth and she became his wife; and the men in the gate blessed Boaz and said, "The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build up Israel: and do thou worthily in Ephratah, and be famous in Bethlehem." We know the Lord God did bless him thus, for unto them was born a son, Obed, who was "the father of Jesse, the father of David." Matthew carries down the line of descent till he comes to Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

One cannot leave the Old Testament without mentioning another of the romantic bits of Bible history: the story of Esther and her Persian king, Ahasuerus, or, as he is known in secular history, Xerxes I, who, from his throne in Shushan the palace, ruled from India to Ethiopia, over one hundred twenty-seven provinces.

Ahasuerus had divorced his queen during one of his drinking bouts. When his anger died away, he missed his beautiful Vashti and longed for companionship. His officials gathered into Shushan the most beautiful women they could find. After months spent in beautifying their bodies, they were presented one by one to the king for his approval. As each beautiful woman bedecked in costly raiment and precious jewels made her appearance before her critical king and was refused, it chanced to be the turn of a lovely Jewish maiden—Esther, sweet, modest, and well brought up in fear of God by her uncle, Mordecai.

Simply she prepared herself for her "personal appearance." She asked for no jewels or costly garments. She needed nothing to enhance her loveliness, and, when ready, she found favor with all who looked upon her. "So Esther," says the historian, "was taken unto King Ahasuerus into his house royal . . . and the king loved
(Please turn to page 11)

Family Worship

By Richard Smith

THE worship of God should and must go further than worship in the church. A person may come to church and seem to be as good a Christian as anyone could be, and yet be one whose whole heart and mind are centered on earthly things. Many attend church just so that they may look well in the eyes of men, not remembering that God views the heart and mind, not the outside appearance, as man does. Others attend church for the social privileges it affords them. In Colossians 3:2, it states, "Set your affections on things above, not on things on the earth." We see that the true Christian cannot have his mind on the things of this world and God at the same time. Therefore, some type of worship other than that in the church must be practiced, in order for one to keep his mind on God.

The home is the first place to worship God, to build in the minds of those who attend church a firm foundation for the truths presented by the teachers and the pastor of the church. We cannot expect the teacher or pastor to transport the individual's mind from the thoughts of the

world to a spirit of worship of the Lord in a few hours, if the person has lived a worldly life all week. Therefore, family worship is necessary so that the minister or teacher may teach the Word of the Lord to the people and have them understand.

Another important reason for having family worship, is the effect it has on the children. It will draw the children closer to the parents and God. If a child is taught from the time he is able to understand, to worship God, he will never forget it all through his life. Proverbs 22:6 states, "Train up a child in the way he should go: and when he is old, he will not depart from it." Many homes do not have family worship, and, when the children are old enough to understand, they do not care to go to church, but would rather stay at home and enjoy the pleasures of the world. When the child grows older, he will no longer attend church and soon he is lost to the world.

Home worship is essential to true church worship.

These Signs Shall Follow

By M. O. Williamson

"These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17-18).

MAY you and I not try to wrest this scripture. Let us try to rightly divide it. We see people today who try to prove they are God's children by doing wonderful works, also by signs. Jesus, speaking of these, has said, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). Jesus does not approve of this. Verse 25 says, "Behold, I have told you before."

Men would have us believe that we must talk in unknown tongues. They say this began on the Day of Pentecost. "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. 8:20). Let us refer to some Bible witnesses to see what they say. "When this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own *language*. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own *tongue*, wherein we were born?" (Acts 2:6-8). The evidence of the multitudes' testimony proves that the apostles spoke in tongues that were known, not in an unknown tongue.

We do find the words "unknown tongue" several times in 1 Corinthians 14. Did you ever take time to look at the words referring to tongues in this chapter? They are italicized. According to verses 27, 28, tongues were allowed only by two or three words at a time, when only one interpreter was present. Paul also said, "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:19). Bible tongues are understood by someone; for all voices and tongues are not without significance. Hence, these languages, or tongues, belong to some race of people, as: French to the people of France; Greek to the people of Greece, and so forth. All these are unknown to me because I do not understand them. (The Emphatic Diaglott rendering for "tongue" is "foreign language".)

"To every thing there is a season, and a time to every purpose under the heaven" (Eccl. 3:1). This being true, we must find the right time or season for tongues. Some

men tell us, "The apostles spoke with tongues, showed signs, healed the sick, and Paul picked up a serpent." Yes, this is true, but why did they have this power? "They went forth and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20). We find these signs were to confirm the Word.

We are now ready for these words: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14). The disciples received the earnest, or first payment on the purchased possession; hence, they tasted of the powers of the age to come. This will be the time when the Redeemer comes.

Let us now notice the steps. First, one was to hear the gospel and believe it. Second, one was to be baptized. Having taken these steps, (Jesus said, to those who do this) he shall be saved. All this has to take place before the signs, tongues, and drinking of deadly things take place. We read: "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). We were not saved when we believed; we were not saved at the time when we were baptized, but we shall be saved if we have obeyed and endured unto the end. "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (Dan. 12:13).

"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 kingdom will be set up when Jesus sits on the throne of His father David. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you" (Isa. 35:4).

We have found the time, or season, when we are saved. Are we not complete? We have believed the gospel and obeyed in baptism; therefore, we are buried with Him into death. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in

newness of life" (Rom. 6:4). After baptism, life is Christ-like unto the end; then Christ will come, and the change will take place (the change from the unsaved to the saved state). "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), changed from an unsaved to a saved condition, or from a mortal to an immortal state. The nature we now have gets sick, suffers with pain, has sorrow. The change will be from
(Please turn to page 10)

Unequally Yoked

By Lorna Macy

MARRIAGE is a divine institution which began in the Garden of Eden. We read in Genesis 2:18, "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him." God wanted man to have a companion, so He created woman. He meant that man and woman should live together. God did not create bachelors and old maids! After God had made man and woman, He gave them His blessing. God implanted social desires in man's nature. He wanted the man and wife to live together happily and contentedly.

God intended that this institution should be a permanent relation between the husband and wife. Christ says, "What therefore God hath joined together, let not man put asunder." The only means by which this relationship may be dissolved is by death.

The question, "Should Church of God young people marry out of the church?" often arises.

Paul says in 2 Corinthians 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Paul advocates that man and wife should be baptized into the same faith. They should believe the same doctrinal truths before they marry.

During the days of Ezra, the Israelites married "strange" wives. Ezra asked God to forgive the people of their sins. One day Shechaniah came to Ezra and told him that the Israelites had transgressed against God. They wanted to make a covenant with God so that they might do away with their unbelieving wives. The Israelites knew it was wrong to marry outside their own nation. They felt guilty about marrying women of other nations who worshiped idols in place of the true God. The young people of today are no different. They should not marry those outside their church.

When a young man and a young woman contemplate marriage, they should take religion into consideration. They should belong to the same church. If the young man

belongs to the Church of God and the young lady to another church, he should help his future wife to see the truth. She should be baptized before their marriage or be so nearly converted that she will accept Christ shortly afterward.

Trouble is caused by a marriage in which the two involved do not belong to the same church. When children come to bless the home, to which church will the children go? Some say, "Let the children choose their own church when they are old enough." What are the children to do until they are old enough? When will they be of the right age to be able to distinguish which faith is the true one? By the time the child is old enough to have taken an active part in the church, he may have been led astray into the world. The husband and wife may have decided to let the children alternate in going to Sunday school—one Sunday to one church and the next Sunday to the other. No matter how hard he tries, the child will be more interested in one than the other. A family quarrel ensues.

There cannot be the best of cooperation between "unequally yoked" men and women. Neither can give his best thought and action in cooperating with church activities. Husband and wife need each other's cooperation to the fullest extent. This cooperation is one of the advantages of marriage. If meetings are being held at the church the man is attending, what will his wife do while he is at church? If the Christmas programs of both churches are the same night, to which will they go? One church may believe in worldly ways, while the other is strictly against them. The man and wife will not be able to attend the same places for entertainment. When death comes to claim them, they will (according to their beliefs) be widely separated—one expecting to go to heaven and the other to the grave until the resurrection.

Why not "play safe" and marry a young man or young woman who believes the Bible in the same way you do?

Because God began marriage, it is a divine, holy, and religious institution. Why not respect it as such?

Christ's Second Coming

By Mrs. Ruth Hoskins

ONE of the outstanding truths of the Bible is that Jesus is coming again. Assurance was given to those who saw Jesus ascend, that He would come again. When the apostles looked toward heaven, "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 1:11).

If the second coming of Christ means anything to us, it should mean everything, as it occupies a very important place in the Bible. It should occupy an important place in the mind and heart of every Christian person.

Christ's coming is referred to one thousand five hundred twenty-seven times in the Old Testament, and three hundred eighteen times in the New Testament, which shows that it occupies an important place in the Bible.

Luke speaks of Christ's greatness thus: "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."

We read a prophecy concerning Christ in Isaiah 9:7: "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."

God is calling out a people for His name today to reign with Him in His Kingdom that is to be established here on this earth. Christ is to reign till He has put all enemies under Him. The last enemy to be destroyed is death.

In prophesying a restoration of the scattered flock, Jeremiah said, "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" (Jer. 23:5, 6).

Peter, exhorting the people to obey God, said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy

prophets since the world began" (Acts 3:19-21).

If we, as Christians, wish to have a part in this Kingdom when Christ comes, we must repent (turn about-face) and be baptized in the name of Jesus, walking in a new life. When we have put on Christ through baptism by immersion, we are new creatures in Christ Jesus. We must not forsake "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. 10:25).

"He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Luke 19:13). This day refers to the coming of our Lord and Savior, whom we believe is soon to appear.

Paul said, "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).

Peter, too, prophesied of Christ's return, saying, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

Moreover, Jesus admonishes His people, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). We say, as did Paul: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

Paul looked forward to that day when Christ will come the second time, for he knew Jesus would then reward him. He testified, "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. 4:8).

My prayer is: "Come, Lord Jesus, and come quickly."

IMMORTALITY WHEN?

Thorough understanding and faith in Christ's return make plain the time when saints will become immortal. The very purpose of Christ's return is to raise the dead and to reward all saints. A supposed immortality at death denies the need or sense of Christ's return.

Sin in the Flesh

By A. A. Hammond

"God sending his own Son . . . condemned sin in the flesh" (Rom. 8:3).

EVENTUALLY, "sin in the flesh" will be destroyed. What does "sin in the flesh" mean? Just what is it? Examine the foregoing questions carefully.

Is knowledge of sin "sin in the flesh"? Some people think it is, but does God have "sin in the flesh" because He understands sin? No! Of course not! Did Christ understand how to withstand temptation? Yes! He understood how to resist sin. Did this cause Him to have "sin in the flesh"? To have knowledge of sin and righteousness is not to sin. God and Christ have this knowledge.

Adam and Eve had knowledge of sin before they transgressed. They knew that it was wrong to do as the Serpent suggested, and that it was right to do as God told them. Was it sin to have this much knowledge? No! Then, did they have "sin in the flesh"? No, because knowledge of sin is not "sin in the flesh."

In the beginning, man was unschooled. He needed education. After Adam and Eve had learned all they could from God's admonitions, they learned from the "school of experience." The Serpent suggested that they disobey God. They did. As a punishment for Adam and Eve, God cursed the earth. The Devil did not put the curse on the earth; God did it because Adam and Eve had listened to the Tempter. Many people say that Satan brought the curse and death to man. That is not true. Man brought it upon himself by disobeying God, and God punished man for disobedience to Him. God also sent One into the world to destroy sin, the power of death, and the Devil.

God is the only One who has power to give life or death to anyone. Who is it that God will destroy? He will destroy "him that hath the power of death, that is, the devil" (Heb. 2:14). A normal human being is capable of choosing whom to obey—God or Satan. Who has the power of death over man? Man himself! Man may bring either life or death to himself.

The Serpent in the Garden of Eden was an actual animal. Its shape was not that of a snake. It did not at first go upon its belly; it was *punished* by being made to go upon its belly—snakelike. God said that it could have nothing but dust to eat: dust will not sustain life, so, as long as the Serpent ate dust, it obtained no nourishment. Consequently, it is believed that the Serpent was the first animal to die.

When God created the Serpent, He knew what it was

going to be. He evidently wanted the Serpent, or He would not have created it. God must have been willing to let the Serpent say what it did to Adam and Eve. The Serpent did not command Adam and Eve. He merely suggested that they should eat of the tree. Adam and Eve were yet at liberty to choose whom they would obey.

Therefore, "sin in the flesh" is inability or unwillingness to obey God. One must have knowledge of sin before he can have "sin in the flesh." *Knowledge of sin*, however, *is not sin*. Adam and Eve had knowledge of sin before they transgressed. Christ had it even before He was tempted.

Unwillingness to walk humbly before God is "sin in the flesh." Christ might not have been crucified, had He so desired. He said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53). Christ, by His own choice, allowed men to crucify Him. He did not sin when he meditated on this subject. Did He know this when the Spirit (God) led Him into the wilderness? He did. When Christ was hungry, He had power to turn stones into bread. Was this knowledge sin? No! Christ never sinned, learning by bitter experience the cost of being obedient at all times. He can truly sympathize with men in their weakness.

Christ went into the wilderness not to learn obedience, but to teach man that He (Christ) was obedient. Christ did not need to be tested, but He was required to prove His obedience to others. Christ knew that God was watching over Him, as a fond father watches his child. He knew that God would take care of Him.

God gave the earth to Christ, not to wicked man. He (Christ) will eventually destroy all wickedness. However, men who will live righteously, accepting Christ as their Savior, will be permitted to live in the Paradise which will be on this earth.

The man whose heart is not changed by the heavenly Father's method of dealing with him deserves death. Thus will "sin in the flesh" be destroyed. After the saints are raised, they will have knowledge of sin, but they will so appreciate God's kindness that they will have no desire to sin.

Satan is to be bound for a thousand years. Will any man sin during this period? Certainly! If they have no

Tempter, how will they be led astray? The answer is: they will think for themselves. Satan is to be turned loose at the end of the millennium. What does this mean? Satan is to be freed to deceive the nations, the nations that came into existence while he was bound. They will be put to a final test. They will have lived in the kingdom age of justice and peace. At the end of this age, they will be tested for fidelity. Men who continue faithful will be made immortal, while those who are not obedient to God will be destroyed.

"Sin in the flesh" is unwillingness to walk humbly before God.

ARE YOU CHANGING YOUR PASTOR?

You say that a change would be better;
I grant it—but here let me say
A few solemn words to each member,
In a brotherly, Christianly way.

Are you sure where the change is most needed,
In the pulpit? or is it the pew?
Is the pastor the one who needs changing?
Or, my friends, let me ask, is it you?

Have you prayed for God's blessings upon him?
Have you been to him helpers indeed?
Worked with him, stood by him, upheld him,
And ministered oft to his need?

Has your place in the prayer meetings always
Been filled, when you knew you could go?
And the Sunday school brightened and flourished
By your presence and work? Is this so?

Have you given your means to your Master?
Not merely a dollar or two?
But the twenties and fifties and hundreds,
In proportion as given to you?

THE RESTITUTION HERALD

The Restitution Herald, as the name implies, heralds that there will be a "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Christ will return to "build again the tabernacle of David, which is fallen down," in fulfillment of Gabriel's promise to Mary that the "Lord God shall give unto him the throne of his father David."

One of the signs that Christ is to soon return is the rebuilding of Palestine. See next week's *Herald* for an inspiring picture of modern Jerusalem.

THESE SIGNS SHALL FOLLOW

(Continued from page 7)

this to a nature not subject to pain. "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). "The inhabitant shall not say, I am sick: and the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24). "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 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. 35:5, 6, 10).

In conclusion, let us read of our present state and the hope of our future state: "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22, 23).

THE GOSPEL OF THE KINGDOM

(Continued from page 3)

single text in the Scriptures which promises any reward in heaven at death or at any other time.

If we are wrong, and any of our readers are able to help us, it will be appreciated. The last writer of several books in the New Testament, John the Revelator, makes this plain statement: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13).

"They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). This, most assuredly, is speaking of Jesus in much better language than we could use, and emphatically tells us that, if we are among the faithful at the resurrection, we shall reign with Him upon this earth.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "The Lord God shall give unto him (Christ) 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 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" (Rom. 8:16, 17). Is not that a precious privilege? May it be yours and mine, is our prayer.

MARRIAGES OF THE BIBLE

(Continued from page 5)

Esther above all the women . . . and he set the royal crown upon her head, and made her queen instead of Vashti."

The tale of Esther is a sweet story, yet of deep significance, for it was Esther who later saved the Jewish race from destruction at the hands of Haman and his colleagues. Even to this day, Jews celebrate the Feast of Purim to bring to their minds their deliverance at that time.

We turn to the New Testament. Times and customs have changed. From the simple ceremony of the bride's being taken to her husband's tent, we have a more elaborate ceremony, with marriage feasts and celebrations.

It is very interesting to read that Christ's first miracle was performed at a wedding of this type. It occurred at Cana in Galilee. It was a big affair, so elaborate that a governor of the feast presided over the festivities. Jesus and His mother were both there, so probably were the rest of his family. We rather like to think of this, for it presents one of the very few times when our Master took a part in what might be called a social affair. We can imagine the chagrin when the supply of wine ran low, and how glad Mary was that she could suggest to her already famous Son, that He help them out of their predicament. The water in the huge wine jugs was turned to wine—such wine as to win the approval of the governor of the feast. Several times during His ministry Jesus used these marriage feasts or weddings in His parables. Perhaps these were uppermost in His mind because He knew that He was the Bridegroom who had not yet received His bride. There was the parable of the ten virgins who slumbered and slept while the bridegroom tarried. All ten carried lamps to show them the way, but with this difference: five were wise enough to provide oil for their lamps; five had neglected to provide themselves with the oil that would permit their entrance into the marriage feast. This was a most poignant story to warn his hearers of the need of preparation and watching for His coming. This must be done before He comes. Then the door will be shut and it will be too late.

There was the parable of the invitations sent out to the marriage feast. Far and wide the invitations went, but first one and then another sent his regrets. One was busy with

his fields, one had married a wife. Alas, their worldly cares had destroyed any desire of attending the marriage supper! The lord was wroth and sent his servants to comb the highways and streets of the city to invite other guests to the wedding till the places were filled. I think we can all see the lesson taught.

The first book of the Bible instituted the first marriage ceremony, the last book, Revelation, tells us in the striking symbol of the great Marriage to which we have all been invited, and which we are all striving to attain: the Marriage Supper of the Lamb. Let John tell the story: "I heard the voice of a great multitude, saying, Alleluia: for the Lord God omnipotent reigneth . . . the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints," and the angel said to me, "Blessed are they that are called unto the marriage supper of the Lamb." This is a wonderful way of describing the return of our Lord and Master—the Bridegroom, as He Himself said He was to His bride—the saints called out during the long centuries of the ages by His Word, faithful to that Word through cares and vicissitudes and temptations, finally clothed with the linen garments of righteousness.

It is our firm belief that the dark night is departing, the morning light is near, and that already the cry has gone forth, "Lo the bridegroom cometh." Let us be up and watching, with the oil of faith, obedience, and good works in our lamps of truth, so that, when He comes, we may enter with Him into His glorious Kingdom.

EVEN AT THE DOOR

(Continued from front page)

the people heed the Word of the gospel now? Sin is a powerful opiate. It lulls people into a slumber in which they cannot exercise their powers of reason. They have fallen into the slumber of which the wise man writes, "Yet a little sleep, a little slumber, a little folding of the hands to sleep" (Prov. 24:33).

The world is asleep to the truth today. It seems that no kind of effort can arouse the people. In trying to talk of the Bible to people, they even stare at one as if he were just a little balmy. Where one presses the matter upon people, all sorts of excuses are made. People are in the Laodicean state of mind, ready to be spewed out of the mouth of the One who should find the cooling waters to slake His thirst. Our inclination is to be discouraged in our attempt to bring the gospel of salvation to the suffering world, but being forewarned of these conditions, it is for us to work on to the best of our abilities, spreading the Word, and allowing God to do the selecting.

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Changed Lives

* * *

By Virginia Smith, Russellville, Ark.

It is written in Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Saul was a Pharisee. He persecuted the church of God and consented to Stephen's death. He was on his way to Damascus to persecute the Christians there, when a light from heaven shone round about him. He fell to the earth and heard a voice saying, "Saul, Saul, why persecutest thou me?" Saul, trembling and astonished, asked, "What wilt thou have me to do?" The Lord told him to go into the city and it would be told him what to do. Saul went into the city. Ananias told him what to do: he arose and was baptized. His name was changed, but, more important, his life was changed.

Paul, in his chains, did more for the spreading of the gospel than many free men. As a prisoner, he appeared successfully in the courts of Felix, Festus, and Agrippa, giving his Christian testimony with remarkable effectiveness. King Agrippa said, "Almost thou persuadest me to be a Christian" (Acts 26:28).

Appealing to Caesar, the great Apostle came to Rome where, still in chains, he converted thousands, even members of Caesar's household. God can do wonders through men, despite their human limitations. Paul was schooled in the world's richest culture, but we find very little about him until he changed his life. Now, in memory, he lives as the greatest Christian of all ages.

Christ's disciples were poor fishermen until Jesus called them to follow Him. Christ had come to save men and to build them as living stones into a new order. His challenge was new; it was earnest; it was divine. When they heard it, they left all and followed Him. What a change had come into their lives!

When people today obey the gospel and live for Christ, they are changed, as were the disciples of old. They are living under the new and fascinating order that, by faith and obedience, brings rich reward.

"One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And

he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13, 14).

Truth

* * *

By Mary Richardson, Hammond, La.

It is evident from our present-day surroundings that truth isn't always popular, especially the truth as it is in Christ Jesus. Man often has an urge to follow the dictates of his heart. This frequently leads him into direct opposition to God. Thus, it becomes necessary for God to warn and sometimes punish man as a means of directing him in the right path.

Truth is a priceless possession. One cannot buy it for any amount of money. It always pays to tell the truth, although the consequences may not be so pleasant. There is an old saying that it is the truth that hurts. People do not like to be told the truth, especially if it conflicts with some crooked, selfish plans they have in mind. Micaiah told the truth, and it cost him very dearly, for he was smitten and cast into prison.

"Truth shall make you free" (John 8:32). Through it we are sanctified (John 17:17). Worship, to be acceptable to God, must be "in truth" (John 4:24).

There will be many who will not speak the truth in the latter days. We must beware of them, and ever be on our guard for them. We must be grounded in the present truth, else we shall be "carried about with divers and strange doctrines" (Heb. 13:9).

There are some ministers who do not dare to speak the truth too strongly to their congregations for fear that they will lose their pastorates; the clothing and food of their children depend upon their pastorates. There are wealthy supporters in the church whom the ministers are afraid to rebuke. John chose to rebuke sin, even though it cost his life. Does not God expect the same loyalty from us today?

To be true to God and to one's conviction is a reward in itself. Let us all strive to be truthful.

We are given home, friends, food, clothes, health, and work . . . what more can we want. We are God's millionaires.—*Anonymous.*



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Jesus Is Rejected

If our Lord had not known He was doing God's will, He surely would have been very unhappy. The Jewish people refused to accept His teachings. They were always finding excuses not to agree with Jesus.

Jesus told them that they acted like spoiled children who didn't know what they wanted. He knew they could find no real fault in John the Baptist. They said he had a devil because he lived by himself, and dressed and ate very simply. As for Jesus, the opposite way of living failed to please them. Jesus treated all men alike. He helped a poor man just as quickly as a rich one. Because He came to save sinners, He often ate with them and visited in their homes. His enemies said He was a sinner, too, because He did those things. These Jewish leaders refused to accept Jesus or anyone connected with Him.

Excuses

People today find even poorer excuses than did those Jewish leaders. Sometimes they merely refuse to go near God's house or His people and give not so much as a poor excuse! How happy we should be who love the Lord and are able to do even a little work for Him.

Cities of Sin

The leaders were not the only ones Jesus talked about. In many cities the people had seen Jesus heal the sick. They had seen the lame and blind made whole again. They had seen Jesus, yet they "repented not." These cities were filled with idol-worshiping people. They lived very unclean lives. One of these cities, Bethsaida, was the home of Peter, Andrew, and Philip.

Because of the knowledge these people had, and the miracles they had seen, Jesus told them that Tyre and Sidon would have a less severe judgment when the great Judgment Day comes. It plainly teaches us that people will be condemned or rewarded according to their knowledge and works.

Jesus, the Burden-Bearer

Truly Jesus must have felt sad when He talked to these hardhearted people. He then renewed His strength and

courage by praying to His Father (Matt. 11:25, 26). He calls once again for all those who will hear, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Jesus wants each boy and girl to let Him bear all of their burdens. He wants us to be partners with Him. He is willing to be yoked together with us.

Isaiah's Call

Isaiah was the greatest of all the prophets. Years before Christ was born, Isaiah called for sinners everywhere to repent. (Read Isaiah 55.)

He began, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat." Jesus once said that whoever drank of the water He gave would never thirst again. We also know that one does not need any money in order to receive salvation. The call is for "whosoever will."

Isaiah again tells us, "Hear, and your soul shall live." Today many hear the call of Jesus with their ears, but refuse to let the sound reach their hearts. Our Bible says that the Word must be mixed with faith in the hearers before it will take root.

Isaiah pleads, "Seek ye the Lord while he may be found, call ye upon him while he is near." That call is the same today. The sinners are asked to turn from their evil ways and works. They are to think kind thoughts and do kind deeds instead.

God has not promised us things that He will not do. His promises are sure. He has said that when His Word is sent forth into the world, that it will turn sinners to Him. His Word will bring joy and peace and singing into a sinful world.

ECE Club News

Give at least one motto for Christmas this year. Make it, if you can.

Happy Birthday Wishes

Marion Barnum, Nov. 29, age 12, Hammond, La.

Milo Magaw, Dec. 7, age 9, Oregon, Ill.

Merlin Anthon, Dec. 8, age 7, Hammond, La.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- Nov. 19- —Special Meetings at Kokomo, Ind.
 Nov. 26-Dec. —Special Meetings at Ripley, Ill.
 Dec. 1- —Special Meetings at Marvin Herren home, Republic, Mo.
 Dec. 10—Iowa Quarterly Conference at Gladbrook.

BOSWORTH, MISSOURI

Bro. F. L. Austin has just closed a series of meetings, November 10-23, at the Rockford church near Bosworth, Mo. The attendance was good, and the interest manifested was unusual.

Two were baptized: Alphine Parsons and Lawrence Ray Pancost. We pray for their success in living in Christ. We hope we can have Bro. Austin with us again soon.

Frances W. Williford, Secy.

TACOMA, WASHINGTON

It has been one year since we began the Lord's work in Tacoma, and we are very much encouraged in His work. We are still holding our little crowd, and the outsiders keep steadily coming to our meetings, with much interest shown. We are hoping for much success in the city of Tacoma, for, like all other cities, it needs the preaching of the gospel of our blessed Master in the closing days of this age.

On the first day of October, it was a beautiful sight to us when we saw an elderly lady, who had been attending our meetings for some time, coming to church with a suitcase in her hand bearing clothing in which to be baptized. After our meeting we took her to beautiful Lake Wapitaw. Taking her confession of faith, we buried her into the all-saving name of Christ, and she rose to walk in the newness of life. She is very happy in the Lord, and expresses to us that she has wasted so many years coming into the knowledge of her Master at the eleventh hour. Indeed, she had, for she was born in 1847, making her about ninety-two years of age. She is the oldest person I ever baptized, and we hope and pray that she may ever prove faithful to His call. We now introduce to the household of faith, Miss Mary Clapp as our faithful sister in the Lord. She is happy and is paying her tithe into the Lord's work.

This ought to be an example to younger ones who hold back from being baptized, saying, "The water is too cold," or "I will wait until some time more convenient." When Paul says, "Now is the day of salvation," and when we hear an elderly lady tell us she has wasted many precious days in not serving her Master, it should stir the hearts of our younger ones to come into the faith while they are young. May God bless her and give her eternal life in the Kingdom of God is our prayer.

Her address is Miss Mary Clapp, 1904 Tacoma Ave., Tacoma, Wash.

Thos. D. Foster, Evangelist.

CONTRIBUTIONS TO N. B. I.

Oregon, Ill., Church (OD)	\$8.01
Mr. and Mrs. C. A. Smead	5.00
Leonard Pelton	.40
Maybelle Hanson	4.00

LAWRENCEVILLE, OHIO

Our special meetings came to a close Sunday, November 5. Bro. L. E. Conner was our guest speaker. Sermons were enjoyed by all, and a goodly number were present from the community. Several new faces have been seen in the church services since that time, so we feel that much good was accomplished. The Brush Creek brethren helped greatly with their musical numbers and attendance. We were glad that Sr. Conner was able to accompany Bro. Conner.

Bro. and Sr. Walter Poole celebrated their fiftieth wedding anniversary, October 29. The brethren presented to them a bouquet of fifty yellow roses at the morning service. In the afternoon they had open house at the home of their son, Ernest Poole. Many brethren called to congratulate them and wish them many more years together. We are glad that they are both in good health and are usually found in their places at any church service.

The Sisters' Society met at the home of Mrs. Ida Sloan, October 26. The hostess had a lovely afternoon planned to honor our senior member, Sr. Margaret Poole, and to help celebrate her fiftieth wedding anniversary. The ladies presented Sr. Poole with a gold pin.

The Golden Rule Class held its October social at the home of Martha Potter. The Sisters' meeting was held at the home of Sr. John Howell, November 9. The Sunshine Class met with Mrs. Jesse Potter, November 10.

Bro. and Sr. J. Homer Overholser from Downey, Calif., recently married by Sr. Emma Railsback, are enjoying their wedding trip and visiting relatives in Lawrenceville. Sr. Overholser was baptized by Elder Grover Gordon, Tuesday, November 21. Church members and friends gave them a supper and shower in the church basement that evening. At the close of the morning service, November 26, the Lord's Supper was observed, and the right hand of fellowship was extended to Sr. Marion Overholser. The best wishes of all the brethren go with them as they return to their new home in California. We congratulate the Los Angeles church on this addition to their membership.

Word has been received from Bro. and Sr. Charles Netts and Bro. and Sr. John Howell that they have arrived safely in St. Petersburg, Fla., where they have gone to spend the winter.

Bro. and Sr. Richard LeCrone and family, and Bro. and Sr. Harvey Krogh spent Monday, November 20, in the Grover Gordon home.

Plans are being made for a Christmas program.
 Inez Gordon, Reporter.

ARKANSAS CITY, KANSAS

The Arkansas City, Kansas, meeting was held November 12-19, with Bro. F. E. Siple as guest speaker. We believe this meeting was a very profitable one. It had been ten years since Bro. Siple had last visited the Arkansas City church. We all were glad to see him and hear him preach again.

The meetings were well attended, and there was an abundance of spiritual food such as we all needed to build us up in our faith. Misses Virginia Chaplin and Betty Tibbits, both members of our Sunday school, were baptized.

Sunday, November 19, there were three services: 11:00 a.m., 2:00 p.m., and 7:30 p.m.

Mrs. A. J. Chaplin, Secy.

BRUSH CREEK CHURCH NEWS

The special meetings held at the Brush Creek church by Bro. J. R. LeCrone, came to a close Sunday night with an attendance of one hundred fifteen. The fruit of such effort will be borne in the days to come, but we thank our Father for Mrs. Forest Pearson who gave her life to the Master and was buried in the waters of baptism to be raised to a new life in Christ. Her address is Tipp City, Ohio, RFD.

The usual Sunday services will continue as follows: Sunday school at 9:30; preaching services at 10:30 and 7:30. Berean classes are held at 8:00 on Tuesday evening.

Harvey Krogh, Jr., Pastor.

ROBINSON-RICHARDSON

In a simple home ceremony, with only the immediate family present, Miss Lillian Robinson became the bride of Mr. Cecil Richardson, Saturday evening, November 18. Both of these young people are members of the Blood River church and will continue to make their home here. We pray God's richest blessings to be with them in the years to come.

Harry Goekler, Pastor.

Gleanings From the Field

All ministers of the faith are invited to send a few lines (thirty to fifty words) of Christmas greetings to the brethren at large. These greetings will comprise a feature section in the Christmas number of The Herald. Do it now, or you may forget it!

Bro. James E. Long, Beachville, Ont., was recently a patient in Ingersoll Alexander Hospital, but is now much improved.

Bro. and Sr. C. E. Lapp, formerly of St. Cloud, Minn., are now living at 512 S. Madison, Macomb, Ill. The Illinois State Conference has employed Bro. Lapp, who is already engaged in his new field of service.

Bro. and Sr. Lynn Leighty, South Bend, Ind., have sent the editor a picture of the interior of the recently dedicated church at South Bend. The picture will soon appear in The Herald.

"We hope the coming of our Lord is near. 'Unto them that look for him shall he appear the second time without sin unto salvation.' I am thankful to God that He has privileged me to 'look for him' and not to grope in darkness as many do who refuse to see the light."—Mrs. C. L. Yancey, Lester Manor, Va.

Bro. J. W. Cooper, Ripley, Ill., reports that the meetings being conducted there by Bro. F. L. Austin are well attended.

SALEM CHURCH, MARSHALL, ILLIONIS

On November 18 and 19 we were pleased to be host to one of the quarterly meetings of the Illinois Conference. Sermons by our pastor, Bro. J. M. Watkins, and Bro. Walter Wiggins were enjoyed by all. Several Bible lessons were also a profitable part of the proceedings, as well as a sumptuous basket dinner on Sunday. With informal business meetings and trying to get better acquainted with Bro. Delos Andrew and family of Oregon, Ill., we had a busy time. After such a fine time, there is only one thing left to say, Come again sometime. The Folks at the Salem Church.

THE CHRISTIAN'S CONFESSION OF FAITH

By Harry A. Sheets

Confession by Word of Mouth, Then. The question asked by our Savior, which prompted Peter's confessional reply, was a real live question, and was the issue of its day. People would have recognized Jesus as the Christ had their leaders not adulterated their thinking by propaganda—He is Elias, John, Jeremiah, anyone but the Christ; His are the works of the Devil. These and similar damaging rumors were circulated. Damaging? Yes! If Jesus were not all He claimed, He was an impostor and unworthy of a following.

To confess Christ to be the Christ, as Peter did, meant openly disavowing the teachings of the scribes and Pharisees, who were the intellectuals (the brains) of their day. No one could maintain respected intercourse with the "best" society and doubt or belittle the wisdom intelligentsia.

Confession Now. Confessing Jesus as the Christ today involves social stagnation even more than then. The intellectuals oppose much of the teachings of the Bible. If one believes the Bible to be more than folk tales, he is not regarded as intellectual or cultural. In 1922, our professor of psychology said: "No thinking, intelligent person today believes the Bible." In 1938, our instructor in sociology said: "Our scientifically minded men today aren't sure Jesus even existed. There is more evidence to prove He didn't exist than there is to prove He did." He further stated that we of this age of culture cannot accept the virgin birth because it is unscientific. We must not insult intelligence by continuing to teach such absurdities.

We are told that the Bible has a cultural value, as it reveals the wishful thinking of a past age. We contend, however, that Jesus must be all He claimed to be or He is nothing. The Church of God accepts the Bible as the Word of God. Its members are willing to be called "unscientific."

Results of Our "Culture." Russia is attempting to overthrow Christianity by scornful toleration, propaganda, and destruction of churches. Germany's method is more in intensity than in variety. Harassing of pastors and minor officials is added in the latter. When evidence of church weakness is sufficient, brute force will complete the destruction. In America, education is the destroying force. It is succeeding too well. Already people are begging the sociology and psychology departments not to distress the student's faith without giving him a substitute faith to which to anchor. Unless an anchor is given, chaos and ruin are inevitable. "When the Son of man cometh, shall he find faith?" What significance our Master's question now has!

The foregoing is the department, "A Study of the Lesson Subject," for the first lesson of the new year in Truth Seeker's Sunday School Quarterly. Send us your order for the Quarterly now. Prices are: Single copies, 17 cents each per quarter; three or more copies, 15 cents each per quarter.

A REAL CHRISTMAS PRESENT

The Restitution Herald is an ideal Christmas present. Many gifts have little about them to remind one of Christ or His message. Many gifts are soon consumed or worn out. The Restitution Herald, however, stays fresh a whole year, and its very purpose is to uphold the teachings of Christ.

The Restitution Herald is really fifty-one gifts at the price of one, for it will go to your friend fifty-one times during the year for \$1.50. If you prefer to remit only a dollar, The Herald will be sent nine months to any new reader.

Keep the spirit and message of Christ in Christmas; send Herald subscriptions for your friends.

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Send us a list of those to whom you wish the Christmas Herald sent, giving addresses, and remit at the rate of five cents per copy. We shall do the rest.

Your list of names should be at The Herald office not later than December 15.

CONTRIBUTIONS FOR LAUNDRY

Mr. and Mrs. George McMurtrie	\$5.00
Lottie E. Young	5.00
Leonard Pelton	1.00
E. H. Magaw	1.00
Mrs. Jennie B. Boyle	1.00
Mary Howard	1.00
Mr. and Mrs. H. J. Stadden	3.00

HERALD RECEIPTS

Ellsworth Richardson (self and another); Lottie E. Young (self and another); Leonard Pelton; Percy Buzek; Mrs. Bert Sheets; Mrs. F. M. McCrory; James E. Long; Belle McCandless; Mrs. R. V. Gardiner; David F. Beck; Dale Shellhaas; John Lehman (for others); Lois Greiner; H. J. Stadden; Mrs. Mina Crosby.

TRAINING SCHOOL FUND

Harry Goekler	\$ 3.00
Leonard Pelton	1.50
Ripley, Ill., S.S.	7.59
An interested sister	10.00
Mr. and Mrs. David F. Beck	8.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Delos and Mabel Andrew; Maybelle Hanson; Mr. and Mrs. Paul C. Johnson.

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L. E. Conner Business Manager

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The religion of Jesus was active. This coupon is presented to assist our readers to be more active in their religion by giving **The Restitution Herald** as this year's Yuletide remembrance. "It is more blessed to give than to receive" (Acts 20:35).

You may send your gift of **The Restitution Herald** to your friends this Christmas at the rate of one dollar for nine months. Use the lines below for the names and addresses of your friends, remitting one dollar per name:

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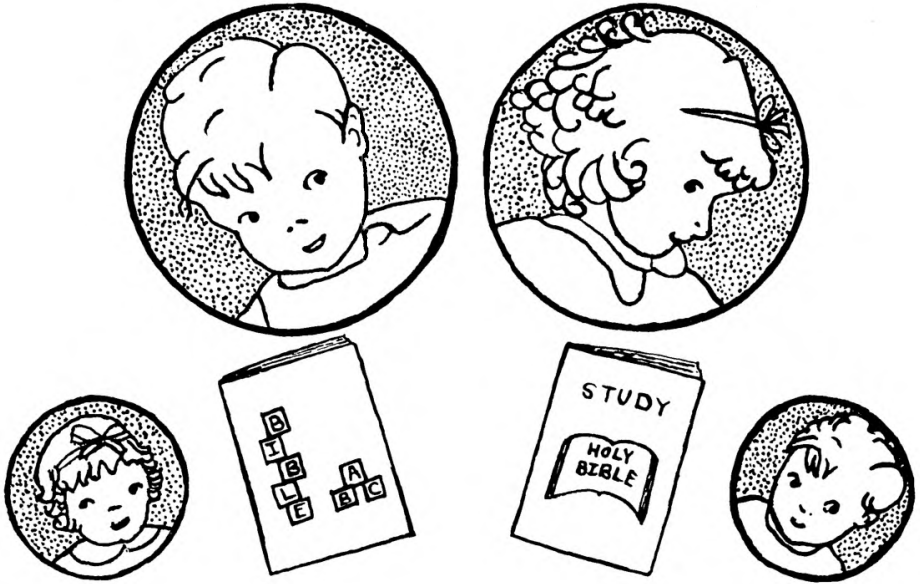
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(Note: the above offer is for new subscriptions only.)



Children's Quarterlies

For a long time the Church of God has dreamed that it might have literature published by its own people for its children. At the last General Conference such a project was started. A committee was appointed to see what could be done. This committee informed the board of the National Bible Institution that there was enough available material to have two sets of quarterlies prepared.

The first quarterly is intended for small children. It is the "Bible ABC's." This series of lessons covers *two quarters*, as there is a lesson for each letter of the alphabet. Each lesson has a story; a picture to color, to cut out, and to paste in the booklet; a letter to color, to cut out and to paste in the book; a Bible rhyme, and a Bible verse. The lesson stories are made on separate leaflets with pictures to color, also, which the child may take home each Sunday. The price for this quarterly is ten cents *per quarter*. Try it! See how the children really love to do this work!

The next series is for older children. It is called the "Bible Foundation," because it furnishes a good Bible foundation of knowledge for the child. It commences with the Creation stories, and covers such stories as: "The Garden of Eden," "One Language for All," "Abraham." There is a story, Bible text to read, picture to color, and a test at the end of each lesson. Each lesson is worked out a little differently to add interest to the work. The price of this is also ten cents *per quarter*.

We now have our own quarterlies for children. Are we going to use them? If interested, write for samples or send your order to the

National Bible Institution,

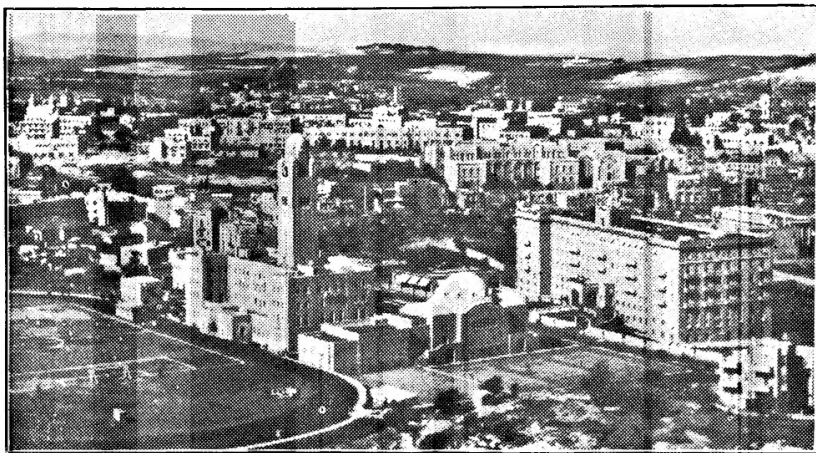
Oregon, Illinois

THE RESTITUTION HERALD

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NUMBER 11



A Glimpse of Modern Jerusalem

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

The tall building in the foreground is the Y.M.C.A. building that cost over a million dollars. At the right is the luxurious King David Hotel. Jerusalem has outgrown its old walls, and today covers more than ten times as much acreage as it did a generation ago. Jerusalem inspires both Christians and Jews, challenges those who doubt the inspiration of the Bible, and puzzles those who believe only in the historic interpretation of prophecy. What one believes or disbelieves in no way diminishes the new and vigorous life in Palestine.

"Despise not prophesyings." Conditions throughout the world, and particularly in Palestine, corroborate the "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." Listen to the Prophetic Voice: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness. . . . I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isaiah 62:1, 6, 7). There shall yet "come out of Sion the Deliverer" (Romans 11:26).

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

My Neighbor

There is an old saying that one should not judge another by himself. It seems, however, that my neighbor is surprisingly like myself. He seems to have been created from the same pattern. He eats three meals a day and sleeps at night. His feelings can be hurt even as mine. He lives on the same earth that I live upon, and uses a hoe very much like mine to fight the same kinds of weeds as grow in my garden. When the sun shines upon my home, his home is brightened and warmed at the same time, and when it rains there are two flower gardens watered. . . . One day I overheard my neighbor speaking to a third party about myself, and he called me, "My neighbor."

Thou Shalt Love Thy Neighbor

My neighbor is a part of God's creation. I cannot honor the Creator and at the same time despise what He has made. Love for an author is shown by reading his books, love for a gardener is shown by appreciation of his flowers, love for the Creator of all men can be shown only by love for all men, even the workmanship of God. To keep the first commandment, Jesus commanded a second: "Thou shalt love thy neighbour as thyself."

Public Confession

Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven," and Paul said, "With the mouth confession is made unto salvation." Will one who is truly converted to Christ dare or even wish to substitute in the matter of openly confessing Christ? Real faith is not only unshamed, it is glad to be made known.

Philip's baptism of the eunuch, which took place in "a certain water" beside a country road, is unsound argument for private baptismal services, for the occasion did not allow necessary time for friends to attend. Jesus was not crucified in a corner! (Acts 26:26). Private confession and private baptism deny Christ the full glory that is rightly His, and deny to others the encouragement of witnessing true faith and church growth.

Christ is true. There will never be any necessity of holding Him to His promises, yet when one publicly confesses Christ there enters the heart a legitimate security for having kept man's part of the Christ-given covenant. If, at the last, one's whole life has been a testimony for Christ, reward cannot be denied. Men determine their own destinies by either accepting or rejecting the Son of God.

The Power of Example

Paul charged Timothy: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." In this admonition, first given to Timothy, there is an application for every minister. Good shepherds lead prospering flocks.

Sin is magnified when committed by a leader, for what he does amiss becomes a license to every follower, who all too often has waited for such an opportunity. Not only was Ezra vexed at the intermarriage of Israelites with other nations, but he cried out: "Yea, the hand of the princes and rulers hath been chief in this trespass." Ezra then repented of Israel's sins and "sat down astonished." When the leaders of Israel sinned, Ezra could only weep and pray for the blind followers.

Faithful mothers will have joy in their daughters, and faithful fathers will be proud of their sons, but no parent having the liquor or tobacco habit can raise a son or daughter who will be well fortified against the same.

Like begets like: *modern youth is the product of careless parents.*

Where Christ Leads

Jesus is Shepherd of the church. No member in Christ's fold has the right to romp in dangerous paths, for the Shepherd does not lead in such directions. Though Christ will seek a lost lamb, and though He has reclaimed many torn sheep, it is the part of wisdom to avoid the wolves.

Christ leads into pleasant pastures, beside the still waters. Sorrows are invariably encountered as a result of stealing away from Jesus His right to lead, or *by lagging too far behind*. See Christ, hear Christ, follow Christ, and you will be led "in the way everlasting" (Psalm 139:24).

The Church of God

Article 3

By James A. Patrick

WE HAVE learned in the discussion of the subject thus far that much importance is attached to the name of the LORD.

A certain person wrote me that he liked the second article better than the first. Perhaps I failed to put across the idea I had in mind, for my informant is well qualified to judge. I see a great deal of beauty in the thought that God has had, has now, and will have in the future a chosen people of namebearers who will be the instruments in His hands that will make Him known to the world.

This is my hope of the Church of God. Its members are seeking immortality that they may be corulers and namebearers in His Kingdom, and thus make Him known to the world, and that they may come to that day when "there shall be one LORD, and his name one." This has been the Father's object ever since sin came into the world. He has wanted men to know Him. Why? "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" 1 (John 3:6). Men who know God will not sin. Is it any wonder that the Father wants the world to know Him?

The Family

The house, family, and church, all refer to the same thing—the "called out" congregation.

The family is not a symbolic relationship, but a real one. God is our Father, and we are His children. What a blessed privilege we enjoy of being sons and daughters of the great King of the universe! I wonder whether we fully appreciate this privilege and act accordingly.

The relationship of the members of a family to each other is much the same as the relationship of the members of the body to each other. If we try to heal a wounded member of the body, why should we not try to restore a wounded member of the family?

There is another sense in which the church is the building of God. Paul said, "What? know ye not that your body is the temple of the Holy Ghost?" Peter, speaking of this same thought, said, "Ye also, as lively stones, are built up a spiritual house." God dwells in this spiritual house by His Holy Spirit, as He did in the ancient Temple by His Shekinah glory. We read in 1 Kings 8:10: "It came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord." In

verse 43, Solomon said, "Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, . . . and that they may know that the house which I have builded, is called by thy name."

Can one not connect this with what was quoted from Dr. Thomas about the multitudinous name? God intended that Israel should make Him known to the world by bearing His name before them.

The blessed privilege of the Church of God in the future will be to make God known to the world until the nations shall learn war no more, and all learn righteousness. We must maintain character in harmony with that represented in the name "Jehovah."

Why has God promised to restore Israel to his own land again? People who object to the doctrine of the restoration of Israel say that God would be partial to the Israelites if He put them back in their land, when they are, and have been, in rebellion against Him. God answers that question in Ezekiel 36:32, 23: "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. . . . I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord God, when I shall be sanctified in you before their eyes."

How many churches does the Bible bring to our view? Paul said, "I have laid the foundation . . . For other foundation can no man lay than that (which) is laid, which is Jesus Christ" (1 Cor. 3:10, 11). How many foundations? How many buildings can be built on one foundation? How many bodies can be attached to one head? Besides, we are told, "By one Spirit are we all baptized into one body" (1 Cor. 12:13).

In the New Testament, the church is brought to our view about one hundred nine times, and with few exceptions it is "the church."

The Church Name

What has gone before in these articles ought to be enough to convince any honest mind that the name God designated for the church is "Church of God," but there is some evidence that has not yet been noticed.

We are the children of God, (*Please turn to page 11*)

Some Facts

By Charles T. Lindsay

SOME people are taught to believe that man is an immortal being—that the Lord God created the body of man of the dust of the ground, breathed an immortal soul into that body, and that this man became a “living” or “immortal” soul. If this be true, we go on in the divine Record, and find that the Lord God put the man into the Garden of Eden and commanded him, 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.”

Death, we have been instructed to believe, is the separation of soul and body: therefore, the penalty threatened Adam, in case of disobedience, was the separation of his soul from his body. If this is also correct, and God had prepared a place of happiness—a haven of repose for the souls of Adam and others—we proceed to inquire how and when the immortal soul of Adam would get to heaven. Certainly not so long as he remained obedient to his Maker. Do not be startled by this proposition. Adam would not die (or experience the separation of soul and body) until he disobeyed. There can be no other way for souls to get to heaven except through death. There is no way of evading this conclusion but by denying that literal death is any part of the penalty imposed on Adam for transgression.

In view of these facts, is it not apparent that there is a disagreement somewhere? Either the divine Record does not harmonize with itself, or our theories do not harmonize with it. The theories in which we have been educated are that an immortal soul was put into a mortal body, that death is the separation of soul and body, and the Bible says that the man was commanded not to eat of the tree of the knowledge of good and evil lest he die. Then, according to our theories, there was no other way that the soul could get to heaven but through death, and Adam would not die when he remained obedient; so Adam actually had to become a sinner in order to go to heaven!

It may be said that Adam might have gone to heaven bodily without dying. Suppose he had. What would have followed? How does that affect the question of the immortality of the soul? It would prove that the soul never was intended to live outside of the body. God never intended that man should go to heaven or live out of his

body. Therefore, the doctrine of the immortality of the soul is a false doctrine! If the death of the body is not the penalty attached to men on account of sin, why do men die at all? and what does the death of the body mean? What is its place in God's arrangement?

Is it possible that man could obtain a greater good by sin than by obedience? Impossible! Yet, if the doctrine of the ascension of the souls of the righteous at death is true, then man obtained a vastly greater good by sinning than he could have obtained by obedience. Such a doctrine is blasphemous. It sets a premium on sin. It says, substantially, to Adam, “You shall never rise to that glorious state of happiness in heaven for which you were created while you obey me, but when you disobey, then your soul shall be separated from your earthly body, and it will become possible for it to wing its way to ‘realms of bliss and light.’”



Charles T. Lindsay

This is the so-called Christianity that is popular in the present day. Those who do not believe it are held up as “infidels”!

Punishment for sin is death. Death, we are told, is the separation of soul and body. By what authority is torment of the soul added after death? Can a judge sentence a criminal to suffer what was not specified in the law? Such a sentence would be unjust. What if the judge who tried a murderer sentenced him to be hanged, and then that his body should be fastened to a team of horses and dragged around the city until there should be nothing left of it? “Horrible!” you say. Yet, what is that to eternal torment? Such a penalty could not be carried into effect. Why not? Because there is no provision in the law for such a penalty!

The penalty for man's transgression is death. “Dying thou shalt die.” After that there could be no further punishment; anything more would exceed the penalty and be unjust, unlawful; hence, when Adam's soul had left his body the law was satisfied and punishment ceased.

What is there to hinder man's enjoying the happiness of heaven to all eternity without repentance or holiness? The doctrine that man obtained a greater good by disobedience than he could by obedience is not true: therefore, the doctrine that men pass into a state of felicity when they die must be a false doctrine. As the only way to heaven lies through sin, men cannot go to heaven, for sinners may not enter there.

Death ought to be regarded as an "enemy," because the fear of it was designed to deter one from sin. Then, it cannot be as the poet sings: "The gate to endless joy, and yet we dread to enter there." Nature is true to the fitness of things and dreads death. Another poet says:

"Why do we mourn for dying friends,
And shake at death's alarms?
'Tis but the voice of Jesus,
Sent to call them to His arms."

Why, then, mourn for Adam when dying? "Oh, because he sinned." Yes, but might he not have repented long ago and been forgiven? Now Jesus sends and calls him to "His arms." The law says, "Thou shalt surely die" as a punishment, while the orthodoxy of the twen-

tieth century says, "Death is not a curse, which man drew down upon himself by his disobedience, but it is a blessing, without which life itself would be a curse." How strange is orthodoxy! Both doctrines cannot be true. What, then, is the truth on these subjects?

The truth is recorded in Genesis 2:7: "The Lord God formed man of the dust of the ground." The man that was made of the dust of the ground was the man that became a living soul, not the breath that God breathed into him. Paul quoted this passage to prove that the living soul is the natural body (1 Cor. 15:44, 45).

However, one may inquire: What does the word "soul" mean? It does not mean the fancied immortal spirit, but the man, the person. Examples can be adduced to any
(Please turn to page 10)

Astrology—Prophecy

By J. W. McLain

NEWSPAPERS carry personal items advertising tea leaf readings, palm readings, horoscopes, and astrological charts. We read that both Hitler and Mussolini have their courts of astrologers.

Modern spiritist cults claim a heritage of understanding of astrology and other mystic forecasting comparable to the mystics of Babylon and Egypt.

In the face of such an obvious trend in this day, it causes Christian people to question the value that such mysticism may have in the scheme of things.

In speaking to Chaldea, God condemned such sorceries. Isaiah 44:24, 25, says, "I am the Lord . . . that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish." In Isaiah 47:11-15, the Lord taunted the forecasters and astrologers because they were not able to prophesy their own overthrow. God also provoked them because they were unable to save themselves. "Desolation shall come upon thee suddenly, which thou shalt not know. . . . Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee. . . . They shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame."

This causes us to smile at the work of the astrologer who is not able to see his own condition and judgment, and



reminds us of a news item of recent date. A man appeared before a crystal-gazer, and asked for a reading. The mystic gave him the usual promises of a journey, money, and so forth. When he finished, the man arose, gazed intently in the crystal, and said, "I, too, see something. I see a long journey for a man who left a trail of bad checks in the Eastern states." Whereupon, the man, a government detective, arrested the mystic and returned him to the East to answer the bad check charges.

It would be of value to mystics if they could foresee their own futures.

Let us next consider prophecy. The Christian has "a more sure word of prophecy," the reliable Word of God. God alone can tell the end from the beginning.

In Isaiah 48:3-5, God tells His reason for the prophetic utterances: "I have declared the former things from the beginning . . . Before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them."

How easy it would be for unbelievers to attribute the marvels of God's work to idols, if God had not declared His every plan and purpose from the beginning!

Who can match this marvelous forecasting? Certainly, the astrologer cannot!

Denying the Lord That Bought Them

By Rufus A. Curtis

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

BETRAYAL of friendship parallels the history of our race. It is clearly manifested between Cain and Abel, the first two children born to Adam and Eve. For the beginning of this cleavage, "sin lieth at the door" (Gen. 4:7). As one downward step leads to another; to Cain's sin of murder, is added the sin of lying (v. 9). The human heart, when left to work out its own problems, unaided by a divine Helper, "is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9-11; Gen. 6:5, 11, 12; Eph. 3:20, 21).

Among the Twelve Apostles chosen by the Lord, Judas betrayed Him with a hypocritical kiss; and Peter (before he was "converted," Luke 22:31-34) repeatedly denied knowing Him, and to add emphasis to his falsehood, he clinched it with profanity (Mark 14:43-46, 67-71). The teaching of evil is ever downward and degrading, not elevating morally.

"However it be, it seems to me,
Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith, than Norman blood."

To change from the miry clay and iron of human effort; there is an absolute necessity to "cease to do evil," and "learn to do well." (Dan. 2:41-44; Isa. 1:16-23.) Jesus "knew from the beginning . . . who should betray him" (John 6:64). The gate proved too "strait" and the way too "narrow" for serving "two masters" (Luke 13:24; Matt. 7:13, 14; 6:24). "From that time many of his disciples went back, and walked no more with him" (John 6:66). It is dangerous to be "looking back" (Luke 9:62; 17:32).

Many centuries ago, it was prophesied, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:34). In the language of Simpson:

"It is strange we trust each other,
And only doubt our Lord;
We take the word of mortals
And yet distrust His Word;
But, oh, what a light and glory

Would shine o'er all our days
If we always would remember
God means just what He says."
(1 John 5:9, 10; Rom. 4:3, 4).

Jesus propounded the question to His disciples, "Whom do men say that I the Son of man am?" (Matt. 16:13). The question was then changed and made more specific to each disciple of His. "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:15, 16).

A firm adherence to God and His truth may cause you, like Paul in apostolic times, to be ostracized, and forsaken by "all men," of "unreasonable" dispositions and "wicked" scheming (2 Tim. 4:14-16; 2 Thess. 3:2, 3). Sooner or later, a reckoning of all men will be exacted, as in the days of Elijah and Ahab, hence the importance of our decision as to whom we shall follow and serve. "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (1 Kings 18:21; Rom. 6:16; Mal. 3:16-18).

"He is a coward who dare not be
In the right with two or three."

"It is easy to shout with the multitude, against God and His truth; but it is hard to raise one feeble voice against their loud, derisive roar; but if that single voice be one of truth, it shall at last be heard in tones of thunder, when the wild strife of tongues which sought to drown it, is hushed in eternal silence which awaits all lies." (See Rev. 21:8.) So wrote our lamented sister, Elizabeth A. Reed, nearly half a century ago. She had few equals in the galaxy of conscientious defenders of "the faith which was once delivered unto the saints," and she was willing to "earnestly contend" for the same, against all phases of infidelity. As each moment from the limitless future rapidly glides by, and becomes a part of the interminable past, I press this question for an honest decision: "Will ye also go away?" (John 6:67). May your decision coincide with Peter's: "To whom shall we go? Thou hast the words of eternal life" (v. 68). Study the question that per-

plexed Pilate: "What shall I do then with Jesus which is called Christ?" (Matt. 27:22). Jesus said, "Without me, ye can do nothing" (John 15:5; 10:1; Acts 4:12; 1 John 5:12; John 5:39, 40). It matters not how far the "lost" sheep have strayed from the fold of the "good Shepherd," there are "pardon" and rejoicing when they "return unto

the Lord," who will "abundantly pardon" (Luke 19:10; 15:4-10; John 10:11, 14; Psalm 1:18; 55:6, 7; Deut. 30:19).

"Truth proclaims this motto
In letters of living light,
No question is ever settled
Until it is settled right."

Purification

*By a Member of the Golden Rule
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PURIFICATION is an essential and very important process in the chemical as well as the spiritual world. To purify, a complete change of state or transformation must take place, as in distillation in which a liquid is changed to a vapor and then condensed to a liquid state, leaving behind the impurities. So must the Christian be completely changed; however, the process may not be completed in the same manner as the chemical process, owing to the fact that in the instance of a Christian the time required may necessitate a lifetime. "Ye shall be hated of all men for my name's sake: but he that endureth to the end the same shall be saved" (Matt. 10:22). Purification may be regarded as a growth in the Christian's experience. "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). Thus we see that the process is continuous until the judgment.

Chemicals may be purified by different methods, depending on which method is best for the purpose. Distillation, sublimation, and crystallization are some of the methods which can be employed. In the same way, God uses different methods of purifying the individual; for instance, Thomas had to be shown, Paul had to receive a vision, and Peter had to learn patience.

A chemical change must be complete to eliminate all impurities, and until the change is complete, repurification must be employed. Sin may not be entirely eliminated, but by continued repentance and prayer, it may be decreased to a minimum approaching the time of harvest.

Some chemicals contain more impurities than others, while some occur nearly pure in nature. Those that are almost pure are often very difficult to purify. Other chemicals found very impure are frequently more readily purified. So with people, there are extremes of experience, some coming into the church with little sin have but little forgiven, while others whose sins are greater are forgiven much. According to the words of Jesus in Luke 7:47, "Her

sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

By exposing oneself to sin after purification has commenced at baptism, one may again become impure, even as water will absorb carbon dioxide from the air and also take on other impurities with which it may come in contact. The water can again be distilled to remove these impurities. This process can take place many times, but each time some water is lost and the recovery is never one hundred per cent. So with Christians, we may be recovered by our merciful heavenly Father. However, after many times we are likely to dwindle to nothing if we continue returning to sin, even though we repent each time. (See Hebrews 6:4-7.) Unless, like a chemical, we are properly sealed in a vessel of spirituality to keep out sin, we revert to our carnal nature. Only by putting forth every effort by the use of God's Word and prayer may we remain thus. "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection not laying again a foundation of repentance from dead works, and of faith toward God" (Heb. 6:1, A.R.V.).

Since a chemical to be purified must be in the hands of the chemist, so must we put ourselves completely in the hands of our heavenly Father. Philippians 1:11 teaches that Christians should be "filled with the fruits of righteousness, . . . unto the glory and praise of God."

Purified chemicals are much more useful and consequently more in demand, as well as being much more expensive, than the unpurified grade. Why not obtain spiritual purity through perseverance in order that we, too, may be of the greatest value to our Lord and Master. Consider Paul's desire: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

He Cometh With Clouds

By T. A. Drinkard

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7).

TO THE writer, there is no subject of greater importance than that Jesus Christ will return, or come the second time, and with all the evidence that is clearly presented in the Word of God, it is sad to see so much human theory advanced trying to explain it. The word "coming" means *coming*, and no theorizing will change the teaching of the Word of God. The danger lies in brethren becoming confused by teachings that cannot be supported by the Scriptures. For example, a brother said to me a few days ago, "Brother Drinkard, you teach as you do about the coming of Christ, and another teaches otherwise; how may we know which is right?" That is the point, exactly. We should be very careful in our efforts to disprove human theory that will not stand the test of the Word of God. Whatever the Word of God teaches upon this great subject should be accepted as final, and the end of all controversy. When the Master said, "I will come again" (John 14:3), He meant what He said; and it was a source of comfort to the apostles to know that He was coming again to receive them unto Himself. Our text clearly states that "every eye shall see him." This is positive proof that when He comes to receive His people, it will be visible, not in a secret manner. There is a warning against teaching that His coming will be secret, for it is written: "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" (Matt. 24:26). Why should His coming be secret? Why should He come secretly to take away the saints?

Around this view are woven many fanciful ideas. People are confused over such terms as coming *for* His saints, coming *with* His saints, and two phases of His coming. There will be a visible manifestation of something that will cause men to cry out for the mountains to fall on them and to hide them from "the face of him that sitteth on the throne." The hour of Christ's judgment will come, and nothing will cause men to cry out any more than by seeing the Son of God descend. This is exactly what will happen, according to the promise of the Master, who said: "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:62). If it will be possible for men and women of the

world to view the Son of God as He descends, would it be unreasonable to submit that they will be able to see the literal graves open, and to see the saints arising to meet their Lord? Why not? Here will be something else to cause consternation among men.

Must the saints be caught *away* to escape the things that will come upon the earth? Is this the teaching of the Scriptures? If so, where is the evidence given in the Word of God? We read, "Watch ye therefore, and pray always (why?), that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). When will the saints *escape*? Will it be at the moment of the change from mortality to immortality, or when they are caught away to meet the Lord? To me, the Scriptures teach that the saints, that is, the bride, or the church, will have *escaped* when the change from mortality to immortality has been effected. This will be before they are caught away to meet the Lord. They will have escaped by virtue of the change. Having been changed from mortality to immortality, they will be caught away to meet the Lord. After the change, insofar as the saints are concerned, they could not be affected by the trouble that might be upon the earth. To say that the bride of Christ and the church are two separate classes is an error that cannot be sustained by the Word of God, but tends to confuse the Scriptural teaching.

Paul addressed his letter to "the church of the Thessalonians in God our Father and the Lord Jesus Christ" (2 Thess. 1:1), and affirms 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. Wherefore comfort one another with these words" (1 Thess. 4:16-18). Christ is coming; the dead in Christ will be resurrected; the living saints will be changed (Phil. 3:20, 21). Paul included himself in this number. I am perfectly satisfied with the inspired Record that teaches that all this will take place when Jesus Christ comes, not before.

May we invest our time in warning the world of the impending danger of destruction that is coming, and avoid entangling ourselves in some fanciful theory that

creates more trouble and confusion. Stay with the Word of God and teach it to the world, and God will bring you safely through.

SATAN

By Z. B. Self

WHO or what is "Satan" spoken of in the Scripture? It is contended by some men that he is a fallen angelic personal being, as spoken of in Isaiah 14 and Ezekiel 28. Other men contend that he is not a fallen angel, but is a personal being; while still others contend that he is evil in any form: evil deeds, evil words, evil thoughts. It is also contended that "Satan" is the carnal nature of man. Much has been learned by Christians through careful study and meditation of God's Word; yet, the subject of "Satan" is, to a certain extent, shrouded in mystery.

"Satan" is referred to in Genesis 3:1 as "the serpent"; in Revelation 20:2 as "the dragon, that old serpent, which is the Devil, and Satan." He is called a "murderer" and a "liar" by the Lord in John 8:44. It is said of him in Revelation 12:9 that he "deceiveth the whole world"; hence, he is wicked, whatever he is.

Jesus called Judas Iscariot a devil in John 6:70, 71. In Matthew 23:33, Jesus called the Pharisees "serpents" and a "generation of vipers." It is evident from these scriptures that devils do mean, or signify, at times, members of the Adamic race, therefore personal beings. However, the original Satan spoken of in the Scriptures, which conversed with and tempted Eve, was not the offspring of Adam and Eve, because at that time Adam and Eve had no offspring. In Job 1:7, Satan said to the Lord that he came from "going to and fro in the earth, and from walking up and down in it." This is the strong point of the theory that Satan is a personal being. How many of the Adamic race can say that they have heard Satan use literal language when he tempted them? Was it not through the instrumentality of human beings? What other means has Satan of tempting man except it be through the instrumentality of mortal flesh? Just because the Scriptures said that Satan, or the Serpent, said to Eve or to the Lord certain words, this is not proof that the language used was literal, or that Satan literally walked to and fro in the earth as a literal man would. A conversation was carried on between the rich man and Abraham (Luke 16), but that conversation was not literal.

"Doth not wisdom cry? and understanding put forth her voice? she standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at

the entry of the city, at the coming in at the doors" (Prov. 8:1-3). It is not logical to say that wisdom "stood" or "cried" as man does; nor was the gladness of the wilderness, or the solitary place, or the rejoicing of the desert a literal gladness or rejoicing, but figurative: consequently, you and I have been tempted of Satan many times, yet we nor any other men with whom we ever talked can say that we have heard Satan literally and personally. Through the inclinations of mortal flesh we have heard Satan speak. This is the manner in which he spoke to Eve in the beginning, being her carnal nature. Man does not need an outside tempter in order to be tempted, else who tempted Satan, who was admittedly the first wicked one? If Satan is a personal being, then he must be mortal and subject to destruction, because Jesus is going to destroy him by bruising his head. (See Genesis 3:15 and Hebrews 2:14.) How could a mortal Satan live for six thousand years without dying? This should prove that Satan is not a personal being.

The original Satan spoken of in Genesis 3:1 is referred to as singular. The satans spoken of in Luke 8:27-39 were plural. How may this be explained? These "devils" were evil dispositions. Nothing literal left the man, entering the swine, but the language used here is figurative. It merely indicates that Jesus freed the man from those evil dispositions by healing him, and permitted those same evil dispositions to be stirred up in the swine.

The Lord did have, however, a literal Spirit by which He created man. By His Holy Spirit which comes from without, God inters in man the will to do right and love Christ (Rom. 8:9, 11). Consequently, the only other means which Satan would have of tempting humanity (providing he is a personal being) would be by literal word or deed from Satan. Since no human has ever heard Satan or seen him, Satan has had no way of tempting man, for he has no literal power to administer from within. He does not appear visibly; he does not speak a literal word. Why, then, does James 4:7 warn: "Resist the devil, and he will flee from you"? It is because we are to fight, not against a literal person, but against a figurative devil—sin in the flesh—which has its source in the carnal nature of man.

THE PERSONALITY OF GOD

By C. E. Randall

THE reality of God is the essence of all things spiritual, and His corporeal existence the bulwark of the divine plan. Destroy His literal personality, and the very foundation of the spiritual universe crumbles. Moses was told that he would see the similitude of God. "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Deut. 12:8). This promise to the deliverer of Israel out of Egypt was fulfilled. In Exodus 33:19-23, Moses was permitted to see God's back parts, His similitude, not from the vantage of the face, which no mortal man can see, but he was permitted to see God from behind. This appearance was not an apparition or an optical illusion—it was the similitude of God—it was God. This is one of the many proofs set forth in Scripture that "God is." How much easier it is to believe that God is something, than it is to dispose of His reality and make Him a mere sensation.

Jesus taught God's personality, saying to the Jews, "Ye have neither heard his voice . . . nor seen his shape."

SOME FACTS

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extent required to prove this. (See Gen. 46:26; 12:12; 19:20; Psalm 116:8; Lev. 17:10, 12; Acts 2:41; 2 Peter 3:20.)

Ezekiel said, "The soul that sinneth, it shall die." This is not spiritual death. What is spiritual death? Alienation from God by sin! The soul that is alienated from God by sin shall die. We must not sin, in view of the penalty.

The soul, then, means man, and not man's breath. We read that the Lord God took man that He had made of the dust of the ground, placed him in the Garden of Eden, and commanded him, saying: "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."

Death is cessation of life. The living soul, then, that could eat was threatened with death if disobedient. The Serpent said to the woman, "Ye shall not surely die," but instead of dying ye shall become as "gods." Even the Serpent did not pretend that man would go to heaven if he did die, but argued that he would not die. We follow the history of the fall, and find that man did disobey and was called to account, found guilty, and sentenced according to the law. Here the penalty is defined by the Lord God Himself: "Dust thou art, and unto dust shalt

thou return." The man, not knowing anything of the doctrine of his soul going to heaven at death, was driven out of the Garden of Eden, "lest he . . . take also of the tree of life, and eat, and live for ever." He, like the people nowadays, wanted medicine to keep him from dying. If he had eaten of the tree, man never would have died and gone to heaven, at all. Adam "lived . . . nine hundred and thirty years: and he died."

The day in which Adam died was not a twenty-four-hour day. One day with the Lord is as a thousand years, and a thousand years as one day. There is a time called "today" that has lasted more than eighteen centuries, not being ended yet (Heb. 3:13). As it is testified that Adam lived nine hundred thirty years before he died, it is reasonable that he did not die in the day of twenty-four hours in which he sinned.

This, then, is a straightforward story. Adam was a mortal man. He transgressed and died. He ceased to live anywhere. Death is not the separation of soul and body, but is the cessation of life of the living soul that was formed of the dust of the ground.

Adam sinned and brought death upon all his posterity. "By one man sin entered into the world, and death by sin; and so death passed upon all men." Man, then, in death, is lost, ruined, returned to the dust. If there is no way to bring the man from dust again, death is an eternal sleep. But the Deity has devised (so to speak) a scheme of salvation, not by taking the immortal soul to heaven, but by a resurrection from the dead. When we use the phrase, "resurrection from the dead," we understand that the race of man is dead or is to die, and that a certain portion, not all, is to be recovered or saved by being raised out of the common ruin.

This leaves the rest of the human family, with the exception of those who are condemned at the judgment seat of Christ (Rom. 14:10-12; 2 Cor. 5:10), in the same condition of death they would have been in if there had been no salvation for any of the human race. That salvation pertains exclusively to the body. Read the following passages: Romans 8:23; Philippians 3:21; 1 Corinthians 15:53. We see that resurrection is not the exaltation of the supposed immortal soul to a high sphere at death—a sort of spiritual, not real, resurrection—but resurrection is the reforming of the man from dust again.

Having shown that man is mortal, that all there is of him return to dust, and that his only hope of salvation is in resurrection, we ought not to leave the subject without answering the question: "What shall I do to be saved? Salvation is hoped for because of a belief of the gospel and obedience to it in baptism for the remission of sins (Mark 16:16; Acts 2:38), faithfully following the teachings of the Scriptures to the end of life. The belief of something which is not the true gospel will not do (Gal.

1:8). The gospel is good news, not of immortal souls saved in heaven, but of the Kingdom of God (Matt. 4:23; Acts 20:25).

Jesus shall reign over the earth on the reestablished throne of His father David (Luke 1:32; Acts 2:39), with His apostles reigning with Him over the twelve tribes of Israel (Matt. 19:28), and the saints possessing the Kingdom under the whole heaven (Dan. 7:14, 27; Rev. 2:26). Believe, then, the gospel, and obey it faithfully to the end. Then your salvation will be sure.

THE CHURCH OF GOD

(Continued from page 3)

the family of God. Children bear the name of their father. Christ is called God in Hebrews 1:8, because "he hath by inheritance obtained a more excellent name than they" (the angels, v. 4). What name could He inherit, but the name of His Father? We are His brethren. "Both he that sanctifieth and they who are sanctified are all of one: for which cause he (Christ) is not ashamed to call them brethren" (Heb. 2:11).

Paul said, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15).

The word "of" in "of whom the whole family" is from the Greek word *ek*, and is defined in Greenfield's Greek and English Lexicon of the New Testament: "from, out of, denoting origin, or source." That is, the Father is the origin or source of the family name. This agrees with the quotations in the foregoing, in which it is said that Christ obtained His name by inheritance, and the members of God's family, or church, are His brethren, so they would inherit the same name He inherited. Besides, we remember that Christ prayed, "Holy Father, keep through (Greek, "in") thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11).

In *Our Hope*, the Midwest Advent Christian publication, December 4, 1901, the editor, H. Pollard, had this to say under the caption "Church Organization": "We should observe also that Christ gave His church no name whatever, we deduce the liberty of His followers as to specific names when needed, and the unwisdom of the division of the Church of Christ over the name question. . . . Further, the divine wisdom of our Lord foresaw the perplexities before His people, and as they would bear many names of men, He wisely forebore to give His sanction to any."

Did our Lord see *perplexities* of His people? No! There need be no perplexities for those who adhere to His Word. The whole tenor of Scriptural teaching on the question of the church is so plain that there need be no perplexity to

those who adhere to that teaching. No, Christ never gave His sanction to any of the names of men that people have taken as church names. It would have been very strange if He had, and then had Paul come along later, condemning such practice, as he did in 1 Corinthians 3:4 where he said, "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" It would have been strange indeed if Christ had sanctioned carnality.

Further, the editor said, "There is a world of significance in the silence of the Scriptures as well as in their teaching." To this I replied at the time: "Is our brother deaf? 'Feed the church of God' (Acts 20:28). 'Unto the church of God which is at Corinth' (1 Cor. 1:2; 2 Cor. 1:1). 'If a man know not how to rule his own house, how shall he take care of the church of God?' (1 Tim. 3:5). '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' (1 Tim. 3:15). 'I am the least of the apostles, . . . because I persecuted the church of God' (1 Cor. 15:9; Gal. 1:13). 'Despise ye the church of God?' (1 Cor. 11:22). 'I have manifested *thy name* unto the men thou gavest me.' 'Holy Father, keep in *thine own name* those whom thou hast given me.' 'I have kept them in *thy name*' (John 17:6, 11, 12). Italics are used for emphasis. If this is silence, I would not like to hear it thunder."

Here is another thought on the subject of God being the origin or source of the name. Read Isaiah 43:6, 7: "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." If they are not called by His name, will the north and south be compelled to give them up?

For example, suppose that my father had a large estate, and I was heir to it. However, I left home, and, after a time, became tired of being made fun of on account of my Irish name, decided to have a more aristocratic one, and had called myself James A. Vanderbilt. After a time, my father died and the estate was to be divided. I put in an appearance and claimed that I was an heir. I would have been asked, "What is your name?" I rather hesitatingly would have replied, "James A. Vanderbilt." The retort perhaps would have been, "This is the estate of Solomon Patrick. Where do you come in?" Would I not have considerable difficulty in proving my claim, if I could prove it at all?

Some men may say, as is so often said, "Now you are stating that your church, the Church of God, is the only church, and you are the only people that will be saved." Where and when did I make such a statement? I have only quoted scriptures and asked a few questions. If what I have written has led you to that conclusion, it is the Word of God that has done it, for I have made no such statement.

BEREAN DEPARTMENT

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Study

* * *

By Zelda Cooper, Fredericktown, Mo.

"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).

This is a command! Are we, as Bereans, continually searching the Scriptures daily? Do we live up to our motto? Are we obeying God's will?

It seems easy to neglect our study; there are so many other things that we need to do first that we have no time for God's Word. We are commanded to seek first the Kingdom of God and all these things shall be added unto us.

Let us do our best to serve the Master, as it is our greatest privilege and pleasure.

The Second Coming of Christ

* * *

By Mrs. Claiborne Lee, Hammond, La.

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). The disciples were amazed when they saw their Lord and Savior ascend up into heaven. Many things had been made plain to them after Christ's resurrection, but still they could not understand why He should be taken away from them. They thought that then, for a certainty, Christ would restore the Kingdom of Israel—but such was not His purpose at this particular time. One thing they were assured of which gave them hope and comfort was the promise that Christ would return to establish His Kingdom. This promise is just as true today as it was then and we, as Christians, are eagerly awaiting the return of our Savior. "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).

Why is Christ coming again? This question may be perplexing to many, but to Christians the answer is very obvious. Christ is our Savior today, just as He was the disciples'. Our hope is not in vain, for Christ actually died and was resurrected from the dead (1 Cor. 15:20). This

chapter proves the literal reality of His death, burial, and resurrection. Baptism is a symbol of the death, burial, and resurrection of Christ. To bring the Christian's hope to the fullest realization is the purpose of Christ's second coming. We know that in the last days there will be scoffers who will say, "Where is the promise of his coming?" The only reason whereby we can understand their attitude is lack of faith. There will also be many who will not be prepared for His appearing because they love the pleasures of the world and the deceitfulness of riches more than they do God. Their purpose in life is the satisfying of their wants and desires in this present world—with no thought of the future.

Paul said, in 2 Timothy 4:7, 8: "I have fought a good fight . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness, which . . . the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." What a blessing if all could have the faith of Paul!

Christ's second coming will be the beginning of the Kingdom of God in which there will be love, peace, and happiness. There will be no sorrow or tears. The first few verses of Revelation 21 give us a picture of the perfect state of the Kingdom. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). If we, as Christians, have been faithful and have made use of the talents given us, we shall be rewarded in that Kingdom.

It is my earnest prayer that we shall work and be qualified for that reward when Christ shall return.

"Our lives are songs; God writes the words,
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.
We must write the music, whatever the song,
Whatever the rhyme or meter,
And if it is sad, we can make it glad;
Or, if sweet, we can make it sweeter."

"The talent of success is nothing more than doing what you can do well; and doing well whatever you do, without a thought of fame."—*Longfellow.*



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Incline your ear, and come unto me: hear, and your soul shall live" (Isa. 55:3).

Stories Told by the Lord

We have four stories today. They are not "once-upon-a-time" stories like the ones you hear in school. These stories tell important facts about God's Kingdom. The first story for today is about

The Sower and the Seed

The sower went out into his field to sow grain. The farmers sowed their grain by hand then. Jesus told of the different kinds of places where the seed was likely to fall. Some fell by the wayside where birds ate it up. Some seed fell among rocks where the thin soil did not allow the roots of the seed to grow very deeply. Some fell among thorns and other weeds which choked out the seed. Last of all, some fell on good, rich soil, where it grew.

This parable has a deeper meaning than it seems to have. Turn in your Bibles to Matthew 13:18-23. There we read the explanation Jesus gave. We can say that anyone who tells the story of Jesus or of the Kingdom, or preaches from God's Word, can be called the sower.

When a person hears God's Word, but cannot understand it, the Word often is forgotten and left unexplained. That might be called the seed that fell by the wayside where it did not grow at all.

The seed that fell on stony soil had little root. That is true of the one who gladly received the teachings of God but did not go to Sunday school, Bible study, and church services, regularly. We know one must study his Bible in order to gain strength so he will be able to stand the storms and trials of this life. So also is the one who is like the seed which fell among thorns and weeds. The seed will be killed by those weeds if one does not study.

He who hears the Word and understands it is the one who becomes a fruit bearer for Christ. Some fruit bearers bring forth more fruit than others. Each one must do his best.

Fruits of the Spirit

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

Fruit Bearers Use Their Talents

Some persons are given more talents than others. Some seem to find more times to use their talents. Even though you have only one talent, use it for Christ, and it will grow into two talents. For example, if you seem to have only the talent of being in your place every Sunday, you may develop the talent of learning to teach a class in Sunday school when you are older.

Merry Christmas—With Love

"Merry Christmas—with love!"

We write on a card

That accompanies a gift to a friend.

"Merry Christmas—with love!"

Oh, may it ring true

In the case of each gift that we send.

So many folk give

Just to get in return,

In advance oft the prospect they weigh,

Whether such gift

As will come back to them

Will equal the price which they pay.

'Tis sad that the birthday

Of Jesus our Lord

Should be an occasion of greed;

Oh, let us remember

To give freely with love,

Though no gift in return is received.

The blessed Lord Jesus

Was God's Gift to earth

Because He so dearly loved men.

He sent His own Son,

Asking naught in return

But love and devotion from them.

—Selected.

Happy Birthday Wishes

Richard Libby, age 12, Dec. 12, Cleveland, Ohio.

Bonnie Weis, age 11, Dec. 17, Eden Valley, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Nov. 26-Dec. —Special Meetings at Ripley, Ill.

RIPLEY, ILLINOIS

The evangelistic meetings at Ripley, Ill., conducted by Elder F. L. Austin, which started November 26, is continuing with increasing attendance each evening. The subject Sunday evening, December 3, was "The Glories of God's Kingdom." The church was full to overflowing with attentive listeners.

The meeting will close Sunday evening, December 17. May God's blessing be upon us.
Tessa Laning.

CHURCH OF GOD MEETING

Welland, Ontario

The Church of God at Welland (Fonthill branch) held its annual all-day meeting, Sunday, November 26, at Wilson's Hall, Division Street, Welland, Ont.

The work in Welland has been progressing slowly since it was started in October, 1933. This is the second time an all-day meeting has been held here, and it was well attended. Niagara Falls, Ont., Niagara Falls, N. Y., St. Catharines, and Fonthill were all represented at this meeting.

Thomas McArthur, superintendent of the Welland Sunday school, conducted his class of adults, which was followed by an address by Bro. C. E. Randall. Bro. Randall used as his topic, "The Inheritance of the Saints," and with the aid of a large chart he traced this inheritance back to the time of Abraham when that ancient worthy was promised all the land of Palestine for an everlasting inheritance, which promise was repeated to all of Abraham's descendants, also by the Lord Himself in that wonderful Sermon on the Mount when He said, "Blessed are the meek: for they shall inherit the earth." It was pointed out that this promise was to be fulfilled in the earth, not in heaven, as so many of us were taught to believe. He stressed the fact that this old earth with all its woes will eventually be made glorious with nothing to hurt or harm in all God's holy Kingdom. This, he said, cannot be under this reign of sin and death, but, when Christ returns, the kingdoms of this world will be turned over to His rulership and He will rule in righteousness.

Dinner was served at noon with an abundance of good things to eat.

The afternoon service took the form of short talks by Thomas McArthur, Welland; Fred Jones, St. Catharines; Joseph Fletcher, Fonthill; and W. H. Beamer, St. Catharines. At four o'clock, Communion was observed.

The evening service began at seven o'clock, at which time Bro. C. E. Randall was again the speaker. He used as his subject at this service, "The Day of the Lord." He emphasized the fact that the world, which is passing through a period of trials and testings at the present time, will eventually be cleansed of all unrighteousness. The blessings of God will then abound from the rivers to the end of the earth.

The choirs of the Fonthill church and the Niagara Falls, N. Y., church provided music for all the services. Solos were rendered by Mr. Kirkwood of Fonthill and Mr. Shea of Niagara Falls. The whole day was one of giving and receiving blessings. Pearl Brown, Secy.

LOUISIANA CHURCH NOTES

Both the Blood River and Happy Woods churches are busy preparing programs to be given at Christmas time. Judging from similar programs of the past, we know the exercises will be enjoyable and instructive.

The churches here have Dorcas societies that meet regularly each month and do many worthwhile things. Recently, each society made and sent a quilt to Golden Rule Home at Oregon, Ill.

Mr. Elmer Foster, Ponchatoula, has been suffering from a strained back.

Born to Mr. and Mrs. L. C. Anthon, a girl. Her name is Elsika Ellen.

Harry Goekler, Pastor.

ELISHA SWARTZ

Elisha Swartz was born to James and Frances Swartz February 17, 1891, and died December 2, 1939.

He was united in marriage to Miss Beulah Updike, August 9, 1918. This union was broken January 9, 1919, by the death of his wife. Bro. Swartz was united with the Church of God in September, 1918, and has been a faithful member ever since. He was much loved by all for his kind words and good deeds.

The deceased is survived by a brother, Albert Swartz, and three sisters, Annie Manuel, Leila Manuel, and Alma Updike. He was laid to rest in the family burial ground. Services were conducted by the writer at Browntown, Va.
J. R. LeCrone.

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

Mrs. Jerome Falkman, wife of Rabbi Falkman, spoke to the Parent-Teachers group of this church on November 15. Her subject was, "The Jewish Religion." She illustrated her talk with slides depicting Jewish life in the home and synagogue.

Mrs. Verna Thayer was a recent week-end guest of Mr. and Mrs. G. E. Marsh. While here, she visited our Sunday school classes in the interest of the new type of children's Sunday school lessons prepared by her for the Church of God.

November 26, Mrs. Leta Louks, 3565 Hillcrest, S.W., and Miss Dorothy Dykstra, 3130 Prospect, S.E., were baptized by Bro. G. E. Marsh at the morning worship. We are very happy to have them with us. Once more we go ahead with new courage and strength that these new members will give us. May the Church of God at large remember them.

Election of officers was held December 1, and the following were elected: Elders—Lawrence Bridegam, Mrs. Martha Doan, Frank Siple; Deacons—Ralph Downing, Oscar Hopkins, Lyle Doan, Edward Dykstra; Secretary—Leslie Niles; Treasurer—Gerald Niles; Deaconesses—Mrs. Esther Holmes, Mrs. Mary Baker, Mrs. Eva Thomas; Director of Music—Evelyn Barr; Berean Superintendent—Arlen Marsh; Sunday School Superintendent—Lloyd Stevens.

Leslie Niles, Secy.

Gleanings From the Field

As we go to press, word comes of the death of Sr. Mary A. Gesin, faithful member of the Oregon, Ill., church. Sr. Gesin was widely known among the brotherhood, having been a contributor to The Herald and Truth Seekers' Quarterly, a former employee in the National Bible Institution office, and at one time a teacher in the Bible Training School. The sympathy of all goes out to the bereaved husband, Bro. Charles Gesin, and family.

"The Lord is blessing our little congregation in Omaha, for it is growing in attendance and enthusiasm. We pray that it will continue."—Joe D. Lawrence, Omaha, Nebr.

Bro. T. A. Drinkard reports that Vernice Wolfe, Gatesville, Texas, is interested in the ministry and has preached his first sermon.

"On November 23, the Bereans bought food for three baskets which were given to appreciative families."—Sue DeWitt, Blanchard, Mich.

When a fellow catches the measles, he is reasonably sure that there are measles. Ditto with the Devil. However, none are asked in Scripture to believe in him; "have faith in God."

"We have many pleasant memories of our summer's trip, especially the meetings while at General Conference at Oregon, Ill."—Mrs. Joyce Rankin, Cashmere, Wash.

"One has to put some 'umph' to the 'try' to triumph."—Mrs. Charles Netts, White City Camp, St. Petersburg, Fla.

Bro. Alexander Carruthers, Macomb, Ill., died December 3, and was buried December 6. He was an uncle of Bro. John Mercer, pastor of the St. Cloud, Minn., Church of God.

Bro. Emory Macy, Troy, Ohio, is visiting with the editor and attending classes in the Bible Training School.

Bro. and Sr. Harvey Krogh, Jr., and Bro. and Sr. C. E. Lapp are visiting relatives and friends in Oregon for a few days. The Elders also attended the Advent Christian Ministerial Conference at Aurora College, Aurora, Ill.

Sr. Ada Drew of the Dixon, Ill., Church of God, has been critically ill for the past week.

Elder Harvey Krogh, Jr., delivered the Sunday morning sermon, December 10, for the congregation at Oregon, Ill., and Bro. Emory Macy also assisted in the services by teaching the editor's Sunday school class.

Bro. James Watkins, Eldorado, Ill., who has been very busy getting started in the ministry, will soon reappear in The Herald columns.

ORDER CHRISTMAS HERALDS

The Christmas issue of The Restitution Herald will be of special merit, and should make ideal gifts to your many friends.

Send us a list of those to whom you wish the Christmas Herald sent, giving addresses, and remit at the rate of five cents per copy. We shall do the rest.

Your list of names should be at The Herald office not later than December 15.

HERALD RECEIPTS

California Conference (3); Mrs. Mary E. Sanford; Mrs. Carl Weatherwax, Jr. (for another); Mabel Burk (for another); P. J. Thompson; J. M. Boyer; Mrs. A. M. Ross; W. I. Hunt; W. E. Story; Harold Hardesty; S. E. Magaw (for others); Alice Johnson; Mary Goodyear; William G. Ford; Nancy Robison (self and another); Mrs. Eva H. M. Fletcher (for others); A. J. Hoke; Leila E. Whitehead (for another); Zelda Cooper; M. Fetters; Emma C. Railsback (for others); Carl E. Todd; Frank C. Montross; Mrs. Frances Wynne; Mrs. Mae Magnus; Bert Burch (for others); Waldo Wood; Mrs. W. H. Poole; Mrs. Ethel Manken; K. A. Coats; George Coats; Lila Kirkpatrick (for another); M. Stephenson; Mary L. Hale; Grant Hogan; Mrs. Mary E. Good (for another); Mattie Benjamin (for others); Floyd Overholt; T. F. Presley (self and another); Mrs. Emma Swan; Mrs. Gilbert Bottolf; Mrs. Ida Jeffrey; Mrs. Ray McCann; E. C. Wheelock (self and others); Mrs. Mary Elma Bell (self and others); Mrs. Bertha Logan; E. Anderson Drake; Mrs. A. P. Leamon (self and another); Lucy B. Groat (self and others); M. S. Cora Murphy.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Georgia and Wayne Thompson; Dorothy Magaw (2); Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Leota B. Hanson; Jessie M. B. Kauffman; Lucy B. Groat (6).

CONTRIBUTIONS TO N. B. I.

Mrs. Carl Weatherwax, Jr.,	\$ 1.00
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Maurertown, Va., S.S.	3.10
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W. R. Simmons	1.00
Frank C. Montross	25.00
Mrs. Frances Wynne	3.00
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The Restitution Herald is an ideal Christmas present. Many gifts have little about them to remind one of Christ or His message. Many gifts are soon consumed or worn out. The Restitution Herald, however, stays fresh a whole year, and its very purpose is to uphold the teachings of Christ.

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by S. J. Lindsay

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THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner Business Manager

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The religion of Jesus was active. This coupon is presented to assist our readers to be more active in their religion by giving The Restitution Herald as this year's Yuletide remembrance. "It is more blessed to give than to receive" (Acts 20:35).

You may send your gift of The Restitution Herald to your friends this Christmas at the rate of one dollar for nine months. Use the lines below for the names and addresses of your friends, remitting one dollar per name:

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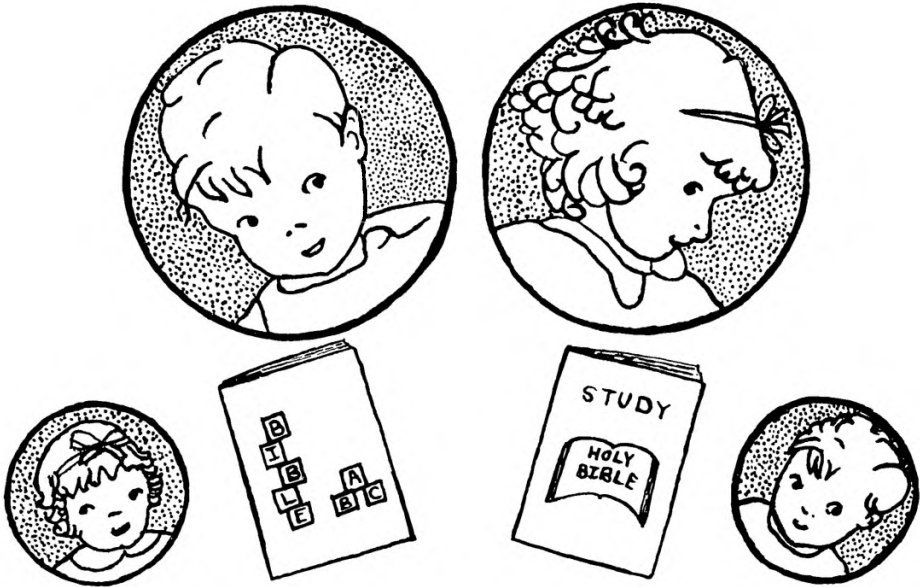
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(Note: the above offer is for new subscriptions only.)



Children's Quarterlies

For a long time the Church of God has dreamed that it might have literature published by its own people for its children. At the last General Conference such a project was started. A committee was appointed to see what could be done. This committee informed the board of the National Bible Institution that there was enough available material to have two sets of quarterlies prepared.

The first quarterly is intended for small children. It is the "Bible ABC's." This series of lessons covers *two quarters*, as there is a lesson for each letter of the alphabet. Each lesson has a story; a picture to color, to cut out, and to paste in the booklet; a letter to color, to cut out and to paste in the book; a Bible rhyme, and a Bible verse. The lesson stories are made on separate leaflets with pictures to color, also, which the child may take home each Sunday. The price for this quarterly is ten cents *per quarter*. Try it! See how the children really love to do this work!

The next series is for older children. It is called the "Bible Foundation," because it furnishes a good Bible foundation of knowledge for the child. It commences with the Creation stories, and covers such stories as: "The Garden of Eden," "One Language for All," "Abraham." There is a story, Bible text to read, picture to color, and a test at the end of each lesson. Each lesson is worked out a little differently to add interest to the work. The price of this is also ten cents *per quarter*.

We now have our own quarterlies for children. Are we going to use them? If interested, write for samples or send your order to the

National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, DECEMBER 19, 1939

NUMBER 12

They Saw His Star

By Harry Goekler

WHEN Jesus was born there came Wise Men from the East, 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." That was enough for their faith. The star was a sign of royalty: they knew that it betokened the birth of a King. Remarkably enough, they were interested in the matter, although they knew it was not the birth of their king—at least nationally. That is shown by their question, "Where is he that is born King of the Jews?" Yet, they came to "worship" Him!

There are mysteries behind this wonderful story. How much did these Wise Men know about Jesus? Did they see, however dimly, that He was not only "King of the Jews," but King of kings? Did their "worship" betoken the homage of personal recognition and devotion as well as acknowledgment of a great Ruler? These are questions which, however legitimate and even stimulating, are not capable of definite solution in our present state of knowledge. This, at least, we know: they came because they saw "his star." Whatever was the measure of their light, what-

ever its limitations may have been, they recognized, believed, accepted, and acted upon the sign of His appearing— the appearance of "his star."

One of the earliest recorded Messianic promises was partly in terms of the shining forth of a star. "There shall come a Star out of Jacob" (Num. 24:7). It has been supposed that this very prophecy may have been known to the Magi themselves. It is not impossible that a prophecy of that kind should have been known to them in one way or another. The emblem of the star would suggest the idea of a royal birth; and that regal aspect of the matter would be confirmed by the immediately succeeding words of the prophecy, "A Sceptre shall rise out of Israel." It is strange that these Children of the East should have recognized the coming of the King, when His own people, or at least a great majority of them, saw no Star, and dreamed of no promised Scepter in that lowly birth. They looked for their King to come in power and glory,

not in humility as a babe in a manger. However, as we know, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). May we apply words of such deep implication to the Wise Men? At all events, we recall the saying of our Lord Himself, spoken on an occasion which also involved the faith of a Gentile: "When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and (Please turn to page 13)



EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Beauty of Jesus

The beauty of Jesus surpasses that of the most gorgeous colors, and the riches of Jesus excel those of all kings. In fact, color is often camouflage and the spoils of kings are often bloody. Jesus' coat was "without seam," and His money was not too much to entrust to "a thief" who carried "the bag," but "the great whore . . . was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls" (Rev. 17:1, 4).

Jesus was sorely accused, but He made little effort to justify Himself. He was who He was, and His sane silence was convincing oratory that He was above reproach. To have argued with the rabble would have been to join the rabble. He shamed the offense by offering no defense. Jesus not only won His battles without fighting, but He won them *because* He did not fight. Pray for the day when men will, at last, try the philosophy of Jesus. "Neither shall they learn war any more," and God will be "all in all."

The story began in the hill country—in a stable—at night. There was pomp, but that was in the inn. How simple is tinsel, tallow, and artificial snow! A remnant in Israel rebels against "the groves."

Glorious light flooded the hills. Shepherds were terrified. "An angel of the Lord flashed upon them," saying, "Have no fear" (Moffatt). There was chorus in the sky at about the time the lights went out in the inn. The shepherds then sped to Bethlehem, found Jesus, and made known the testimony of angels that this descendant of David was the Messiah. The King was born! Then came the Wise Men, offering their gold, frankincense, and myrrh. What glory was Christ's!



CHRISTMAS GREETINGS FROM THE HERALD STAFF

Left to right: Paul C. Johnson, L. E. Conner, Sydney E. Magaw, Leota B. Hanson, William Cullen. Miss Margaret Mattison has become a member of the staff since this picture was taken.

Only Mary, it seems, carefully studied the full beauty of her first-born Son, for, while others were filled with excitement and joy, Mary "pondered." She was as fully acquainted with Psalm 22 as with Psalm 72; she had studied Isaiah 53 as carefully as Isaiah 35. Some foresaw the King in His glory, but Mary foresaw that glory beautified and magnified through Gethsemane and Golgotha. Christ's question, twelve years later, is seen as much less a taunt when it is considered that Mary had

personally taught her Son to be about His Father's business. The "Wist ye not?" clearly indicates that Mary did know, but had been momentarily at fault in overlooking the Passover significance of her Son.

See the stable-born Son having "not where to lay His head." See Jesus "moved with compassion" when multitudes "fainted, and were scattered abroad, as sheep having no shepherd." See Jesus as He "turned, and looked upon Peter" when the cock crew. See the Savior writing in the sand. See Him weeping with Mary and Martha as they walk to Lazarus' tomb. See Jesus in agony on the cross, striving against blood, yet, with no guile in His mouth, shaping His lips to plead, "Father, forgive them; for they know not what they do."

The Lord will yet come in His glory. "Unto them that look for him shall he appear the second time." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," "seeking judgment, and hastening righteousness."

Only when men and women see Christ's double work and His two advents, can they say that they have seen the beauty of Jesus. Who dares to approach the throne who has not first met Jesus at the cross?

The Coming Monarchy

By R. H. Judd

"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" (Isaiah 9:6).

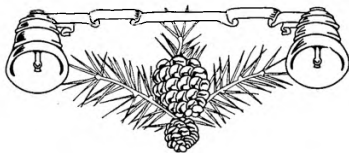
MANY forms of government exist in the world today, which is, in itself, strong indication of the unsettled and unhappy conditions that so generally abound.

From various angles of observation, there can be but little question that the monarchical form of government is decidedly the best. From earliest times, its value has continued to be recognized throughout the entire history of mankind, and any doubt concerning its superiority, even for heathen nations, is dispelled, at least from a Scriptural standpoint, by the inspired vision given to the Prophet Daniel of Nebuchadnezzar's image. The fact that there never has been a period in human history when this form of government has not been in evidence, is cogent testimony as to its practicability.

The advantages of monarchical government are obviously numerous. The accumulated experience and wisdom of former generations renders the descendant of the reigning house more naturally in touch with the past and his own generation, than could be possible under any other system. From the time that the heir to the throne is born into his kingdom, his whole training is conducted to the end that he may be fitted, above all other persons, for the responsible duties of government. Further, the "picking up of the loose ends that are left," such as are the inevitable sequence of unrelated rulers, is practically eliminated, and in the well-known and almost axiomatic phrase, "The King is dead. Long live the King," it approaches and foreshadows that coveted condition of immortal rulership.

Not only so, a spirit of loyalty and affection from the reigning house to the people, and from the people to the reigning house results; which, though it cannot be classed as a material asset, nevertheless has, again and again, proved to be of greater value than armies or navies. Pouring through the nation as the very lifeblood of its race, it is reckoned only second to life itself. Indeed, life, often has been sacrificed, that generations to come may retain the heritage.

Our text gives divine recognition to this form of government and the advantages already named, for the Ruler spoken of is a lineal descendant of the royal house



of David (Acts 2:30; 13:23; Rom. 1:3; 2 Tim. 2:8). His training, if not actually stated, is certainly implied, for it, too, commences with His birth, as we read in Luke 2:11: "For unto you is born this day in the city of

David a Saviour, which is Christ the Lord."

That a national Savior is here referred to—one who will take the reins of government—there can be no manner of doubt, for the Israelites were already familiar with the word "saviour" in that connection. (See 2 Kings 13:5; Neh. 9:27; Judges 2:18; 3:9, R.V.) The titles "Lord" and "Christ" (Messiah) mentioned in Luke 2:11 confirm that interpretation.

Isaiah, that prince of prophets, declared, "Behold, a king shall reign in righteousness" (Isa. 32:1). Jeremiah told us (23:5, 6) that the Branch, or Scion, of David's house will reign and prosper, so much so that His name shall be called, "THE LORD OUR RIGHTEOUSNESS." Hosea and Zechariah take up the song in joyful refrain: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee."

The title "King" will probably convey to each one of us the value of its meaning in accordance with the association connected with it. Since the dawn of history this honorary title has been given to the chosen leaders of tribes and peoples, and one can readily understand the reason why, for it primarily means "a counsellor." The title occurs about twenty-six hundred times in the Word of God, which is surely sufficient testimony to man's outstanding requirement—the need of a Counsellor. In view of these undoubted facts, it is surely no mere coincidence that in the text which heads this article, taken from Isaiah 9:6, the first name given to the Son of David on whose shoulders the government will rest, is that of "Wonderful, Counsellor." (See margin, R.V.)

When but in the prime of His manhood, Christ knew every "jot and tittle" of the title deeds of His future Kingdom, and was familiar not only with the wisdom of Solomon (Luke 11:31), but with "all that the prophets have spoken" (Luke 24:25, 27); and the multitudes of the land "wondered at the gracious" (Please turn to page 13)

A Little Child Shall Lead Them

By Paul M. Hatch

DOES the world need this kind of leadership today? This kind of leadership is one of God's promises. It is made of the new order and the new Kingdom to come into the earth. It is especially mentioned as a leadership for the wild beasts of the earth, which will have become docile under the soft touch of the Child.

A Child shall be born. A Son shall be given. The government shall be on His shoulder. A Child shall be called, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." The Child's government shall increase and peace shall expand without end. Where? "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"! Can we conceive such a condition in earth today? Today the wild beasts are running and ruling the world. The lion, with an angry tail, is lashing the earth. The fighting cock is ready to leap upon his adversary, furiously. The eagles are screaming, and, with open talons, are ready to swoop upon the prey. The bear's jaw hungrily drips with savage anticipation of the kill that he may devour. Nations are angry, and beastly nature is becoming more pronounced day after day.

By implication, in the use of the metaphor, the natures in animals are used of nations as though they are animals themselves. Oftentimes, this figure of speech is emphasized Biblically in this way. It would not, therefore, be doing an injustice to say that the little child leading the lion and bullock could apply to a little child leading nations after those nations have been pacified and rendered harmless. However, it is thought that the other will also be true of the little Child in the Kingdom.

Who is this Child of whom the Prophet speaks?

An interregnum of more than seven hundred years occurred from the days of the Prophet before a manifestation took place that the prophecy was to be fulfilled.

Many changes had come into the world in the interregnum. Israel had lost its identity as a free and inde-



pendent nation. Great nations had arisen and fallen into obscurity. A strong and cruel people from across the Great Sea now ruled with an iron and brutal hand. In the twenty-fifth year of rule of Augustus Caesar over the Roman Empire, an angel of God appeared to a virgin who lived in the hill country of Judaea. Almost in the words of the Prophet, Gabriel announced that a

Son would be born of Mary, and that He "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 Child grew and gained favor with His contemporaries and with God. Truly, the promised Child had come. Great manifestations were in order to show His powers of smoothing out and soothing man's wild nature. In His ministry, His teaching was with simplicity that a child might understand. The Child's nature was exemplified and held up as the desirable quality of those who should follow Him. In every department of man's association, Jesus showed in His manner, and taught that they were to be the basis of government over the kingdoms of men.

A second interregnum of longer duration came upon the world. Still the world cannot see in the nations any lessening of beastly nature among them. The name of Christ is in the world in adoration, in blasphemy, and in smug contempt. His teaching has not the effect depicted by the Prophet. His influence counts for little in council halls of men. His simplicity of mind is little heeded when grave problems need a solution. Brute force still reigns in the nations.

Soon, very soon we hope, earth's governments will be transferred to Christ's shoulders. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

God's Gift to Man

By Mary Richardson

"Unto us a child is born, unto us a son is given."

JOSEPH and Mary, the mother of Jesus, had been brought down from Nazareth to Bethlehem, the ancestral seat of the descendants of David, by the Roman decree for the listing and taxing of the people. They were unable to find lodging in the crowded inns, so they made themselves as comfortable as possible in a place reserved for cattle according to the Eastern custom. It was in this lowly place that the birth of Jesus took place, and He was laid in a manger.

In Luke 2:8-20 we read about this wonderful and inspiring event. The facts presented here are fundamental to the integrity and saving power of the gospel. From the material presented here, we see that the Babe of Bethlehem was the promised Messiah of prophecy. The leading Jews of this time did not accept this as truth. For Biblical proof of this, we read of various events relating to His birth—how Herod sought to destroy the Christ—and the subsequent events of His life and ministry. It was vitally important that the world should know of this Babe who was born of Mary in Bethlehem; so, a special and supernatural announcement was given from the heavens, in the form of a bright star. The shepherds received it and responded in such a way that the world at large received it. The meaning of the message was further impressed by the visit of the Magi and by Herod's desperate attempt to destroy the Child of Promise. The angels announced the newborn Child as "Christ the Lord." "Christ" is a Greek translation of the Hebrew "Messiah" meaning "anointed." The promised Deliverer had come in the "fulness of time." Many of the thoughtful and spiritual Jews were expecting the Messiah, and there was a general expectation among the Jews at large. It was only the more discerning and spiritual Jews, however, who recognized and acknowledged the true Messiah either at the time of His birth or during the years of His public ministry. The testimony of the centuries that have followed clearly emphasizes the fact that the Child of Bethlehem was indeed the Messiah that God had promised as the Savior of the world.

"Unto you is born this day in the city

of David a Saviour, which is Christ the Lord." The divinely sent Messiah was to be a Savior from sin. In spite of the repeated teachings of Jesus during His ministry, His own disciples and even the apostles seem to have been slow of heart to believe and accept the spiritual character of His work. Some of those who were nearest to Him expected material and political gifts and honors while He was on the earth. They could not understand that His Kingdom was "not of this world." Do not Christians of the present day need to come back to this very great truth? Even in our prayers, or most spiritual experiences, do we revert too much to the spirit of those who followed Him chiefly for loaves and fishes? He came to save us from sin and to bring us to His own likeness. We have no reason from His life and teachings to expect comfort and material welfare as essential results of our acceptance of Him. This does not mean that we are to expect His blessings on all our affairs, or that prayers for all things we really need will not be honored and answered. It is a matter of primary emphasis—of putting first things first.

The Messiah came to manifest God's glory and to bring peace to men. This is the angels' interpretation of the significance of the birth of Jesus. The evident aim all through the life of Jesus, in His works and in His thoughts, was to glorify His Father. In John 12:23-33, Jesus connected His crowning act of sacrificial death with the glorifying of His Father's name. Jesus came to carry out God's plan, to save sinners, and to pave the way to salvation if the people would only believe. The works of Jesus exalted the wisdom, justice, mercy and love of God, and manifested His divine glory.

Jesus came to the world as the "Prince of Peace" proclaimed by prophecy and hailed by the voices of angels. He opened the way for reconciliation between God and men, and thus established that "peace . . . which passeth all understanding." Peace shall come to men whom God favors. Without doubt, the redemptive work and the reign of Christ will bring peace among men and nations insofar as human hearts and national policies are brought into subjection to



Him. The fundamental peace, however, and the peace that is most to be desired for time and eternity, is peace between men and God. This peace of reconciliation is the peace which Jesus came to establish. It was this which was heralded by the angels.

The inevitable conclusion from Christ's character and mission as announced by the angels at His birth, the new-

born Messiah, the Babe of Bethlehem, was that He is the Son of God. There are emphatic statements of Scripture in other places as well as with the ministry, death, burial, and resurrection that figure greatly in the proof that Christ is truly the Son of God.

May the prophecies already fulfilled and the ones to be fulfilled in the future inspire us to greater service.

Prophetic Feast Days As Related to Christ's Life and Work

By *F. L. Austin*

INCREASING confidence of trust and faith spring from a careful, earnest study of the Bible account leading to the birth of Jesus in Bethlehem.

Saint Luke narrates in chapter 1 that it "was in the days of Herod" that "a certain priest named Zacharias, of the course of Abia" was executing "the priest's office before God in the order of his course," when "there appeared unto him an angel of the Lord." "Having had perfect understanding of all things" leading up to the birth, Luke records that Elisabeth, the wife of Zacharias, "was barren, and they both were . . . well stricken in years." Also, that "the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."

Our first quest is about "the course of Abia." When would Zacharias "serve in the order of his course"?

1 Chronicles 24 describes the entire twenty-four courses, and assigns "the eighth to Abijah," or Abia.

While present-day students differ in understanding as to some of the details of the service of the priesthood, yet all appear to agree that course number one began service each year in connection with the season of Passover. Lightfoot and Bullinger (As the writer is distant from home and from his reference books, his citations may be imperfect, and therefore subject to correction.) state that course one began serving on the morrow following the sabbath at the end of Passover; that the twenty-four courses followed in numerical succession, each serving one week, and each course finishing at the weekly Sabbath. This, excepting that for two weeks at Passover, and two weeks at Atonement, when the priestly services were greatly increased, the twenty-four courses served together.

Not having the date of the Passover of 5 B.C. at fingertip, and therefore unable to compute the date when Zach-

arias completed his service that summer, the writer can only generalize and say that on the first or second day of the ninth week following Passover, Zacharias would, normally, have started his two- or three-day journey homeward. But on that ninth week of that year he was "dumb." There would be no delay. The angelic message would be quickly revealed to Elisabeth.

At the proper "season" John was born, near the following Passover.

But John was six months older than Jesus. And, as Passover always occurred in the first month, Nisan, six months later would reckon to the seventh month, Tisri, when Jesus was born. And, if the writer recollects correctly, the Companion Bible, by Bullinger—as do other authorities—cites the first day of the Feast of Tabernacles, Tisri 15, 4 B.C., as the undoubted date of the angelic anthem which announced the birth of the Messiah. That the first day of the Feast of Tabernacles—which, in 4 B.C., occurred in the first week of our October—was the day when the word of God's promise "became flesh and dwelt (tabernacled) among us" is the conviction of many Bible students of today. (This is further corroborated by the scalings of The Great Pyramid.)

Thus, the Feast of Tabernacles—of dwelling in booths—which God ordained through Moses and Aaron, would point to the birth of God's "only begotten Son" in the stable booth; the Feast of Passover pointed to the death of "Christ our passover"; the Feast of Pentecost, to the giving of God's Holy Spirit, through Christ, on that day.

One great Hebrew feast day, that of Atonement, remains unidentified with our Savior's life and work. But, having offered Himself as the all-sufficient atonement sacrifice, may it be possible that He is to bring forth the atonement of blessing of canceled sin, and the blessing

of eternal life and its prosperity—all upon a coming Hebrew anniversary of the great atonement feast day. Yea, more, may it possibly soon.

In the foregoing, there is no intent to question the celebration of Christmas. If rightly pursued, that celebration glorifies the birth of our Lord, regardless of what day it occurred. Let us enter upon its festivities with ever-increasing joy of devotion to Him. But let us not continue in blindness to the possible momentous prophecy wrapped carefully within the Feast of Atonement.

In this connection, Mrs. Austin joins the writer in extending to the household of faith heartiest wishes for every blessing of true Christmas joy.

THE TRUE CHRISTIAN SPIRIT

By Emory Macy

"Unto us a child is born, unto us a child is given."

AGAIN the season of the year has come when we are reminded of that peaceful night when the shepherds beneath the clear sky were watching their flocks. "And lo, the glory of the Lord shone round about them: and they were sore afraid." The words of the angel that comforted them were: "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).

Truly, this was good tidings to all people, for each woman through the ages had prayed that she would be chosen to be the one to bring forth the Savior. (Compare John 16:21.)

Adam was the first son created of God, but Christ was the only begotten Son. God loved the world in all its iniquity and sin, and gave His Son to die, that whosoever would only believe on Him and His commandments would be saved. Giving is coming to be a burden upon the people of today, because of difficulty in finding desirable gifts. Men fail to recognize that God gave the greatest Gift.

The Wise Men spent a long and tiresome journey to see the Christ, who was promised them for ages. They brought from their treasury gold, frankincense, and myrrh. They did it, not expecting a return gift.

The giving of gifts because we think we shall receive one seems to be the spirit of Christmas today. The true spirit in giving is to give in love. "If I bestow all my goods to feed the poor, . . . but have not love, it profiteth me nothing" (1 Cor. 13:3, A.R.V.).

CHRISTMAS GIFTS

By Lyle Rankin

THE peoples of the earth are again having their attention drawn to the fact that the Savior was born many centuries ago. Some will celebrate with extravagance, others will not. Many will give gifts to one another, some expensive, others according to their means, and yet others through sacrifice.

Tomorrow is my son's birthday. Already some gifts have been received; those who remember his birthday are not sending gifts to one another, but to him. Should we be otherwise minded with the Master when we remember His birth? The Master gave a wonderful Gift when He sacrificed His life that we might have a more abundant life, fully assured of a birth to come—even the resurrection from the dead; being born of the Spirit and being "the children of God, being the children of the resurrection" (Luke 20:36). What a blessed promise! It is by the love of God that we are now called the "sons of God . . . and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1, 2).

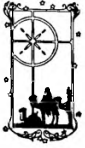
Thinking of the things concerning the birth of the Master, one is reminded of His second coming, for it was announced by the angel and foretold by the prophets that He was to be a King, to reign over the house of Jacob forever, and that all dominions should serve and obey Him under a reign of peace here on earth. (See Luke 1:30-33; Isa. 9:6, 7; Dan. 7:27; Psalm 72:7, 8.)

The peoples of the earth at present are groaning (Rom. 8:22), and it gives evidence of the kind of rulers they are under (Prov. 29:2). The distress of nations with perplexity, earthquakes in divers places, wars and commotions, with eyes turning toward Eretz Israel (land of Israel) loudly proclaim the soon-coming of the King of Righteousness, when He shall give eternal life to all those who love His appearing and fulfill the promise of an abundant entrance into the everlasting Kingdom (2 Tim. 4:8; 2 Peter 1:11).

Surely there is reason for rejoicing, because our redemption (that which we, the children of God, groan for) "draweth nigh" (Luke 21:28; Rom. 8:23). Seeing, then, that we have such a hope and that through the Gift of God (Jesus) and the gift of the Master (His life) we may obtain the promises, let us give ourselves wholly unto Him, and present our bodies a living sacrifice, holy, acceptable unto God. Let us make our gifts as unto the Lord through our sacrifice in causing the gospel to be spread, that the gift of eternal life may be made known to those who are in darkness.

CHRISTMAS

By S. J. Lindsay



CHRISTMAS time, with all of its color and joy, is upon us again. With it comes a splendid opportunity to make many happy, and in so doing bring to ourselves the choicest kind of joy. When studied in the right light, that sort of giving which is done without giving the recipient any knowledge of the source from whence comes the gift is productive of the richest blessing. We have a friend, not a church man, who, each Christmas, takes plenty of time in advance to prepare Christmas packages for poor Mexican children. When Christmas Eve comes, he employs a Mexican, who knows where the poor children live, to act as the donor. Fifty to seventy-five families are thus made happy, where happiness would not be possible if it were not for the thoughtful generosity of this man who loves children. For a week he gets the purest joy from making up packages. When he sits in his car and hears the shouts of joy from the children who had no good reason to expect anything, he gets another measure of joy that few experience. Being a close friend, we are where we can see the system worked out in his life. He gets enough solid satisfaction to last him the year through. He is a generous spirit at all times. He is a really happy man.

The wrong way to get joy out of Christmas is to expect much from others without a corresponding generosity on your part. There is such a thing as growing a spirit of greed in receiving to the degree that all joy is taken away and disappointment comes instead. After all, the real source of joy rests with the heart and the sincerity with which the gift is bestowed. The widow and her mite serves as an illustration. While her gift was small, yet it was great enough in the Master's view of things to draw from Him the greatest compliment that could be given.

Human beings are of a sort to commercialize everything that gives them a chance to enhance themselves in any way. Christmas is not so holy that they fear to commercialize it, and it is not strange that they who are Christ-haters are the ones to lead in this unholy matter. The Jews are foremost in this effort to enrich themselves at the expense of Gentiles who claim to love Christ. Visiting any city, look for the great advertisements, and you will find a Jew back of it all. His love is not for Christ or the Gentile, but for the mammon of unrighteousness. It is too bad that Christians are not left alone to enjoy the blessings of the reputed birthday of our Lord. Humanity is such that they not only use but abuse all the good things a loving Father has given us to enjoy. Here is our chance

to use and not abuse God's blessings. In the long run, the use will bring a joy that the abuse can never know. The question may be asked, Why is it thus? It is by the right use or the wrong use that character is created; the character that pleases God is drawn from the one who looks upon God's gifts and uses them in the right way. For all the joy we lay up for ourselves by the right use of the opportunities that come our way, our joy will be the greater in the Kingdom of God.

CHRISTIAN OR CHRISTLESS CHRISTMAS?

By John Mercer

CHRISTMAS for the multitudes will only be XMAS, or A MESS. Many will leave Christ entirely out during His own birthday. Would it not be strange to have a party for an individual and then neglect to invite the individual to the party? This very thing will happen the world over this Christmas, as people celebrate Christ's birthday.

As Christmas Day nears again, the day on which we commemorate Christ's holy birthday, I wonder what Christ thinks as He views the wicked earth from His heavenly home?

Christ sees those for whom He died warring, fighting, blaspheming with that same hatred in their hearts which caused His death almost two thousand years ago. God is surely merciful to let such things continue. (See 2 Peter 3:9.)

Christ died for all mankind. "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

How sad it is to see the multitudes in the world today who do not recognize the love Christ demonstrated on the cross for them. We Christians, who have accepted Jesus Christ and do realize the great need and the true meaning of Christ's birth, have much for which to be thankful.

The day is fast approaching when the condition shall prevail on earth that is suggested by the Psalmist in these words: "Praise the Lord, all ye nations: praise him, all ye people" (Psalm 117:1). The time is nearing when the whole earth will enjoy the true meaning of Christmas. (See Isa. 11:9.)

We who now know the true meaning of Christmas should radiate the light we have to others on this coming Holy Day. What a blessing it is to know that Christ Himself will be with us on His birthday, in our very homes, if we will but invite Him in!

THANKS BE TO GOD

By Mrs. Richard LeCrone

UNTIL a child is born." How many times in the lives of Christians these words return to memory, at the birth of a child. With what awe and hope we watch these little ones grow and develop! The first Christmas in ones own home with a family of one's own is a joyous one, and parents give thanks for the blessings that are theirs. Another year, and still another passes. The little child begins to feel that same spirit of reverence and joy that his mother and daddy have, especially at the Christmas season, and he begins to realize that there is a very special day in the year—Christmas.

In most American homes, the spicy aroma of fruitcakes, cookies, and goodies of all kinds scents the house days before the holiday season. Packages begin to arrive, which mysteriously disappear unopened, mail boxes are stuffed with cards and gifts, which are kept out of sight. Then, one day, the nicest tree on the hill is cut, and with little Alice and Billy trudging behind, Daddy drags it to the house, trims the ragged branches, and the fun begins. Mother takes down the box of bright trimmings, with the blue and silver lights, the bright, bubble-like baubles, and tinsel, and the family joins in this annual rite of decorating the tree. At last, a shower of snow from the top, and the tree is ready to receive the gaily wrapped gifts!

'Tis Christmas Eve. From the radio we hear the ever new, ever beautiful carols. Church bells ring out with a glad and glorious peal, and our little family makes its way to the church, to raise voices in hymns of praise and thanksgiving for the one truly great Gift, in whose honor all these preparations have been made—the Christ child. We worship Him in spirit and in truth, keeping Him first in our hearts throughout all the preparations for the holiday festivities. He is the central figure in our thoughts. Because He lived, we know of love, of the peace that passeth understanding, of kindness, unselfishness, and giving. By His example, we have learned that it is more of a blessing to give than to receive. Because of Him we make sacrifices in order to help others to enjoy a measure of happiness.

All down through the years, our little children learn from our example and the stories we tell them, of the reason for Christmas, and they, in turn, will tell their children, and the never-old story will live forever, giving light to a dark world, until that same Jesus, who was born in Bethlehem of Judaea shall come to establish His Kingdom, that we may know the real meaning of joy, peace, happiness.

Thanks be to God for His unspeakable Gift!

GIFTS

By J. Arthur Johnson

"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).

AGAIN our eyes are focused on the Gift to sinful men, God's only begotten Son. This Gift has led men from darkness to light, from delusion to understanding, from confusion to order, from fear to joy, from despondency to hope.

From the foundation of the world, God planned this Gift. He told of it in the Garden of Eden. He reiterated His purpose through inspired prophets. He pictured the Gift in the ceremonies His people were called to observe. In due time, God introduced the Gift in the person of His only begotten Son.

As God knew that He would give His Son, so also He knew of the suffering which the Son was to endure. Yes, God knew the "great drops of blood" as sweat on the brow of the Gift. He knew the voice which cried out in despair, "My God, my God, why hast thou forsaken me?" God knew the words, "It is finished." He saw the sepulcher which should enclose His Son. Still, God gave!

Why such giving? Why such a Gift? Love! God loved man whom He had made. He loved man who had fallen into sin, into sorrow, into death, into oblivion. God would not have it so, because He loved. Man was designed to be master, not slave; to have joy, not sorrow; to have life, not death. Sin did not change God's love. The crown of glory which was to bedeck the highest of God's creatures must not be marred by sin. Yes, God still loved—the sin must be taken away. But, when God loved, He gave.

"We love him, because he first loved us," writes John; and who could know better than he of whom it is written, "the other disciple, whom Jesus loved"?

God loved! God found expression for His love in giving. He gave for a purpose. He gave to save that which was lost.

Do we love our God? May we find expression for our love in giving! May we give as He gave—*because we love*. May we give of our minds. May we give of our words, our labor, our goods, our very lives. May we give, that those for whom our Lord Jesus Christ was given may learn of Him, believe in Him, and live by Him.

Our giving is a measure of our love.

"This is my commandment, That ye love one another, as I have loved you" (John 15:12).

What Can We Women Do?

By Mrs. Lyle Rankin

IS THERE anything a woman can do for the cause of Christ? Down through the ages, we find outstanding women mentioned in the Bible. Let us consider some of them. Sarah, when told that she should bear a son, at first laughed, but when she perceived it was from the Lord, she had faith even though she was past the age of bearing (Heb. 11:11). Miriam, after the crossing of the Red Sea, encouraged the people in singing songs of praise to God for their great deliverance (Ex. 15:21). Hannah lent her son to the Lord by placing him in the house of the Lord, under the care of Eli the high priest where he might learn to serve God (1 Sam. 1:24).

These women did many things that we, perhaps, would never be called to do. Let us see if we cannot get a few thoughts from this. One of our first and greatest requirements as Christians is faith in God that He is able to perform that which He has promised. This we can do. Miriam sang praises to God. If that isn't "in our line," we can make a joyful noise to the Lord, as David speaks of. Hannah saw that her child was taught the truth and learned to serve God. We can do this, though not just as Hannah did.

Mary and Martha were close friends of Jesus and helped supply His needs and heeded His teachings (Luke 10:38, 39). Priscilla went with her husband and Paul, and helped in the spreading of the gospel (Acts 18:26; Rom. 16:3; Phil. 4:3). Lydia and other women gathered at the river for prayer, and she gave shelter to Paul (Acts 16:13). Tabitha (Dorcas) made many garments for the widows (Acts 9:39). All these things we could do. But one might say, "We can't supply food for Jesus." Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). We can all sit at the feet of Jesus and learn by study of the Word of God.

In the Great Commission, Jesus told the disciples to go about "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). He had just told them to preach the gospel. "But," a woman may say, "I cannot preach, much less travel with an evangelist." To preach does not necessarily mean to speak from the pulpit. There are other ways of preaching. The word "preacher" means a teacher. We do not have to go far to find someone who does not know the gospel. There are places, such as at our neighbors, in our homes, when working away from home, on the train, or wherever we

find someone who will listen; those are the places to speak. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

Many people believe that to spread the Word is the minister's work and they have nothing to do but to listen and live good lives. Do we not expect the minister to preach, and to practice what he preaches? Indeed we do! I believe it is just as hard for the minister to live it sometimes as it is for some of us, who think we cannot orate, to speak for our Master. They go hand in hand. "If a man love me, he will keep my words" (John 14:23).

Surely, we all ought to know how to pray. When we meet together as sisters in Christ, whether by the riverside or in our homes, we can do nothing better than engage in prayer. Prayer is one thing a woman can do anywhere, any time she chooses, and as much as she cares to.

Most of us can sew and do things for the needy (poor, widows, and so forth). This is more acceptable to God than giving to those who give to us. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. 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 14:12-14). This was the true spirit of Dorcas. We have sewing circles where we meet to sew. Are we sewing for the needy? Do we engage in prayer to ask for help and guidance in our work, that we may help where it is most needed? Do we sing songs of praise and read or speak of God's Word? If there are those of the world present, are we letting our lights shine? Or, do we spend our time discussing the latest fashions and the continued radio stories? Do we think of God when lunch is served and thank Him for it? Or, do we continue to joke and talk with the ladies next to us? What is the visiting lady going to think when she goes home? Will she think we are people true to our God, or will she say, "Why, they're a bunch of hypocrites"? Let us not have this last said of us!

As I consider us women as a whole, it seems we are more likely to be Tabithas than Priscillas, and more Marthas than Marys. We like to sew and cook, make fancy-work and tasty dishes, but we forget to sit at the feet of

Jesus and learn and to labor with Paul in the gospel. Let us balance our work. Let us study to show ourselves "approved unto God, a workman that needeth not to be ashamed." Let us do what we find to be done. If we cannot find something to do, we must pray that God will show us what to do, then look for opportunity for service, and when we see it, we should not ignore it.

BEAUTIFUL WILL THE MORNING BE

By N. H. Geiselman

(Tune: *Numberless As the Sands of the Seashore*)

When we enter the portals of glory,
And the great host of ransomed we see,
As numberless as the sands of the seashore,
What a wonderful sight that will be.

Chorus:

Numberless as the sands on the seashore,
Numberless as the sands on the shore,
What a sight 'twill be, Lo! behold!
As numberless as the sands on the seashore.

When we look on the form that redeemed us
And His glory and majesty see,
While as King of the saints He is reigning,
What a wonderful sight that will be.

Chorus:

Wonderful is His glory to behold, sir,
Wonderful is His glory to behold.
While as King of the saints He is reigning,
Wonderful is His glory to behold!

When the earth is released from her travail,
And from sickness and pain shall be free,
When the glory of God so shall fill her
As waters that now fill the sea.

Chorus:

Wonderful to behold will it be, sir,
Wonderful to behold will it be;
When the glory of God so shall fill her
As waters that now fill the sea.

Then lift up your heads in rejoicing,
As you see the great Kingdom so near,
And earth's darkest night filled with sorrow,
Forever at last disappear.

Chorus:

Beautiful will the morning be to you, sir,
Beautiful will the morning be to you,
With earth's darkest night gone forever,
Beautiful will the morning be to you.

YE MUST BE BORN AGAIN

By Mrs. Jennie B. Boyle

"Marvel not that I said unto thee, Ye must be born again" (John 3:7).

THE subject of the new birth is frequently discussed, and most men agree that it will occur at the resurrection. However, the events preceding the new birth seem to be confusing to some writers. I recently heard a sermon in which the minister argued that to be "born of water" referred to the natural birth of the flesh, yet the text (John 3:5) expressly states that except a *man* be born of water and the Spirit, he cannot enter the Kingdom of God. The person who is to experience this must have reached manhood or maturity.

In the Greek, the same word is used for "beget" and "born." The only way in which we can tell which word to use is by the context, because "to beget" is by a male, and "to be born" is by a female. We read in 1 Peter 1:3 that "God . . . hath begotten us again unto a lively hope." We read in Galatians 4:26, 28, 31, that we are children of the New Covenant. Thus, would it not be more correct to say that we are begotten of water and born of the Spirit?

Because it is water baptism that puts us into the New Covenant, that is our begetting, and the processes of Christian life correspond to the life of an embryo child from conception to birth. In the New Covenant, which is our mother, are all the promises. Here is where we grow in grace and in the knowledge of the Lord. Here we learn to overcome temptation and gradually become more Christlike. We are nourished by the milk and strong meat of the Word, and if we use all diligence by faith and obedience, when the proper time comes we shall be worthy to participate in the birth of the Spirit. Then we shall be removed from our mother (the New Covenant) and be ushered into the Kingdom. This will occur when the Lord comes again to begin His reign.

A SEED

"I threw a seed of kindness
Over my garden wall.
I didn't see what happened;
I didn't watch it fall.
I only know my neighbor
Is very kind. Could it be
That she caught the tiny seed
And planted it for me?"

—Helen Kitchell Evans.

ALONG THE WAY

By Muriel Randall

SIHON was a king of the Amorites about 1600 B.C. His people lived in Palestine, east of the Jordan, north of the Arnon River, and south of the Jabbok River. Heshbon was their capital city. When Moses and the Israelites came to the borders of the Promised Land, they asked Sihon for permission to pass through his land. Numbers 21:22 tells us Moses promised that the Israelites would not harm the fields or the vineyards, they would not even drink of the Amorites' wells, but they wished only to travel the king's highway. Sihon was angry at such a thought and immediately gathered his armies to fight Israel. However, Israel, an unorganized and nomadic people, was victorious over Sihon. So, "Israel dwelt in all the cities of the Amorites."

The Israelites were traveling to the Promised Land, so were not content to stay in the land of Sihon. After Moses and his spies had taken Jaazer, they turned their attention to the land of Bashan.

Og was ruler of Bashan and a very powerful fellow. His stature was that of a giant. Deuteronomy 3:11 gives some interesting information about him. Og's bedstead was of iron (bedsteads were usually made of palm branches), and was nine cubits long and four cubits wide, or about thirteen feet by six feet. This bedstead was kept as a memorial of his huge size. When the Israelites heard of Og's greatness, they were frightened, but God promised to deliver Og, all his people, and all his land unto Moses. So it was that Og was overcome and his land was ruled by the Hebrews. Og's land included Edrei, besides many walled cities and numerous unwalled villages. The Israelites destroyed their cities and the inhabitants of them, but they kept all the "cattle and spoil of the cities for a prey."

Thus, God favored the Israelites on their journey to the Promised Land and permitted them to overcome Sihon and Og, two of the great rulers who opposed their efforts.

We, as followers of God, still have many Sihons and Ogs to conquer. How often we must pass through land belonging to Sihons while we are traveling the King's highway! All that we ask of the Sihons is the privilege to pass through their land. We do not want their filthy lucre, their so-called good times, their sin—all we ask is room to travel onward toward our God. We must expect to encounter man rulers of this world and its possessions while we journey the "strait" and narrow way. As in the days of old, God's grace is still sufficient to give us the victory.

There are not only Sihons, but many Ogs, great and fierce. Strong temptations confront *real* Christians every day. Many forceful arguments are presented daily to lead us astray. The Israelites worshiped the same God we know, and they were given strength to overcome. Surely, if we only trust God, He will give us strength to overcome the modern Ogs.

Why are we traveling the King's highway? The Hebrews were going to the Promised Land. We, too, as followers of God, are journeying through this life on our road to the promised Kingdom. "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). Let us march forward along the King's highway and, through God, conquer the present-day Sihons and Ogs.

BE YE PATIENT

By Henry Dauterich (deceased)

"Be patient therefore, brethren, unto the coming of the Lord" (James 5:7).

FROM James 4:13, 14, it is evident that there were some in the church who, instead of committing their affairs to the Lord, were trying to serve both God and mammon, having worldly ambitions to "get gain," and gloried in their boasting, being confident of good success in business, being unmindful of the uncertainty of life.

In James 5, all worldly minded men are warned that they are storing up to themselves wrath against the last days. In defrauding the laborers of their just hire, they are practically guilty of murder, as it is written: "The bread of the needy is their life . . . he that taketh away his neighbour's living slayeth him, and he that defraudeth the labourer of his hire is a blood shedder." When this age closes, all worldly glory will come to an end. In the meanwhile, the faithful believers are consoled with the hope of permanent relief from all oppression and suffering; but they must have "patience" and endure all things, waiting for the fruition of their hope at "*the coming of the Lord.*" They are reminded of the patient waiting of the husbandman, who waits for the precious fruit of the earth, until it receive the early and latter rain. Here again they must not murmur, but follow the example of suffering and patience of prophets who spoke in the name of the Lord: they were mocked, their words were despised, and they were misused and scoffed at until the wrath of the Lord arose against the people. (See 2 Chron. 36:15-21.)

Again, all who endure unto the end are blessed, of which the patience of Job is an example. The Lord blessed Job, giving him twice as much as he formerly had (Job 42:10-17). Let us patiently await our eternal inheritance.

THEY SAW HIS STAR

(Continued from front page)

west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:10-12).

The Kingdom of God is for those who see the "star," those who recognize the fulfillment of all the hopes bound up in that ancient prophecy—and in so many others—in the birth of the Babe of Bethlehem. Events so naturally improbable need more than natural enlightenment.

This distinction was more obvious in the days of the Magi and of rebellious Herod, and in the days of our Lord, and of John, and Peter, and of the unbelieving Jews, than it is in our own time. Then, it was a question of real acceptance or real rejection. Now, there is a vast amount of spurious acceptance of a merely nominal kind, as the heritage of many generations of Christian profession. The distinction is known to the Searcher of all hearts. How many of those who will join in this year's Christmas festivities, and will even sing with seeming fervor the familiar Christmas hymns and carols, have really "received" Him with anything like the simple faith of the Wise Men from the East? To how many, on the other hand, is the season one of practically paganized feasting, without a thought of its real meaning, and only too often accompanied by scenes of revelry which are far from suitable with the Christian teaching and spirit? Blinded eyes yet need to be miraculously opened?

Have we seen the "star," with real, and deep, and life-stirring spiritual insight? Do we realize, as did the Apostle Peter, that this is, in very deed, "the Christ, the Son of the living God"? Do we fully know and understand that He was born to be King and to establish a Kingdom?

As the Star heralded to the Wise Men the coming of the Christ the first time, the application places fully in view the second coming of the "star." It is certain that the ascended and glorified Lord applied this emblem to Himself in relation to His return. "I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16). The context is one that clearly points to the promise and hope of His coming. He Himself is the Star who heralds the dawn of everlasting day.

He is already such. In two of his Epistles, Paul speaks, on one hand, of "Christ Jesus . . . our hope," and, on the other, of "the blessed hope" of His appearing. In Himself, in His own person, He is the pledge and guarantee that the time of trial and suspense so vividly foreshadowed in the Book of Revelation, at the close of which He gives

that assurance, shall be succeeded by an eternal day of brightness and glory. He Himself, as the "morning star," is already the Herald of that day; our faith stays itself upon Him as such. When He comes again, His Advent will itself usher in the day of glory and rest. His coming will be a visible manifestation of Him as the "morning star" of hope. Should not we rejoice in heart as we see the signs which He gave us being fulfilled? Do not all signs point to His soon return? Let us be watching and ready when the "bright and morning star" makes His appearance.

THE COMING MONARCHY

(Continued from page 3)

words which proceeded out of his mouth." Thus, it will be noted that it was early declared of Him that as He advanced in age, He also advanced in wisdom and favor with God and men—the first requirement of a true Counsellor. (See Luke 2:52, R.V.)

Suddenly the scene changed. This King, this "Wonderful, Counsellor" predicted by Isaiah the Prophet, was slain by wicked hands. Above His cross were the words, "THIS IS THE KING OF THE JEWS" (Luke 23:38). The tombs of Palestine bore silent witness to the fact that other kings, wise or foolish, had, in their time, succumbed to the "King of Terrors," and had verily "licked the dust like a serpent."

Again the scene has changed! *Nearly two thousand years* have passed and a veritable "cloud of witnesses" has been ready to stake their very lives on the certainty that *Jesus lives*, seated on the right hand of the Majesty on high" (Heb. 1:3). He has had *two thousand years* (or nearly so) of experience at the right hand of "Jehovah of hosts, who is wonderful in counsel, and excellent in wisdom" (Isa. 28:29, R.V.). In view of these truths, we may well ask:

"Why do the nations rage, and the peoples meditate a vain thing?" Surely, if it was true at any time, it is now true that "the kings of the earth set themselves, and the rulers take counsel together, against Jehovah, *and against his anointed*, saying, Let us break their bands asunder, and cast away their cords from us" (Psalm 2:1-3, R.V.). "He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion" (Psalm 2:4-6, R.V.).

Once more we repeat the refrain: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh."

BEREAN DEPARTMENT

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The Birth of Jesus

* * *

By Virginia Smith, Russellville, Ark.

Just as the evening sun grew dim,
There came to the town of Bethlehem,
Joseph and Mary who had journeyed far.
To rest and sleep was their heart's desire;
But when they came into the inn
They found there was no room for them.
The innkeeper, seeing Mary so tired and quiet,
Said, "You may sleep in my stable tonight."
That night to the world a Savior was born;
There was no cradle to lay Him in:
He was laid in a manger, instead.
The shepherds watching o'er their sheep
Heard heavenly music, clear and sweet,
As the angels sang to welcome the birth
Of Jesus Christ, the Savior of earth.
The shepherds hurriedly hastened down
Through the streets of the little town
To find Him, who was born their King;
Who, to the world, salvation would bring.
They found Him: in no palace He lay,
But fast asleep in a manger of hay.
They told the good news to all they met,
As wonderingly on their way they went.
But Mary rejoiced and hid in her heart,
These things promised by the Father above;
For her Son was sent, us sinners to love.

Holiday—or Holy Day?

You have many times, perhaps, heard the question asked, "What does Christmas really mean to you?" Have you answered this by considering this season in the true light, or were you only looking at the surface? What does the answer, "The birth of our Savior," mean to you? The depth of this reply might be considered by Christians in general. However, more pointedly, let us consider it from the standpoint of an individual—humble in the service of this Savior. 'Tis true that we unite with our fellow men, those of Christ and those of the world, to sing praises on His birthday, but, among all the hurrying, the giving,

the receiving, and the brilliancy of the holiday season, do we remember that actual, humble birth?

Remember that special night—it is really easy to picture every incident that took place. Consider the humble characters that took part in that scene. There was a small but valiant donkey that carried Mary and her precious burden over a long and wearisome journey. God watched over everyone so that His promise might be fulfilled. The roads were crowded with travelers; many must have shown kindness and consideration to these young people. In Bethlehem, when they sought shelter, surely no one could have refused them harshly; one innkeeper, sorry that he had no room, offered them shelter in the cave where the cattle were kept from the cold. Don't you suppose the holiness and serenity of this event must have pervaded this place? Even the animals gave the warmth of their bodies to protect this Babe, His mother, and Joseph; their lowing lulled the Baby to sleep; contentment and happiness filled the hearts of these people who trusted God.

Then came the humble shepherds to worship this newborn King. They offered all that they had—their hearts and their love. In contrast, there came the Wise Men of the East with their rich gifts. They, too, understood God's will and the greatness of this event, so they came as humbly as the shepherds did.

When Jesus grew to manhood and began fulfilling His mission on earth, the one greatest virtue that He taught was *humility*. He asked that His followers be servants of mankind, that they might most capably serve God.

Can we be proud and vain and still be acceptable in the sight of God? If we are proud of our possessions and our abilities, we are directing our efforts on unstable worldly things. In this way we are neglecting our reasonable service and losing our influence among our fellow men.

So, this Christmas season, in our everyday activities, in our most menial tasks, let us remember that God's watch-care over us is just as vigilant as it was over Christ that night of long ago.

Such little things can come between us and our true conception of this great day. Keep these things behind and keep Jesus before.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"A little child shall lead them" (Isaiah 11:6).

Our Christmas Story

We celebrate Christmas each year in memory of the birth of Christ, although this is not the exact time of His birth. We give gifts to our loved ones, as Jesus was given gifts. God gave us the greatest Gift of all—His Son. If we forget these facts, Christmas will lose its true meaning. How little would the Christmas season be if it were just a time to exchange gifts and for "Santa's" visit!

Jesus was born in Bethlehem of Judea. There was no room in any inn for Mary and Joseph. Mary was very tired after her long journey to Bethlehem! She and Joseph found shelter in a stable. There is where Jesus was born.

The same night, shepherds, who were watching their flocks of sheep out on the mountainside, saw angels. They suddenly came before the shepherds, singing, "Glory to God," "Peace on earth," and "Good will toward men." They told that a Savior was born. Then they left.

The shepherds hurried to the place where they had been told Jesus was born. They found the Babe and worshiped Him. How very happy they must have been! Do you think they forgot to tell their loved ones what they had seen and heard?

Can we forget, if we have truly come to know Jesus as our Savior? We know how much He alone is able to do for everyone who will accept Him. Should we keep such joy from our loved ones? Let us live so our very lives speak of Him each day, that not one of our loved ones be lost.

Children in the Kingdom

The disciples argued among themselves. Finally they asked Jesus, "Who is the greatest in the kingdom of heaven?" Jesus answered them by calling a little child into the center of the group. Would you have liked to have been that little one? I surely would! Jesus told the disciples that unless one was converted, or turned around from doing wrong to doing right, he could not enter the Kingdom of heaven. Not only is there to be an "about face" in the way one lives, but he must become humble. To be humble is the opposite of being proud. One who is humble is willing to do the little tasks, the lowly things.

Jesus also taught that whoever was kind to a little child was kind to Him. Was it not a natural thing for the mothers to bring their little ones to Christ for His blessing? The disciples were always watching to keep anything from offending their Master. They spoke to the mothers, no doubt, and asked them to stay away from Jesus. Our Bible says the disciples "rebuked" the ones who were bringing the children to Jesus. However, Jesus said to let the little children come unto Him, "for of such is the kingdom of heaven."

You see, girls and boys, you are indeed loved of Christ, and very near the Kingdom of God. Why, a grown person must become trusting, kind, and humble before being ready to be accepted of Jesus. You will keep your childish faith and trust? You will keep yourselves sweet and pure, that when Jesus comes, you will be ready to live with Him?

My Christmas

"The angels sang in the dawning gray,
Over the Savior's bed;
The shepherds came where Jesus lay,
And Wise Men, too, were led;
To bring their gifts of gold, they say,
To humble manger bed.

"And I would sing as angels did,
'Glory to God on high.'
My heart shall be the manger-crib,
Where Christ the Babe shall lie,
My gift of love shall not be hid
As days and weeks go by.

"But all my life will gladly show
His coming unto me;
My little gift will greater grow
That all around may see
And learn to love the Christ I know,
Who came our Lord to be."

—Selected.

Happy Birthday Wishes

Dorris Jean Smith, age 12, Dec. 19, Cleveland, Ohio.
Betty Ann Mills, age 7, Dec. 25, Eden Valley, Minn.

AMONG THE CHURCHES

MINISTERIAL CARDS

The ministerial cards are now printed and ready to be distributed. Ministers holding these cards will be quickly recognized as members in good standing of the Ministerial Association of the Church of God, whose headquarters are at Oregon, Ill. The cards are of convenient size to slip into billfolds.

Church of God ministers wishing these cards should report to the editor their names and addresses exactly as they wish them to appear upon the card certificates.

OREGON, ILLINOIS

The Oregon Church of God will long remember the life of Sr. Mary A. Gesin. Though death has taken her from us, it cannot stay her testimony and influence which became a very part of the church.

In the absence of Sr. Elizabeth Ordnung, who is visiting in the West, Sr. Ethel Johnson is serving as church treasurer, and Sr. Leota B. Hanson has charge of the Home Department in the Sunday school work.

Sr. George Siple has charge of training the children for the Christmas program to be held Friday evening, December 22.

We are glad to welcome into our membership, and to introduce to the brethren at large, Sr. Eunice Zollinger. Bros. L. E. Conner and Harvey Krogh, Jr., assisted the pastor in her baptismal services which were conducted at Rock River near Oregon, Thursday, December 14. We believe Eunice, like the Eunice of Scripture, will be faithful. (Cp. 2 Tim. 1:5.)

The Oregon church wishes a "Merry Christmas" to its many friends who may read these lines, and particularly to the students of the Bible Training School who will be missed until the second day of next year.

Sydney E. Magaw, Pastor.

RIPLEY, ILLINOIS

Sr. Wilsie McKnight, who is a patient at the Beardstown Hospital is much improved.

We are having good attendance at the special meetings conducted by Bro. F. L. Austin. The interest is good, and we are enjoying many fine sermons on God's plans and purposes for the coming age. Sunday night, December 10, there was a capacity audience of about one hundred fifty.

The meetings will close Sunday night, December 17.

Loren Burnett, Secy.

HERALD RECEIPTS

Mrs. Esta McInturff (self and others); Adolph Johnson; George P. McMurtrie; Mrs. Anna Cochran (for others); James Pack; Lilian S. Railton; Clarence Poland; James Maggard; Mrs. B. F. Cook (for others); Mrs. Damie Lowry; Mrs. Clara Claypool (for another); Mrs. Jane LeCrone (for another); Sarah E. Smith; J. H. Williams (for another); Mrs. Harriet E. Boice (self and another); Mrs. L. E. Marston; Merle E. Bell; Mrs. Elmer Winfrey; Don C. Huffer; Mrs. Teresa Martindale; Eva Phelps; C. E. Johnson; Mrs. Clara M. Hunt (self and others); Frank Smalley; Mrs. J. C. Waller; Beulah L. Wilson (for others); Mrs. Bruce Thompson; Nellie M. Blakely; George H. Spindler; Nancy B. Robison (for others); Mrs. Ida Marsh (for another); Daisy M. Guest (for another); Eugene C. Miller; H. H. Hawkins; C. E. Lapp (for others).

THE BIBLE TRAINING SCHOOL

The Second Semester

The second semester of the Bible Training School will begin, the Lord willing, January 22, 1940. All attending students plan to continue their studies. However, other young men and women may enter the School at the beginning of the second semester, and they will receive full credit for the time spent in the School. The courses of study will be so arranged as to provide a natural break in the work where new students may begin.

The cost per student will be the same as at present, namely, twenty-five dollars per month for board, room, and tuition. The additional cost of books is not high. Every student now enrolled has been able to secure some work so as to have spending money.

Elders L. E. Conner and Sydney E. Magaw will continue as the instructors. Both teachers would be glad to add other students to their classes.

Young people of the Church of God, the Bible Training School is being conducted for you. What will you do about it? Let us hear

from you if you are interested in enrolling for the second semester.

January 22 will soon be here. Will you be here?

Address: The Bible Training School, Oregon, Ill.

EDEN VALLEY, MINNESOTA

At our recent fall session of the Minnesota Conference, the Saturday evening services were conducted by four students of the Bible Training School, namely, Muriel, Rowena, and Celaine Randall, and Lorraine Brossard. Their work was a credit to the School and to their teachers. Even a few weeks of training had done so much for them.

We need workers, for "the harvest truly is plenteous, but the labourers are few."

Minnesota, can we not help financially to train and send forth laborers into the Lord's harvest? If each family affiliated with the Church of God in Minnesota, as well as church organizations, would send a donation, we could finance several young students who are ready and anxious to attend the Bible Training School.

Gertrude Bennett.

Gleanings From the Field

All members of the Bible Training School, Sr. Edna Brewer, matron, and Sr. Leota B. Hanson, a resident of the student's home, are returning to their respective homes to celebrate Christmas. Classes will be resumed January 2, 1940.

"Although I have never met any of The Herald staff, I read your articles, and some articles I read two or three times."—Mrs. Alletta J. Renner, Mt. Carroll, Ill.

"I'm surely pleased to know the Bible Training School is getting along so well, and only wish there were some students from Louisiana in the class."—Harry Goekler, Hammond, La.

Sr. Morris Zeller, Alliance, Nebr., would appreciate the appearance of some articles about prayer, and asks such questions as: For what should Christians pray? Is Matthew 6:9-13 a prayer to be used in church, or only at home? Does verse 11 refer to the bread of life, Christ, or to the food we daily need? Where did Christ pray for the world?

"Some few days ago we were awakened about midnight by the shaking of the house. . . . This night the house shook again. Yes, the God of heaven still has the universe under His control, and reminds us that the coming of the Master is near."—Lyle Rankin, Cashmere, Wash.

"We enjoy The Restitution Herald so much, as we seldom get to church, living way up in the mountains."—Mr. and Mrs. Howard Moore, Mineral, Calif.

Bro. Don Swartz, a member of the Golden Rule Church of God, Cleveland, Ohio, delivered his first sermon December 17, when a special program was presented by the young people of the church.

"I wish I could afford to send The Restitution Herald to every home in the United States, and, for that matter, in the whole world."—John Mercer, St. Cloud, Minn.

Sr. Wilsie McKnight is seriously sick in the Schmitt Memorial Hospital, Beardstown, Ill.

Bro. Emory Macy of Troy, Ohio, Mrs. Magaw, and the editor were recently entertained at the students' home. We can assure our Herald readers and all prospective students that Sr. Edna Brewer, matron, is doing wonderfully well in maintaining that type of home to which we should be glad to send one of our own boys or girls if they were to leave home to study for Christian service.

Bells are ringing: Christmas bells, New Year's Bells, and wedding bells. It is a bit confusing to distinguish which is which. More later.

On December 10, Bro. L. E. Conner preached two sermons for the brethren at South Bend, Ind. He reports a zealous spirit among these brethren.

Funeral services were conducted for Sr. Ada Drew, Dixon, Ill., Tuesday, December 19, Bro. L. E. Conner officiating. Sr. Drew has been a loyal worker for the Church of God.

The Bible Training School is thankful to the Brush Creek, Ohio, brethren for a bounteous supply of food which was brought by Bro. Harvey Krogh, pastor of the church.

Bro. T. A. Drinkard recently held a three-weeks' series of meetings at Republic, Mo.

"We enjoy The Herald so much, and look forward to it with pleasure each week."—Mrs. Esta McInturff, Woodstock, Va.

IOWA WINTER CONFERENCE

Beautiful weather made its contribution to the success of the quarterly conference, which was held at Gladbrook on Sunday, December 10. At ten o'clock the Sunday school session began with the following teachers: primary, Mrs. Gayle Beddow; juniors, Mrs. Lora Reinhard; adults, Mr. C. W. Howe. The secretary, Helen Allard, reported an attendance of fifty-four and offering of \$4.13. Others who arrived in time for the sermon brought the number up almost to ninety.

The morning sermon by Bro. O. J. Allard was on the topic, "Judgment of the Nations." Bro. Allard stressed the love of God, and the fact that all of His dealings with mankind, both individually and nationally, depend on the resurrection, which is assured us because of the death and resurrection of Jesus.

The American Legion rooms were very convenient for serving the picnic dinner. While the lunch was being prepared, Bro. Hunt called a board meeting. All members were present except Bro. Jones. We were especially sorry not to have Bro. and Sr. Jones there, as Bro. Jones had been asked to give the afternoon sermon. It was decided to hold the spring conference the second Sunday in April at the new home of Bro. and Sr. Oscar Jenkins of Stanhope.

The afternoon sermon was given by Bro. Hunt, who spoke on types, choosing the story of Moses, Miriam, and Aaron for the special lesson, but also making reference to certain parts of the story of Joseph. Bro. Hunt can always find new lessons in the old stories.

Bro. Williams was scheduled to give the evening sermon, and those of us from a distance were sorry not to be able to stay. Special music was enjoyed at all three services. The Gladbrook High School Girls' Trio, composed of Eva Mae Timberlake, Wilma Williams, and Dorothy Pappas, sang a Christmas carol in the morning, and at both the afternoon and evening services music was furnished by a male quartette, composed of Walter Williams, George Oaks, Paul Williams, and Donald Luckow, accompanied by Mae Oaks.

At the afternoon service Bro. C. W. Howe, on behalf of the friends assembled, presented a shower of Christmas gifts to Bro. and Sr. J. W. Williams. Bro. Howe also made a brief report on the needs of the treasury. He looked very happy when he discovered at the close of the service that the offering took care of those needs (except the building fund).

The visitors from Stanhope, Koszta, Clarksville, Waterloo, Vinton, Dysart, and Cedar Falls left for home at the close of the afternoon service, happy over the hospitality of the Gladbrook congregation and the joy that comes from "assembling together."

—The Searchlight.

CONTRIBUTIONS TO N. B. I.

George C. Coats and Sons	\$25.00
Mr. and Mrs. Charles Netts	5.00
M. E. B.	5.00
W. A. Reid	2.00
Eva Phelps	3.00
Milton Lemon	1.00
Mr. and Mrs. C. E. Lapp	2.50

CONTRIBUTIONS FOR LAUNDRY

Mrs. Anna Cochran	\$ 2.75
Mrs. R. A. Robinson	2.00
Mr. and Mrs. J. H. Williams	10.00
Mrs. John Drummond	1.00
Mrs. Harriet E. Boice	5.00
M. E. B.	5.00
William A. Reid	5.00
Glenn Dunbar	5.00
Nellie M. Blakely	1.00

MARY A. GESIN

Mary Aslaksen was born August 25, 1882, in Chicago, Ill. The family later moved to Adeline, Ill., where she met and married Charles F. Gesin at the age of 22.



Four children were born into their home, one son, Lawrence, dying at a tender age of influenza. A few years later the Gesin family moved to Oregon, Ill., where Sr. Gesin died on Sunday evening, December 10, 1939. She is survived by her husband, Charles Gesin, son Ernest of Osceola, Iowa, daughters Ruth and Alice living at home, four grandchildren, two sisters, Mrs. Charles Coleman and Mrs. William Wachtel of Chicago, and one brother, Jess Allen of Dallas, Texas.

Sr. Gesin had been in poor health for a number of years, and in spite of all that tender ministrations of family and friends could do, it was realized that her strength was gradually failing. Nevertheless, her death came as a severe shock to one and all.

Sr. Gesin accepted the gospel invitation at an early age, and the wonderful message of Christ's Kingdom grew constantly more wonderful to her as the years went by. She was one whose light was never concealed "under a bushel." In the days when her health permitted she was at times instructor in the Bible Training School at Oregon, teacher of Sunday school classes, editor of the Children's Page of The Restitution Herald, helper on The Herald staff in many other ways, and contributor in any spot where she could lend a helping hand to the work of the Lord. Many a life has been enriched by the simple and beautiful expressions from her lips and pen.

In her home Sr. Gesin knew no strangers, for everyone was a friend from the moment he crossed the threshold there. Her intense love for the good and beautiful, her deep understanding of God and her ability to impart it to others, and her serene philosophy of life drew unnumbered people into the circle of her influence.

Sorrowing relatives and friends from far and near gathered at the Oregon Church of God on Wednesday, December 13, where words of comfort were spoken by Bro. S. E. Magaw, pastor of the Oregon church, assisted by Bro. F. E. Siple of Grand Rapids, Mich. Sr. Gesin was laid to rest beside her son in the little cemetery at Adeline, Ill.

There she will sleep in peace until all the joys to which she looked forward so eagerly in this life will be fulfilled in Christ Jesus.

Dorothy Siple.

THE FABRIC OF LIFE

The following poem was written by Sr. Mary A. Gesin, and was read by Elder F. E. Siple at her funeral.

My life is but a weaving between my Lord
and me,
And though I am the weaver His eye alone
can see
The pattern of the fabric and the wisdom of
design
That He uses to accomplish all His purposes
divine.
His firm hand holds the threads and pass
them one by one
Into my hands unerringly until my task is
done;
And when, impatient, faithless, I tangle up
the skein,
He clasps my hands in His and smooths it
out again.
Some threads of gold and silver He holds
within His hand;

Every one is needed in the pattern He has
planned;
Those days fly as on wings when the golden
threads I use,
And I'd work with them alone if I could al-
ways choose;
But in His greater wisdom some dark threads
must be spun,
Some dull and lifeless colors, ere the beauty
may be shown
Of the pattern we are weaving, just my Lord
and me;
In the fabric of my life dark and golden
threads must be.

And so I use with courage the dull ones with
the bright,
Until my work is finished and faith is lost in
sight;
And when my loom is silent and the shuttles
cease to fly,
Then He reveals the pattern, and I know the
reason why
The dark threads have been needful as well
as those of gold,
Why in His loving hands all colors He did
hold;
And then, the fabric woven, with undimmed
eyes I'll see
The beauty of the pattern my Lord has given
me.

THOMAS C. BILLINGSLEY

Thomas C. Billingsley was born January 18, 1845, and died October 20, 1939. He lived in Sallisaw, Okla., about thirty-five years. He was united in marriage in 1867 to Martha E. Daniel, who preceded him in death. To this union eight children were born, five surviving: Mrs. L. H. Shelton, Magazine, Ark.; Mrs. W. P. Anderson, Sallisaw, Okla.; J. C. Billingsley, Dallas, Texas; T. N. Billingsley, Sallisaw, Okla.; and W. A. Billingsley, Kansas City, Mo. Also surviving are: thirty-eight grandchildren, twenty-eight great-grandchildren, and nine great-great-grandchildren. He is the last of his father's family.

The Church of God has sustained a great loss in the death of this dear brother. He was one of its greatest defenders, having been a minister about seventy years—a wonderful record. The writer was in Bro. Billingsley's home on the Wednesday afternoon preceding his death. He then expressed the wish that he might live to see his Master return to earth. He never grew tired of the gospel hope. As surely as God's Word is true, he will be in the Kingdom of God to be established upon the earth at the second coming of Christ.

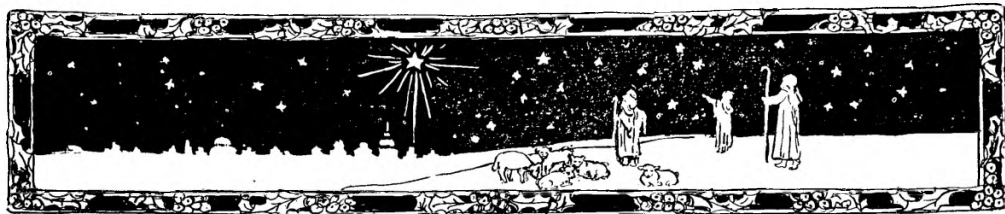
The writer was notified by telegram to return for the funeral service. It was hard for the children and grandchildren to give up one whom they so dearly loved and adored, and who had lived so faithfully before them. May they so live that they will meet him beyond the resurrection where death will not part loved ones.
T. A. Drinkard.

TRAINING SCHOOL FUND

Omaha, Nebr., Bible Class	\$ 2.00
Mrs. Ida Jeffrey	5.00
Mrs. Anna Cochran	2.75
J. M. Boyer	25.00
M. E. B.	5.00
W. A. Reid	5.00
Eden Valley, Minn., Ladies' Aid	15.00
Eden Valley, Minn., S. S.	10.00
Mrs. Alvin Bennett	1.00
A Sister	5.00
H. H. Hawkins	25.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Harriet E. Boice (12); W. A. Reid (2); H. H. Hawkins (12).



“THE ELDERS SEND GREETINGS UNTO THE BRETHREN” (Acts 15:23).

Christmas greetings to all readers of The Restitution Herald and supporters of the National Bible Institution, with thanks to all for the many liberal contributions to the various branches of our work. We have an appreciative, industrious, and devoted class of students in training, and it is a pleasure to work with them. Thanks, with best wishes to all for a Christmas that will bring anew to us the sincere gratitude for the birth of our Savior, the Lord Jesus Christ.

L. E. Conner, Oregon, Illinois.

To the Brethren, Greeting: May this Christmastime bring to you all the choicest blessings, chief of which is good health and contentment with what you have. True happiness does not come from the things we possess or have in prospect by way of material things, but in the consciousness that we have met the requirements of a loving Father in our treatment of one another. May God bring this happiness to all.

Bro. and Sr. S. J. Lindsay, Tempe, Arizona.

Dare we say “Merry Christmas” to you when the world is in the condition in which we find it today? People are suffering and dying by the thousands, and we can’t be merry when we stop to think.

But we pray God’s blessing to rest upon the brotherhood everywhere and that you may be ready to meet Him when He comes. May that coming be very soon.

Mr. and Mrs. James A. Patrick, Ashland, Ohio.

Bro and Sr. F. L. Austin, 5439 Ohio St., Chicago, Ill., extend their greetings at the end of Bro. Austin’s article.—(Editor).

May the Christmas season bring to every member of the Church of God many choice blessings from the Father. May we realize that we are passing this way just once, and it is urgent that we take an inventory of our lives. If they are not in harmony with His will, we must see that they become so soon. We pray that God will richly bless everyone to His glory.

Bro. and Sr. T. A. Drinkard, Handley, Texas.

Christian Greeting to All The Herald Family: The present fulfillment of signs indicates that Christ will soon appear to establish God’s Kingdom. The Lord needs laborers in His vineyard. My prayer is that every true follower of Christ may become more and more zealous in His work as we see the day approaching. We have been warned of lukewarmness, of a falling away in these last days. May you and I, dear reader, not be found among that group when He comes, but may we be found among those who love His appearing.

Emma C. Railsback, Los Angeles, California.

Christmas Greetings: Were it not for the fact that Jesus will raise us from death, His own resurrection would mean little to us. Were it not for His having been raised, His noble death would be of little importance. Were it not for that death and resurrection and proffered life, who would care whether or not Jesus had ever been born? How much lies behind the statement when we say “Merry Christmas!”

F. E. Siple, Grand Rapids, Michigan.

To all our Brothers and Sisters in Christ: That the true spirit of the Christmas season, “Peace on earth, good will toward men,” should abide with you throughout the coming year, is the prayer of

Mr. and Mrs. A. M. Jones and
Delbert, Eagle Grove, Iowa.

Greetings to all, in the name of Him whose birth we especially remember at this season.

Mr. and Mrs. Harvey Krogh, Jr., West Milton, Ohio.

Christmas Greetings: In searching for an appropriate Christmas greeting to our many brethren and friends who daily grow nearer and dearer to us, we could think of none that would express our sentiments half so eloquently as Paul’s greeting to the Corinthian brethren. “Unto the church of God . . . , to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their’s and our’s: grace be unto you, and peace, from God

our Father, and from the Lord Jesus Christ" (1 Cor. 1:2, 3).

Elder and Mrs. J. R. LeCrone, Woodstock, Virginia.

Dear Friends of the Faith: At this Christmas season as we turn our thoughts to the old, yet ever new, story of the birth of Jesus and what His coming meant for the world, let us return thanks unto God for His unspeakable Gift to the world. May Christmas blessings, both material and spiritual, be yours to enjoy at this time.

Harry Goekler, Hammond, Louisiana.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord." "Glory to God in the highest, and on earth peace, good will toward men." Dear reader, may the peace of which the angels sang be with you. May that peace be increased as you read anew, "Unto them that look for him (Jesus) shall he appear the second time without sin unto salvation." May that peace be made complete unto you when He shall come to reign in righteousness and justice throughout the whole earth.

J. Arthur Johnson, Sac City, Iowa.

Once again we are approaching the glad season of the year when men pause in their mad rush to commemorate the first coming of Jesus Christ. 'Tis true, they don't pause as much as they should, but it does bring to their minds the thought that there is a Christ.

It was a joyful time, that first coming, but how much more will be the second, for which we are all waiting and praying!

There is never a day that I do not think of that time "when the inhabitant shall not say, I am sick."

May God bless you and keep you all until the glad coming of Jesus Christ.

Gerald L. Cooper, Ah Gwah Ching, Minnesota.

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 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. 13:10-12).

Each year takes us farther from the scene of the shepherds out on the hills when the angels proclaimed the birth of the Savior which was "good tidings of great joy" to all people, but it also brings us nearer to the other scene and the song of the redeemed, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall

reign on the earth." May this year not only bring us closer in point of time, but also in point of service.

Mr. and Mrs. Grover Gordon, Springfield, Ohio.

At this Christmas season it is our wish that the love of God which passes human understanding may be in your hearts to bless and keep you faithful to Him. May the Savior become more real to you this Christmas season than ever before.

Mr. and Mrs. C. E. Lapp and
Elaine, Macomb, Illinois.

We send Christmas greeting to all the brethren in the Church of God everywhere!

Bro. and Sr. Leslie LeCrone, Pampa, Texas.

Greetings to the household of faith everywhere as the year is drawing near a close. The record of work for this year will soon be closed. I rejoice in a faith in Christ and a hope of a soon-coming King. I enjoy the visits of The Restitution Herald telling of progress and good work being done by both old and young preachers. A Merry Christmas and Happy New Year to all!

R. L. Tice, Morrilton, Arkansas.

As in the days of our Lord's first appearing, Simeon and Anna waited for His coming, so may we, in our day, be earnestly "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:12, 13).

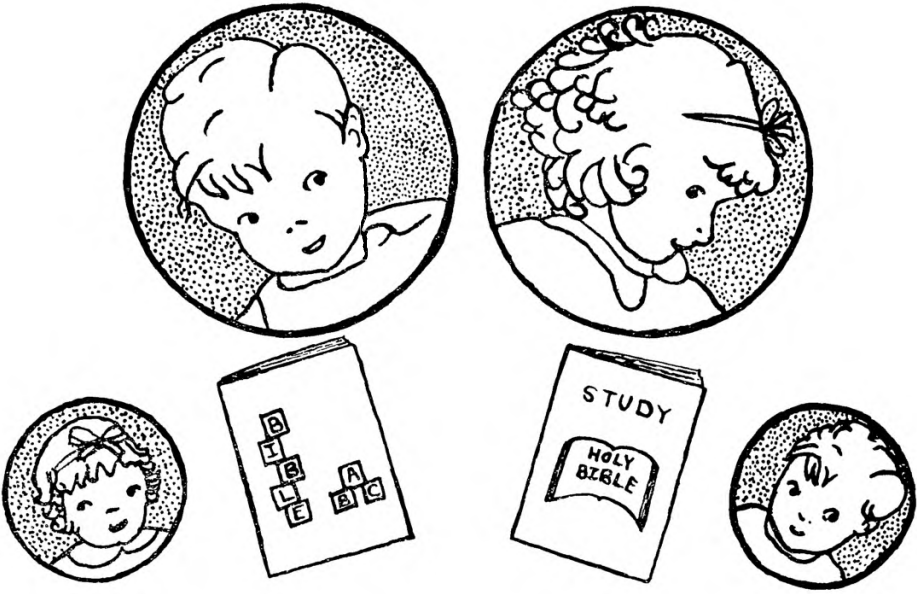
Mr. and Mrs. Paul C. Johnson
and Family, Oregon, Illinois.

This Christmas, though celebrated throughout the world, cannot possibly be as joyous in many lands as it usually is. There is nothing in common between the spirit of Christ and the spirit of war. The lords who love and make war can have no glad inspiration from the Lord who will, at last, establish peace on the earth.

Christmas in America, however, and everywhere with the Church of God, should be a time of real gratitude to God, for the very despairing conditions of the world indicate that "the night is far spent," and that "the day is at hand." Let every member of the true faith lift up his head and rejoice, for we know that our "redemption draweth nigh" (Luke 21:28).

Believing that Christ will soon return to bear the government upon His shoulders, and to bless the earth with peace and righteousness, we send Christmas greetings to all who read these lines. "Rejoice in the Lord."

Mr. and Mrs. S. E. Magaw and Family.



Children's Quarterlies

For a long time the Church of God has dreamed that it might have literature published by its own people for its children. At the last General Conference such a project was started. A committee was appointed to see what could be done. This committee informed the board of the National Bible Institution that there was enough available material to have two sets of quarterlies prepared.

The first quarterly is intended for small children. It is the "Bible ABC's." This series of lessons covers *two quarters*, as there is a lesson for each letter of the alphabet. Each lesson has a story; a picture to color, to cut out, and to paste in the booklet; a letter to color, to cut out and to paste in the book; a Bible rhyme, and a Bible verse. The lesson stories are made on separate leaflets with pictures to color, also, which the child may take home each Sunday. The price for this quarterly is ten cents *per quarter*. Try it! See how the children really love to do this work!

The next series is for older children. It is called the "Bible Foundation," because it furnishes a good Bible foundation of knowledge for the child. It commences with the Creation stories, and covers such stories as: "The Garden of Eden," "One Language for All," "Abraham." There is a story, Bible text to read, picture to color, and a test at the end of each lesson. Each lesson is worked out a little differently to add interest to the work. The price of this is also ten cents *per quarter*.

We now have our own quarterlies for children. Are we going to use them? If interested, write for samples or send your order to the

National Bible Institution,

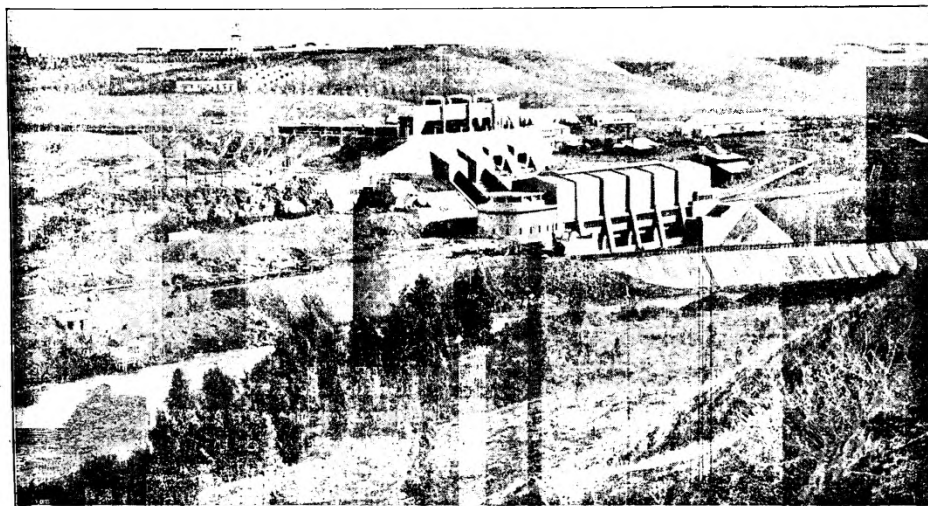
Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, DECEMBER 26, 1939

NUMBER 13



Harnessing the Jordan River

The Rutenberg hydro-electric plant which is using the water of the Jordan to provide electric power and industrial power for the people of Palestine

A few miles south of the Sea of Galilee, the Jordan River has been put to work in the epochal awakening of Palestine. The Palestine Electric Corporation, organized in 1923, completed the Rutenberg dam and power plant in 1932. Waters of the Jordan here race through great turbines which run dynamos having a capacity production of over 30,000 horsepower. Electricity for lighting and power is wired to many places in Palestine. Other dams and power plants are also in operation, and there are plans for building more of them.

It is prophetically significant that, while nearly all nations of the world are in the throes of social and economic darkness, life and prosperity shine from Palestine. Her light cannot long be hidden.

Many students of prophecy have been slow to accept the truth regarding the promises of restoration to Israel, saying that little Palestine could not absorb nor maintain the world's fifteen million Jews. Until a few years ago such difficulties seemed paramount, but today waste lands are being reclaimed, Jewish colonies are springing up, ancient backward cities are being modernized, the natural resources are being commercialized, and *a new spirit throbs throughout the Holy Land*. The possibilities of long-trodden Palestine seem incredible.

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

An Appreciated Gift

Mr. George H. Loudenslager, a resident of Golden Rule Home, recently asked the editor where he thought a contribution might do the most good. We asked for a few days to consider the matter. Several weeks prior we had written a certain publisher known to have pictures of the reconstruction work in Palestine, and had asked if these pictures could be secured for use in The Restitution Herald. Having received no reply from the publisher, we concluded that we had been too optimistic, and had almost forgotten the matter. Then, within a day or two after Mr. Loudenslager's offer to help in some worthy cause, we received the publisher's offer to sell us the desired pictures and publication rights to use them in our own periodicals.

Consequently, the picture on the front cover of this issue, and other Palestine pictures to be used within the next several months, are the gift of Mr. Loudenslager. We are grateful for such cooperation. Restitution pictures will put life into our message of The Restitution Herald.

Are You Dragging Your Feet

When some zealous soul really makes up his mind to do something in the work of the Lord, there is such a noticeable improvement in the work, that one cannot help but believe many of our brethren are dragging their feet. What could the church accomplish if every member put both hands to the plow and kept them there? ! The straightest furrow is the shortest way to the Kingdom of God, and the safest. Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). The Church of God is stronger than any one of its members can appreciate, but its strength would be multiplied if every member used his talent, or two, or five, or ten!

Start the New Year Right

A man who knows the truth and has taught others continues, nevertheless, to only point the way. He sometimes says that it might be better for him not to start in the way of truth than to start and then possibly fail. At first, the

excuse sounds logical enough, but it must not be overlooked that there cannot possibly be any victory without a start. No race was ever won sitting in the grandstand!

What of it, that resolutions are often broken? What of it, that a thousand have fallen? Christ made a start, and Christ did not fall! Follow Christ, and start the New Year right. The New Year cannot be a success if you wait six months to begin—at least, such a method would be disastrous in business. What is that saying about "my Father's business"?

Pay Your Taxes to God

The Lord acknowledged Caesar's image and supercription upon the coin as sufficient proof that Caesar, the coin's creator, had certain claims upon it, and that he could therefore rightly demand the payment of taxes. Jesus, however, was not only not trapped by the Pharisees' cunning—for He was willing to pay taxes to Caesar—but He quickly returned the attack upon the attackers.

In the same breath that Jesus acknowledged the rights of Caesar, He taught that man must "render . . . unto God the things that are God's." "Whose is this image?" has a double application. Created in God's image, His very "likeness" being stamped upon man, there can be no denying of other "taxes" that must be paid, and paid to God. The taxes that men owe God are all too often delinquent, and instead of Caesar or any of his Pharisees having any charge against Christ, it is evident that Christ and His followers might accuse the accusers.

Is it not marvelous that God's treasury is not bankrupt, considering that so few men recognize God's image upon them? Pay your taxes to God!

Spurs Scratch!

Everybody is wrong part of the time. The bottle of charity should be on every writer's desk, and it should not be corked too tightly. The editor wishes articles written with straight-from-the-shoulder messages, but he does not enjoy articles that make personal criticism of brother contributors. . . . Work that is based on the mistakes of others is poorly founded.

The Judgment Day

By Francis M. Howell

THE Judgment Day is the time when Christ will set up His Kingdom on the earth, sit in the throne of His power, and with His saints rule or judge the world.

In Daniel's prophecy concerning this time, he says, "The Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Then he said 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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:22, 27).

Where the People Will Be Judged

The Lord will first call together His saints, both the dead and the living, to meet Him in the air. When all is ready, He will come down with them to the Mount of Olives near Jerusalem at the time when there will be great trouble, and the place is surrounded by heathen armies. Hear what the Prophet Joel says about this time: "It shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:32).

"Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather *all nations*, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and my heritage Israel. . . . 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 pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, *all ye heathen*, and gather yourselves together round about" (Joel 3:1, 2, 9-11, describing the gathering of the heathen armies around Jerusalem). Then he said, "*Thither cause thy mighty ones to come down, O Lord*" (v. 11). Here he referred to the saints whom the Lord had gathered together to meet Him in the air. Then he said, "Let the heathen be wakened (resurrected from the dead), and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen

Francis M. Howell, deceased, was the father of Brother Lawrence M. Howell, Mount Sterling, Illinois, who submitted the copy. We trust this article will be of interest to our readers, for, like Abel, "he being dead yet speaketh" (Heb. 11:4).

round about" (v. 12). Is it not plain that the judgment will be held at Jerusalem, the capital of Christ's Kingdom?

After Jesus had told His disciples that the building of the Temple would be destroyed,

they came to Him privately on the Mount of Olives and asked Him to tell them when this would be, and what the signs were of His coming and the end of the world.

Signs of Its Approach

Notice that Jesus was asked to tell about two different events, and as the conditions of both were, in part, similar, He answered both together. Both the destruction of Jerusalem and the second coming of Christ were to occur in a time of great trouble.

Truly there is now "upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26). Jesus told His disciples that when these things begin to come to pass, to lift up their heads and look up, for their "redemption draweth nigh." He said, "This generation (the people living when these signs occur) shall not pass till all be fulfilled."

Whether Christ comes within a year, or whether it is yet several years, our responsibility is according to the light that is accessible to us, and all disciples are warned to *watch* and to *be ready*. The world is indifferent to these things. "As it was in the days of Noah, even so shall it be when the Son of man is revealed."

The Lord's Work

Let us notice briefly the nature of the Lord's work when He comes. The Prophet Isaiah said, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Concerning the righteous and little children, he said, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young" (Isa. 40:10, 11).

In regard to the sinful world, the Prophet said, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his (Please turn to page 11)

Census Report for 1939

HERE is the report on Church of God membership compiled during the past year. It is the same as given at General Conference, except that one report received since then has been included.

You will notice that additional information given this year includes figures on the Sunday school and Berean membership (partially reported), comparison of church memberships with last year, showing increases or losses, and the number of organized churches, churches with pastors, and church buildings in our denomination. We hope these figures, obtained this year for the first time, will prove of interest to our people.

The report of individual churches includes only those churches which made reports this year. If your church is missing, that will explain why. Since the 1938 figures were published last year, there is no need to repeat them, except for purposes of comparison. Several discrepancies appear in the comparisons between last year's figures and this year's. Sometimes this is because many of the inactive members were dropped from the roll, but not reported as having been dropped. In some cases it has been due to misunderstanding as to whether to report all members on the roll or only active members, although the instructions sent out asked for all on the roll. General Conference representation is based on active membership only. But census reports should include all members. Then, again, some churches have no official membership record, and must rely on unofficial count or estimate. There is much opportunity for error. We hope, however, that the margin of error will steadily be reduced from year to year.

Those churches which reported only their active membership and so stated, have been marked with an "A" following their 1939 figure. This will help to explain the unusual discrepancy between their previous reports and also those of other churches.

In the list of state memberships, only those states having more than one hundred members are listed. As far as is known there are members in twenty-eight states and Canada.

In the list showing individual church gains, only those showing a gain of three or more are included.

It should be remembered that loss and gain figures include transfers, but the total difference would represent the true net growth for the denomination.

In the summaries and state reports a complete report is given based on latest figures available, using last year's reports where necessary to supplement this year's.

Although several new localities are included in this report for the first time and there have been more additions to membership than losses, nevertheless the total membership of the denomination shows a smaller figure than last year. This can be accounted for by the fact that several churches did not report their inactive members, so that the figure of 5,089 for this year would represent a healthier condition than last year's of 5,254 which included a larger percentage of only nominal members.

This report is submitted with an apology for the delay that has occurred in sending it in. The pressure of a busy pastoral schedule immediately after General Conference has made it difficult to give it the time necessary.

The faithful and painstaking cooperation of all those who sent in reports is gratefully acknowledged.

M. W. Lyon, Statistician.

REPORTS OF INDIVIDUAL CHURCHES

Church	Year's			1939	Sunday School		Berean or Y. People	
	1938	Loss	Gain		1938	1939		
ARIZONA								
Tempe	70	0	3	73		45		
ARKANSAS								
Little Rock	10	1		7				
CALIFORNIA								
Los Angeles	101	19	3	85	25	35	15	15
FLORIDA								
Kendall	9	1		8				
ILLINOIS								
Casey	54	1		26a	33	33		
Dixon	68	2	0	72	43	56		
Eldorado	33	0	0	31	52	63		
Macomb	27	0	3	29		30		
Oregon	147	6	14	158	160	169	21	26
Ripley	129	5	12	140		58		
INDIANA								
Burr Oak	78	3	3	78	100	100	15	
Hedrick	36	1	5	47	74	87		
Hillisburg	117		4	110	75	80		
Kokomo	55	2	17	75				
North Salem	49	4	7	53				18
Plymouth	44	1	2	42				
Rensselaer	25	0	1	26		8		
Roll	14	0	0	14	16	16		
South Bend	47	3	8	52		55	17	17
IOWA								
Albert City	15	1	1	14	36	22		
Gladbrook	22			15	29	23	8	
Kosztz	43	1	1	43		21	18	18
Maxwell	20	0	0	18				
Stanhope	23	0	0	20				
Waterloo-Cedar Falls	25	0	1	22	25	25	8	11
KANSAS								
Arkansas City	60	15	2	46	40	35		
Caldwell		1	2	14				

Church	Year's Year's			Sunday School		Berean or Y. People	
	1938	Loss	Gain	1938	1939	1938	1939
KENTUCKY							
Perryville	27			12	9		
LOUISIANA							
Blood River	44	0	13	55	72		16
Hammond	57	0	0		45		
MICHIGAN							
Blanchard	64	1	3	60a	40	40	12
Dutton	15	2	0	13			
Pennellwood (G. R.)	78	6	6	78	163	193	47 40
South Lawn (G. R.)	120	1	11	130	350	250	35 20
MINNESOTA							
Hector	15	0	0	13	8	8	8
MISSOURI							
Fredericktown (Blush)			3	65			
Fredericktown (Faith of Abraham		1	0	35		45	25
Kansas City				8			
NEBRASKA							
Blair	33	2	5	47		20	
Holbrook	74	1	2	60	25	25	
Moorefield	57	0	0	20a		9	
Omaha	40	2	0	40	48	42	10
NEW YORK							
Niagara Falls	70	3	0	34a	27	30	20 20
OHIO							
Brush Creek	146	3	3	153		189	25
Cleveland Blessed Hope	325			244a	88	85	36 32
Cleveland (Golden Rule)	89	2	12	99	154	226	48 50
Delta	29	0	1	33			
Geneva		7	0	5			6 3
Lawrenceville	27	3	2	25		40	9 9
Salem	35	0	7	51	40	50	20 25
Unionville	20	0	0	23	7	7	
ONTARIO							
Fonthill	141	2	9	92a	59	68	
OREGON							
Corvallis	10	19	3	22		15	
SOUTH CAROLINA							
Guthrie Grove	351	6	15	367	200	150	13
TENNESSEE							
Memphis				11			
TEXAS							
El Paso	11	4	0	7	21	18	
VIRGINIA							
Browntown	19	0	1	20		44	
Dry Run	29	1	0	29			45
Maurertown	57	0	0	32a	29	29	18
WASHINGTON							
Cashmere	85			82			
Felida	12	0	0	18			
Wenatchee	86	0	1	96	50	50	

LARGEST CHURCHES
(100 Members or Over)

1. Guthrie Grove, South Carolina 367
2. Cleveland, Ohio (Blessed Hope) 244a
3. Oregon, Illinois 158
4. Brush Creek, Ohio 153
5. Ripley, Illinois 140
6. Grand Rapids, Michigan (South Lawn) 130
7. Hillisburg, Indiana 110

MEMBERSHIP BY STATES

1. Ohio	642
2. Illinois	630
3. Texas (est.)	577
4. Indiana	497
5. South Carolina	367
6. Michigan	315
7. Minnesota (est.)	300
8. Washington	262
9. Nebraska	217
10. Iowa	191
11. Arkansas	169
12. Louisiana	124
13. California	123
14. Kansas	121
15. Missouri	108
	4,643
States having less than 100	446
Total	5,089

CHURCHES SHOWING GAIN OVER LAST YEAR

1. Kokomo, Indiana 15
2. Blood River, Louisiana 13
3. Cleveland, Ohio (Golden Rule) 10
4. Grand Rapids, Michigan (South Lawn) 10
5. Guthrie Grove, S. C. 9
6. Oregon, Illinois 8
7. Salem, Ohio 7
8. Ripley, Illinois 7
9. Fonthill, Ontario 7
10. South Bend, Indiana 5
11. Hedrick, Indiana 4
12. Macomb, Illinois 3
13. Blair, Nebraska 3
14. North Salem, Indiana 3
15. Fredericktown, Missouri (Blush) 3
16. Tempe, Arizona 3

SUMMARIES

CHURCH

Total Number of Members Reported	5,089
Members Lost During Year	134
Members Gained During Year	186
Number of Organized Churches Reported	56
Number of Church Buildings Reported	60
Churches With Full Time Pastors	21
Churches With Part Time Pastors	32

SUNDAY SCHOOL

Number of Organizations Reporting	47
Total Number of Members Reported	2,887

BEREAN OR YOUNG PEOPLE

Number of Organizations Reported	22
Total Number of Members Reported	460

TO THE WORK

The Census Report is not particularly good advertising, as it gives cold facts rather than an interpretation of those facts. The report should, however, rouse us to more faithful service so as to build up the work of the Lord, and to keep and report more accurate records.

To compile a census is a laborious task. Our statistician, Elder M. W. Lyon, 11405 Lake Shore Boulevard, Cleveland, Ohio, is to be praised for his work, and should be given hearty cooperation for future work. It is not the statistician's error that only one church is listed from Minnesota. Let all our churches better cooperate with our statistician that next year's report will be more nearly complete, and, therefore, far more encouraging.

The editor also observes from this report that both pastoral and evangelistic work are necessary to church growth. Why should anyone even suppose that a church could grow without being fed? God has ordained that there shall be pastors and evangelists to build and care for the Church of God, and figures show that God's way is imperative. . . . "Preach the word." "Feed my sheep." "Do the work of an evangelist." "Go ye into all the world."

The Bible, a Library of Sixty-six Books

By F. O. Sapp

WITH the permission of the editorial committee, the writer of this article wishes to answer our Brother T. A. Drinkard's questions that he has put to our brotherhood, in his article "The Bible" on page nine of *The Restitution Herald* for November 14, 1939. We have read and agree with an "amen" to nearly all of our brother's good articles in support of the truth, but we must take exception to our brother's positive assertion for the infallibility of the King James Version of the Bible. (You will notice I have said, "of the Bible.")

The writer does not believe that an error or a false statement, regardless of where it is discovered, should be used or supported for the cause and advancement of truth. The foregoing has been the chief cause of making thousands of infidels and skeptics in and out of the church.

We remember asking a student of Greek and Latin, in discussing some of the spurious passages of the New Testament found in the King James Version of the Bible, what he thought God would do with those gentlemen who permitted those additions. Now, we are asking a similar question. What do you think God will say to His servants who have been informed of those errors found in the King James Version of the Bible, and refuse to investigate and prove such a claim?

Let us now examine our brother's challenge in regard to Mark 16:9-20. He would have Christians accept Mark 16:9-20 as being a part of Mark's Gospel.

We wish to say that we have before us six versions of the Bible. Also, we have two Greek textbooks of the New Testament Scriptures. All of these six versions contain verses 9-20 of Mark 16. However, five of them separate these eleven verses from the sixteenth chapter of Mark, four of them giving a footnote explaining that these verses are doubtful. We shall quote from each.

The American Revised Version has added a footnote from which we quote: "The two oldest manuscripts and some other authorities omit from verse 9 to the end," (of chapter). From the Emphatic Diaglott version of the New Testament we read, "From this verse (9) to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Grisbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times, and therefore coming to us with strong

claim on our reception and reverence."

We shall now quote from a footnote found in Weymouth's Version of the New Testament, "V. L. omits verses 9-20. It may now be regarded as an assured finding of criticism that these verses are not part of Mark's Gospel. The internal evidence, in itself, is really decisive for their rejection, and is confirmed by the external testimony." Goodspeed, in his version of the New Testament Scriptures, says that verses 9-20 of Mark 16 is another ancient appendix, while the Syriac Version by Murdock separates verses 9-20 from the 16th chapter of Mark. Westcott and Hort have separated and placed in brackets Mark 16:9-20, in their textbook of the New Testament in the original Greek, with a notation at the bottom of the page.

Allow us to ask the question, Can we say that the King James Version Committee was any more inspired while compiling its version of the Bible, than the American Revised Committee or other men that God has been using to make known His plan of the ages? Personally, we do not think that Mark 16:9-20 is very important in either strengthening or weakening the testimony of the Scriptures. Verses 17 and 18, especially, are very difficult to harmonize with other passages of Scripture.

We have in mind 1 John 5:7 of our King James Version. This is the only passage in the Bible that teaches a triune God, or a Trinity. What are we going to do with this passage, when we do not believe what it teaches? One cannot find it in the Greek text as it is in the King James Version. Ask yourself, Why is it found in the King James Version of the Bible? There are quite a few spurious passages in the King James Version. Not in the Bible, but in the King James Version! Some good people would like to say that the following words are inspired, and a part of the Bible: "To the most high and mighty prince James, By the grace of God, King of Great Britain, France, and Ireland, Defender of the faith, etc." Thank God, the dedicatory is not a part of the Scriptures, neither are those portions that have been proved to be an appendix! For a man to say, however, that there are twenty thousand errors in any version of the Bible, without offering evidence to prove his assertion is of no authority, and should not be regarded as serious by any man with the "spirit of a sound mind."

Let us consider the second challenge: "What is meant by the Bible? Does the 'Bible' refer to any certain trans-

lation, or to all of them?" We answer, If we understand the meaning of the word "Bible," it means "Book of books," and, of course, any book that contains the Books of Scriptures may be called the Bible, regardless of version.

We speak of the Bible as a book, and in a very real sense. It is a collection of writings on one great theme: God and man's relation to Him. This theme running through all Scripture unites the parts into a single Book. One may study it with no thought of how or when its parts originated and how or when they were brought together. Many have so studied it, and found in it the way of life eternal.

Essentially, however, the Bible is a library. Its message is better understood and more easily applied when this fact is recognized by its student. Between its covers there are sixty-six Books of Scripture, each having its own title and its own message. In this collection of sacred writings there are poems, biographies, sermons, letters, hymns, books of law and history, and treatises on philosophy.

The title which the early church fathers gave the Bible clearly indicates that the Bible was originally thought of as a library of many books. They called it *biblia*, books, the form of which is the plural of the Greek neuter noun

biblion. This title was brought over from the Greek into the Latin, from which we derived our English word "Bible."

For a man to question the inspiration of the Scriptures because there have been found spurious passages in the King James Version, does not seem to me to be very good reasoning. God has said in Isaiah 1:18, "Come now, and let us reason together." Again, Paul in 1 Thessalonians 5:21, tells Christian people that they should "prove all things; (and) hold fast that which is good." We should not throw away the good, just because we have discovered something that is spurious among the good. Let us heed the words of Paul to the church: "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).

Too many people are ashamed of their Bibles because they have been told that man has tried to make it over to teach his precepts instead of God's. Thus, they refuse to labor, that they might "rightly divide the word of truth" (not error), and bring into harmony facts that will unfold God's great love, wisdom, justice, and power in the creation. (Please turn to page 11)

DIVIDENDS

By Leota B. Hanson

IN THE end of the year much is said in the business world about declaring dividends. It is quite a thrill when an employee has been informed or finds in his pay envelope, a substantial sum over and above his salary. What is a dividend? The dictionary tells us that "it is a share of a sum that falls to each individual." It is material, and there can be no assurance that a dividend will be declared each year. Some stock that was once very profitable is today worthless, consequently no "dividends." The same is true with some firms that were once very prosperous, and declared large dividends.

Can a Christian receive dividends even during a depression, and how? Keep your stock of courage intact. "Be of good courage, and he shall strengthen thine heart" (Psalm 27:14). Courage is one of the most profitable of all human characteristics. The timid and fearful make hard times out of all times, but the courageous reap dividends out of the most trying environments.

A sense of humor pays large dividends also. The Prophet of old proclaimed a wonderful chemistry of life when he said: "A merry heart doeth good like a medi-

cine" (Prov. 17:22). And the great beauty of it is that it does good not only for self, but for the companion, the friend, and the neighbor. It is productive of that indefinable force or influence that escapes from our lives, and helps the friend, or the neighbor, with his problems and trials. It was Milton who said: "There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not the hand."

Faith pays the highest dividends of all, "for we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). One who has that certainly is rich, whether he has money or not. "Watch ye, stand fast in the faith; be strong" (1 Cor. 16:13).

A sense of humor enabling one to understand when things go wrong, and a courage to face the future fearlessly, no matter how dark it looks, and faith in our heavenly Father are the daily dividends we are receiving from Him. Let us cultivate these characteristics and when the dividends are declared we shall receive "life eternal" (1 John 2:25).

Are These Things So?

By A. J. Blakesley

HOW often we find ourselves asking the question, Are these things so? As we listen to, or read, the words of men and women, speaking of the things of this world, or even of "the things of God," so many theories are advanced, so many specious arguments put forth, and so many plausible claims made, that it is no wonder that people are confused in their minds, and know not what to believe or what to practice. If we would only "try the spirits" by the Word of God, and apply the rule found in Isaiah 8:20, some things would soon be settled for those who propose to abide by the rule: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." This applies to every doctrine and practice taught by man and to men, whether it applies to Sabbatarianism, Christian Science (so-called), future probation, universal salvation, eternal torment for the unsaved, or "what have you?" in the way of doctrine or claims of any sort or kind! Are these things so? is a question which may often arise in the mind of the reader. We reply, search and see. We would not believe upon the testimony of others, neither do we ask you to. Take your Bible and search it, and under the guidance of Him who is "the way," you may hope to arrive at the "truth" here, and share the "life" hereafter. (See Pauline Theology, by H. L. Hastings, page 71.)

We read an article not long ago under the title, "Rapture, Wrath, and Revelation." We wondered, Are these things so? We shall not mention much about the first word, "rapture," at present, only to say it is not a Bible word any more than are "immortal soul," "never-dying spirit," or "millennium," although many people think they find inferences to them. We once attended a meeting for which it was previously advertised that a certain club of the city would discuss at its regular meeting the term "immortal soul," and that a noted D.D. of a certain city church would lead the discussion. So, through curiosity, we went to see what would be said. When the Doctor arose to speak, he said, "Some people may think this is a Bible subject, but I wish to state first of all that that is a mistaken idea. There is no such expression as 'immortal soul' in the Bible, but we think we find an inference to it." He then went on to tell what the different theological schools are teaching on that subject. As his third proposition, he stated what he believed the most plausible teaching: that in the creation God made a goodly number of immortal souls, and that as children were born they

each received an immortal soul, until the immortal souls were all gone. When one died thereafter, and when another was born, the immortal soul went from one to another.

When the doctor sat down, the chairman said, "Now let each one, beginning at the right of the chair, speak what he thinks of or knows on this subject." There was an ex-preacher sitting between us and the speaker who arose and said he thought that was fine; that it was just what he also believed. Then it was our turn, but we preferred to let the others do the speaking and motioned to the next man to go ahead. The chairman said, "No, Mr. Blakesley, it is your turn. We want every one to say what he thinks or knows." When we arose, we said, "I did not come here to speak. I did not expect to be called upon. I expected the Doctor to use the whole time, but, as I am urged to speak, I must say I was pleased to hear the Doctor say that this is not a Bible subject, for I have thoroughly searched the Scripture to see, and I know he spoke the truth. I had expected the learned Doctor to tell us something instructive and edifying on the subject, but I am heartily disappointed. I find in my study that the word "soul" is very often used in the Bible in both Old and New Testaments. I read that in the beginning God created man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. Then, I read of lean souls, fat souls, hungry souls, sleeping souls, and dead souls, but nowhere, however, do I read of immortal souls or anything that gives any inference to such. I do, however, find the word "immortal." In Romans I find that if one would have eternal life, he must seek for glory, honor, *immortality*. Again, I read that Christ brought life and *immortality* to light through the gospel, that God only has immortality, dwelling in the light that no man can ascend into, and, again, the saints of God will put on immortality at the resurrection."

When we were seated, all ridiculed us for disagreeing with the Doctor, but if I criticize others I expect to be criticized.

Returning to the subject of this article, I want to consider what the writer says about "the Day of Wrath."

He speaks about the peace and safety cry, then mentions the opening of the first two "seals" (Rev. 6) fitting into the "Peace and safety" cry (1 Thess. 5:3), very nicely. That makes me ask, "Are these things so?" This writer goes on to say, "The present European conflict will prob-

ably result in that 'peace and safety' cry" which is to be just before the "coming of the Lord." He writes, "If it does, the white horse and its conquering rider are already upon the scene.

"Democracy, the most ideal form of human government known to mankind, is upheld by Great Britain, her allies, and by all peace-loving nations of the earth. Good laws under a free government where men can worship God as they please are outstanding characteristics which identify the allied powers as the white horse, and democracy as its rider.

"With Germany conquered and a United States made of Europe, patterned after our own United States, Peace and Safety, will be the slogan of the hour.

"Then, after the saints are caught away, the peace cry will suddenly cease. After the second seal opens, the horse's rider will sally forth to take peace from the earth. The red horse's rider is, probably, Red Russia, who will wait until the Allies have won the victory. Then Russia will undertake to capture the spoil.

"With this, the Day of Wrath will dawn with its horrors as described under the opening of the rest of the seals. It will culminate in 'the time of trouble, such as never was since there was a nation.' (See Dan. 12:1, 2.) 'There will be great tribulation, such as was not since the beginning of the world till this time' (Matt. 24:21)."

Now, let us see. Are these things so? Where does the writer get his information? Jesus said, "Take heed that no man deceive you." So, let us go to His own words to see what He will tell us. What called forth this conversation in which He describes these events we are looking into? We read, "Jesus went out, and departed from the temple; and his disciples came unto him for to shew him the buildings of the temple." We understand that the construction of the Temple was a wonderful feat of mechanism, gigantic and magnificent, such great stones, gigantic in length, in breadth, and in thickness. Yet, we are told there was "neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7). Every stone was made ready before it was brought to the ground. It was marvelous. But, "Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:2-5). "You shall hear of wars and of rumours of wars, for nation shall rise against nation, but all these things are the beginning of trials. Ye shall be hated of

all nations for my name's sake, and then shall many stumble. This gospel shall be preached in all the world for a testimony unto all nations, and then shall the end come" (paraphrase of Matt. 24:6-14, A.R.V.).

We must not jump at conclusions. When Christ said, "Then shall the end come," He did not mean there is nothing more to follow. He again began to tell what more to look for: "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand)" (v. 15, A.R.V.), then He told about "fleeing from Judaea" (vv. 16-20).

"Then shall be great tribulation, such as hath not been 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. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning shineth forth from the east and is seen even unto the west; so shall be the coming of the Son of man" (Matt. 24:21-27, A.R.V.).

Some would have us believe Christ's coming will be a slow process, as the light at daybreak comes forth, but He does not say, "As the morning's light comes," but, "As the lightning," an electric flash.

"Wheresoever the corpse shall be, there will be gathered the vultures" (v. 28, Rotherham).

"Immediately after the tribulation of those days the sun shall 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 on the clouds of heaven with power and great glory. And he shall send forth 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. 24:29-31, A.R.V.).

The Centenary Translation gives the events thus: "Immediately after the tribulation of those days, the sun will be darkened, the moon will not shed her light, the stars will fall from the sky, and the powers of the heavens will be shaken. Then the sign of the Son of man will appear in the sky; then all the tribes of the earth will lament, when they see the Son of man coming upon the clouds of heaven with power and great glory. And he will send forth his angels with a great sound of a trumpet, and they

will gather his elect together from the four winds, from utmost heaven to utmost earth."

By the sound of these events, as our Savior has related them, all those premonitory signs, including the "tribulation," will be in the past when the Son of man is seen coming on the clouds. But this brother seems to want us to understand that they are all yet future. He says, "The opening of the first and second seals (Rev. 6:1-4) seems to fit into the picture nicely in describing the 'peace and safety' cry, and the beginning of the Day of Wrath that follows." His statement preceding this is, "Between now, 1939, and the beginning of the Day of Wrath, two things must take place. The nations must say, 'Peace and safety,' and the saints must be caught up to meet the Lord." We must conclude from this that he expects the Day of Wrath is to come on the sinful nations after the saints are caught up. It does not read that way. He must believe that both the resurrected and the living remaining ones are to be caught up to Christ in the clouds, to meet Him

in the air, basing his thought on what Paul says in 1 Thessalonians 4:13-18.

What is said in chapter 5 of 1 Thessalonians is all to be after what is said in chapter 4, whereas, it just appears this is explaining the way it will all come about. Paul said, "Concerning the times and the seasons, brethren, ye have no need that aught be written unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of night, nor of darkness; so then let us not sleep as do the rest, but let us watch and be sober" (1 Thess. 5:1-6, A.R.V.).

We do not see a Day of Wrath here at all; it is a day of sudden destruction. It is just the same order of events as in Matthew 13:36-43. *(See next page, first column)*

THE INVENTORY

By Mrs. Jennie B. Boyle

IT IS now nearing the time when 1939 will retire and 1940 will be ushered in. Many people will be turning back the old pages marred by mistakes to begin 1940 with clean records. Merchants examine their stocks, taking inventory of their assets and liabilities. This is a very fitting time for every Christian to turn the searchlight into the innermost recesses of the heart, to take an inventory.

The whole world is steeped in sin. If you do not believe it, compare the crowds who pay for high priced tickets to see a prize fight, or some big ball game to the small gatherings of the faithful, active church members. It is almost impossible to live in such an atmosphere without being in some way contaminated.

A story is told of a woman clad in white, who visited a coal mine. Her apparel was far from white when she came out of the mine. So it is with us. Our garments require frequent laundering. Sin is very deceitful. It is possible for it to creep up on us when we are not on guard.

We have no more notable example of this than the instance of King David, a prophet, a man after God's own heart, who was chosen to rule over Israel. Yet, in spite of this, he coveted, and, after this, committed murder. Not until Nathan uttered the stinging words, "Thou art the man," did David realize his guilt.

At a camp meeting an elderly man arose to his feet to

testify. He said, "My cup is full to the brim. It will not hold another drop. It has been that way for forty years."

As he sat down, another brother arose to his feet and replied, "Well, if your cup has not been stirred for forty years, I guess you will find wiggletails in it."

Let us not be satisfied to settle down to blissful contentment, but, as Peter admonishes us, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful" (2 Peter 1:6-8). We are told that before taking the emblems in our Communion service, we should examine ourselves, lest we eat and drink unworthily.

So, it is necessary for all Christians to be constantly on guard in order to be able to stand before the Judge in the last day, uncondemned (Rom. 8:1).

No sadder picture could be painted than that of the company who, at the judgment day, bragged about themselves, saying, "Have we not prophesied in thy name . . . and in thy name done many wonderful works?" Instead of praise they shall hear the bitter denunciation, "I never knew you: depart from me, ye that work iniquity."

ARE THESE THINGS SO? (From preceding page)

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear" (Matt. 13:41-43, A.R.V.). Then, according to Matthew 25, He will come in judgment, all nations will be gathered and divided like a shepherd divides the sheep and the goats—the sheep on the right hand, the goats on the left hand. Christ will say to those on His right hand, "Come, ye blessed of my Father, inherit the kingdom." He will say to those also on His left hand, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Further, we read in Psalm 2:8, 9: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (A.R.V.). 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).

Let us call your attention to Nebuchadnezzar's dream (Dan. 2:34-45): "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone . . . became a great mountain, and filled the whole earth" (vv. 34, 35). It does not say there was any long period of time there, no great tribulation. God will judge quickly. Let us read Malachi 4:1, 3: "Behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. . . . Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith the Lord of hosts" (A.R.V.). No, brethren, they will not suffer long! God will quickly judge.

FIVE MONTHS OF TORMENT

God may not be in as big a hurry to complete His judgments of the sinful nations as some students suppose. Somewhere, sometime, somehow, somebody is not going to be permitted to die suddenly, but they are to be "tormented five months" (Rev. 9:5). God seldom hurries.

THE JUDGMENT DAY

(Continued from page 3)

anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. 66:15, 16).

To the righteous who are troubled and persecuted in this life on account of their faith, the coming of Christ will be a rest, but to the wicked and unbelieving it will be a time of terror and destruction.

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

Jesus, by His angel, said to John the Revelator, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the *fearful*, and *unbelieving*, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and *all liars*, shall have their part in the lake which burneth with fire and brimstone; *which is the second death.*"

The Prophet Malachi said, "Behold, the days come that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). The Prophet Obadiah said, "They shall be as though they had not been."

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:2, 3).

THE BIBLE, A LIBRARY OF SIXTY-SIX BOOKS

(Continued from page 7)

tion, fall, and "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

We have tried to point out the Book (Bible) as being that of the Holy Scriptures, regardless of version. That being true, let us, as ministers of the Word, refuse to teach from passages in any version that may prove not to be a part of the Scriptures.

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The New Berean Book

Copy for the new Berean lesson book has been sent to the printer, and work will be started toward its publication within a short time. The new book will have lessons on a variety of subjects, some never having appeared in any previous Berean book. Those who prepared lessons for this book are: James A. Patrick, C. E. Randall, F. E. Siple, R. H. Judd, Arlen Marsh, Richard LeCrone, and Harry Goekler. It is the hope of the publishing committee that this book will be used by all our local Berean societies and will prove beneficial to all. Watch this page for announcement of its publication in the near future.

Publishing Committee.

The Obedience of Jesus

* * *

By Mary Richardson, Hammond, La.

Jesus was the only perfect man who ever lived on this earth. His life was one of service, love, compassion, sympathy, and helpfulness for His fellow men. He was the great model Teacher, one who "practiced what he preached." Never once did He waver from what He knew to be right. Herein is a good admonition for us not to be with the majority just to be in accord with their ideas, but to hold fast to that which we believe to be right.

The obedience of Jesus is a very outstanding trait in His life, one that is a shining Example to us. Very early in life, Jesus realized His mission, for in Luke 2:49 we find recorded these words, "Wist ye not that I must be about my Father's business?" The learned men of that day were astonished at His understanding and answers. It would be well for us if we could come to an early realization of the work that is before us. Alas! too many of us drift along and say, "Oh, we have plenty of time for all that." But, do we? There is labor for all in the harvest of service, if everyone would only realize this important fact. We should not regard the time, but the service. Some may wait until it is too late to begin their work. The old saying, "Never put off until tomorrow what you can do today," has a ready application here.

Jesus displayed obedience when He requested to be baptized by John the Baptist. I daresay if we had been in John's position we, too, would have been doubtful of such

a request, for, why would Jesus, the perfect Man, wish to be baptized when He needed no remission of sins? The answer is found in Matthew 3:15. How much more necessary it is for us to be baptized when we are of sinful flesh! Too often we do not understand this necessity. Some people think that belief and a good moral life are all that are necessary for salvation, but true belief will manifest itself in one's being totally immersed. The one has little belief who is not obedient to the commands of Jesus.

Jesus' obedience is further shown in His sojourn in the wilderness. He met and overcame three specific temptations of the same nature that we are subjected to today. This incident in Jesus' life stands out to us, in that Jesus was not obedient to the Devil, but to the heavenly Father.

Christ was the obedient Son in the Garden of Gethsemane. I am sure most of you recall how Jesus prayed, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." Was not Jesus submitting Himself to His Father's will? Yes, Jesus was ever the obedient Son!

Another example of Jesus' obedience is found in Philipians 2:8, where we read that Jesus "became obedient unto death, even the death of the cross."

Jesus, as our shining Example, shows us that obedience every time in life brought forth good results. That should give us ever more courage than before to show our obedience to Him. May we ever be more obedient to Him!

Many things happen that we cannot understand, but if we love God, we have the right to believe that He is in all of them; and just as surely as we have that belief, it will give us constant and perfect peace.—*Selected.*

"Let us serve God in the sunshine while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. The darkness is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes."—*Frederick W. Faber.*

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Jesus at Home

Jesus had been away from home teaching many people about the Kingdom of God. He then returned to Galilee, where His family lived.

It was Jesus' custom to go to church every week, as we would say now. However, His church was the Jewish synagogue. There He taught the people. Some of the people were there who, no doubt, had known Him as a child. In many ways the people who lived when Christ was here on earth were like the people now. Because they had known Jesus as Joseph's carpenter son, they could not accept His teachings. How truly Jesus said, "A prophet is not without honour, save in his own country, and in his own house"! How sad it is that Jesus could not do many of His mighty works in His home town and country! His own brothers and sisters, even, failed to understand Him then.

King Herod's Fear

A son of the King Herod who had the infants slain when Jesus was a babe was now king. He was a sinful man, too. He took his brother Philip's wife for himself even though John the Baptist had told him that it was not lawful.

King Herod would have liked to have killed John, but he was afraid of the people who believed in John's teachings. At a party, the daughter of Herodias, Philip's wife whom King Herod had taken, danced before King Herod. So pleased was he that he told her she could have anything she wanted. Her mother had already told her what to ask for. She asked for John the Baptist's head on a platter.

Herod's fear, when he heard of Jesus and His mighty works, was that Jesus was John the Baptist, risen from the dead. Herod's conscience was not letting him forget his sins, even though he was a king.

Jesus and His Friends

When the disciples had buried John, they went to Jesus and told Him the sad news. Jesus was sorrowful and went away in a ship where He could be alone. He was never

alone long, for His friends followed Him. They could find nothing to equal His love and fellowship.

Great multitudes came to hear Jesus talk. Jesus never disappointed His followers. When they brought their lame, blind, and other sick ones, and put them at His feet, He healed them! These who were made whole by His touch "glorified the God of Israel." How wonderful is the Christian's hope that when He returns all shall be made whole, pure—like Him!

ECE Club News

If you are making any New Year resolutions, and care to send them to me, we shall have them appear on our page. It may prove to be a blessing to someone to know of your good resolutions.

ECE Club Membership

One more new member has joined this week. Our one hundred eighty-fifth member is Carol Lea Johnson of Kewanee, Illinois. A membership card has been sent to her.

Little Brother

When I come home from school at night,
Our baby laughs with glee,
He thinks its great to have me home—
He's glad as he can be.

I jump around and clap my hands
And funny faces make.

I put my cap upon his head,
And I give his foot a shake.

I love him heaps and heaps, I do,
Just like I love my mother;
And I am so very glad
God gave me little brother.

—Iva Riebel Judy.

Happy Birthday Wishes

Jane Waller, age 14, Dec. 27, Hickory Ridge, Ark.
Carol Lea Johnson, age 4, Dec. 15, 1217 Railroad Ave.,
Kewanee, Ill.

AMONG THE CHURCHES

CLEVELAND, OHIO

Golden Rule Church had an unusual and very happy Young People's Day this month. Every third Sunday of each month is observed as Young People's Day, when a special effort is made to have the young people attend, they take part in the service, and the sermon is for them, often by request.

This month, on the 17th, the preacher himself was one of the young people, Bro. J. Don Swartz. It was his first sermon, on the subject "Building for God." He handled it well, holding the interest of all. Many expressions of commendation were heard. We believe Don has the makings of a preacher. He has been studying along this line for a good while. He is one of our most active young men, being deacon, choir director, and secretary of both church and Sunday school. He spoke to a good congregation, one hundred fifteen being present.

Following the sermon there was a baptismal service, at which three of our young people consecrated their lives to Christ. They were Irene and Doris Smith and Richard Parish. The parents of all of these are in the church and we rejoice to see the young people following in their footsteps. Irene and Doris are about twelve years old, the daughters of Mr. and Mrs. H. L. Smith, who came into the church last March. The whole family is now in the faith. They live at 18906 Nottingham Road. Richard is a hard-working high school student, the son of Mr. and Mrs. L. M. Parish, both of whom are in the church, the father coming in last Easter. His sister and her husband were baptized earlier this fall. He lives with his parents at 1158 E. 113th St.

Added joy was given the day when another of our young men came forward on the invitation to give his life to Christ.

Our new junior choir sang for both morning and evening services, directed by Richard Parish. Both of the Smith girls are also members of the junior choir. This new organization is doing fine work. They prepared a Christmas program which was presented at the evening service, in which the history of the carols was given and the carols sung by the choir as each was described. It was a very effective service. Eunice Halls played the organ. The pastor then gave a story sermon for the juniors, "A Tale of the First Christmas."

There were over sixty present. Our evening services have been holding up in attendance this fall better than for years. A splendid group of young people is being built up in the church. During the past three months, nine young people of high school age and under have given their lives to Christ, and two of the young married couples. God is wondrously blessing us. To Him be the praise.

M. W. Lyon, Pastor.

REPUBLIC, MISSOURI

Bro. T. A. Drinkard closed a two-weeks' meeting at Republic, Mo., December 17. There were few people present, but the interest was good. Lasting good was accomplished by Bro. Drinkard's sermons.

Srs. Rogers and Mitchner and Bro. and Sr. Poe of Springfield attended the meetings.

We were happy to have Bro. Drinkard preach for us. It is not often that we have the privilege of having a Church of God minister.

Marvin Herren,

RIPLEY, ILLINOIS

Our special meetings, which were conducted by Bro. F. L. Austin of Chicago, closed Sunday night, December 17, with an almost overflowing house. There was an attendance of 190 to 200 at the evening service. Although there were no additions to the church, the attendance and interest were excellent all through the three weeks of meeting. We listened to many splendid sermons, and to some side lights on the proof of the truthness of the Bible. Many new faces were seen at these services, and they seemed much interested in the truths presented.

Sr. Wilsie McKnight came home from the hospital on Friday, December 15, and is still improving. She is able to walk some around the house.

Sr. Vena Logsdon, who was sick several days during the meeting, is able to be out to services again.

Our annual business meeting for the election of officers for the coming year was held Wednesday evening, December 20. Those elected are: presiding elder, Loren Burnett; second elder, L. M. Howell; deacons, Wayne Laning, Francis Burnett; deaconesses, Ednah Cooper, Isabelle Smith; church secretary, Helen Lewis; assistant secretary, George Long; church treasurer, Vena Logsdon; trustee, William Fey; Sunday school superintendent, Lozelle Burnett; assistant superintendent,

George Long; Sunday school secretary, Esther Laning; assistant secretary, Francis Howell; Sunday school treasurer, Pheobe Lynd; assistant treasurer, Florence Howell; pianist, Hildredth Worley; assistant pianists, Ednah Cooper, Esther Laning; librarians, Darrell Maddock, Lyle Dean Lewis, Billy Washburn, and Orville Dale Lynd. Pro tem. chairman, Tessa Laning.

Loren Burnett, Retiring Secy.

THANKS

For sunshine and for rain,
For joy-bells and for pain,
For daily food, for loss or gain,
I thank Thee.

For rest and work to do,
For trust and promise true,
For grace to carry me each mile through,
I thank Thee.

For guidance each day,
For roses by the way,
For touch of gentle hand or lay,
I thank Thee.

For courage to say no,
For balm for every woe,
For love that wilt not let me go,
I thank Thee.

—Selected by Charles Netts.

Gleanings From the Field

There is a beckoning opportunity for gospel work at Skelton, W. Va.

Renew your subscription, and send The Restitution Herald to at least one new reader, to start the new year right.

"We are having such a warm winter, but it is the driest known in the history of the State. I do not know what the people will do unless the Lord comes and delivers us out of it all."—Mrs. Charles Stodman, Wellfleet, Nebr.

The front cover will soon be opened on a new book of three hundred sixty-six pages. Every page is white, and you will write a record on every one of those spotless pages. God turns the pages—just one at a time, for He knows that "sufficient unto the day is the evil thereof." Live each day as a Christian should, and, in the course of a year, you will have written a volume to grace the library of your life.

"Bro. M. D. Newell, the oldest member of our church, spends the greater part of his time in bed. His mind, however, is always alert to all news of today's history, and he reads much of the time from the Bible and church papers. We wish that he was able to meet with us on Sunday mornings to instruct us in the Bible."—Junior Appleby, Bennington, Nebr.

"The Herald was sent to me by a friend, a Berean worker at Piedmont, S. C., and I have so much enjoyed reading it that I do not wish to miss a single copy."—James Pack, Pelzer, S. C.

There are those who lift their eyebrows when anything is said about the Jews returning to Palestine. Figures, however, do not lie. During the first six months of 1939 fourteen thousand one hundred thirty Jewish immigrants arrived in Palestine, well over two thousand per month.

How about it? Wasn't your Christmas a richer blessing than you had anticipated? To whom will you give the praise for that extra blessing? It is unfair to pass it up!

"I did feel that I could not afford to take The Herald, but I now feel that I could not afford to do without it."—Mrs. Damie Lowry, Vanzant, Mo.

"I would like to express my appreciation for the inspiration and spiritual help that The Herald has given me during the past months. I have only recently discovered their great worth, and I wonder how and why I have so long neglected studying from them."—Iris Hall, Alto, Mich.

We are glad to report that the condition of Sr. Wilsie McKnight, Ripley, Ill., is much better, and that she has been able to return home from the hospital.

"The three weeks of evangelistic meetings conducted by Bro. F. L. Austin brought the largest crowds the church has seen since he first conducted meetings at Ripley, forty-one years ago. The last evening, the church was packed—there being listeners in the aisles and even on the rostrum."—Wilsie J. McKnight, pastor at Ripley, Ill.

Happy New Year to Our Writers

The editor believes every reader of The Restitution Herald joins him in wishing our writers a happy and prosperous new year. May God lengthen your days of service and bless your every sincere effort to serve the Lord and to instruct others in "the way everlasting."

Requests frequently come to us for some writer's address, so we are here listing the addresses of all our writers, which list should be saved for reference. We suggest that the different writers might find it profitable to become acquainted with those on the list they do not already know.

Every contributor is invited to labor with us throughout the new year of 1940. Let us publish the gospel of the Kingdom of God, and let us pray that God will bless our work for His own name's sake.

Your appreciative editor.

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THE WORD

By Mrs. Alvin Phillips

Every good and perfect gift
 Comes from the Father of Light,
 In whom is no variableness nor rife,
 No cloud to obscure our sight.

The clouds that come as we're passing by
 Are those of our very own making;
 And the tears we shed and the bitter cry
 Can be traced to our "God-forsaking."

We have the Word on a shelf in our home
 But it never was in our heart;
 And that is the reason we wander and roam
 In waste places and deserts apart.

The "Kingdom of God" can't inspire a soul
 All filled, overflowing, with sin.
 For the Word of our God that maketh us whole
 Finds no place for His rest in our inn.

How long shall we wander all hungry and cold,
 Naked, and tattered, and torn?
 How long shall the tongue of adversity scold
 And we stay a dead thing, yet unborn?

For we are begotten of God by the Word,
 The Word of His Truth, and His Light;
 But the light that is in thee is darkness and night
 If God fails to make Himself heard.

HERALD RECEIPTS

Mrs. Ida Eastman (for others); Mrs. T. J. Ellis (self and another); Dessa Benn (self and others); Junior Appleby (for another); Mrs. Floyd Nedrow; Vernon Nichols; Mrs. Lucy Robinson (self and another); H. G. Pierce; Mrs. J. D. Jeffries (self and another); Mrs. Alvin Bennett (for another); S. E. Magaw (for others).

CONTRIBUTIONS FOR LAUNDRY

Sisters Society, Maple Grove Church of God, Lawrenceville, Ohio	\$5.00
W. H. and R. C. Boyer	1.00
Mr. and Mrs. Vernon Nichols	2.00

TRAINING SCHOOL FUND

Gail Grimsley	\$20.00
W. H. and R. C. Boyer	3.00
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— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

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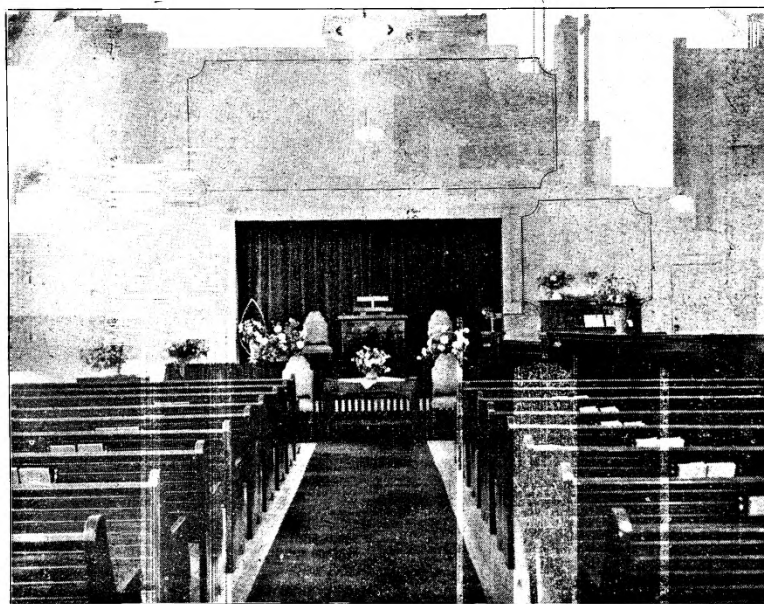
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NUMBER 14



CHURCH OF GOD AUDITORIUM, SOUTH BEND, INDIANA

Through the kindness of Brother and Sister Lynn Leighty, we are presenting a picture of the auditorium of the recently purchased Hope Chapel, the new home of the Church of God in South Bend, Indiana. Elder F. L. Austin conducted the dedication services October 8, 1939. The church is located at the corner of Dayton and Leer Streets. A hearty welcome awaits you there.

We rejoice with the South Bend brethren in having such a pleasant "house of prayer." With less than fifty members, this congregation has shown a progressive spirit that might well be adopted by many of our congregations.

EDITORIAL



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 Sydney E. Magaw, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

Abraham in the Pew

If Abraham could today worship in the pew, his knowledge of the gospel would surprise many church members. His faith would be so definite and positive that he would be unwelcome in some churches and an oddity in almost all churches. Moreover, Abraham would have some difficulty in understanding the various "phonies" and philosophies that are today taught and tolerated as gospel.

"Abraham believed God" (Rom. 4:3), but twentieth-century religion questions even the living reality of God.

Abraham found that he had nothing "whereof to glory . . . before God" (Rom. 4:2), but churchmen now assume that morality guarantees eternal salvation.

Abraham's *faith* "was counted unto him for righteousness" (Rom. 4:3), but modern pulpits stupefy the spirit of any inquiring student who seeks to learn Abraham's faith and to gain the righteousness it imputes. Who today cares what Abraham believed?

Addressing Christians, Paul says that Abraham "is the father of us all" (Rom. 4:16), yet few church members suppose that Abraham knew anything about the Messiah and His work. Multitudes sing, "Faith of our fathers, holy faith," who are, nevertheless, in total darkness of the faith of Abraham who "is the father of us all."

God "preached . . . the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8), yet streamlined theology closes its eyes and covers its ears to the Abrahamic covenant, and is little aware or concerned that Abraham's seed (Christ) is to rule and bless *all nations*.

Paul says that we "also walk in the steps of that faith of our father Abraham" (Rom. 4:12). How can one "walk in the steps of that faith" if he does not know "that faith"?

Abraham "received the sign of circumcision, a seal of the righteousness of the faith" (Rom. 4:11), and Paul taught Christians that we have put off our sins by "the circumcision of Christ: buried with him in baptism" (Col. 2:11, 12). Hence, baptism is the New Testament circumcision, and is the seal to be applied when one believes "the faith." . . . "When they believed Philip preaching the things concerning the kingdom of God, and the

name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

No will is signed before it is made. No seal is affixed before the document is completed. How, then, can baptism serve as a seal before the candidate understands the faith that is to be sealed? Baptism without the faith compares to a seal without a document.

Someone may say that baptism is crude. What of it? So was circumcision! . . . Let it be considered, too, that circumcision was a *blood seal*, and that believers now "baptized into Jesus Christ" are "baptized into his death" (Rom. 6:3). Thus, baptism is the New Testament *blood seal*. In baptism the believer evidently contacts Christ's atoning blood, for Peter commanded repentant sinners to be "baptized . . . for the remission of sins" (Acts 2:38).

Baptism also links one with Abraham to whom the promises were made: "As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29). What promise? The promise, surely, to be "heir of the world" (Rom. 4:13). God told Abraham to look all four directions, then promised to give him the land forever. God keeps His pledges. Jesus is good authority for believing the "meek shall inherit the earth" (Matt. 5:5). Baptized with other hope would be to seal the wrong document!

Abraham "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10), and of Christians it is written, "Here have we no continuing city, but we seek one to come" (Heb. 13:14). Abraham desired "a better country, that is, an heavenly" (Heb. 11:16), and Christians pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). Abraham believed in the resurrection, for he offered up Isaac, "accounting that God was able to raise him up, even from the dead" (Heb. 11:19). Moreover, Jesus testified, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

Have you believed and sealed the faith of Abraham? Who would be the better Christian, if you and Abraham sat together in the pew?

Adam's Penalty

By R. H. Judd

"Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

THE December 12 issue of The Restitution Herald was received yesterday. It contains some excellent matter. Brother Patrick's article is very good; so is that of Brother Rufus Curtis. Brother Curtis has a very pleasant way of writing by introducing lines of verse that fit very aptly into his theme. It is well that we are not all alike. I am glad to see that Brother Curtis is evidently better.

Brother Charles Lindsay writes to turn the tables on "orthodoxy" regarding heaven-going at death quite effectively, and with some sense of humor. There is, however, one point in his article to which we would take kindly exception, namely, the matter of Adam's penalty. About fifteen years ago, this subject figured quite prominently, and we took considerable part in the discussion.

Our brother says: "The day in which Adam died was not a twenty-four hour day." We believe Adam was a mortal man, built on the same plane as ourselves, and we never yet knew of any man who died, who did not die during a twenty-four hour day. So much by way of friendly joke! We understand that our brother has reference to the "day" mentioned in Genesis 2:17, and it would seem to be clear that he considers that a "day" of one thousand years was really intended. In either case, his statement is a very strong one, and should have very emphatic and very clear Scriptural evidence to support it. There is no such evidence in the narrative, so our brother brings two texts from the New Testament into his service. These are taken from 2 Peter 3:8 and Hebrews 3:13. Of the former reference, "One day is with the Lord as a thousand years," only half the statement is quoted. When the whole is quoted, it gives a different sense. Further, if the significance of the little word "as" is noticed, it will be seen that the difference is confirmed.

Quotation of the word "to day" from Hebrews 3:13 is another instance where closer examination shows that the text does not give the desired support to the suggestion concerning the length of the "day" in Genesis 2:17. Even the word "daily" as used by the Authorized Version of Hebrews 3:13 is a fairly clear comment that the word "to day" is used in a wider sense than that of twenty-four hours. The words "day by day" of the Revised Version make it still more clear; and the word "called" also qualifies and explains the use of the word "to day." There is

no such comment, qualification, or explanation in the passage under consideration. We believe we are correct in saying there never has been any question as to the correct translation of Genesis 2:17. Let us quote: "In *the day* that thou eatest thereof, thou shalt surely die." The statement very emphatically and very clearly differentiates between the day that Adam ate, and every other day of his natural life. Suppose we paraphrase our brother's interpretation of this sentence. Then the absurdity (pardon us, Brother) of speaking of the day *in which a man eats* as a day of one thousand years will be apparent: "If you eat of that tree within one thousand years you will die." That is the equivalent of what our brother (and others) suggest. If, as he intimates, the *day* is one of one thousand years, then there could be no possibility of distinguishing that day from another, for the simple reason that Adam did not live one such day. We believe we are further correct in saying that in the whole Bible history of Adam there is no hint that in reference to him the word "day" is ever used in any other than a natural sense. "All the *days* that Adam lived" (Gen. 5:5) were certainly natural days.

Adam was a man like ourselves, and "in the day *that thou eatest* thereof" would mean precisely the same to him as to us. Adam had the right of appeal, as both divine and human law recognize. Both recognize the right of the judge—divine or human—to commute the sentence where extenuating circumstances allow. We have a similar instance in Nineveh; and the language is equally precise and definite. That Adam repented is indicated by his acceptance of the skins, which he must have known necessitated "the shedding of blood." The people of Nineveh repented; so did God. (See Jonah 3:9, 10.) Further, may we specially ask that the reader consider Jeremiah 18:8, 10 and Ezekiel 18:21, 28. This appears to be a definite rule in God's dealings with mortal man.

We are convinced that this presentation is the natural one, in accordance with man's nature and history, both Biblical and secular.

The fact that Adam did *not* die in the day is surely pleasing evidence (as in the case of Nineveh) that "God repented of the evil he said he would do" (Jonah 3:10).

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The Church—Her Faith and Testings

By Francis M. Howell

WE ARE now living in the Gentile times, the Christian era, the age of the church. From the time of the first advent of Christ, when He established His church, until He comes again, He is taking out a people from among the Gentiles for His name, who are to take upon themselves the name

of Christ, that is, become the bride of Christ, the adopted children of God, to reign on the earth with Christ when He comes. They are to pass their trial now—in this life—in the spiritual institution called “the church.”

All who become Christ's must either *hear or read* the true gospel, and believe and obey it. Jesus commanded His disciples to make disciples of all nations, and baptize them into His name. Paul said, “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. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise” (Gal. 3:26, 27, 29).

Does this mean baptism with water, or with the Holy Ghost? Evidently it refers to water baptism, because we are commanded to be baptized into the name of Christ, and it is to be done by man. Holy Ghost baptism was the gift of God to those who believed the gospel, repented, and were baptized in water. Anyone who is truly baptized in water is said to be baptized into Christ, because Christ's church is called His body, of which He is the Head. Baptism is the final act of obedience to our Lord's command, which seals our covenant with God who has already been accepted through faith in the gospel. As Peter said, “it is an answer of a good conscience toward God, showing that we are sincere in the profession we make. Our past sins are then forgiven, and we become adopted children of God, “heirs of God and joint-heirs with Christ,” thus becoming members of Christ's body—the church of God.

What did Paul mean by saying, “Then are ye Abraham's seed, and heirs according to the promise”? God promised to give to Abraham and his seed all the land which he saw for an everlasting possession (Gen. 13:15). Paul said that Abraham's seed, as referred to, is Christ and all who are Christ's. He also said, “The promise, that he should be the heir of the world, was not

This second article by Francis M. Howell, deceased father of Brother Laurence Howell of Mount Sterling, Illinois, does not mince words. The author clearly shows the importance of believing and obeying the true gospel in order to become a member of God's called-out ones, and to share, eventually, in the promises made to Abraham.

to Abraham, or to his seed, through the law, but through the righteousness of faith” (Rom. 4:13).

This promise that Abraham and his seed shall possess the earth for an everlasting inheritance is a part of the gospel which we are required to believe if we are to become heirs

of this promised heavenly home. It is not to be a world beyond the skies, but this very earth—with the curse removed—made a Paradise. Neither can we gain it by our own righteousness, which for the Jews was keeping the Mosaic law, and for us is keeping the moral law, but we must have the righteousness which is of faith—that is, we must believe that God meant what He said, and that He will fulfill the promise; then we must keep His commandments. Can you not believe it, and resolve now to obey it? All who do not believe are already under condemnation (John 3:18).

After we have believed the gospel, repented of our sins, and have been baptized into the name of Christ, and thus have become members of His church, we then have to pass our trial in faith, zeal, and works.

Paul wrote telling the church of God at Corinth to examine themselves to see whether or not they were in the faith. This is of vital importance. Peter said that the trial of our faith is “much more precious than of gold that perisheth, though it be tried with fire” (1 Peter 1:7). Why so precious? Because on it depends our eternal life or eternal death!

It might then be asked, How is the Christian's faith tried? Christians are often tempted to disbelieve God, and to believe what the Devil said, or what the world says. Jude says that after the Israelites had been saved out of Egypt, God “destroyed them that believed not” (v. 5). They did not believe that God would lead them into the land that He had promised them. When Moses sent twelve spies into the Promised Land, and ten of them returned with the report that the Israelites could not take the land because great giants were there, the people lost faith in God and murmured against God and against Moses. God then asked, “How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will

smite them with the pestilence, and disinherit them" (Num. 14:11, 12).

Likewise today: How long, O how long, ere the church believes the Word of God which promises that the earth will be restored to its Edenic beauty and made the eternal home of the saints? Why should any members of the church doubt the Kingdom promises, considering that it is this very earth—and not a world beyond the skies—that God has promised the faithful? O how many of the church will God smite with the pestilence and disinherit? Paul said that because of unbelief the Israelites could not enter into Palestine, and he admonished the church to take heed, lest its members "fall after the same example of unbelief" (Heb. 3:19; 4:11).

John also admonishes the church to believe God, and to not make Him a liar by teaching for truth that which God has not taught. John clearly shows that the eternal life which God has given the faithful is in His Son, and God has promised to give this eternal life to His saints

when Christ returns and raises the dead at the last day. (See 1 John 5:10, 11; 3:1, 2.)

Those who believe in the immortality of the soul, that eternal life is already in them, and that the soul or spirit (which they think to be the same) continues to live at death like angels, are again apostatizing from the true faith. Against such, Paul gives warning in his first letter to Timothy, saying, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Why not heed Paul's admonitions?

There are also those who believe and teach that man is naturally mortal, and that the dead were unconscious and sleeping in the dust until after the resurrection of Jesus, but that since that time (they believe) those who are regenerated in this life do not really die, but are changed from the natural body to the spiritual body. In other words, men are supposed to be resurrected at the

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Sanctification

By S. J. Lindsay

MUCH is said in religious circles about the matter of sanctification, what it means, and how it comes to us. A number of words that come from the same root: saint, sanctum, sanctify, sanctity, sanctuary, and the like, are all from the same original thought. The word "sanctify" means separation. A bird sanctuary is a place that has been separated, or set apart, as a haven for birds where they may not be molested by killers. We speak of the sanctity of the home, and by it we mean the separateness of the home from all outside influences that would mar the virtue of the home. Marriage is a separating of the two interested from all the world outside of their lives insofar as their marriage bond is concerned. A sanctum is a place where the student withdraws himself (separates himself) that he may give the more care to the work he definitely has in mind.

As to Bible sanctification, we are sure that there are those who, meaning well, get a wrong conception of the word. True Christians are a sanctified company of people. That is, they are separated from the world, and as followers of Christ, in their separation they practice the virtues that are set before them by their Standard Bearer. This act of sanctification comes from both God and the believer. Both are interested in it. As to the means by which

this sanctification comes, we have but to refer to the Scriptures. John 17:17 reads, "Sanctify them through thy truth: thy word is truth." We are sanctified by God's truth. The one who seeks sanctification without searching the Word of truth, is walking in the wrong direction. We must share in our sanctification by sanctifying ourselves. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear" (1 Peter 3:15). We sanctify ourselves in proportion as we come to the Word of God and put it into operation in our lives.

Inanimate things may be sanctified. The vessels of the Lord's house were sanctified, that is, they were set apart for that service and that alone. That was why Belshazzar was condemned in the use of the holy vessels that had been sanctified to the service of the house of the Lord in Jerusalem. The furniture in our churches, and the churches themselves are supposed to be sanctified places. All are sanctified to a righteous work, and we should be careful to regard them as such. Sanctification is a process given of God by which we may become perfected in the Lord. Sanctification is not so much a state of perfection as it is a process toward perfection.

The Bible and Science

AN agnostic lawyer once quoted from the Lawgiver, "He made the stars also," then lightly scoffed, "Moses was some astronomer!" God did not call Moses to be an astronomer, yet his inspired declaration that God made the stars was quoted by this critic more than three thousand years later. Both lawyers are now dead, but Moses is much the better known.

The Bible is inspired truth. Science is factual knowledge. They cannot disagree. What seems to be truth is not Inspiration if it contradicts science. What seems to be knowledge is not science if it contradicts the Bible. Scientists and theologians use both ends of their pencils; and the erasers are sorely worn.

No well-read Bible student believes that God intends the Bible to explain coal beds, dinosaurs, or dynamics. No true scientist looks for God under the microscope or in a test tube. Science has its field; the Bible has its purpose. They are not twin brothers, but they are agreeable neighbors.

Science is systematized knowledge gained by observation and experiment; the Bible is revelation of saving truth given by inspiration. Science feasts on important material things; the Bible feeds on the more important spiritual things. Science studies man, his "many inventions," fact, and time; the Bible tells of God, His Son, faith, and eternity. Science has its light and lore; the Bible offers life and love. Science is still evolving; the Bible lies finished in your hand. It needs no amendment, no appendix.

Science will never whip God. It was archeology that found eight-foot silt deposits to indicate the Flood, Jonah's grave in Nineveh, Belshazzar's palace where once the hand appeared, and Joseph's barns in Egypt.

It is disappointing that some sincere Christians have failed to see that the Bible itself indicates an earlier beginning than Ussher's 4004 B.C. Inasmuch as the sun was not made until after the fourth creative day, it is certain there was no sun whereby to measure the first three days of Genesis 1. Hardly, therefore, dare Christians insist that *any* of the creative days compared in length to solar days of twenty-four hours each, for whatever comprised a day in Genesis 1 before the sun was made seems to have also comprised a day thereafter to the end of creation.

Moreover, vegetation and animal life, even according to Genesis 1, preceded the creation of man. *Why should not the spade find prehistoric bones?* The Bible bans no dinosaurs!

However, it is more disappointing—for there is a thousand times more at stake—that many so-called scientists

have no vision of God. How dare men look upon the sun that never, never, never quits pouring its light and warmth and vitamins even "on the unjust," and yet insist they cannot believe in the *Eternal*?

God not only asks His creatures to believe in Him, but He presents such overwhelming evidence of Himself that it becomes harder to be blind than to see, harder to disbelieve than to believe, harder to mock than to cry from the depths of one's being, "Abba, Father."

Look high! Behold the eternal sun! Look higher still, for the sun that is hung in space is no boundary of vision. Unlimited distance requires an eternity to travel. To believe in endless duration required no greater faith than to believe in endless space which even infidels confess. "The heavens declare the glory of God," and from the very top of His circle who can bring Him down?

By what thinkable science can the sun be so hot and burn so long—let it be as long as scientists say—and yet never get any smaller, or dimmer, or cooler? . . . The burning bush is not consumed, but where is a Moses with shoes removed from off his feet? Who knows the earth belongs to God?

Is the sun still burning because it is so very large? How, then, did it evolve so large, burning all the while? If once it grew while burning, is it growing still? When will it cease to shine? Eternal shining proves *Eternity*.

If the sun evolved from an infinitesimal bean—jelly or otherwise—how did it get on fire? By friction? What did it rub against? Who started it to rub? Who keeps it moving? Who holds it in its path? When will it quit moving? Ah! "It will last for millions and millions of years," do they say? How long does *Eternity* have to be? Further, by that time might there not be another sun fully evolved? Could it not radiate vitamins, too?

I refuse to be mocked; the sun is on my side. I have to believe in the *Eternal*, or quit using my eyes. My eyes are made to see. "The heavens declare the glory of God; and the firmament sheweth his handiwork. . . . In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race" (Psalm 19:1, 4, 5). Well does the sun typify the "Sun of righteousness" who shall "arise with healing in his wings" to bless all nations.

Oh! faithless man, look not alone at test tube and spade, but *look at the sun!* Oh! scientific mind, enlist your voice with Moses' inspired cry, "He made the stars." The ever-burning sun is not consumed, *you stand on holy ground!*

The Kingdom of God

By J. M. Morgan

"In mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:5).

SOME people believe and teach that the Kingdom and the church are the same thing. If this is true, then you could use the word "church" for "kingdom," and the word "kingdom" for "church" wherever they occur in the Word of God. Try using them this way and be convinced that they do not mean the same. The Greek word that is translated "church" occurs one hundred fifteen times, and means the "called out." The Greek word that is translated "kingdom" means a country ruled over by a king. There are those who teach that the Kingdom was set up in the days of Christ's personal ministry. A second group of teachers says that it was set up on the first Pentecost after the resurrection of Jesus Christ. And a third class teaches that it has never been reestablished, but will be set up at the second coming of Christ. They cannot all be right. Where two or more things differ they can never be alike. They all could be wrong, but only one can be right.

First: Was the church or "little flock" (Luke 12:32) the Kingdom? No, for the simple reason that if they meant the same, Jesus could have said, "Fear not, little flock; for it is your Father's good pleasure to give you yourselves!" But, Christ said, "To give you the *kingdom*." This fact plainly shows that they are not the same. Furthermore, Jesus taught the little flock to pray for the Kingdom to come, not that the church should come. If they were the same, Christ would have so directed them to pray; but, inasmuch as He did not so direct them, this is conclusive proof that they are not the same. On the way to Jerusalem, "because they thought that the kingdom of God should immediately appear, He [Jesus] said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:11, 12). This nobleman is Christ, and heaven is the far country.

When Christ comes again, it will be with power and great glory (Luke 21:27). In answer to the question of the high priest, "Art thou the Christ, the Son of the Blessed?" Jesus answered, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:61, 22). This is the time when He shall sit on the throne of His glory, according to Matthew 25:31, which says, "When the Son of man shall come in his glory, and all the holy angels with him,

then shall he sit upon the throne of his glory." He will then be King over all the earth (Zech. 14:9). While Jesus and the thief were hanging on their crosses, the thief said, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). The thief knew more about the Kingdom then than many so-called teachers do today. Jesus endorsed the thief's prayer by saying, "Verily I say unto thee, To day shalt thou be with me in paradise."

Jesus uses the word "paradise" to represent the good and happy state in the coming Kingdom Age, for both Paradise and the Kingdom will be in the age to come, or in "the third heaven" (2 Peter 3:3-17). Paul, in 2 Corinthians 12:1-4, makes the third heaven Paradise. That will be in the age to come. This is further proof that the Kingdom was not set up then. After the death of Jesus Christ, it is said that "Joseph of Arimathea . . . also waited for the kingdom of God" (Mark 15:43). This, also, is proof that the Kingdom was not set up in the days of Christ's personal ministry. If the Kingdom and the church had been the same, Joseph would have been in and of it, for He was a disciple of Christ; therefore, a member of the church of God (Matt. 25:57). Why wait for it? He was waiting for the Kingdom after Jesus was dead, therefore, it had not been set up. By Acts 1:6, we note that the disciples asked Jesus Christ a very important question, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" This was after the resurrection of Christ from the dead, and is positive proof that the Kingdom was not established then. Christ taught that His coming and Kingdom would be at the same time (Matt. 16:27; 17:1-9). In 66 A.D., Peter told how Christ's coming and Kingdom were seen by some of the disciples. By 2 Peter 1:16-19, we hear, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." This evidence shows that the Kingdom will come or be set up at the second coming of Jesus Christ.

The Lord's Prayer

By Milton Lemon

THE Lord's Prayer is one of the most beautiful gems condensed in a few words that are found in Holy Writ. To begin, we address God as our Father on His throne in heaven. We exalt Him: look upon Him as a sacred Being. We say in the next words: "Thy kingdom come. Thy will be done in earth, as it is in heaven." What a grand desire! We all know that His will is not done here on this sin-cursed earth, but we hope to be fortunate enough to see His promise fulfilled.

"Give us this day our daily bread." If one is hungry and in need of bodily food, he must but call on Christ to be supplied with the daily bread necessary for existence. There is no time when we have an oversupply of spiritual food which is found in that good old Book. Feed us, Lord, on the bread of life, that we may reap life everlasting!

"Forgive us our debts, as we forgive our debtors." That is the thing which is often difficult to do: to forgive as we

would be forgiven. If we do not forgive with sincere hearts, we cannot expect forgiveness from others.

"Lead us not into temptation." What a sermon could be preached on that prayer! Christ was tempted, but He was without sin. We are living in an awful time. There are many temptations to meet us, but if we trust in Christ, He will not allow us to be tempted above what we can overcome. If we are tempted and do overcome evil, that will make us stronger to overcome other trials.

"Deliver us from evil." Christ does this for us, even though we, in our finite condition, do not realize it.

Then, in the last part of the prayer, we give to the One whom we call upon all glory and honor, and acknowledge Him as our Leader.

In regard to its use, there is no time or place that the Lord's Prayer is not appropriate. When given in the proper spirit, it is much better than the long-drawn-out prayers many give.

"As the Days of Noe Were"

By Mrs. Sydney Magaw

THE BIBLE is God's revelation of His will to mankind. So high and lofty above man's ways of thinking and doing are God's ways of thinking and doing, that man must needs spend much time studying His Word, and must pass through a lifetime of experiences and testings before he may grasp the depth of wisdom and love the heavenly Father has for His wayward children. We can understand a great deal of God's solicitude for us in the giving of His only begotten Son as an atonement for our sins, and we can derive much comfort from this assurance, but we understand that there are still many blessings in reserve for us that have not yet been made manifest. Chief among these is "that blessed hope, . . . the glorious appearing of the great God and our Saviour Jesus Christ." This grandest of all themes has been the hope and comfort of all true Christians.

As an incentive to encourage Christians on their journey, certain signs or guideposts have been given, to which it is well that we take heed. Our Savior Himself gave us a sign which we shall endeavor to consider here. In

Matthew 24:37-39, Jesus says plainly: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Now let us turn to Genesis 6:5, 6, for a cross reference: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." In comparing these scriptures it is evident that the antediluvians had wandered so far from their Maker as to give Him no consideration whatever in their thoughts and actions. Is this not true of the world today, when we consider how modernism and worldliness have crept into many of the nominal churches? Christ's warnings, "Take heed that no man deceive you," and "Watch therefore, for ye know neither the day nor the hour wherein the Son of man

cometh," are indeed timely as we see these signs in fulfillment all about us.

Now, we all agree that eating and drinking, marrying and giving in marriage are but the natural order of our mortal existence, and are not in themselves sinful. However, it is evident from Christ's teaching that the antediluvians were engaging in these practices to excess. No doubt, as today, moral and social intercourse among the people was very loose. The sacredness of the marriage vow was easily broken and divorce or promiscuous mating was widespread, as today. As a result the home and family life were broken; children were not reared in the

nurture of the Lord; and worst of all, the people would not listen to the preaching of God's servant, Noah, to turn from their ungodly ways. What else could God do but destroy them?

In the minds of many people the subject of Christ's second coming is linked with the thought of judgment which is distasteful to them. With what blessed assurance can we, the people of the body of Christ, or His church, know that our sins have gone beforehand to judgment, and that we can look with eager and fond expectancy for the coming of our Lord. With John of old we can earnestly pray, "Even so, come, Lord Jesus."

Resurrection

By George M. Siple

"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

JESUS, the Author and Finisher of our faith, was the first-fruits of them that slept, and, after resurrection, His was the same body that was crucified. Even Thomas, who was so very hard to be convinced, yielded by the invitation to actually touch Christ's wounded side.

John the Revelator gives his thoughts on the resurrection in 1 John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

In Jesus' reply to Martha at the death of Lazarus, He made this statement: "Thy brother shall rise again." Martha seemed to perfectly understand about the resurrection, as she replied, "I know that he shall rise again in the resurrection at the last day" (John 11:24). Jesus then made the plain statement, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

If there is no resurrection, then there is no hope after death. Life and immortality are brought to light by the gospel through the resurrection. It is the work of Jesus that has secured the resurrection and life of all who believe on Him and obey His commands. His voice will call them from their graves. The exact time of the resurrection is not given, except where it states so many places in the Scriptures that it will be at Christ's second coming to this earth. If the dead are not really dead, there would be no need of the resurrection. The following texts show conclusively that the dead do not know anything:

Psalm 6:5: "In death there is no remembrance of thee."

Psalm 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Without a resurrection we would remain in that state. Therefore, a resurrection is absolutely necessary in order to live again after death.

Let us look at a few Bible characters, as mentioned in the Scriptures, as to their faith. We will begin with Abraham, the father of the faithful. "Therefore it is of faith, that it might be by grace; to the end the promises might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham" (Rom. 4:13). Job expressed his faith in Job 19:25, 26, "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."

Isaiah gives his convictions in Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Let us also notice words from Daniel to see of what his faith consisted. "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).

"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).

SPIRITUAL THIEVERY

By Mrs. Richard LeCrone

DURING a recent visit at the home of a Church of God member whose daughter had recently, with friends, attended a church of another denomination, I was not unduly surprised to hear this remark: "I was impressed especially with the deep religious silence the moment I entered the church, and with the spirit of worship which prevailed during the entire service." That sentence brought into my mind another church and another period of worship, for we had just closed another session of our General Conference at Oregon, Illinois.

Each evening during Conference we were blessed with beautiful music written for the worship and praise of our Lord. The musicians were spiritually minded folk who had spent long hours in preparation for a few minutes prelude to our worship service. You who were fortunate enough to secure front seats in the church enjoyed and appreciated these moments beginning our worship service. But, all of us could not occupy front seats. We who shared the pews farther back were able to pick up a few notes now and then that had braved the hum and buzz of human voices, and we suffered in silence the insult to music and musician.

Jesus drove the money-changers from the Temple, beating them for their misuse of the house of God. "My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13). To the gossip exchangers, who insist on visiting in church until the very sermon starts, could Christ not say, "You are stealing the spirituality from this service, for you are taking away the beauty of the music"?

The writer believes that every word spoken during a church service by anyone except those appointed for that purpose can wait until the close of the hour, when one is outside the church. How would you feel when you are relating a bit of juicy gossip that will not keep another minute in order to get it out of your system before the preacher starts, if our Lord would choose that moment for His glorious appearing? We are told that we know not when that hour is to be. Is it not possible that the admonition we see often in homes—"Speak nothing you would not want to be saying when Jesus comes"—could be applied to the last few moments before the church service? If your lips *must* move, try a whispered prayer.

We pray for the continued growth of our churches, that we may reach the many souls yet untouched. God answers our prayers and brings visitors to our church on Sunday mornings. We greet them with a "buzz-zz-z" all during the preliminary services. Can we expect the feeling of spirituality to be nourished and grow in such an atmosphere? When you enter a moving picture house, you

immediately cease talking so nothing will be missed, and so you will not be asked to refrain from talking or to leave. How much more important it is to learn all we can of the gospel during the short time allotted to us.

We wonder how many of us are like the father in the story of a little boy whose Sunday school teacher asked him if his father was a Christian. His reply was, "Yes, I guess he is, but he isn't working at it just now." Are you working at being a Christian? Let us all work together to make our Church of God truly a house of prayer.

THE PAUSE THAT REFRESHES

By Mary Richardson

VERY often during the day we become fatigued with our daily tasks; sometimes we pause to rest a few minutes. This interval of non-activity refreshes us and gives us renewed energy to continue with our work. If an individual becomes accustomed to these frequent pauses, he will be more capable of accomplishing tasks and will not be so fatigued at the close of the day.

There is a time in the Christian's life in which a pause refreshes. This is the time of prayer. At the close of the day, do you pause to think of all the blessings and the promises that God has given you, and to utter your sincere thanks for them? Do you take time out of the game of life to commune with our heavenly Father? Every Christian's life should be a prayerful life. Better still is having a prayerful attitude all the time. The successful Christian is the one who puts God above everything else. Prayer is a means of becoming closer to God and a source from which one may derive untold strength and guidance.

Jesus has always been our perfect Example and the one person without sin. At certain times we read in the Bible where Jesus retired to a quiet place and was in communion with His heavenly Father. Just before His crucifixion, He retired to the Garden of Gethsemane and there spent some time talking to His Father. Why do you think that Jesus prayed? Did He feel the need of it? Certainly! Jesus did feel a very strong need of prayer, for He realized that from that one source He would receive the strength to endure the coming trials. Not only did He feel the necessity of it, but He wanted to show to others that it was a very vital phase of an individual's life.

One can never come to a full understanding of the true value of prayer until he has experienced it. When one buys a new coat, he cannot know its real worth until he has proved that value. Just so is prayer. If one never experiences such a privilege, he will continue ignorant of the fact—but if he indulges in this wonderful opportunity, he will have a realization of the joy, happiness, comfort, and solace that only prayer does offer.

Prayer is a means by which we are drawn closer to God. Our lives become more like the Master would have them and they are more in harmony with His plan. The person whose life is in harmony with God thinks in terms of Christian duty and does not let worldly ambitions stand in his way.

THE CHURCH — HER FAITH AND TESTINGS

(Continued from page 5)

death of the natural body. Such teachers claim that inasmuch as Christ is the resurrection, those who are in Christ simply experience a transition. This theory is virtually to teach that the resurrection is past.

What do Jesus and Paul say about death and resurrection? Jesus promised believers that He would raise them up "at the last day" (John 6:39, 40). Those who die are not to be raised until Jesus comes (John 5:28, 29; 1 Cor. 15:23), and none of the living saints are to be changed until *after* the dead saints are raised, and they will be caught away together to meet the Lord. Paul plainly says, "The Lord himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet; and the dead in Christ will be raised first; then we, the living, who are left over, shall at the same time with them be caught away in clouds, for a meeting of the Lord in the air: and so we shall always be with the Lord" (1 Thess. 4:16, 17, *Emphatic Diaglott*). None of the living have been caught away. Therefore, none of the dead have been raised or changed to immortality!

It is *erring from the truth* to believe that the resurrection is past, or that Christians do not now die, but are changed at death. Paul says that Hymanaeus and Philetus "concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:19).

After the fall of Adam and Eve, and since the curse of death was pronounced upon them and their posterity, man is naturally alienated from God, and has a natural tendency to believe the Serpent's lie, namely, that man does not really die, but that the spirit continues to live like the gods (angels). Some men believe that after death they will continue to live about us, the air being full of invisible spirits. Others believe that they go to heaven or to hell, and still others believe that the spirit transmigrates from the dying body to the body of a babe, or to an animal, or to even inanimate objects such as images used for idols: such are the Buddhists.

Thus, the belief in the inherent immortality of the soul is a source of idolatry. Some of the early Christians were

induced to fellowship with idolaters as brethren, and Paul admonished them to come out from among them and to be separate. Further, when Paul made this plea for separation he did so with a "saith the Lord" (2 Cor. 6:17).

Later, about the third century, the greater part of the church apostatized from the truth, adopting as a part of its faith those doctrines that were popular with the heathen world, so as to induce the heathen to join the Lord's fold, and make it numerically strong. This confusion of faith—mixing truth with falsehood—is called "Babylon," the mystic city, and is used to promote social, financial, and political power.

God has people mixed up in this confusion of religious doctrines, within this mystic city of Babylon, and He is calling them to come out of her, and to not be partakers of her sins, lest they also receive her plagues. The Spirit says her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire. (See Rev. 18.) Suffering, both mental and physical, will be terrible to those who remain in this confusion of faith, in this apostate condition, but who have the true gospel.

Oh, may God open the eyes of His people, that they may realize and obey the truth before it is too late! In the presence of all the light that is being diffused in the world today, how many, Oh, how many are indifferent and unconcerned about what they believe! Men are absorbed in the business and cares and pleasures of this life! They think it doesn't matter what they believe, that just so they are good they'll be saved. This is in fulfillment of Jesus' prophecy that when He returns, conditions will be as they were in the days before the Flood. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all."

In times past, only a few would believe and be ready; so it will be when Christ returns. How many who read these lines will resolve to be found among the true believers when the Lord comes?

ADAM'S PENALTY

(Continued from page 3)

"The wages of sin is death," but "it is of the Lord's mercies that we are not consumed."

In human law, the death sentence is, under certain circumstances, commuted to penal servitude for life. If the reader will carefully compare Genesis 2:17 and 3:19, he will see that they are distinct sentences and that the wording used in each is comparable to our method of first the death sentence, then commutation to penal servitude for life. Read it to see. Thus understood, there is no occasion for special pleading.

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The Captain of Our Lives

* * *

By Mary Richardson, Hammond, La.

Every ship must have a captain. This is decreed by law. Without the captain the ship could not be operated. The captain is overseer of the ship; he issues orders, and the various officers on board see that they are put into effect. One of the many duties of the captain is to determine the course the ship will take and to instruct the helmsman in this matter. Responsibility for the lives of the people on board lies largely in the captain's hands. Therefore, he has a very responsible position; he is one whose work is never done.

I am thinking of another captain—Jesus Christ. When we are baptized, we enter that ship of a new life—a life of which Jesus Christ is the Captain. If we take Christ or let Him be the Captain of our lives, He will guide our ships safely through the rough and stormy gales of this life. We will encounter hurricanes, storms, and rough gales, but Christ will help us to be victorious. Christ is a very efficient Captain—one who can be relied upon to perform His duty. He will never forsake us, if we do our very best to carry out His commands. The Bible can be likened to the helmsman, for herein are contained the ways of the righteous; the course of the Christian is here emphatically and definitely stated. The officers that strive to carry out Christ's commands in the manner of instruction and example are the ministers, teachers, deacons, elders, and others who are in the service of our Lord. If Christ is still our Captain, we will safely pass the icebergs of life—temptations.

We are told in 1 Corinthians 10:13, "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." Often the way may become weary and long, but our Captain will bring the ship safely through, if we will but trust Him.

If our lives are governed by the love of Christ they will speak for themselves. Actions often speak louder than words. We have forgiveness if we do disobey orders, for "we have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15).

One of Christ's commands is to repent and be baptized

for the remission of sins. We should realize that we are of sinful flesh and that we do need Christ for the Captain of our lives. It is said of God, in James 1:17, that in Him there "is no variableness, neither shadow of turning." Jesus, as the Son of God, possesses this admirable trait, also, and He will never change our course if we will but let Him determine it.

Two other commands are found in Mark 12:30, 31. The basis of Christianity is love; therefore, the Christian should let his life be ruled by love. "Now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13). A clearer interpretation of charity is love. As Christians, we should let love be the very essence of our lives.

Why not accept Christ as your Captain today?

Speak No Evil

* * *

By Virginia Smith, Russellville, Ark.

It is written in 1 Peter 3:10, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." How often we hear people saying things that will cause others pain and heartache! Even though what they say may be true, it does not help them to tell others of their mistakes. Christians should lift up the fallen. Titus 3:2 tells us to speak evil of no man. If we speak no evil, we will cause no heartaches.

Galatians 6:1 says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." If Christians see a fault in someone, is it not much better to go to them and help them mend it, than telling everyone they meet? It is written in Proverbs 20:19, "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips." Before speaking of others, we should ask ourselves, Is it good? Is it true? Will it help them to live better lives? If everyone would do this, we would find this world a better place in which to live.

Christians should be, in one sense, as the little animals: they ask no questions and pass no criticisms, but are agreeable friends. The only correct actions are those which require no explanations and no apology.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Thou art the Christ, the Son of the living God."

Begin to Follow

Our story today tells of Peter's confession of faith. We read these verses when we studied the life of Peter. Do you remember?

We, too, must confess Christ. He wishes us to confess Him openly, for we know that if anyone confesses Him before men, him also He will confess before His Father (Matt. 10:32-33), but whosoever denies Christ, him also will He deny before God.

Christ knows whether or not we truthfully confess Him before men and place Him as King above all in our lives. Our confession, then, must be *sincere*. We read that not everyone who confesses Christ will be in the Kingdom of God.

How shall we know if we are sincere? Matthew 7:21 tells us, "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." That is the key verse from God's Word which is a light to our feet.

Work Out Your Salvation

In Philippians 2:12 we read, "Work out your own salvation with fear and trembling." We really do want to be sure that our confession is sincere and complete so we may have salvation.

In 1 John 2:4 we read that we must keep His commandments, or the truth is not in us.

What must we do to get into Christ, to receive salvation? "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). "He that believeth and is baptized shall be saved" (Mark 16:16).

In Colossians 2:12 we learn that we are to be buried with Christ in baptism, not merely sprinkled. Another scripture says we are "planted" with Him. Those verse teach us the Bible way of being baptized.

Some of our club members have been baptized. Some of you are now considering this important step. Others of our readers are, as yet, too young to accept Christ fully. Jesus told His disciples, "Go ye into all the world, and preach the gospel . . . He that believeth and is baptized

shall be saved" (Mark 16:15, 16).

So, before you are baptized, be sure you believe. Make sure in your heart that you will continue to strive to follow Christ always. Baptism is only the beginning of this new life for Christ. Then, as a babe in Christ, feed on His Word and you will grow in the grace and knowledge which gives us "peace" in a troubled world.

The New Year

The new year is a good time to get another and better start at being a better boy or girl, even though you did try very earnestly to do your best last year. We often make mistakes, but they are not to discourage us. May we each remember that "there is a friend that sticketh closer than a brother" (Prov. 18:24), and that "Jesus Christ [is] the same yesterday, and to day, and for ever" (Heb. 13:8).

These few lines from an unknown author are encouraging:

"When we walk amid the shadows, and the skies are overcast,

When we linger, half bewildered, 'twixt the future and the past,

We shall always find the Master at the parting of the ways,

We shall hear His gentle whisper, 'I am with you all the days.'

"Yesterday, today, forever, He is the same Jesus still, Guiding, keeping those who love Him, shaping all things to His will;

So I follow when He leads me, let Him choose my times and ways,

And the promise never fails me, 'I am with you all the days.'"

Happy Birthday Wishes

Dorrance Paul, Jan. 1, age 11, Niagara Falls, N. Y.
 Ruth Jean Anderson, Jan. 3, age 13, Grove City, Minn.
 Irene Richardson, Jan. 3, age 4, Hammond, La.
 John MacDonald, Jan. 5, age 9, Lander, Wyo.
 Barbara Stine, Jan. 6, age 6, Tipp City, Ohio.

AMONG THE CHURCHES

THE SECOND SEMESTER OF SCHOOL

The second semester of the Bible Training School will begin January 22. The six students now attending the School plan to continue their work, but we should be glad to enroll new students at this time.

Young men and women, preferably with high school education, are encouraged to come. While the training is particularly for those who are studying for the ministry, the School is open to all who wish to better prepare for the Christian's responsibilities.

Elders L. E. Conner and S. E. Magaw will continue as the instructors, and both would be pleased to see additional students in their classes.

The cost per student will be the same as for the first semester, namely, \$25.00 per month for board, room, and tuition. All students now attending have been able to find enough work to provide themselves with the small additional cost for books and to have their own spending money.

Prospective students are requested to write immediately to the Bible Training School, Oregon, Ill.

NEW YEAR'S GREETINGS

It is with a happy remembrance of the many blessings of our dear heavenly Father that we leave the year that is forever gone. As we are entering the new year, we are praying for God's blessings to be given from His bountiful hand upon everyone of you, dear brothers and sisters of like precious faith. By the direction of His Spirit and the help of His dear Son, we pray that we shall be able to accomplish a greater work for His glory in the year of our Lord 1940. May it be our happy state to have a part in the coming Kingdom.

J. M. and Lillian V. Morgan.

JOSEPH RANDOLPH UPDIKE

Joseph Randolph Updike was born June 10, 1863, and died December 23, 1939. He was the son of the late John J. Updike and Elizabeth Rudacile Updike.

The deceased is survived by his wife, Carrie Thompson Updike, and two daughters, Ada Updike and Grace Grove, both of Washington, D. C.; three sisters, Mrs. Ashley Updike and Mrs. Jerry Dunlop of Winchester, Va., and Mrs. Captain Cook of Bentonville, Va.

He became a member of the Church of God in October, 1910, and has been a faithful servant of the Lord since that time.

His passing is mourned by all who knew him, but the darkness of sorrow is lightened by his faith and our hope of the soon coming of Jesus.

Services were held by the writer at the family home near Browntown, and burial was in the family burial grounds.

J. R. LeCrone.

HERALD RECEIPTS

Taft Richardson; John Mercer (6); Leona Marsh (for another); June Macy (for another); George E. Ring; Mrs. Otto Dick (for others); Mrs. Mary Hatch (for another); Charles F. Doll (self and another); George M. Siple (self and another); Mrs. Rosa McCurry; Fannie E. Dodge; Flora E. Hogue (for another).

OREGON, ILLINOIS

The Christmas program presented December 22 by the Sunday school was much enjoyed. Children make worthy advocates of the true Christmas spirit.

Bro. and Sr. F. L. Austin, 5439 Ohio St., Chicago, were Sunday evening visitors at the church services, December 24. Come again, and come often.

Bro. James Watkins, who with his wife is visiting in Oregon, led the Bible study at the midweek devotional meeting, December 27. Bro. Watkins, formerly of the Oregon church, is now preaching for our brethren at Marshall and Eldorado, Ill.

Eighteen friends and relatives of Mrs. Elizabeth Harleman, a resident of Golden Rule Home, met with her to celebrate her eighty-sixth birthday, December 26. Mrs. Fred

Kruse, a daughter of Mrs. Harleman, was in attendance, and was celebrating her own fifty-third anniversary.

Bro. and Sr. George Siple are en route to Hammond, La., to visit Bro. Siple's mother and other relatives. "Grandma" Siple, though nearing her eighty-eighth birthday, will be found in the list of writers who contributed copy during the last year. (See last week's Herald.) Sydney E. Magaw, Pastor.

CONTRIBUTIONS TO N. B. I.

Mrs. Vern Todd	\$1.36
Mrs. Jennie Thompson	1.00
Maybelle Hanson	4.00
Oregon, Ill., Church	9.03
Maurertown, Va., S. S.	6.68
Mrs. Kittie C. Humphreys	2.00

Gleanings From the Field

Bro. and Sr. Charles Netts and Bro. and Sr. John Howell of St. Petersburg, Fla., recently visited with Bro. N. H. Geiselman, Tampa, Fla. They report that he is in good health, and he is evidently enjoying more peace than in the early years of his Florida ministry. (See "Frontier Preaching.")

Bro. James Watkins taught the Rockford, Ill., Berean class, Friday evening, December 29.

A Christmas card from Mrs. Stanley Ross, Litchfield, Minn., informs that the former Elna Ruhn has changed her name. May married life be long and sweet.

"I wish to extend the season's greetings and the very best wishes for a prosperous and successful new year to all readers of The Restitution Herald."—Miss Laura McInturff, Strasburg, Va.

"We had a very good Christmas program at the Lawrenceville church. The Sunday school presented the pageant 'Bethlehem,' and we had a picture of the city that covered the whole front of the church. This picture was made more beautiful, as were also the actors, by a spotlight which cast various colors on the stage and background."—Grover Gordon, Springfield, Ohio, Rt. 2.

"I have taken as one of my duties in life to serve the Lord in the ministry of His Word."—Vernis D. Wolfe, Gatesville, Texas.

"Dunwurken" is the name of the trailer-home of Bro. and Sr. Charles Netts of 192 White City Camp, St. Petersburg, Fla.

"To say we enjoy The Herald is putting it mildly."—Charles F. Doll, West Milton, Ohio.

Bro. Alfred Anthon, Hammond, La., plans a trip to Corvallis, Ore., where he will spend the winter teaching and preaching.

"The fight is on, and I do not expect to lay the armor down until the battle is won, or until death stills my voice and pen."—T. A. Drinkard, Handley, Texas.

Bro. M. W. Woolfe, Tacoma, Wash., sent twenty-five pounds of prunes and about twenty-five pounds of walnuts and filberts to Golden Rule Home to help make a joyful Christmas there. Bro. W. A. Reid, Pomona, Calif., also sent a Christmas box to Golden Rule Home, and another box for the students of the Bible Training School. Thank you, sirs!

Bro. and Sr. Arthur Gilbey, Winona, Ont., are vacationing in Florida.

Accompanying a gift of fifty dollars from Bro. R. F. Dunbar and sons, Delta, Ohio, Sr. Dunbar writes, "I was proud of our ministers when I read their words of greeting in the Christmas Herald. They were not empty or meaningless words, but words so fitly spoken. It proves to me that knowing the Truth can do so much for people."

Sr. Ida Hardesty and sons, Oregon, Ill., recently gave half a beef to the Bible Training School. Side light: neither of the instructors is a vegetarian.

Sr. Olive Wood, a resident of Golden Rule Home, who was for several weeks visiting her sister in Sugar Grove, Ill., has returned home.

"Bro. Louis Boyanovsky recently fell from a ladder and broke his hip. He is now a patient in the Fort Dodge Lutheran Hospital."—Delbert A. Jones, Eagle Grove, Iowa.

"Every Monday morning I sit and eagerly wait for the mail carrier to go by, wondering if he has brought my Herald. I am crippled, and a patient in the Home for the Aged, Beltingham, Wash."—Mrs. Alice V. Blakesley.

Bro. S. J. Lindsay is teaching Bible classes at his church in Tempe, Ariz., using a miniature tabernacle to illustrate various types.

"We enjoy The Herald so much, and look forward to it with pleasure each week."—Mrs. Esta McInturff.

Bro. Celaine Randall, a student of the Bible Training School, occupied his father's pulpit at Fonthill, Ont., December 31.

FRONTIER PREACHING

(Excerpts from a letter from Bro. N. H. Geiselman, Tampa, Fla.)

I should love to give you briefly some of my early experiences in preaching the gospel of the Kingdom. I have preached in eighty-six different places in Florida, besides a number of places in Georgia. Not any of our preachers would come to Florida. Brother J. F. Waggoner came with a doctor from Kokomo, Ind., but stayed only eight weeks and then returned home.

If I remember rightly, Bro. Waggoner baptized Bros. Dan Woodon and Ben Hagan, while in Florida. I preached to them many times, and organized a church at Flood City. While preaching there, I baptized a Methodist preacher and another certain man's wife. The man stood at the edge of the lake cursing me, and said if I baptized his wife, he would kill me.

Jacob Clemens, a brother of the novelist Samuel Clemens (Mark Twain, Ed.), who went under the name of Bill Nigh, and Solomon Moon stood on either side of me when I took the woman in the water and baptized her. When we came out, I presented her to him, but he would not receive her. I was then sent to Hy Springs, and baptized some converts in the Santa Fe River. Being afraid of snakes that infested the woods, I went into the thick bushes to change my clothes. Seeing a little mound, I stepped upon it, and stooped over to see whether there were any rattlers near. As I did, the first bullet grazed my hair. During my struggle to get my wet clothes off and the dry ones on, twelve bullets went over me. There had been eighty-six murders committed in that town in ten years!

Certain men were going to burn my tent. Then the mayor of the town came to me, telling me what they were going to do. He was a minister in the Christian Church, and he asked me if he could guard the tent for me, which he did. He received two loads of buck shot, and fell dead on the spot.

At Pine Grove they would not let me stand anywhere, only in the middle of the road, not allowing me to get in the shade of a pine tree.

Dr. O. R. Jenks heard of my work and of what I was going through. He sent me his tent and paid the freight on it to Live Oak, Fla.

In the wanders of Florida I was once turned out in the dark to find my way seven miles through a wooded land. When I reached a hummock a black bear came after me. He got within twenty feet of me. However, there was a lone pig lying at the foot of a tree, and he took the pig instead of me, to which I did not object in the least.

Dear Bro. J. H. Willey came all the way from Rensselaer, Ind., to Live Oak and begged me to return, at his expense, to Indiana. That I would not do.

I could write of many more incidents, but, lest I burden you, will not. Today there is no better place to live in the United States than in Florida. Many good people have come here and made homes, so our brethren need not be afraid of Florida any more.

CONTRIBUTIONS FOR LAUNDRY

Mrs. Jennie Thompson	\$ 1.00
Maybelle Hanson	3.00
R. F. Dunbar and Sons	25.00
Flora E. Hogue	1.00

TRAINING SCHOOL FUND

Mrs. Jennie Thompson	\$ 1.00
Maybelle Hanson	3.00
A Sister from Iowa	2.00
R. F. Dunbar and Sons	25.00

JOHN MILTON OVERTON

It becomes the sad duty of the Eldorado, Ill., brethren to announce the death at Eldorado on December 20, of John Milton Overton, two-year-old son of Mr. and Mrs. Lloyd Overton. Death came as a result of a severe scalding received two days previously, as he overturned a pan of water on himself at his home.

John Milton is the beloved grandson of Bro. and Sr. Silas Overton, for a long time devoted workers to the cause of the Eldorado church.

Uniting together upon the certain hope of the resurrection and the faith of the certain salvation accorded the little child, I. E. Miller, pastor of the First Baptist Church of Eldorado, and the undersigned offered the final consolation of two churches to those left to mourn, after which the child was laid at rest in Poplar Cemetery pending a future period without tears or sorrow.

Elder James M. Watkins.

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The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

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THE RESTITUTION HERALD

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L. E. Conner Business Manager

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The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

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Name	No.	Per	Per
	Pages	Doz.	100
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The Reasons Why	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
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J. F. Waggoner	4	.10	.60
Diabolus, the Antigon, J. G. Haupt	4	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
A Study of the Word "Soul"	4	.10	.60
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Hell—What Is It?	8	.20	1.20
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Baptism, S. J. Lindsay	8	.20	1.20
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The Pine Woods Bible Class, board			
cloth, Wilson	480	.75	\$3.50
The Destiny of Russia and the Signs			
of the Times, board cloth, Wilson	96	.25	1.25
The Student's Textbook, board cloth,			
Wilson	200	.45	2.60
The Book of Revelation Made Easy to			
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Christian Living)	50	.20

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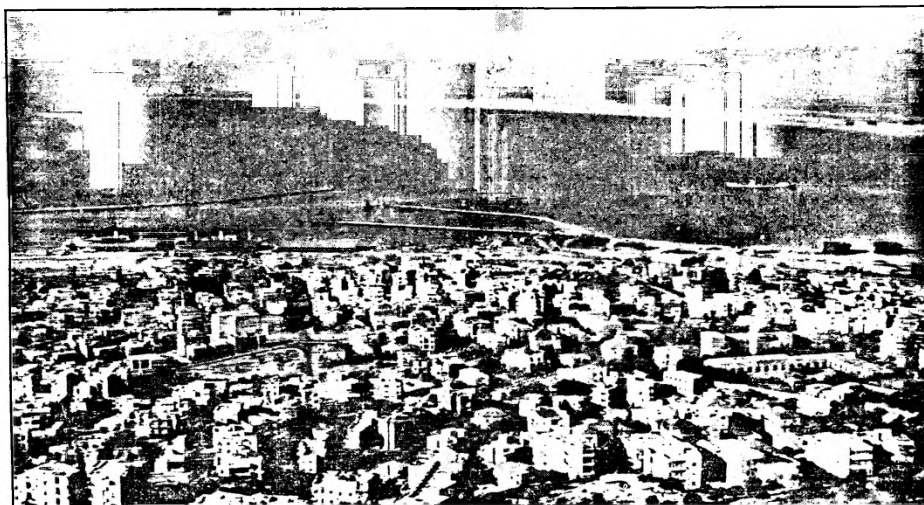
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THE RESTITUTION HERALD

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Haifa and Its Harbor

True to the voice of prophecy, Palestine is witnessing a remarkable awakening. There are now about half a million Jews in their own land—more than twice as many as were there five years ago, and about ten times as many as returned from the Babylonian captivity in the days of Ezra and Nehemiah.

Haifa, one of the prospering Jewish cities, is situated at the only natural harbor along Palestine's long Mediterranean coast. Hundreds of new buildings have been erected in Haifa during the past several years, and the city has a present population of over 51,000. Until recent years the harbor was too shallow to accommodate ocean-going vessels, but, at a cost of over \$5,000,000, the harbor has been deepened and modernized.

Citrus fruits, oil, and fertilizer are among the exports of Haifa. Oil is today being exported at the rate of *a million gallons a day*. After nine thousand men had worked for over eighteen months, a pipe line one thousand miles long was officially put into use in January, 1935, through which oil is pumped to Haifa from far-off Mesopotamia, fulfilling the blessing pronounced thirty-four hundred years ago upon Zebulun: "They shall suck . . . of treasures hid in the sand" (Deut. 33:19).

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The King in His Beauty (Read Isa. 33:17-24.)

God's Word testifies that the righteous "shall see the king in his beauty" (Isa. 33:17). Multitudes followed Jesus; hundreds of men saw the risen and immortalized Savior; Stephen, Paul, and John received visions of the ascended Lord; yet no man has thus far seen Christ in His full measure of beauty, for "the king in his beauty" has not yet appeared.

Telling of His coming again, Jesus said, "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). When Christ returns to earth, He will come "in his own glory, and in his Father's, and of the holy angels" (Luke 9:26). When Christ comes in power and great glory, descending in the clouds of heaven and robed with the praises of God and angels, men will see the King in His beauty. "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7).

The Land That Is Very Far Off

When will the King come in His beauty? When will the Kingdom of God be established? "How long shall it be to the end of these wonders?" (Dan. 12:6). Centuries have passed. Faith struggles. Indeed, the Nobleman has gone to a "far country" (Luke 19:12), and only "after a long time" (Matt. 25:19) will He return. Notwithstanding, the promised Kingdom will come, and the King will "have dominion . . . from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). "In such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Isaiah most significantly linked men's seeing "the king in his beauty" with beholding "the land that is very far off" (Isa. 33:17). None can tell how far, or how near it may yet be until the Kingdom of Christ is established, but that God is ever faithful to keep His promises none dare doubt. However far it may yet be to the coming of Christ, one thing is certain: we are more than *twenty-six hundred years closer* to the Kingdom than when Isaiah foresaw "the land that is very far off."

No Stammering Tongue

The tongue is quick to tale, but very slow to testimony! There is affliction, too; for now and then the purest heart cannot release its load. . . . "The king of glory shall come in" (Psalm 24:7, 9), and then there will be no "stammering tongue, that thou canst not understand" (Isa. 33:19). The text is more unique: consider the marginal "ridiculous" for "stammering," and answer as to what will become of imaginative theologies "thou canst not understand"! Closely examined, Isaiah 33:19 teaches the victory of simple and pure *truth*.

Jerusalem a Quiet Habitation

Blood must cease to flow. The battleground of Zion will burst into springs of life, as if every sacrifice arose to tell its worth. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation" (Isa. 33:20). "There the glorious Lord will be unto us a place of broad rivers and streams" (v. 21), and "the streets of the city shall be full of boys and girls playing" (Zech. 8:5). Though such a blessing is "marvellous in the eyes of the remnant . . . in these days, should it also be marvellous in mine eyes? saith the Lord of hosts" (v. 6).

No Galley With Oars

Where ends the story of war? After the battle, the spoils are taken, and in the spoils are living men. The conquering king must strut and parade. The captives are strong fellows, not powerful enough to break their chains, but giants with the oars to which they are bound. The galley puts out to sea, and makes, perhaps, a score of voyages more, then sinks—the oars still pulling until the galley slaves have died.

How little does the world appreciate the coming of the Prince of Peace! When Jesus is King, there "shall go no galley with oars, neither shall gallant ship pass thereby" (Isa. 33:21). The wicked will be unable "to strengthen their mast," unable to "spread the sail." Then will "the lame take the prey," "the inhabitant shall not say, I am sick," and "the people . . . shall be forgiven their iniquity" (vv. 23, 24).

SURPRISE

By James M. Watkins

OVER a steadily increasing span of years, each individual is able to look back to a time, yesterday or yesteryear, when the entire neighborhood assembled at someone's house and, after obtaining prized places of varied concealment, burst out with the usually devastating din, "Surprise!"

It was a time sure to leave upon the minds of the attending parties at least one prime event to chuckle over in the years to come: a time when lady recipients sometimes fainted, the mild-mannered sexton was found cursing the cat, or the local pastor felt obliged to stand humbly behind a door, not two feet away from a righteous deacon who waxed eloquent in his criticism of the minister's method of handling Mrs. So-and-so's memorial service, ignoring entirely the frantic gesticulations of the other half of his household attempting to cast off all pretense, in an effort to convey the impression they were no longer alone.

"Surprise" is indeed a mild word to describe the usual trend of such events, yet, all in all, they were not without a great deal of benefit for individual effects. Usually, after an understanding was reached about the actual opinion one held for another, although it was discovered accidentally, the remainder of the evening was devoted to seeing how "nice" the embarrassed parties could be to each other.

We are planning for one such of these parties in the near future. You are cordially invited to attend. The only difference between this party and those of the past is that no polite little note declining to attend is acceptable. You must all come! I am referring, of course, to the surprise party God is to hold for all of us. There is no need to ignore the probability of such an event, for the invitations have already been mailed. Does not Romans say, "Why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ."

If one has a yearning for surprise parties, he has a rare treat in store for him. No surprise party that has ever been held will compare to this one. Think of the most embarrassing thing you ever beheld at a surprise party as the public intruded upon the private thoughts of their next-door neighbors. Multiply this event by forty; then, perhaps, you can begin to have an inkling of how the average person will feel.

Luke is the author of such disconcerting thoughts as these: "There is nothing covered, that shall not be revealed" (12:2), and "that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (12:3). A surprise party? The expression does not even do it justice!

In the powers that Jesus manifested during His first ministry on earth, one of the most outstanding was the ability to discuss not only the actions of individuals, but their innermost thoughts. We look upon one of the features of the judgment as a complete revelation, publicly, of not only our deeds but our thoughts. With my usual "run of luck" it doesn't seem impossible that at the coming party it would fall to my lot to be standing beside the editor of this paper about the time the Revelator begins to reveal those things that writers are supposed to be thinking about editors. Would that be a surprise party?

A slight tinge of crimson may creep up over our faces as the Revelator offers to the public the real thoughts we had when we grasped

Mr. So-and-so by the hand and profusely wished him well for the future! It is not speculation; it is Scripture.

One reason why the surprise will be such a surprise is the common tendency to look upon Christianity as a philosophy rather than an actuality. Philosophy deals entirely with the unknown; it is a theory of speculation. When any of its branches enters into the known or the actual, it becomes a science; therefore, the philosopher is no longer interested. We cannot help believing that it was the intention of God to take His worship out of the realm of philosophy and place it upon the plane of the actual. Was it not for this end that Christ was manifested to the world and the worship of God became Christianity?

Christ was not a philosophy theorized upon briefly each Sunday—He *was* Christianity. Likewise, it is the clear implication of Scripture that Christianity can be had only upon the plane of actuality. It cannot be had in theory; it can be had only in practice. For this reason, Christ *was* Christianity because He *lived* the worship of God in His attitude toward others rather than embracing a teaching of a form of worship. Likewise, it is the clear implication that Christianity to be had must be made so *actual* that it includes not only our lives, but our thoughts as well. If it does not, the fact (Please turn to page 11)



James M. Watkins

Family Worship and Youth

By *Elwyn Stilson*

FAMILY worship should be practiced in Church of God homes. My reasons follow: In beginning, I cite my family as an example, as I know more about it than any other group of people in the world. My parents have practiced godliness since they were first taken to church as small children. As they grew, they were instructed in the beliefs of the church, taking active part in its affairs.

When I came into the world, I was taken to church before I could walk. Many a stern glance has been cast in my mother's direction on my account. She missed many sermons because of my impudence; however, I hope she will be repaid in the years to come.

My purpose in writing this is to show the actual necessity of having worship in the home. In the first place, worship serves to draw the family closer together than it would be otherwise. A few hours a week used in devotion to God are well spent. This practice tends to make the entire family realize, more than ever, how great and good are the truths set forth in the Bible.

There is a solemn air about such family worship. With "Dad" as the preacher and "Mom" as the piano or organ player, respect is shown by the children. It is during this service that truths are made clear, tears of repentance are shed, and love abounds. Mother! Father! how we love them for their amiable ways, their truthful guidance and devotion!

At such small gatherings, many lessons are taught which go with the child through his life. When Sunday comes, there is no strange atmosphere or discomfort in going to the church for Sunday school and worship services. Church is no longer just something on Sunday, but a broader repetition of daily services conducted at home.

My next point will, I hope, shed light on the subject from a different angle. Worship services conducted at home help to remove worldly thoughts from the minds of the children. Where is Johnny likely to go after supper, if not interested at home? He is going to the movies where "Tarzan" is being shown, or he is going down to the corner to play a couple of games of pool. Such evils! How many of our young folk are drawn into the reaches of such as these by their own silly notions? How many new members of the church are uprooted by themselves, with their own worldly deeds?

There is a solution to this problem. One way to keep your child's path straight is to keep him so firmly established in the faith that other things do not appeal to him.

How can we do this? Devotional services conducted in the home is one of the best ways to do it. Then, Sunday is more or less looked forward to: a place where *your* child can give to others the inspirations he has received from home worship. What a joy there is, not only to the proud, happy parent, but to the child who can express himself on Bible issues! How many parents have experienced this: " 'Mom,' teacher gave me a star today because I knew so much," or " 'Dad,' John Jones couldn't answer a question today, and teacher called on me to answer it!"

I am not writing this article to hurt anyone, but I have found these experiences to be very true in my own life. The Sunday school and church of which I am a member are made up of loyal, God-seeking families. We are united. You can *feel* the joy and gladness as soon as you enter the room. Though small, our Sunday school is extremely religious. We organized, years ago, as a Berean society, made up of two classes: young and old. These classes convene once a week to study in order to broaden their knowledge of the Word. Do these not serve to keep the young people in the church?

Another point I wish to consider is the one of prayer. When kneeling to speak to our Lord, we often have a feeling of smallness within us. It seems that we feel "sissified" at offering prayer in the midst of our family or friends, while, in reality, there is nothing a bit funny about it. In this, I believe, we all are inefficient. Saying grace at meals comes as second nature to some; others give thanks only on special occasions. This is another great service which commands the respect of our children and tends to keep them within the fold. They know what a solemn thing it is and love their parents for it.

In this day and age there has to be activity, not only in the church, on Sunday, but during the week to keep our young folk in the faith. As I have said before, Johnny is likely, during the week, to wish to go to the moving pictures, and likely to be away from home every night of the week. Once in a while he can be persuaded to go to church on Sunday. The reader can see, I believe, the ease with which a person can drift away from the church *unless* something is practiced during the week in the form of devotional or prayer service such as I have written about.

Today is a rushing time. The world has no time for God, it seems, and unless we set aside time for mid-week services, we are going to continue losing our young folk. It is hard to get Johnny or Mary interested, but we must

rouse them to God's truths and keep them walking the straight and narrow path.

Let us watch our children and nourish them by admonition of the Lord. They are under parents' care until they are of suitable age to care for themselves. During childhood days, even when they are learning to talk, we should train and teach them to be lights to someone's pathway.

It is said that a child profits by and remembers longer the experiences and doctrines taught him in the first few years of his life than by all the later years put together.

If we teach Johnny in the right way when he is young, he will be a source of never-ending joy to his parents.

A year or two ago, the writer would have been a perfect example of "Johnny," but, since coming into Christ: oh! the things I have learned, the joys I have felt, the realization of Bible truths that God sheds on none but those who seek Him and come under the all-saving name of His dear Son Jesus Christ!

Again I implore you to guide the wandering child. Then he will not slip from Jesus' fold.

THE CHURCH OF GOD OF THE ABRAHAMIC FAITH

By Mabel H. Netts

HOW many times are Christians asked the question: "To what church do you belong?" We give the answer as contained in our title. What does one mean or understand by it? We must be ever ready to give a reason for the hope that is within us. I would like to give mine.

When God called Abraham from his father's house and his own people and showed him the beautiful land of Canaan and gave him the promise that it would be an everlasting possession to him and his seed forever, Abraham believed God. God tested that faith by asking Abraham to sacrifice his son. We know Abraham was willing.

However, God spared Isaac, and promised Abraham many blessings. Abraham asked God a question: "How shall I know that these things shall be?" God gave him a vision, and, lo, a horror of great darkness fell upon him. He saw the suffering of his people: their bondage in Egypt, their exodus, their wanderings in the wilderness, their entrance into the Promised Land, their disobedience, and finally the overthrow of their kingdom and their becoming scattered among the nations of the earth.

When Jesus was born, He saw a different scene. Jesus said Abraham saw His day; he saw it and was glad, for He (Jesus) brought life and immortality to light through the gospel of God's Kingdom on this earth. He fulfilled the promise that in Abraham's seed should all the families of the earth be blessed. We, who have been baptized into Christ, are Abraham's seed and heirs to that promise.

We look for a city whose Builder and Maker is God. If we look toward Jerusalem, we will see the realization of that city wherein dwells righteousness. This earth will be brought back to its Edenic state. There will be no more curse, for the throne of God and the Lamb shall be in it and His servants shall serve Him. They shall see His face. His name will be on their foreheads.

This is my hope and belief when I say I am a member of the Church of God of the Abrahamic Faith.

THE SEED OF TRUTH

By Mrs. Florence E. Tuttle

THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).

We find in Matthew 13 that "seed" means the Word of God. If a person possesses some rare seed, and plants it in the ground, does he just forget about it, finally to go and find it did not even sprout because the ground was too dry? Would he not also keep the soil moist?

So it is with the Word of God, the seed of truth. We must sow it with our own tears, that it may take root and grow.

We cannot altogether depend on the soil in which it is sown, for a person whose life is all sunshine lacks the tears of sorrow and repentance so much needed to make the seed of truth grow. That soil is like ground that becomes baked by the sun, and has a lack of rain. Seed would only die in it. The heart must be softened with tears before God's Word can take root and grow.

We will, no doubt, take precautions that our vegetable or flower seed is watered, but are we careful to sow the seed of truth with tears, that it may have moisture? "He that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."

Do we value the Bible, which is the seed of truth, as precious, and coax it to grow by keeping it moist with our tears, after we have sown it in the heart? God has given some the precious seed of truth. Shall we let it become useless in our possession?

As the sun shining through rain makes a rainbow, signifying a promise from God to mankind, so should we let the light of truth shine through our tears, for it also contains a promise from God, that He will, in due time, destroy all human governments, to restore this earth again to Edenic beauty (Gen. 9:14; Isa. 11:9).

Dear friends, this promise is for you if you will be baptized, believing in this promise with all your heart.

Can You Count?

By Harvey Krogh, Jr.

YOUR answer to the above question is probably, "Yes." But since words sometimes have more than one meaning we shall see about the word "count." In more than half of the places the word is used in the Bible, we find that it is used with another meaning. We wish to take a few moments to see if you can count as some of our examples in the Scriptures have counted.

We shall readily see the meaning as the Apostle Paul uses it in Acts 20:24. Paul was on his way to Jerusalem near the end of his third missionary journey. He had stopped at Miletus and called the elders of the Ephesian church to speak face to face with them for the last time. He told them that bonds and afflictions awaited him at Jerusalem. Then he said, "None of these things move me, neither count I my life dear unto myself." It is not uncommon to hear of those whose lives are not dear to themselves and who give life up for that reason, but that was not Paul's thought. Paul had already given his life up to someone else, and that someone was Jesus. He gave his reason for reckoning his life not precious to himself: "So that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Paul had the same kind of joy set before him that had been set before the Savior. In order that he might keep that joy and fulfill all that Christ had spoken concerning what he should do, he counted his life of little worth to himself, but dear to the Lord. The same joy is set before you and you have your instructions. Can you count as Paul counted?

Again we find Paul counting. He was writing to the Philippian brethren who were tempted to go back to the Mosaic law. Some of them doubtless did feel that they were better than others because they had been reared as Jews. Paul said that if anyone had a right to glory in the flesh, he certainly did. He continued, concerning himself: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:5, 6). Ah! These things which might tend to make Paul boast, were detrimental to the cause of Christ. Therefore he says: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

We might count our having been brought up in the

church, our attendance in one of the training classes, or our having been baptized by our foremost minister as something in which to glory, but these things should be counted as nothing at all when compared with the most excellent knowledge of Christ. Not only these things, but the material possessions we have, our abilities, and virtues are to be counted as total loss and as amounting to nothing compared to being found faithful to Christ.

Why must we count all of them thus? It is God who has made us if there is any good in us. It is He who has allowed it to be so, if we have been well blessed. The glory and the praise be unto Him! Can you count thus?

James was a man of good judgment and good reasoning. We believe he attained it simply by asking God in the way he has admonished us to get wisdom. James, by the wisdom of God, could count! He said: "My brethren, count it all joy when ye fall into divers temptations." This was a strange way to count, indeed, but there are some very choice things in life that cannot be had except by hard work or suffering. If they could be obtained otherwise, they would not be so precious, nor would they be appreciated. God knew what He was doing when He allowed an adversary in the Garden of Eden. Had there been no tempter there would have been no development. (Just because an adversary has a place, is absolutely no reason for you to be one.)

When we know that temptations and trials can be of great benefit to us in helping us grow, when we know that God will see that our trials will not be greater than we can bear, and when we believe "that all things work together for good to them that love God," we can learn to count. And, when we count right, it becomes all joy.

God knows how to count. God called Abram, but Abram was not a righteous man. God changed his name to Abraham, but that didn't make him righteous. Abraham believed and obeyed God. Even that did not make him righteous. However, the Scripture says: "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). How did Abraham get righteousness? God counted his faith for righteousness. The only true righteousness comes from God. This is not a rare case, but a great principle that can apply to all. We are told that he that "believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

If we are learning to count, we shall then be counted. Yes, counted worthy of God's great and eternal blessings!

Satan, Adversary, Devil

By J. Eagleston

"He that committeth sin is of the devil, for the devil sinneth from the beginning" (1 John 3:8).

MOSES made a brazen serpent and put it on a pole for stricken Israel to look upon if they would be healed and live. This did not just happen, for Moses had a motive in everything he did. He was chosen of Jehovah to be His mouthpiece to Israel, and he did not guess at the orders he received by messengers from heaven. (See Exodus 4:10-16.) Let us see what this serpent on a pole represented. In the first place, it was the image of a snake with poison fangs, not a creature with man's body, an animal's tail, having horns, with the intelligence of a wise but wicked angelic being.

It was a type of sin: artful, cunning, deceitful, subtle, grovelling in the company of debauched minds, thinking only of fleshly and lustful habits, having no time to think about the Creator, the universal Provider.

Read the description of the human body in Psalm 139:14. The Serpent had no such body as this. It had no mind of its own with which to think, but the Master used this sneaky, artful, poisonous, subtle, grovelling creature of the dust to suggest evil to man.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). This snake is the same one referred to before. Why is Jesus compared to a snake? The people referred to in the wilderness were murmuring against the Lord for the hardships they were expected to bear in the wilderness. Jesus used this figure to show how terrible sin is to the Creator. Nowhere in the Bible is mentioned a personal monster outside of the human mind, a monster to oppose Jehovah!

The Serpent was used as an adversary. "Satan" means "adversary." "Devil" is a word derived from *diabolus*, meaning "evil spirit." Jesus knew the power of an evil spirit over human flesh. It is stated in Ecclesiastes 12:14 that God will bring every work into judgment, whether good or evil.

The idea of a personal monster or a devil was begun by the heathen, who were against God from the beginning. They do not realize that Jesus and His apostles called evil "sin." Christ assumed the responsibility of our sins, for "he (God) hath made him (Christ) to be *sin* for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

Sin is now ruling the world, affecting its every inhabitant. However, sin is to be destroyed: "The devil that deceived them was cast into the lake of fire and brimstone,

where the beast and the false prophet are" (Rev. 20:10). Sin and death have no more dominion over Christ (Rom. 6). In Hebrews 2, Paul conveyed to converted Hebrews the thought that the force of sin in the world (not a personal monster) was to be destroyed.

Some men try to make themselves believe in a personal satan in opposition to God. It seems strange, however, that God's own Word should be so mysterious as to not even mention this personality. Those who use Ephesians 2:1 in connection with Satan are proving that he is mortal, because he is called the "prince of the power of the air, the *spirit* that now worketh in the children of disobedience." (Also read Ephesians 6:12-24.) Paul called the "prince" the sons of disobedience, so this term means not a special monster but every man, woman, and child.

Ephesians 2 speaks of a "spirit . . . of disobedience." A "spirit" is not a being. Is the "Spirit of truth" (John 15:26) a personal being? Is not Christ to conquer the Devil? "When he (Christ) is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). Is this "sin" a personal monster?

The greatest enemy of mankind is sin personified in man. Men need no personal monster to commit "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."

We must put to death the spirit of controversy and live "in the spirit of Christ."

WORLD CHAMPION RUNNER

Some interesting truths about the Devil have been presented during the past several months. One point of interest, however, has been overlooked: James says, "Resist the devil, and he will flee from you" (4:7), which may be some little explanation of why Christians do not know every detail of his existence or non-existence. Let us not try to know him (or it) too well. Rather, let us keep him running! Let us more stubbornly resist him, that he might run faster. Let us make him world champion runner, then keep him running the correct direction—away from us!

"Have faith in God" (Mark 11:22). There can be no question about the necessity of *believing in God*. Let us have some articles about the personality of God!

THE BIBLE

By T. A. Drinkard

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6).

IN The Restitution Herald of November 14 appeared an article by the writer on "The Bible," and it seems that his remarks have caused a little discussion. If he will be allowed to say it, much of the reply as found in The Restitution Herald of December 26 was just as he expected would be said. About one third of the article was taken up in attacking the validity of Mark 16:9-20. Why utilize valuable time and space in thus attacking this special part of the sacred Word of God when there is not one fact upon which the objector can rest his case, as evidenced by the arguments made in the reply.

Again I ask, What constitutes the Bible? The brother says, "We must take exception to our brother's positive assertion for the infallibility of the King James Version of the Bible," then carefully adds, "You will notice I have said, 'of the Bible.'" He has offered us about six versions, and two Greek textbooks. All the versions, he says, contain Mark 16:9-20. If these verses were uninspired, why did these versions contain them? Where did they come from? The author of the Emphatic Diaglott does not reject it as spurious, or unreliable. My copy of Murdock's translation contains these verses in the chapter, and offers no objection to it in any sense. If the Bible is constituted of all these versions "of the Bible," must every Bible lover have all the translations or versions in order to have a complete Bible?

Judging from the reply and the arguments made, the brother rejects Mark 16:9-20 as being a part of the Word of God. Will he tell us why? Mr. Russell rejected it because it taught that baptism was necessary to salvation, and he, rejecting baptism as essential to salvation was prone to also reject it. So it goes. If one comes across a theory that the Word of God fails to sustain, he has some objection to make against the translation. The Josephites advocated the rejection of entire chapters simply because their theory was unknown and rejected by Inspiration. Now we have a new (yet old) theory that is being discussed: that John in the Revelation did not mean that the second death would seal the doom of sinners, but that he meant that it will act as a purifying plant to "clean up" and purify the poor fellows that go therein. Those who advocate this theory will need a new translation. Yes, every theory that comes along needs a new translation, for the King James Version has so many errors that were added; such verses as Mark 16:9-20 are spurious and un-

reliable just because some authority said so! It has always been amusing (may I say it kindly) to me how one can reject the King James Version on any passage on the basis that the men were human translators, when the translators of other versions are made out of the same soil. It seems to depend upon the theory advocated as to their criticism.

Another passage that the brother rejected is 1 John 5:7, because he thinks it teaches a triune God, or a Trinity, which, in fact, as it reads in the Bible as we have it, teaches the reverse. Were the translators of the Revised Version inspired? Are there mistakes in those two versions? They tell me another Revised Version is on the way. Will it be inspired of God? If you reject the King James Version as being the Bible, the Word of God, by what authority will you accept other versions?

I say it kindly, yet firmly, that to me it is nothing short of irreverence to speak disparagingly of the Bible commonly called the King James Version. If the King James Version has many mistakes, what will prevent other translations from having them? If they all have them, who will sit as a judge? Which version will Jesus Christ use when He comes to judge the world? Will He have to have all of them to find the Word of God—the Bible?

Such teaching tends to create in the mind of the young and old the spirit of indifference and unbelief, because they will hardly know whether or not to accept the Bible teaching for fear they might be reading spurious words and passages. Hence, you lay the foundation for unprofitable work. The brother again says that there are quite a few spurious passages in the King James Version, "not in the Bible, but in the King James Version." But just what is the Bible? Is the Revised Version the Bible? or is the Emphatic Diaglott to be preferred? When you go out to preach do you take all the versions along so you can correctly give the people the Word of the Lord? And when you come to Mark 16:9-20 do you very solemnly say to your audience, "Now friends, I am very, very sorry to say it, but this is all spurious, and not according to the Greek." Sad it is to me to know that men will appear to be wise when they should know better. I know that there are those who have no use for Mark 16:9-20 because they do not believe that baptism plays any part in God's plan of salvation for man. How does one know that there are "quite a few spurious passages in the King James Ver-

sion"? If doubt is cast on one passage, what is to keep doubt from being placed on other passages? For one might say, "It is not according to Greek," when the English is hard for him to read, much more the Greek. Much more could be said, but this is sufficient just now, to call attention to the danger of encouraging infidelity, and unbelief in the Word of God.

WISDOM

By Gertrude Logan

WISDOM, according to Webster, is knowledge, practically applied to the best ends; piety. Proverbs 16:16 says it is better "to get wisdom than gold." Why? Because wisdom, applied to the only thing worth while, is to aim at what will not end at death. Since we never can know when death will come, it is wisdom to heed the admonition of Solomon in Ecclesiastes 12:1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." There is a sad note in that last sentence, for our brains are so constructed that change of mind is rare in later years when certain ideas become fixed. To rid the mind of these wrong thoughts or ideas is almost impossible except that there is help from the Savior when appeal is made through prayer. Even then it is no easy task!

Wisdom would be applied to the mind by building the brain cells of good material that will stand the searchlight which each one of us must face when the Lord judges. O! What a lack of wisdom is shown by those who will realize when too late, that they have done little or nothing to feed the mind with the food that builds a mind which will stand the searchlight of our precious Savior when the call spoken of in 1 Thessalonians 4:14-18 comes. Those who have built characters that will be ready will rejoice, and the others who have minds that care for the earthy temporary things will be filled with anguish, because they had not applied wisdom in their early lives when their minds were plastic and easy to train. It is dangerous to put off this most vital matter, especially at this time, when everything plainly points to an ending of human affairs.

Let us strive to do what the Bible tells us, and do it now! The prize of the high calling is so great that we must not expect to get it unless we do the things necessary to obtain it. Do you think the president of a college would grant a diploma to a student who had frittered away the time on social affairs and had not studied? God is no less just when rewarding each one according to his works. Faith without works is dead, as is also works without faith.

DID JESUS HAVE BROTHERS?

By Emma C. Railsback

WITHIN the last few years we have seen in The Restitution Herald and the Truth Seekers' Quarterly, a number of times, statements to the effect that Jesus had a number of brothers (in the flesh) or that the Virgin Mary had at least seven children.

To those who take the pains to investigate the subject, these statements sound ridiculous. The thought is gathered largely from the questions found 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?" It is not a difficult matter to learn just who were the father and mother of these four men and who were the "sisters" mentioned in Matthew 13:56. We will look first at John 19:25: "There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

Robert Young, the lexicographer, explains that Mary, the wife of Cleophas, was a half sister of the Virgin Mary. He also states that Cleophas was also called Alphaeus—the latter being the Greek form of the word, while Cleophas is Hebrew or Syriac. In Matthew 27:56, we read of Mary, the mother of James and Joses; in Mark 15:40, of Mary, the mother of James the less and Joses; and in verse 47, Mary, the mother of Joses; in 16:1, Mary, the mother of James.

Without doubt, it is the same Mary in each of these references. Her older sons are mentioned to distinguish her from the Virgin Mary and Mary Magdalene—the three Marys who kept in close touch with Jesus. Scripture gives no intimation that the Virgin Mary had the same number of sons as her half sister and gave them the same names.

How do we know who was the father of these boys? There is a plain statement in Luke 6:15, 16, where we find an account of Jesus' selection of His Twelve Apostles, "James the son of Alphaeus . . . and Judas the brother of James." Again, in Matthew 10:3, we read of James the son of Alphaeus and Lebbaeus (or Jude). It is quite evident that they were cousins of Jesus and that He chose two of them to serve as apostles.

This close relationship to Jesus is the reason the gospel writers call them brethren. There is no more reason to think that they were brothers in the flesh than to think that Joseph was Jesus' father, simply because the people asked, "Is not this the carpenter's son?"

Scripture writers frequently use this license in writing of characters where there is some relationship. For example, in Genesis 13:8, Lot was Abraham's nephew, but Abraham said, "We be brethren," and in 14:14, 16, Abra-

ham heard that his "brother was taken captive." We might enumerate other instances, but it should suffice us to say that this explains why Jesus gave His beloved Apostle John charge of His mother before His death, and John took her to his own home from that hour.

DEVELOPING A DEEPER SPIRITUALITY

By *Jessie M. B. Kauffman*

CHRISTMAS is over once more and the cards, gifts, and decorations are put away, some forgotten as are also the givers. We are no longer considerate, kind, or jovial, as we were when the Christmas spirit was hovering about us. We soon forget the gift and the giver. How well Christ knew this very thing would happen when He went away and left His followers! He gave them something by which to remember Him throughout all ages until He comes to have them with Him again in His Kingdom. He said that as *often* as one does this he shows forth the Lord's death until He shall come, not just once in awhile, but upon the first day of the week, as the disciples met together, singing, exhorting, all for one purpose: to keep Christ in our minds and not go about our business forgetting Him. We are admonished to feed on the Word, to eat of that spiritual food, and to come together to receive strength; we would get very hungry if we ate only once in a while of the material things. How much more when we neglect the spiritual!

If I go to church, which is sixty or seventy miles distant, and if I happen to go any other than the first Sunday of the month, I cannot partake of the Lord's Supper, for it is observed only once a month. My feelings are very deep on this subject, and I know that more members would be regular in attendance every Sunday if this fellowship around the Lord's table were observed, not once a month but every Sunday, when we are to come to the throne of grace to find mercy to give us strength to help in time of need. It is then and *only then* that we have the opportunity to really commune quietly as individuals during the passing of the emblems. Otherwise the preacher gives his sermon, someone offers prayer, we sing a couple of hymns, and go our way. Thus, no real expression has come from our lips or hearts.

I like the quiet solemnity of the church, to go in and feel that "the Lord is in his holy temple: let all the earth keep silence before him." I like praise services once in a while, where all may stand and express their feelings in exhortation and singing the favorite songs that mean so much to the individual. We are also forgetting all about how to get down on our knees to thank God for His wonderful goodness. When a little girl, it was always such a

sacred feeling to see the members of the family all kneel during the prayers, old and young alike! It has always remained with me. The spirit was so real those days. What has become of it now? There seems to be a lack of spirituality? Is it because we are drawing close to the end, when Christ shall come and find little faith on the earth?

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever" (2 Peter 3:17, 18).

FAITH'S PLACE IN SALVATION

Concluding Article

By *Francis M. Howell (deceased)*

GOOD works are essential to salvation, but to exercise good works alone without the Abrahamic faith is self-righteousness, according to Paul's letter to the Romans. He said, "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. 6:9). Yet, he said, "As it is written, There is none righteous, no, not one" (Rom. 3:10).

If only the righteous can be saved, and there are none righteous, then *how can any be saved?* Take heed, O dying man and woman, to the words of the great Apostle! He said we must forsake sin, but paramount to this, we must believe God's promises. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). The promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. "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" (Rom. 4:23, 24).

What is it to believe on God? Paul answers to this in Romans 4:16, saying, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." "The word of faith which we preach," says Paul, is "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

By and by John's vision will be fulfilled, and the angel will stand on the land and on the sea, and with his hand raised to heaven, swear by Him that lives forever and ever, that time shall be no longer. Then will be fulfilled this prophecy: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the

mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17).

May the Lord help this people to be ready. Regarding the time of the Flood, Jesus said, "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:27-30).

Only a few would believe and be ready; so it will be this time. Dear friend, will you not try to be one of those who will be ready? Good works are essential, but Paul shows in Romans 4 that works without the Abrahamic faith—that God would fulfill the promises He made to Abraham—would be self-righteousness. He said the word of faith which he preached is "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

May the Lord help His people to be ready!

SURPRISE !

(Continued from page 3)

of our having Christianity is open to serious question. It is upon this basis that the judgment is founded, for "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears" (Isa. 11:3).

James, especially in the earlier portion of his Epistle, deals with Christianity in exactly this light, making a very clear distinction between a religion of philosophy and a religion of actuality, or, as he expresses it, "Be ye doers of the word, and not hearers only, deceiving your own selves" (1:22).

Looking upon religion in its true light, that is, the outward form or manifestation of the spiritual, James reckons all religion to be vain unless it is lived to the extent that it influences every word we utter to each other. We fail Christianity every time a word of ridicule is sounded against another, every time peace of mind is altered by the careless comment of a neighbor.

Thus, reasons James, the real manifestation of worship cannot be had in the forms of worship of the Old Testa-

ment, but in actual living of the New. Caring for the fatherless and the widows and keeping oneself unspotted from the world—such manner of worship cannot be theorized; it can only be lived.

There is no profit in going to the post office simply to fill your fountain pen; it is only profitable if you later use it for writing. It is precisely the same with a form of worship. *Going to church will avail absolutely nothing unless it is used as a receiving station to take on those things to be used during the week.* I find no place in Scripture that says we may presume upon church membership, or even upon baptism, for salvation, unless our worship of God includes a wholehearted consideration for each other. That consideration must not only include our deeds but our thoughts, for they, too, shall be revealed when we stand side by side with those we have wronged in thought.

Christ fulfilled the law, and James, writing to Israel, says that if we offend in one point, we have been guilty of all. Is God going to have a surprise party? I am sure He is. I am not at all sure that the surprise will all be in the right place. Even the Christian behind the door may be surprised by the things he hears about himself.

I WOULD BE LIKE HIM

By N. H. Geiselman

(Use Chorus First)

No one like Jesus: no one like Him,
Matchless in power and favor divine.
I would be like Him: show me the way,
I'll walk in His footsteps from day unto day.
(Repeat) From day unto day, from day unto day,
I'll walk in His footsteps from day unto day.

I would be like Him, glorious thought,
Well may our hearts with rapture be wrought,
After the conflict, after the tears,
We shall be like Him when Jesus appears. (Chorus)

After the conflict, with joy to sit down,
After the cross to be given a crown,
After the conflict and toil of the day,
With and like Him forever to stay. (Chorus)

O blessed Savior, you we've often denied;
When we were scorned we shrank from your side;
Yet, blessed Jesus: we know of your love—
O help us, dear Savior, with grace from above. (Chorus)

O blessed Savior, how glorious the thought!
Surely our hearts with rapture are wrought,
O, we'll be like You, when You appear,
Love and adore Thee, our Savior so dear! (Chorus)

BEREAN DEPARTMENT

Lorraine Brossard, Editor, Eden Valley, Minn.

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Woodstock, Virginia

Frances Munshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan



Stewards of God

* * *

By Carl Todd, Grand Rapids, Mich.

The definition of steward is: A man who manages the affairs of another. This is applicable to Christians today, meaning that God has placed in our hands His fields, flocks, orchards, vineyards, gold, silver, and the sunshine and rain for the harvest of the earth. He has intrusted all of these to the care of His people, asking in return that a portion of these goods should be returned to Him as gifts and offerings to keep His worship. The tithe is the Lord's.

With the Hebrews, one tenth of the income of the people was set apart to support the public worship of God. Moses, speaking to Israel, said, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30). "Concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 37:32).

It is evident, through the study of Israel, that the tithes and freewill offerings were needed to maintain the keeping of the church and its ministers. Should the people of this age give less? We should all give in proportion to our means and the privileges we enjoy! "Unto whomsoever much is given, of him shall be much required" (Luke 12:48).

There is certainly an ever-increasing need for the gospel to be spread throughout the world today, so it makes the law of tithes and offerings more of a necessity. Let us all view with open eyes and hearts: "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 the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Call of Service

* * *

By Virginia Smith, Russellville, Ark.

Wherever the presence of Jesus is, there is a growing passion to serve. "Whosoever shall be chief among you, let him be your servant" (Matt. 20:27).

The world is full of bewildered people who need guidance, struggling people who need help, troubled people

who need comfort and encouragement. Some people are making no success at living: their lives are like some musical instrument that is all out of tune. They are getting nothing but discords out of life. Christians should so live as to introduce Jesus, the greatest Comforter, into troubled lives, and should love and befriend them until they have learned of Him. This is the great service that a Christian can render.

A person with eyes trained to detect human needs, a heart trained to feel that need, hands and wisdom to meet such a need, and a love to warm its way to these lives of need, is to God a treasure indeed.

We can serve the world in no other way so well as by being Christians.

All true service begins in personal contact with Jesus. There is a gentle, soft warmth about this service that grows out of being with Him. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. 2:24, 25).

A vision to see, a will to obey, and the self-surrender to serve at whatever the cost of sacrifice and suffering are the steps whereby we keep to God's plan. We must not shrink from self-denial. Sacrifice is the great law of all true service. Nothing is really lost by a life of sacrifice; everything is lost by the failure to obey God's call.

Fear of Destruction

Fear is defined as "an emotion excited by threatened or apprehended evil." We do fear bodily harm that might befall us, for with the imminence of the wars, we fear for the lives of those who are involved and there is personal fear of taking the same risk. In our daily lives far from the fighting, we have sickness, accidents, and injury that are a constant worry. Other than this, we must consider those forces that cause mental degeneracy. Sin does this harm. We know that it is on every hand, so here centers our battlefield. God is our Commander; we need not fight alone. Let us concentrate on our own "war" and "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 CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Forgive us our debts, as we forgive our debtors."

A Pleasant Surprise

Jack was having the boys of his "Truth-Tellers" Sunday school class over for an afternoon. They played games in Jack's big back yard.

The boys were very happily playing, when Jack saw his new neighbor, a boy about his own age, watching them from behind the kitchen curtain.

"Come out, and join us," Jack called, beckoning with his hand. The new boy shook his head slowly.

"O. K.," said Jack, thoughtlessly, "I won't ask again."

All afternoon the boys ran and tumbled. They tried all the games they knew and had a great time.

When they were all pretty tired, Jack's mother called them into the kitchen.

"How good something smells," whispered Joe.

"Must be fresh cookies," whispered Bill in reply.

Jack's mother came out of the pantry with a tray of cakes, cookies, and sandwiches. Jack followed with tall glasses of milk.

"Now," said Mother, after all were served, "take this tray over to our new neighbor. He looks about your size. This is a good time to get acquainted."

"No, I don't think so, Mother," said Jack. "I asked him out to play with us and he refused. I don't believe I'd like him."

"Why, Jack!" exclaimed Mother, "perhaps he's shy. As they moved in only last evening, you have no right to judge him so quickly."

"All right, give me the tray," said Jack. "Come on, Joe. Want to go along?"

The rest of the boys ate and laughed and talked. Finally one remarked, "It's taking Jack and Joe a long time to go next door and back."

Just then, in came the boys. "O, Mother! I'm glad I gave him another chance at being friends. He's so nice! He has one leg broken. That's why he couldn't come out to play."

"And here's a pleasant surprise," said Joe. "He's going to go to our church, and join our 'Truth-Tellers' class!"

"He's a regular fellow," they declared together.

ECE Club News

Shall we call this "Get-Acquainted Week"? Try to find one new friend this week. Get that friend to go to Sunday school and church with you if you can. Then write to me about it.

If there are no new people near you, then renew an old friendship. Invite some friend over to play. Take that friend to church with you.

We Learn From Insects, Too

We can learn many good habits from watching the insects found in our yards and gardens. See if you will let this poem help you to be a better girl or boy.

Insect Land

Deep down among the grasses

The insect people go;
The katydid and cricket
Pass by me, to and fro.

I kneel to watch them travel
And try to understand
The snails and caterpillars
Who live in insect land.

The busy ants all hurry,
The bees come buzzing down;
The butterflies fan lightly
Above the insect town.

A ladybird is perching
Upon a blade of grass;
A hopper and a beetle
Are silent as they pass.

They're busy, thrifty people,
And everyone works hard;
They're orderly and cleanly,
And no one stands on guard!

—Nona Keen Duffey.

Happy Birthday Wishes

Billy Halls, age 12, Jan. 10, Cleveland, Ohio.

AMONG THE CHURCHES

CALIFORNIA QUARTERLY CONFERENCE

The California Quarterly Conference of the Los Angeles and Pomona Churches of God will be held in Los Angeles the last Sunday in January, which will be January 28, 1940.

Charlotte Rahn, Conf. Secy.

BETROTHED

Mr. and Mrs. F. E. Siple, 140 Celia St., S.E., Grand Rapids, Mich., announce the engagement of their daughter, Mildred Rose, to Mr. Leslie Niles, also of Grand Rapids.

LOUISIANA CHURCH NOTES

The Christmas programs presented by the Blood River and Happy Woods churches were well given and well received. It is always an inspiration to witness activities pertaining to the birth of Jesus.

Bro. Alfred Anthon recently received a call from the brethren in the State of Oregon to preach and teach. He left Wednesday, December 28. We shall miss Bro. Anthon in our work here, but know his teaching ability is needed by others, too.

Another faithful member of the Happy Woods church also left this week for the State of Iowa. We refer to the former Miss Ruchie Alexander who is now Mrs. J. Arthur Johnson. They were married Sunday night after church and left Monday, January 1, for their new home in Iowa. We shall miss Ruchie, but realize our loss is gain for others.

Mrs. A. M. (Grandma) Siple has been in poor health the past few weeks, but is some better at this writing. We pray God's guiding care to be with her.

Mr. and Mrs. George Siple of Oregon, Ill., arrived in Hammond Saturday, December 30. They will stay here several weeks, visiting relatives and friends.

The new year is upon us, and the work of the churches is indeed gratifying. The members have worked faithfully the past year and have given every possible cooperation. For their faithfulness and zeal we are very thankful and realize how little we can do without such help. May God's blessing be with us abundantly, and may His Word of truth be our guide and comfort.

Harry Goekler, Pastor.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. John Railton	\$ 5.00
Mr. and Mrs. J. E. Miller (O.D.)	2.00
Mr. and Mrs. Russell Harman	15.00
Lilian Railton	4.00
R. S. T.	25.00
A. C. Boyer	2.00
Harvey and Mary Krogh	3.60
Eva H. M. Fletcher	5.00
J. W. Sweet	2.50
Mrs. Lulu Johnson	2.00
Mr. and Mrs. Charles Netts	5.00
Leila E. Whitehead	5.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lydia A. Railsback; Ella M. Siple; Maybelle Hanson; Delos and Mabel Andrew; Flora E. Hogue (5); Mr. and Mrs. J. E. Miller; Dorothy Magaw; Georgia and Wayne Thompson; Mrs. Ray Maysilles; Mrs. Eva H. M. Fletcher; Helen M. Chisholm.

BLESSED HOPE CHURCH OF GOD

Rockford, Illinois

Our pre-Christmas Berean service was conducted almost entirely by the younger members of our class. Christmas carols were sung and played, and the lesson, led by Bro. Robert Hardesty, dealt with the birth of Jesus. Bro. Evan Knodle with his electric guitar, Bro. Hardesty with the trumpet, and Sr. Mary Catherine Railton with the cello added much to the effectiveness of the service.

The younger classes of our Sunday school presented a program December 24, with everyone participating in the singing of the Christmas carols.

We were happy to have Bro. James Watkins and wife, and Bro. and Sr. Delos Andrew in attendance at our Berean service on December 29. Bro. Watkins gave us a very interesting talk on prophecy and current events. After the regular service was over, we lingered for some time plying Bro. Watkins with questions and discussing the significance of current happenings in the Eastern Hemisphere. Bro. Watkins is never happier than when discussing the movements of the nations in the light of God's prophecies.

Bro. and Sr. Conner paid our Sunday school a visit December 31. We were most happy to have them.

Sr. Verna Thayer is convalescing from an

operation. She may be addressed at Swedish-American Hospital, Rockford, Ill.

Bro. Earle Mogle, our Sunday school superintendent, is devoting a few minutes each Sunday morning to giving the adult and young people's classes a short talk regarding the development of Palestine in relation to prophecy. His talks are based on the books written by George T. B. Davis, and together with the use of a map and the pictures appearing in The Herald, they are proving very interesting and inspiring.

Esta L. Starbuck, Secy.

MOOREFIELD, NEBRASKA

The Church of God at Moorefield, Nebr., held a special Thanksgiving service the last Thursday of November. There were only a small number (about thirty) in attendance, but everyone seemed to have a good time. The pastor gave a Thanksgiving address at eleven o'clock, the ladies prepared a good meal at noon, then the afternoon service was one of song, Scripture readings, and short talks.

There were nearly seventy in attendance at our Christmas service. Everyone seemed to feel the real spirit of Christmas. There were about twenty members on the program, and, believe it or not, everyone on the program was present, and knew his part.

E. E. Giesler, Pastor.

Gleanings From the Field

"A splendid program was presented Christmas Eve at the church, there being two plays in addition to the work by the tiny tots. We had a full house, and all enjoyed the program. This was the first opportunity our church has had to present a real entertainment."—R. C. Stilson, South Bend, Ind.

Elder E. E. Giesler, Moorefield, Nebr., plans to soon present an article entitled "God's Habitation."

Frank Johnson, son of Bro. and Sr. A. R. Johnson, Hector, Minn., will soon enroll in the Bible Training School. We are glad to hear that Frank is coming.

A pleasant "surprise" appears on page 3. Thank you, Bro. Watkins; we had missed you from our columns.

The second semester of the Bible Training School will begin January 22. New students should enroll now, and be in Oregon by the 22nd.

Elder F. L. Austin, Chicago, recently conducted a short series of meetings at the North Salem Church of God, north of Plymouth, Ind.

"The Translators to the Reader" is a book that should interest those concerned with the question: What is the Bible? The price of the book is fifty cents, and it may be ordered from the National Bible Institution, Oregon, Ill.

Elder A. E. Griffiths, Cleveland, Ohio, will soon reappear in The Herald columns.

Bro. J. Arthur Johnson, Lake View, Iowa, addressed the students of the Bible Training School on Friday, January 5.

Last Call! Any students wishing to enroll for the second semester of the Bible Training School should do so at once. The new semester will begin January 22.

All students of the Bible Training School are again studiously at work, following their Christmas vacation.

Bro. Evan Knodle and other youths of the Oregon, Ill., church are launching a program whereby they hope to keep all the young people of the church interested in the truths for which it stands.

Sr. Azorah Scroggs, Murphy, Ore., is suffering from a broken limb. She asks the prayers of the brethren and would appreciate financial aid.

"We are happy to welcome into the faith Sr. Margaret Updike, at Browntown, Va., whom Richard (Eld. J. R. LeCrone) baptized Sunday, December 31, 1939. She is the mother of three boys."—Mrs. J. R. LeCrone.

"The young folks here at the Burr Oak church are showing a good interest in the work. They are constantly working out new programs."—Russell Currens, Burr Oak, Ind.

"We are expecting to start a Bible class in our trailer park next Thursday afternoon. Send us some tracts and Berean books."—Charles L. Netts, White City Camp, St. Petersburg, Fla.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

Continuing our very successful campaign for new members, we had four more persons come to the waters of baptism on Christmas Eve.

Earlene Richter of 14307 Darley Ave., is the daughter of two of our most faithful workers in the church. She has been in our Sunday school for a long time, and we are very happy that she has joined the body of Christ.

Mr. and Mrs. Piper Sherrill of 14317 Darley Ave., have been attending services a comparatively short time, but are very eager to know the truth with us. Mrs. Sherrill has been singing in the choir.

Mr. Bob Sedelmeyer of 14415 Darley Ave., is one of our new young men of the church.

What a glorious ending for a glorious year for the Lord's work! After our evangelistic meetings with Bro. C. E. Lapp for a speaker in late September, I stated that there were several persons seriously considering the great step of accepting Christ and joining the Golden Rule congregation, but I did not know how many that several would be. During the first half of 1939, nine persons were taken into the church. The second half started with three in July. When the meetings were over in early October, the glory of God shone on our little congregation by adding by twos, and threes, seventeen more, making a grand total of twenty-nine for the year 1939.

At various times, the new members were introduced to the readers of The Herald. The latest additions, who were baptized Sunday afternoon, December 31, are: Mr. and Mrs. William F. Kilfoyle, 13309 Eaglesmere Ave., and Mr. and Mrs. Arthur H. Noske, 5900 Whittier Ave., Cleveland.

Of this group of twenty-nine persons, twenty are adults and nine are young people. Thirteen represent families not before connected with the church. One of the most impressive things is that five of this group were brought up in the Catholic faith.

Only twice before this year have husband and wife been baptized together. This year, we have had six couples. In any former year, no more than two couples have been brought in during the year: this year, seven couples. Of these twenty-nine new members, eleven are serving in the junior and senior choirs, and five are teaching or preparing to teach in our Sunday school.

After our regular church service on Sunday morning, December 31, a basket dinner was enjoyed by a large group of the members. In the afternoon a baptismal service was held, then a period of general visitation. The evening service was followed by a get-together reception for all members taken in during the year so that all of the older members could get better acquainted with the newer members. From 11:00 p.m. until 1940, we held a period of prayer and devotion, which was very impressive. About forty were in attendance at this final meeting of the year. There were several testimonials given both by new members and old. To me, the crowning feature of the evening was the admission by one of the new members that this was the first New Year's Eve he could remember for a long time that he had not been drunk, and he thanked God for his salvation. How mighty and powerful is the work of the Lord if we will only let Him work in us. J. Don Swartz, Clerk.

TRAINING SCHOOL FUND

From a Sister	\$6.50
Ripley, Ill., Sunday School	6.00
G. L. Cooper	5.00
Mrs. J. W. Dismukes	1.00

FROM EAST TO WEST

Shortly after the General Conference in August, it was our privilege to take a trip to the West Coast. By the end of October, we had returned to the opposite side of the continent: West Virginia. En route we visited all of the churches and isolated members that it was possible to contact. Naturally, observations were made at each place.

One of the outstanding things noticed was the lack of trained workers in Sunday school, evangelistic, and church work. In too many places, zealous home talent alone is keeping the work together. Very often these have no help outside of the fact that they want the work to be held together. It is with thankfulness to God that we have now established a Training School to meet, at least in a measure, this great need.

Speaking of opportunities: they are limitless. Many times it has been said that if we did train workers for the field, there would be no place for them to work. Brethren, the field is the world! Let us view humanity as Jesus did. When He saw the multitudes, He was moved with compassion, for they were as sheep having no shepherd. To get the vision of the need among our own people, it is only necessary to drive across the country, visiting them as one travels. There are, at present, a number of churches that should have full-time pastors, who have only meetings of short duration once a year. Some such groups have finally become discouraged, disbanded, and have been scattered.

We noticed among such groups a great hunger for regular services and a willingness to cooperate to the utmost of their ability. When people earnestly beg that they might have services, it makes us readily realize that all the mission fields are not across the ocean. There are openings that we personally know of where workers could be placed to good advantage. If they are not, someone else will come in and establish a work, as has been done in a number of instances. Surely God will hold us accountable if we neglect carrying the truth of the gospel message. When we come to realize that men are lost and without hope, our duty will become a passion.

The Evangelistic Board was created for the very purpose of fostering home missionary work. From East to West, and North to South we have groups of believers who need encouragement and help from established churches. With the church that is well-founded and easily able to bear its own load we plead—put a mission fund on your budget. With every individual that knows the joy of salvation and the hope of the coming of the Lord, we plead—put the home mission work on your budget. To you who have of this world's goods, who wish to leave a lasting memorial for all eternity we plead: remember this work in your will. Or, better still, send a check now.

Since this Evangelistic Board has been organized it has helped to carry the gospel message to Minnesota, Ohio, Texas, Oklahoma, Kansas, and West Virginia. Only as the finances come in will it be possible for this Board to help where help is needed.

We have suggested that each Sunday school in our denomination set aside its birthday offerings for this great work. Will your Sunday school help with this work, that more may be won to the Lord before it is too late? Bring this matter before your Sunday school and send your birthday offerings to our treasurer, Floyd Stilson, 411 East South St., South Bend, Ind. Pray that the Lord will help us get the vision of the need that is our neighbor's! C. E. Lapp.

CONTRIBUTIONS FOR LAUNDRY

G. L. Cooper	\$2.50
Mr. and Mrs. Charles Netts	5.00

A LETTER FROM GERALD L. COOPER

Ah-Gwah-Ching, Minn.

Dear Brethren:

For some time I have been planning to write a letter to The Restitution Herald, and even received permission to do so from the editor. However, the Christmas rush detained me. So many of you have written to me with words of encouragement, that I have found it impossible to answer your letters. Please consider this an answer for this time.

I have been a patient in the Minnesota State Sanatorium for Tuberculosis since September 1, and have made steady improvement since entering. My treatment consists mainly of bed rest, but it is hastened materially by the "intra-pleural-pneumo-thorax" treatment, which is a collapsing of the lung in order to give it more rest. This treatment has been successful with me. Any good modern encyclopedia should explain this treatment if you are interested.

Indeed, I am thankful to God for His protection over me, and pray that He will take me out of this place a well person, so that I may continue my beloved life's work of preaching His gospel. I ask your prayers on my behalf.

As was suggested by Brother Magaw in the issue of The Restitution Herald immediately after Christmas, I found that my Christmas was a richer blessing than I had anticipated. In addition to many lovely gifts (in which you would not be interested) I received 180 cards. Practically all of these were from my church friends who live where I have spoken, and whom I have met at the General Conference. Thank you, one and all, for your cards, letters, and timely gifts.

In closing, while it may be a little late, let me wish you one and all a happy and prosperous new year! May God's richest blessings be yours and mine.

Gerald L. (Jerry) Cooper.

ADA AUGUSTA DREW

Ada Augusta, daughter of Henry J. and Mercy A. Drew, was born in Dixon, Ill., on December 7, 1863, and died December 16, 1939.

She attended the North Dixon school and later attended the Illinois Normal School at Dixon, being one of the first to graduate from the music department. In early life she united with the Church of God and had been a faithful worker in her church for more than fifty years, serving as teacher and pianist, and aiding in every possible way to promote the good of the cause.

She was of a lovable, sunny disposition, thus endearing herself to relatives and countless friends, who will miss her sweet smile in the home and church. Her passing leaves a void in all our hearts, lessened only by the thought that it has been a rare gift to us to have known a friend so unselfish, and to have been associated with so sweet a life as hers has been. She gave her life in unselfish devotion to her family, to whom our heartfelt sympathy is extended.

She leaves to mourn: one sister, Miss Anna E. Drew of Dixon; a sister-in-law, Mrs. Lena Drew; a niece, Mrs. J. A. Guttery of Lynch, Neb.; three nephews, Herbert Drew of Cloquet, Minn., Howard Drew of Montour Falls, N. Y., and Henry LeRoy Drew of Dixon.

Sleep on, dear one, await as then,
While we our lonely vigil keep,
And await the summons that must come
To that deep and dreamless sleep.

Appropriate memorial services were conducted in the church in Dixon where she had been a faithful attendant and worker for so many years. L. E. Conner.

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

T R A C T S							
Name	No.	Per	Per				
	Pages	Doz.	100				
Essential Truths	1	\$.05	\$.30	Where Are the Dead? L. W. Bronson	36	.50	4.00
God's Promises, Anna E. Drew	2	.05	.30	John 3:16 and You (poem)			
Obedience (Baptism), F. E. Siple	2	.05	.30	R. H. Judd	1	.10	.60
The Reasons Why	2	.05	.30	The Rich Man and Lazarus,			
The Baptist Confession of Faith	2	.05	.30	J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved?				The Resurrection, J. L. Wince	32	.12	.75
J. F. Waggoner	4	.10	.60	B O O K S			
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Name	Pages	Each	Per 6
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses,			
The Thief on the Cross, F. E. Siple	4	.10	.60	paper, D. C. Robison and L. E.			
A Study of the Word "Soul"	4	.10	.60	Conner	58	\$.10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained,			
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	paper, Lyman Booth	220	.75	
Immortality of the Human Soul,				The Pine Woods Bible Class, board			
S. T. Shirley	4	.10	.60	cloth, Wilson	480	.75	\$3.50
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History Reveals the Footsteps of God

By Otto Dick

SOMEONE has said, "The lesson of history is that man learns nothing from history." But such a view is quite pessimistic and not true. We do learn from history, because we understand that history is an accurate record of the footsteps of God. Knowing this, we have an available record of God's work in the past from which we may interpret the present and face the future with more courage and wisdom. We know that we can understand prophecy only through history, because history is the fulfillment of prophecy.

In developing the subject of what history teaches about God, I shall use the words of the great American historian, Charles A. Beard, who, in speaking of what history teaches, quoted four ancient proverbs. They are as follows: "*Whom the gods would destroy they first make mad*"; "*The mills of the gods grind slowly, but they grind exceedingly small*"; "*The bee always fertilizes the flower which it robs*"; and "*When it gets dark enough you can see the stars*."

The first, "*Whom the gods would destroy they first make mad*," is to be explained by the historical truth that most great leaders do good work for a time, then become drunk or mad with power and destroy themselves. Daniel told Nebuchadnezzar that he had become strong, that his greatness had grown and reached unto heaven, and his dominion to the end of the earth. As a result, his mind became hardened in pride, he was deposed from his kingly throne, and his glory was taken from him. Thus, the more power enjoyed by a dictator, the faster he approaches destruction.

The second proverb, "*The mills of the gods grind slowly, but they grind exceedingly small*," illustrates that the world has a mind of its own. If we do not learn its



will, we are ground to powder. Evil, injustice, arrogance, and folly may seem strong for a time, but they do not endure. Man's instinctive faith in a supreme power, his sense of justice, and his undying urge for liberty and self-expression may be suppressed for a while, but they will prevail or the state will fall.

Ancient empires which forgot these truths gradually faded into oblivion. Greece and Rome lost forever their ancient glory. France tried to ignore God,

but wisely reversed herself; and France lived again. Little Finland, courageously fighting back Godless Russia, may fail before this article is in print, but history teaches that Russia must fall eventually or yield to the will of God. The mills of the gods grind.

The third ancient proverb, "*The bee always fertilizes the flower which it robs*," illustrates the natural law of compensation. Ruthless wrong wrought by man is made to serve a good purpose in the end. Out of evil, good emerges. We may not understand why events happen as they do, but we should remember that God's way is not man's way and His thoughts are not our thoughts. It is difficult for man to understand how evil fits into God's plan, but He assures us (Isa. 45:7) that He forms light, creates darkness, makes peace, and creates evil—"I the Lord do all these things."

The fourth proverb, "*When it gets dark enough, you can see the stars*," demonstrates that "sunlight hides the depths of the heavens, but the mysticism of the night unveils the pilgrim stars for our guidance." The light of God shines brightest in darkness. Out of some of the darkest days of history come the brightest. If things look dark for all that man holds dear to him—his faith in God, his love of liberty, his sense of (Please turn to page 11)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Summer School

It is our pleasure to announce that another six-weeks' summer course of the Bible Training School will be held June 18 - July 26, both dates inclusive. More than twenty students have attended each of the past two summer courses, and they have come from many states. This widespread interest is sufficient reason for continuing the summer course. The above dates have been chosen with the view of having the six weeks of school end just before the General Conference begins. Formerly, the last two weeks of school overlapped with General Conference, but this caused considerable confusion.

Though many details of the summer course are incomplete at this writing, we are making this early announcement so as to encourage prospective students to start planning now to attend. The Lord willing, *the summer course will be held*, and every practical effort will be made to present for our youth a course that merits their coming.

Elder S. J. Lindsay, Tempe, Arizona, has been again engaged as one of the instructors. He is experienced in teaching, sound in doctrine, charitable in disposition. The Church of God is fortunate to have the opportunity to send its young men and young women to receive training from Brother Lindsay.

Further announcements will be made as details of the School are completed, but the first move has been made. We need and ask cooperation of all our workers on the field to seek and send worthy students for the School.

King James Version

Not less than two faithful writers for The Restitution Herald have recently expressed themselves in reference to the King James Version. That this particular translation has served more people than any other version cannot be denied or overlooked. Neither should it be denied that one may improve his understanding of the divine will by studying and comparing other translations. Added centuries of study and research have not been utterly in vain.

In appreciation of the King James Version there comes to the editor's desk the thought of one whose judgment must be respected. We quote from Dr. O. R. Jenks, Presi-

dent Emeritus of Aurora College: "Get the students to saturate their minds with the old King James Version. That will never wear out, at least in our day."

The question of translation, however, is much like that of dress: the clothing is not the man; neither is any translation the very mind of God. A man might freeze to death while agents debated over which suit would keep him warmest, and men are most certainly dying in sin while preachers debate about the translation to be used in teaching them the sweet, sacred, and simple story of eternal life through Jesus who learned from still other copies of the inspired writings!

Give me a Bible, King James, Revised Version, or even Douay—give me a Bible and let me preach.

"Swede" Nelson Ate Goose

Only at infrequent times do we recall the flock of geese. Brother Floyd Kessler was partner in the venture. He did most of the work raising them. (This included an occasional boat trip up and down Stillwater River at such times as a goose—what else would you call one?—decided to swim away from home.)

Fall came, and the geese were fat. We ate a few, and the market was good in Dayton, Ohio. By Christmas time we had disposed of nearly all we cared to sell. Nevertheless, we dressed several and sent them to various friends for their Christmas dinners. The blessing which resulted from one of these gifts outweighed all market quotations.

A goose was steaming hot upon the table, many miles from where he was raised. Someone rapped at the door. "Swede" Nelson, on his way afoot to northern New Mexico, was without a dime, was hungry and cold. He was invited in, and not asked twice to enjoy his Christmas dinner.

"Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. . . . As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all" (Eccl. 11:1, 2, 5).

Rapture and Revelation

By *Laurence M. Howell*

THE fact of Christ's birth and life on earth, or of His first coming, is accepted without question by all Christian people. The fact of His death, resurrection, and subsequent ascension to heaven, where He is now at the right hand of God as our High Priest and Intercessor, is also generally understood.

In Hebrews 9:28 we read, "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." Here we have a definite promise of His second coming. Acts 1:11 illustrates clearly the fact of His future bodily, personal return, or second coming. Preceding verses tell of His being taken up from the apostles and received out of their sight by a cloud; then, of two men standing by them in white, "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."

Unless it is understood that there are two stages or phases of the second coming, some not versed in the doctrine find it impossible to harmonize certain scriptures and connect them with Christ's earthly reign on David's throne, as promised in Isaiah 9:6, 7 and Luke 1:31-33.

The first stage is designated by Bible students as the "Rapture," and the second stage as the "Revelation."

We shall first discuss the rapture. One definition of the word by Webster is "state or condition of being rapt or carried away from oneself by agreeable excitement." The theological meaning of the word, as used in our article, is "the state of being carried or caught away to meet the coming Lord."

We have Scripture that fully describes this event. "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:15-17).

In the foregoing quotation, we see both the dead and living righteous caught away to meet the Lord in the air, ever to be with Him, but not ever to be away from the earth, as we shall later consider. In this connection, let us note that a portion of Isaiah 26:19 says, "Awake and sing,

ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Verses 20 and 21 tell us something of the whereabouts of these people of God immediately following the resurrection of those in Christ, and the conditions on the earth at the time: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:21, Luke 21:25-36, and other scriptures bear out the thought that there will be a time of great tribulation on earth just following the rapture. This is thought by various Bible students to be a period of three and one half or seven years, based on certain prophetic computations. As this point is a little foreign to my subject, I shall not consider it in detail.

We now come to the last stage of the second coming, or the revelation. This refers to Christ's coming with His saints to take His throne, and to His being revealed to the world.

We shall now cite some passages clearly referring to this second phase of the coming. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32).

Again, Jude 14, 15 says, "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Revelation 1:7 says of Christ's coming: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

At the rapture, Christ will come secretly, unobserved by the world, to take away from the earth and from the tribulation His saints to a place of safety. True, the event will afterward be realized by those who have heard the truth and have not obeyed, by the missing friends from among the living. Some of these will *(Please turn to page 11)*

Preserving Youth

By *Delbert A. Jones*
(*A student of the Bible Training School*)

ONE of the maxims of the modern age is: "It pays to advertise." It has advanced so far that men now advertise everything from nickel objects to expensive ones, over the length and breadth of the United States. The sad part of this intensive advertising is that there are many misleading slogans. Each week we hear spoken over the radio, or read in newspapers or on billboards statements along the following lines: "They Soothe Your Throat," "Drink Beer for Your Health," "Beer has Food Value," "Dancing Is the Best Form of Recreation," "Uncle Sam Has Made the Tobacco Better Than Ever." You have all heard or read these slogans, I know.

One sees beautifully colored beer signs overhanging the streets of town business sections. Many store windows contain placards inviting one to dance. Oh, yes! we must not forget the cigarette! When one rides on the highways and byways, he almost invariably sees pictures of so-called good-looking girls smoking cigarettes. These cylindrical poisons are supposed to soothe the throat, cool it, settle one's nerves, and do practically anything else. Some even say it will save money if one smokes their brand; however, they fail to mention how much one would save if he didn't smoke at all.

Can we make our young people realize that these advertisements are misrepresentations? If "They Soothe Your Throat," why do many people who smoke have coughs and throat trouble? Have you ever seen anyone's health improved by beer drinking?

Can the Church of God provide young people with recreation and high ideals to keep them from engaging in these evils and straying from the fold? If not, it is certain that the congregations of the coming generation will be considerably smaller than those of the present. Are we going to sit idly by and watch this come to pass?

To keep the young people from entering into the sins of the world, training must start when they are small children. It is a well-known fact that one can start a child on the straight and narrow road much easier than one can bring him back into the fold in his later years. Yes, it is true that one can reclaim them, but it is not as effective as conserving them.

Keep the children in the church so that they will not have to be in the world altogether. One of the most ef-

fective ways of keeping them in the church is to plan a recreation hour for them. This has been done in the past to very great advantage. All of the young children meet in the basement of the church and play games. (If you have an especially large Sunday school of younger children, it might be advisable to separate them into two or more sections for convenience.) There are many different types of games which can be played that would hold their attention. The pastor should give a short talk about a Bible character that would catch the imaginative mind of the child. A sack of popcorn before they go will further encourage them to come again, although it is not necessary.



Delbert A. Jones

If the Sunday school is made interesting enough for children, and they are educated in the ways of God, one will never have to worry about them in later years. As the Scriptures say, "Train up a child in the way he should go; and when he is old, he will not depart from it." One denomination asserts, "Give us a child for the first seven years of his life, and it is not likely he will turn away from us."

Parents, *take* your children to Sunday school *and* church; do not send them. There is a boy in my home town who is sent every time. Each time that he goes there is a little more resentment built toward the Sunday service. One day he said to me, "I would like to go if Daddy and Mamma went with me, but it isn't any fun to go by myself." It is true that a child is interested in and likes to do what the parent does. A true father should be the example and model for his child. If the father curses, it is natural for the child to do the same thing. But, if the father, as my own, does not use slang, does not smoke or drink, and is always kind and understanding, it is much easier to follow the straight and narrow way of the Lord. At our Albert City (Iowa) church, Brother Arthur Johnson started having a child tell a Bible story before his afternoon sermon. The children very much enjoy doing it, and are learning something that is very beneficial to them. It is surprising how well these children tell the stories.

The father of the family should know his own children very well. He should be a chum to them, and be willing to help them whenever such occasion arises. Shakespeare said, "It is a wise father that knows his child."

Besides these small children, there is another class of young people between the ages of fifteen and twenty of whom I should speak. These young people are often very susceptible to the sins and filth of the world, and they must have good entertainment to keep them out of it. The Church of God cannot expect to hold its young people, unless it meets these changing times. We have passed the time when hay rides and taffy pulls were considered fun.

We must make our church work interesting for youth.

Give them something to do all the time—yes, both in the church activities and out. Picnics are readily accepted by youths. Take them to the woods for an afternoon of sports (softball, horseshoe, and various other games). During the picnic lunch or afterwards, discuss the greatness of God in nature. However, this is the season for winter sports. Nothing is more fun to these adolescents than going on a sleigh ride. Following it, a light lunch could be served.

(Please turn to page 11)

THESE KINGS

By T. A. Drinkard

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44).

THIS prophecy of divine origin is yet to be fulfilled, as undisputable facts clearly teach. I submit for consideration that "these kings" are, or will be, kings of "these kingdoms" as mentioned and referred to herein; that they could not refer to Babylon, Medo-Persia, Greece, and Rome, as ruling at the same time, because they, as kingdoms, did not exist contemporaneously with each other, but one at a time; therefore, "these kings" as mentioned in the prophecy will be reigning at the time God sets up His Kingdom. These facts underlie the teaching of the Church of God through the years that the Kingdom of God will not be set up until Jesus Christ in person appears to do that work, as God's chosen representative.

I suggest that our readers study carefully (not merely read, but study) the great lesson so forcefully brought to our attention in Daniel 2. It is one among the great sublime outlines of God's eternal plan. Why, oh why, have men of past and present taught men and women in such a way that they apply this prophecy to the church and her work during this age, when facts clearly show how unreasonable and unscriptural such a view is? Let us read: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (v. 45).

It is clearly revealed in this prophecy that the gold, silver, brass, and iron represented four kingdoms that followed each other, as the four beasts, such as the lion, bear, leopard, and the fourth to which no name was ascribed, represented four kings which should arise out of the

earth (Dan. 7:17). I further submit that the gold, silver, brass, and the iron represented the kingdoms of Babylon, Medo-Persia, Greece, and Rome. Facts indicate that the entire metallic image represents earthly empires, beginning with Nebuchadnezzar and reaching down into the future and including "these kings" of our text. Let us notice that the only unified part of the image was the head, because, beginning with the breast and arms, we see division; so with the belly and thighs. Then coming to the legs, you here have division of the worst kind, because on the end of these two legs we have two feet, each of which has five toes, making a total of ten. This is the substance of Daniel's image briefly given. Now, in chapter 7, we have four beasts that stand for the same thing for which the image stands, but the fourth beast was seen to have ten horns. The Prophet was informed that "the ten horns out of this kingdom are ten kings that shall arise" (Dan. 7:24).

The affairs of earth have traveled from Nebuchadnezzar through the years, until they have reached the days of "these kings" as represented by the ten horns of the fourth beast. You will find gold, silver, brass, iron, and clay all mixed and divided among the ten kingdoms that will constitute the last vestige of human governments that will be in existence at the time God's Kingdom is established upon the earth, and this Kingdom will break to pieces "these kings" and kingdoms, and will stand forever. This will fulfill Revelation 11:15, "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."

Is Doctrine Important?

By A. E. Griffiths

"Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13).

THESE words, spoken by Paul in his letter to Timothy, have as much authority as if spoken by the Lord Himself. There is no doubt that Paul was inspired; we have proof of that in his Epistle to the Corinthians. He said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37). Therefore, he is just as competent to instruct us as Christ is, and he was able to perform miracles like the Master, as, for instance, when he caused Elymas, the sorcerer to be blind (Acts 13:6-11). This is a case in which the Spirit of God caused evil instead of good. It was exercised as a punishment instead of a reward, and, in verse 12 of this chapter, it says, "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

This brief introduction leads us to the subject of doctrine, which means knowledge or learning. Consequently, when we read about doctrine, it refers to the instructions taught to man: how he can get into friendly relations with God and obtain eternal life.

You will notice in the text (1 Tim. 4:13), that Paul first mentioned reading, then exhortation, and, finally, doctrine. Therefore, to acquire doctrine, we must first read. If we are isolated, we have the Bible to read. That Book gives us all the information or knowledge necessary to obtain eternal life. Even if we are able to meet with brethren every week and listen to a sermon, we still have a greater source of information between the covers of that great Book, the Bible; therefore, to the Bible we must turn if we are to know and understand God's plan of salvation, or, in other words, the doctrine.

In our daily lives, we are constantly meeting with good church folks, whose characters may excel our own. Yet, when we begin to discuss Scripture, we find they believe they have immortal souls which will eventually go to heaven. These poor, deluded people think we are eccentric, if not crazy, in believing Christ will return to the earth in His original body and set up the Kingdom of God here. They only look upon His coming as spiritual, so the Bible, to them, is a closed book. Did not Jesus warn His disciples about the matter, saying: "Beware . . . of the doctrine of the Pharisees"? (Matt. 16:12). Jesus was



very clear in defining the doctrine He taught. On one occasion, when He went into the Temple and taught, He said, "My doctrine is not mine, but his that sent me" (John 7:16), thus showing He was only teaching what God had taught through the prophets, centuries ago.

David knew the true doctrine when he said, "The law of the Lord is perfect, converting the soul" (Psalm 19:7). A clearer translation of this passage reads, "The doctrine of the Lord is perfect, restoring the person," illustrating that if you believe and obey God's instructions, your body will live again, forever, when the Kingdom of God is restored on the earth. This will fulfill the words of Paul in Philippians 3:21, "who shall change our vile body, that it may be fashioned like unto his glorious body." To enjoy this wonderful condition, it is necessary to understand and obey the doctrine. "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). Knowing and obeying the true doctrine, therefore, plants the Spirit of God in our minds, and gives us the desire to understand His laws and obey them with the object of pleasing Him. The only way to obtain this knowledge is to read and study the Bible. Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

The majority of church people know only what their ministers tell them; they do not trouble to seek out the truth for themselves. This accounts for their ignorance in matters of Scripture. Those who know the truth, however, are always studying to find out what they can concerning God's plans in reference to the earth and His children. We often hear people say, "Oh, I believe in the second coming of Christ," but when they are questioned, they cannot give a lucid account of conditions at His coming. Even among those who believe in the Kingdom of God being set up on the earth, many fail to understand other matters concerning the future. All things concerning our future relation with God are taught in the Bible, and it is necessary to understand them if we are to be saved. This is not a difficult matter if one has the desire to learn; it

calls for no high education. The fact is, the poor have a better chance of getting into the Kingdom than the rich. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" (James 2:5). When John the Baptist sent messengers to Jesus to ask Him if He was the Christ, He did not say, "Yes," but told them to go and show John what they had seen and heard. One of these things was, "The poor have the gospel preached to them" (Matt. 11:5). Jesus knew that John would understand that He was the Christ by what He did. By the same rule, people should recognize us by the lives we live, if they have any idea of what comprises a Christian. The first time Jesus preached in Nazareth, where He was brought up, He used Isaiah 61:1 for His text. He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (Luke 4:18). These references all show that the true doctrine is not hard to acquire and understand—considering that the poor have such easy access to it, and are able to understand it.

If a young person desires to enter any particular profession or walk of life, he studies that subject from authorized textbooks, and, when he is proficient, he is able to earn his living by this means. It is the same with the truth. When a person learns and understands "the things concerning the kingdom of God and the name of Jesus

Christ" (Acts 8:12), and then obeys in baptism, he is eligible to become a joint heir with Christ. (Read Romans 8: 16, 17).

Notice how particular Paul was when he instructed Timothy to abide in Ephesus, and charge some there, "that they teach no other doctrine" (1 Tim. 1:3). His words to the Galatians were just as pronounced when he said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8, 9). This statement he repeated in verse 9, showing how important he considered it; yet, we meet people who profess the truth and still do not consider certain things necessary because they do not fit in with their ideas and desires. This is a false position to take and very dangerous. Let us remember the words of Jesus in Matthew 5:18, "Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He laid great stress on minute details, no doubt because they are easy to dodge.

Despite all these stringent rules of observing doctrine, it is not difficult to keep in the "strait" and narrow path, because, if we love God, we shall have the desire to serve Him. It is not difficult to serve anyone we love. To make matters easier, we are promised by Paul, "There hath no

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Wait With Patience

By Margaret Mattison

MEN of the world today are troubled. Many nations are at war. Other nations, which are not at war, tensely watch the conflict, trying to remain neutral. However, they sympathize with one side or the other. Humans could not be otherwise. Pleas for world peace are being made. They are considered for a day or two—then cast aside as useless. Everywhere is fear and trembling.

Should Christians view these horrible wars as do worldly men? Should they rush frantically to and fro, trying to promote peace when there is no peace? Christians know that there will be no contentment and safety among the nations until the Lord returns to establish His Kingdom. Paul told Christians to "be content with such things as ye have: for he (God) hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). The Lord's people should be interested in worldly affairs, as they fulfill prophecy, but "be ye separate" from the disputes of the nations. "Be content with such things as ye have," not seeking a world peace which is impossible in this age.

Greed and selfishness prevail on earth today. Men seek for power and wealth, but Christians have the certain understanding that "we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). They know it avails them nothing to seek gain if it is to do them no good in the future. Rather, a true Christian treasures the promise of Christ to those who will continue faithful to Him until death.

Men of God should "rest in the Lord, and wait patiently for him" (Psalm 37:7), viewing the strife of men as signs of the near approach of the Lord, not as a condition they must try to remedy. A "time of trouble" has been prophesied and will surely come.

Followers of the Lord must wait patiently for His appearing. Present earthly conditions are something which only Christ can change. "If we hope for that which we see not, then do we with patience wait for it" (Rom. 8:25, A.R.V.).

First Principles

Essential Doctrines of the Church of God

By G. E. Marsh

LESSON 1

LEARNING ABOUT GOD

Golden Text: "That which may be known of God is manifest in them; for God hath shewed it unto them" (Rom. 1:19).

I. Learning to Know God. The history of mankind begins and ends with God. It is important, then, that we should learn all that we can about Him and about His plans for us. Knowledge is obtained by observation, experience, and testimony. To come to a satisfactory understanding of God we must observe how He works in nature, in the lives of men, and with nations; we must experience within ourselves something of His presence and power; and we must study the testimony of the inspired writers of the Bible concerning His nature, character, and purpose.

II. Some Things We Cannot Know About God. God is infinite; we are finite: therefore, there are some things we may not hope to know about Him, for our minds are not capable of grasping them. His being, immortality, and infinite power and knowledge are all beyond our human comprehension. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psalm 139:6). Study in this connection the entire passage, Psalm 139:1-13.

III. What We May Know About God Has Been Revealed. As we shall see in another lesson, God created man to be a worker with Him. In order that we may carry on His work just as He has planned it, God has revealed in the Bible much of His wonderful purposes for the world and its people. He has done this in two ways: first, in nature or the things He has made (Psalm 19:1-4; Rom. 1:19, 20; 10:10-18); and, second, in the holy Scriptures (2 Tim. 3:16, 17). But the revelation of Himself and of His will as it is made in the Bible is the more important because it brings God and His desires before us more clearly and definitely so that there is less possibility of misunderstanding.

Questions on the Subject. What is the first thing we ought to know about religion? By what three methods may we learn about God? What are some of the things we cannot know about God? Why can we not learn these things? How much does God know about us? Why does God want us to know His will?

LESSON 2

THE HEAVENLY FATHER

Golden Text: "One God and Father of all" (Eph. 4:6).

I. The One God. There is but one God. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4, 5.) Study Ex. 20:2, 3; Matt. 22:37, 38. God is one person, not two, three, or more persons having the same name. He sees, hears, knows, wills, and acts as one person. Study Ex. 3:6, 15; 6:2, 3; 33:12-23; Isa. 43:10-13; 44:6; 45:5; Rev. 21:3, 4.

II. Jesus Is Not God. Jesus is the "only begotten Son" of God (John 3:16); born of Mary by the will of God (Luke 1:30-35). "In all things . . . made like unto his brethren" (Heb. 2:17), He was sometimes hungry (Matt. 4:2); thirsty (John 19:28); tired (John 4:

6); sad, sorrowful, discouraged (John 11:35; Matt. 26:37, 38; 27:46); disappointed (John 1:11; Matt. 23:37); tempted like other men (Heb. 4:15); suffered (1 Peter 4:1); died and was buried (1 Cor. 15:3, 4). All of His power, will, teaching, glory, and words came from God (John 5:30; 7:16; 8:50; 14:24). He said plainly, "My Father is greater than I" (John 14:28). The Son of God showed Himself in all these ways to be a mortal man, and not almighty God.

III. Jesus Reveals the Heavenly Father. Men had known God as Creator (Gen. 1:1); Judge (Deut. 10:17); Master of life and death (Deut. 32:39); universal Sovereign (Dan. 4:17) who disposes of heaven and earth (Deut. 10:14; Psalm 115:16), and who limits the boundaries of nations (Deut. 32:8). Israel alone knew Him as a Father (Psalm 103:13), but judged His fatherhood by their own human standards. Jesus alone was able to show men the compassionate fatherhood of God in a way that they could understand. He who was the "express image" of the "person" (Heb. 1:3) of the "invisible God" (Col. 1:15), in thought and word and action, alone knew the Father so perfectly as to be able to "reveal him" (Luke 10:22) as the God of love (1 John 4:8) to mankind.

Questions on the Subject. Is God revealed in the Bible as a "force" or as a "person"? What personal characteristics does He show? Is He a unit or a triune being? How do we know Jesus is not God? How does He reveal God?

LESSON 3

MORTAL OR IMMORTAL?

Golden Text: "This mortal must put on immortality" (1 Cor. 15:53).

I. Who Are You? When I meet you and shake your hand, is it really "you" I see and hear and feel in the clasp of hands, or have I but come into contact with the house "you" live in? Is this body of flesh and bones "you," or is there a "you" within this body whom I cannot see? It all depends upon how God made us. Did He make a house, which we call the body, and then place the real person which is "you" in that house to live for a little while and then when death comes move on to other quarters? When Jesus had been raised from the dead, "alive for evermore" (Rev. 1:18), He declared His "glorious body" (Phil. 3:21) was not a "spirit," but Himself. To prove that He was still a physical being He took fish and honey "and did eat before them" (Luke 24:36-43). It was "this same" bodily Jesus who later was taken up into heaven (Acts 1:11), and it is with the same physical form that He will return, "and every eye shall see him" (Rev. 1:7).

II. How God Made Us. (Psalm 139:14-16.) "God created man in his own image" (Gen. 1:27), or in harmony with His own design and purpose. The detailed record declares that "the Lord God formed man of the dust of the ground" (Gen. 2:7), which names the "substance" which David said God saw. In another place he says that "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14). We are not by nature divine beings who cannot die, not that "which is spiritual, but that

which is natural," for "the first man is of the earth, earthy" (1 Cor. 15:46, 47). Pronouncing sentence upon Adam for his sin, God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). Such is man's origin and nature. Study Job 4:17; 7:21; 17:13-16; 34:15; Psalm 22:29; 104:29; Eccl. 3:20; 9:2-6; Ezek. 18:4, 20; Rom. 5:12; 6:12, 23; 8:11; 1 Cor. 15:53, 54.

Questions on the Subject. Is the body the real person? What did Jesus say about His body? Of what was man made? Where does he go at death? Can the soul die? Do dead men think? What brought death into the world?

LESSON 4

GOD'S GREATEST GIFT

Golden Text: "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

I. The Source of Life. In our last lesson, we learned that God "formed man"—not what we call the "body" only, as distinguished from what is sometimes called the "soul," but God formed the entire "man of the dust of the ground" (Gen. 2:7). But the man was without life and had no power to think or act, for "the dead know not any thing" (Eccl. 9:5, 6). Though made in the form of a man, "the dust of the ground" was inanimate. In order that the man might live and think and act, God "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). No new being had been created, but the man made of dust had been changed from a dead to a living soul or person. He was not "given" a "living soul," but he "became" a living soul. God "who only hath immortality" (1 Tim. 6:16), or life within Himself, is the Source of life in all its forms, and can withdraw this priceless gift at any time, leaving its former possessor to "turn to dust again" (Eccl. 3:20). For the "soul" is not immortal (Ezek. 18:4).

II. Life Everlasting. It being true that "all are of the dust, and all turn to dust again" (Eccl. 3:20), if we are to have life after death it must be that "the earth shall cast out the dead" (Isa. 26:19). In other words, a resurrection must take place, as was the case with Jesus, who said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). Jesus by His death and resurrection has proved that those who die may live again, for "now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Our hope for a future life rests, then, upon the resurrection of Christ, for when He comes again "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). Luke 20:35, 36. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Study also 1 Cor. 15:1-58; 1 Thess. 4:13-18; 1 John 5:9-12.

Questions on the Subject. Who is the source of life? How did God make man live? Was man given a soul? Where do all go when they die? Is the soul immortal? On what does hope of future life depend? How and when will it be obtained?

LESSON 5
THE KINGDOM OF GOD

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

I. The Kingdom of God in the Past. From the beginning of creation God has been the supreme Ruler of the world. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psalm 103:19). His authority extends over nature (Jer. 33:25), individuals (1 Sam. 16:3), and nations (Dan. 4:17; Rom. 13:1). With the calling of Abraham (Gen. 12:1-3), God laid the foundation of an earthly empire over which He was to exercise direct control, that should be to Him "a kingdom of priests, and a holy nation" (Ex. 19:5, 6). After He "had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges . . . until Samuel the prophet" (Acts 13:19, 20). When they demanded a king "like all the nations" God said to Samuel their judge, "They have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:5-7). In response to their plea, "God gave unto them Saul . . . And when he had removed him, he raised up unto them David to be their king" (Acts 13:21, 22). In these appointments God showed Himself to be supreme Ruler, the throne being really "the throne of the kingdom of the Lord over Israel" (1 Chron. 28:5; 29:23). At last when its kings forgot their allegiance to Him, He overturned the kingdom, declaring it should thus remain "until he come whose right it is; and I will give it him" (Ezek. 21:24-27).

II. The King Promised. God never forgets, and in fulfillment of a promise made to David (2 Sam. 7:16, 18, 19; Psalm 89:3, 4, 35-37), "when the fulness of the time was come" (Gal. 4:4), God sent an angel to Mary the virgin, saying, "Fear not, Mary." Announcing the birth of Jesus, he said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:26-33). When Jesus was born, the Wise Men came, saying, "Where is he that is born King of the Jews?" (Matt. 2:2). It was as "THE KING OF THE JEWS" (Mark 15:26) that Jesus was crucified. Study Psalm 2:1-12; 72:1-20; Isa. 7:14; 9:6, 7; 11:1-7; Dan. 7:13, 14, 27.

Questions on the Subject. What earthly kingdom did God have in the past? What king has been promised for the future?

LESSON 6
GLAD TIDINGS OF THE KINGDOM OF GOD

Golden Text: "He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1).

I. Tidings of Great Joy. The angel said, "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). As we have seen in past lessons, God once had a kingdom on the earth, but it was overturned because of the sins of its human rulers. God promised that sometime "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 after the Lord, and all the Gentiles, upon whom my name is called" (Acts 15:16, 17). With the birth of Jesus of the "house of his servant David" (Luke 1:69), the time had come for the fulfilling of that promise. God would establish a kingdom of righteousness (Psalm 72:7; Isa.

11:4; 2 Peter 3:13) "under the whole heaven" (Dan. 7:27), under "Messiah the Prince" (Dan. 9:25), and "to it shall the Gentiles seek" (Isa. 11:10), that they may be taught the way of righteousness (Isa. 26:9), peace (Isa. 2:2-4), and prosperity (Isa. 65:21-25). See Psalm 72:8; Heb. 2:14.

II. The Glad Tidings Demonstrated. The golden text (Luke 8:1) says that Jesus both preached and showed "the glad tidings of the kingdom of God." See Matt. 4:17; Mark 1:14, 15. He gave sight to the blind, hearing to the deaf, strength to the cripples, illustrating the way in which disease would be eradicated when the kingdom should come (Isa. 35:3-6). He stilled the storm (Mark 4:39), and killed the fig tree with a word (Matt. 21:19), showing the way in which nature will be controlled in the kingdom (Psalm 72:16; Isa. 35:1, 2; Joel 2:21-27; Zech. 10:1; 14:16-19). He fed the hungry (Matt. 14:15-21), showing how none should lack bread in the kingdom of God (Psalm 72:4, 12-14). He drove out the money changers from the temple (Mark 11:15-17), showing how the world-wide kingdom would be cleansed from all sin (Isa. 11:5-9; Mal. 3:2-4).

Questions on the Subject. Why did Jesus' birth bring joy to all people? Over what kingdom is He to rule? How extensive will it be? How did Jesus "shew" the nature of the coming kingdom? When will the kingdom be established?

LESSON 7
THE RESTITUTION

Golden Text: "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21).

I. Man's Dominion Over the Earth. As has been seen in previous lessons, the earth God has "given to the children of men" (Psalm 115:16) for their everlasting possession (Psalm 37:11, 18). It was for this purpose that man was created, that he might have dominion over the earth and its fullness (Gen. 1:26; 2:5, 7, 8, 15). There is no hint in the record of his creation that God intended man for other than an earthly destiny. In order that man might serve Him intelligently God endowed him with reasoning powers that he might comprehend something of the duty that was required of him, and also that he might know what to avoid as being out of harmony with the divine will (Gen. 2:17, 19, 20; 3:9-19).

II. Lost Through Sin. Among the results of the disobedience of Adam and Eve was the loss of a perfect home (Gen. 2:8, 9; 3:23, 24), the cutting off of access to the tree of life (Gen. 2:9), lest sinners should live forever (Gen. 3:22), with the consequent introduction

of death into the world (Rom. 5:12), and the appearance of thorns and thistles to make the labor of gaining a livelihood more difficult (Gen. 3:19, 20).

III. The Great Restoration. Christ is to be the mighty Restorer of all that was lost through the sin of Adam, and much more than that, He is to bring about a condition in which the disasters wrought by sin can never be repeated. The Eden-like state will be restored (Ezek. 36:34-36), the curse pronounced upon the ground (Gen. 3:17) removed (Rev. 22:3), the tree of life shall again flourish (Rev. 22:2), sin shall disappear (2 Peter 3:13), the fruitfulness of the earth shall wonderfully increase (Psalm 72:16; Isa. 35:1, 2, 7; Amos 9:13, 14), the bloodthirsty character of beasts change (Isa. 11:6-9), security be established (Isa. 65:17-25; Micah 4:4), and all pain, sorrow, and death be no more (Rev. 21:3-5). Study Matt. 8:23-27; Mark 11:12-14, 20-23.

Questions on the Subject. What does "restitution" mean? For what purpose was man created? Is there anything in the record of his creation that would indicate his final destiny is to be other than on the earth? What was lost through sin? What will be restored by Christ?

LESSON 8
THIS SAME JESUS

Golden Text: "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).

I. The Necessity of the Lord's Coming. The first coming of the Messiah was in preparation for the second. God is now engaged in taking out from among all nations "a people for his name" (Acts 15:14-17) to assist the King of kings in His work of establishing the kingdom throughout the world. Those who suffer with Him "shall also reign with him" (2 Tim. 2:12; Rev. 3:21; 5:9, 10; 20:6; 22:5). He must come to "put all enemies under his feet," and as "the last enemy that shall be destroyed is death" (1 Cor. 15:25, 26), one of the great purposes of His return is the conquest of death by a resurrection. Study John 5:28, 29; 1 Thess. 4:13-18. He must come to regather scattered Israel (Gen. 49:10); to judge the nations (Matt. 25:31-33; Joel 3:12); "to bring in everlasting righteousness" (Dan. 9:24). Study Isa. 2:2-4.

II. The Coming One. "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). "He that shall come" is the same Jesus who once was here, He "who went about doing good . . . for God was with him" (Acts 10:38). He who healed the sick (Matt. 8:5-17), gave sight to the blind, hearing to the deaf, the power to speak to the dumb, and life to the dead (Matt. 11:5; John 11:43, 44) is coming again! The same Jesus who loved little children (Mark 10:13-16) and respected motherhood (John 19:25-27) is the One who is to come! One who understands all of the temptations with which men meet (Heb. 4:15), who sympathizes with them in sorrow (John 11:35), whose love for them has been proven beyond any possibility of doubt (John 15:13, 14; Rom. 5:8), is coming back to this earth. Those who are His through faith and obedience, whether they are living (1 Cor. 15:50-53) or dead (1 Thess. 4:15, 16; John 6:39, 40), when He comes will "be like him" (1 John 3:2, 3), for He shall change their vile bodies and make them like His own glorious body (Phil. 3:20, 21), and they shall be forevermore with Him (1 Thess. 4:17; Col. 3:4; Rev. 22:3).

Questions on the Subject. What are some of the reasons for the Lord's second coming? What were some of the characteristics of Jesus which He had when He was first here, and which He will have when He comes again?



Ephemeral Words

By Vivian Kirkpatrick

THE story of the woman taken in adultery (John 8: 2-8) has always had a peculiar fascination for me because of these words: "Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. . . . And again he stooped down, and wrote on the ground." So much did they awaken my imagination, that there appeared on the Berean page of the May 10, 1938, Herald, a poem, "What Did He Write?" Then I saw no significance in the account, and wrote:

"The single record we have found—
His only writing . . ."

Was that, however, His only writing? I believe now that it was not.

What was there about the Savior that drew men to Him? Did God shine through Him and cause such men as His disciples to forsake all and follow Him on the invitation: "Follow me"? (Matt. 4:18-22). It matters little what that first bond was. It is sufficient to know they gave up all to follow Him.

The bond between them, however, in spite of their confessing Him "the Christ," and "the Messiah who was to come," was not sufficiently strong to hold them to Him when Adversity came, for Peter denied Him with a curse (Matt. 26:69-75), Thomas refused to believe in His resurrection except he first receive proof (John 20:24, 25), and the fishermen among the disciples went back to their nets (John 21:2-7) rather than attempt to carry on His work.

They were exactly like "fair-weather Christians" today. Just as long as the Master was there to lead and guide them they were content to follow, but when the way grew rough and the path grew steep they were not willing to go on—it is much easier to travel the downhill road to destruction than to fight uphill with the Christ to lead!

Yes, after Christ's arrest in Gethsemane, it seems the words He wrote on the hearts of His disciples in the months He had spent with them, teaching them, had been written in vain. But, not so. After Christ's ascension, the writing began to appear in words and in deeds. Peter, the man who had denied his Lord with a curse, was found standing before the multitude exhorting them to repentance (Acts 2:14-40).

What a difference acceptance of Christ makes! While still followers of Christ, they had been unable to work fully because of unbelief (Luke 9:37-40). Notice the change found in the account of the healing of the beg-

gar by Peter and John (Acts 3:1-11). Who would ever have supposed that such a change as that found in Peter could ever occur to anyone! The man who had denied his Lord, ran away from trouble—could he be the same one who, when brought before the authorities and commanded not to teach in the name of Jesus, replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20). The handwriting of Christ had appeared at last, on the heart of Peter!

Stephen, "a man full of faith and of the Holy Ghost," was appointed to help in the administration of the people. Christ wrote on his heart, so that "Stephen, full of faith and power, did great wonders and miracles among the people. . . . And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:8, 15).

A young man named Saul witnessed the martyrdom of Stephen. His conscience troubled him and he set about to ease that conscience by persecution of the Christians, but Christ had already written a message on his heart. On the road to Damascus he was made to realize this (Acts 9:3-6).

Each of these men, audibly in the case of Saul, when Christ wrote on his heart, asked, "Lord, what wilt thou have me to do?" Then he set about doing the work the Lord had for him to do.

James (1:22) bluntly tells us, "Be ye doers of the word, and not hearers only." However, we have no great desire to have Christ write on our hearts, so we make them like scratch pads: so covered with the meaningless writings of the things of the world that there is no room left in which He might write, or if He did write, they would be so full of the worldly things that the writing of Christ would not be apparent.

Today, we reverse the ancient question. We go through the waters of baptism, then *instead of the question*, "Lord, what wilt thou have me to do?" *we say*, "Lord, I have obeyed and have been baptized, now, what wilt thou do for me?"

In a paper which came to my desk not long ago, notice was made of a girl twelve years of age who had brought sixty-seven visitors to her church in a year's time. Christ had written a message on her heart!

Those words written on the sand so long ago vanished in a few short hours. We know not what they were. Jesus

wrote another message, later, on *your* heart. Has it, too, vanished like the words on the sand, or is it written so that the whole world may see the message on your heart?

HISTORY REVEALS THE FOOT- STEPS OF GOD

(Continued from front page)

justice—take courage, because the light of God will soon shine. God's law of compensation never fails. "Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:2).

History disproves Napoleon's belief that "God is on the side with the heaviest artillery." It disproves the Nazi theory that might makes right. It gives the lie to the Communistic contention that religion retards national progress. Yes, in history, the sum of human experience, one hears the majestic footsteps of God in time.

RAPTURE AND REVELATION

(Continued from page 3)

be mysteriously gone. Read Matthew 24:40, 41, "There shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

At the revelation, all shall see Christ. In that day shall the wicked hide in the dens and rocks of the mountains, and say to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." (Read Revelation 6:15-17.)

May we be able to stand in that day!

IS DOCTRINE IMPORTANT?

(Continued from page 7)

temptation taken us 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).

Here is a comforting thought for us: as long as we are willing to study the Bible and strive to love and serve God the way He has prescribed, there is hope of a future life, but we must follow God's doctrine and not be turned aside, "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

So-called Christian churches substitute all kinds of false doctrines for the truth. Salvation is limited to a few. All

the teaching of the Bible proves that. Remember the Lord's words: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter, and shall not be able" (Luke 13:24). Many go to church on Sundays, who, nevertheless, worship false gods. Compare this with the text just quoted. What a sad picture we see! News now comes from Washington, D. C., that a representative of this government is being sent to the Vatican, indicating we are breaking away from the Constitution concerning religious liberty, and beginning to associate with the woman on the scarlet beast referred to in Revelation 17. This is the last great nation to amalgamate church and state. It surely portends the soon-coming of Christ to put an end to these abominations.

Let us guard ourselves against false doctrine. Let us walk the narrow path, although it hurts sometimes. We have the satisfaction of knowing it will lead us to life eternal, and that thought should stimulate our desire to love and obey God.

WHAT'S THE GOOD?

By C. E. Lapp

Many times, ministers are called upon to answer this question: "Is there any harm in this pleasure or that entertainment or amusement? Why not rather ask: "Is there any good in it?" The very fact that some pleasures or amusements bring questions in our minds as to whether or not they are becoming to a Christian is many times evidence enough that there is not good in them. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

PRESERVING YOUTH

(Continued from page 5)

Again I say, remember to have a bit of religion brought in, even if it is only a three-minute talk. Skiing, sliding, and ice skating are other excellent winter sports that the average youth enjoys. If conditions permit such a course, church league basketball games help keep virile boys interested in church work. Besides this, have them present special musical numbers (solo, duet, or choir), read the Scripture lesson, offer prayer, and give sermonettes. If they are kept busy in church-sponsored activities and in the Sunday services, they will not have time to partake of the worldly sins. Let us help them, both children and adolescents, to grow into perfect maturity in Christ Jesus. The child foreshadows the adult, as morning shows the day. Help make the day sunshiny.

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The Temple of Seven Pillars

* * * By Donna Johnson, Freedom, Nebr.

"Wisdom hath builded her house, she hath hewn out her seven pillars" (Prov. 9:1).

- | | |
|--------------------|---------------------|
| 1. The one body. | 4. The one Lord. |
| 2. The one Spirit. | 5. The one faith. |
| 3. The one hope. | 6. The one baptism. |
| 7. The one God. | |

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

By these "seven pillars" we can recognize the true Temple. There are many temples built, but how can we tell the true from the false? Consider, for instance, the pillar inscribed "One God." You will find inscribed on the pillar of the Trinitarian temple, "The Triune God; God the Father, God the Son, and God the Holy Ghost."

Notice also, the pillar inscribed "One baptism." Other inscriptions are: "Triune baptism," "Sprinkling," "Holy Ghost baptism," "Non-essential."

Again, remember the pillar inscribed "One faith." Faiths are found too numerous to mention.

Are the foundations on which the pillars are built alike? No! most of them are built on the foundation of that old lie, "Thou shalt not surely die," instead of being built on the foundation of the apostles and prophets, Jesus Christ being the chief Cornerstone.

So Live

* * * By Mrs. Mae Magnus, Bloomington, Ind.

"Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165). Read 1 John 4:18-21.

Offenses must come, but, even so, we can live above them as they come and refuse to be offended by them. Our capacity and tendency to take offenses may serve as an index of our spiritual state. Do I get my feelings hurt? Do I feel resentment when people slight me? Do I sometimes think of getting even with those who treat me shabbily and injure me? If so, then I have some distance to go

before I reach the *mind* that was in Christ. The cure for an offended mind is peace, great peace, unruffled by what others may do or say. Here, then, arises the great problem: by what skillful maneuver may we gain victory in the hour of battle? Listen: overcome evil with good. This is the divine strategy that points the way in the art of Christian living. Rebuke hatred by the winsomeness of love. "Whatsoever ye would that men should do unto you, do ye even so to them." If this fails, nothing else can avail.

The joys of life come from living in such a way that there are no regrets; or, certainly, just as few as possible. Sometimes our pasts will loom large on the horizon of our minds. He who follows this golden rule will have only the noblest and best to remember.

The beloved Apostle Paul wrote to the Philippian Christians, saying, "I thank God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:3-5).

Can it be said of us that we speak so tenderly, serve so loyally, pray so fervently, live so humbly that boys and girls and men and women cherish the remembrance of our presence? Let us resolve to walk in that direction today and throughout all the years that follow.

Our Dim Eyes Seek a Beacon

Our dim eyes seek a beacon,
And our weary feet a guide,
And our hearts of all life's mystery
Seek a meaning and a key;
But a cross shines on our pathway,
On it hangs the Crucified,
And He answers all our longings
With the whisper, "Follow me!"

Life is a duty—dare it;
Life is a burden—bear it;
Life is a thorn-crown—wear it;
Though it break thy heart in twain,
Though the burden bear thee down,
Close thy lips and stand the pain,
First the Cross, and then the Crown.

—Author unknown.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"While we were yet sinners, Christ died for us" (Rom. 5:8).

The Book of Matthew

Matthew was the son of Alphaeus (Mark 2:14). He was a collector of customs under the Roman government.

Matthew was one of the Twelve Apostles.

He wrote this book for the Jewish people. That is why many verses are quoted from the Old Testament. That is why, also, Jewish rites and expressions are not explained as in Mark and John.

Keep these facts in mind as you study your lessons from the Book of Matthew.

Christian Ambitions

A Christian should have an ambition or great desire and should seek eagerly toward that desire. A Christian is zealous, or filled with an active interest, in a different way from a non-Christian.

The main desire of a Christian is to seek first the Kingdom of God, knowing God will provide all necessary things, as He promised. The Christian is eager to share his worldly goods to help further the work of Christ.

A worldly person is selfish. He does not like to share his coveted wealth. May we ever keep in mind: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).

A Christian knows the Lord's name is the one that is great. He is the one to have power. The only power a Christian seeks is the power to be able to do more good deeds. The Christian wants a "good name" rather than a "great name." Proverbs 22:1 tells us, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

There is no better name to bear than that of Christian.

A worldly person may strive to have all the luxuries of life. The Christian has learned to say, with Paul, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

The peace of God which passeth all understanding brings the Christian a true happiness which the world cannot know.

Somebody's Grandmother

I saw somebody's grandmother

In her garden today,

And she was so very lovely,

She took my breath away.

I watched her for a long while

Behind an ivy vine.

She might have been your grandmother,

But, Oh, I wish she were mine!

Her hair was like the whitest snow

Around her dear, sweet face.

She was old and her step was slow,

She had a quiet grace.

Her dear old hands were knotted and worn,

Her eyes—I saw them shine.

She might have been your grandmother,

But, oh, I wish she were mine!

The flowers loved her, I know;

She gave them every care;

And, always I shall remember

The day I saw her there,

Fragile as an autumn leaf,

Stately as a pine—

She might have been your grandmother,

But, oh, I wish she were mine!

—Dorothea Moriarity.

ECE Club News

Those who have written to me asking for someone to whom to write, choose a name from the birthday list near your age, and write to that person.

Happy Birthday Wishes

Elfrida Morgan, age 11, Jan. 15, 525 N. Washington, Edmond, Okla.

Helen Rehmer, age 12, Jan. 17, 13504 Eaglesmere Ave., Cleveland, Ohio.

Elaine Lapp, age 3, Jan. 19, 512 S. Madison, Macomb, Ill.

Lucy Lee Bankston, age 14, Jan. 19, Hammond, La.

Evelyn Dennis, age 12, Jan. 21, Vanzant, Mo.

AMONG THE CHURCHES

CALIFORNIA QUARTERLY CONFERENCE

The California Quarterly Conference will meet all day January 28 at the Los Angeles church.

The program follows: In the morning at 10:00 a.m., Sunday school; 11:00, song service; 11:15, sermon by Bro. George Liehty; 12:00, Communion by Bro. J. E. Adamson. In the afternoon: 12:15, lunch; 2:00, song service; 2:15, business session; 2:30, dialogue and lesson by Sr. E. C. Railsback; 3:00, sermon by Bro. Norman Macleod; 3:45, sermonette by Bro. J. Eagleston; 4:00, sermonettes by young people; 5:00, dismissal.

MARSHALL, ILLINOIS

A business meeting of the members of the Salem Church of God near Marshall, Ill., was held December 17, 1939. The following officers were elected: elders—Elmer Gockler, Homer Hendrix, and Silas Claypool; deacons—Ivan Veach, Sylvan Richey, Ophir Claypool, and Percy Murphy; deaconesses—Mrs. Mary Hendrix and Mrs. Grace Richey; trustees—Zenas Murphy for one year, Chris Hutchings for two years, and Harry Murphy for three years; secretary—Ruth Gockler; treasurer—Ray Galeener.

We are privileged to have Bro. James Watkins with us the first and third Sundays of each month. Under his splendid guidance the church work is progressing very well.

December 10, 1939, the Berean class at the Salem (Marshall) Church of God was reorganized. The following officers were elected: president—Homer Hendrix; vice president, Sylvan Richey; secretary-treasurer—Ruth Gockler; pianist—Edna Wood; song leader—Mrs. Mary Hendrix. It was decided to hold meetings each Sunday evening at the church at 6:30. Ruth Gockler, Secy.

ALUMNI OF THE BIBLE TRAINING SCHOOL

Wanted: an organization of the men and women who attended the former Bible Training School at Oregon, Ill. We shall be pleased to call you "Alumni of the Bible Training School."

Such an organization should do much toward making the present School a success. Help us to build a good library! Encourage gifts for the School! Keep us informed of those graduating from high school who might be interested in religious education! Visit the School, talk School, and pray for the School!

SPARE ME SELFISHNESS

By Geneva Pearl Driskill

Lord, teach me kindness
Whatever may befall,
Though physical weakness
I oftentimes recall.
Teach me secret equanimity,
That I may advise
Wisely frail humanity
Above the carnal to rise.
Keep me unselfish,
Quick to spirituality rise above sin,
That I may not trick
Or sadden those I love.
When I am sick, yet serene,
Lord, make me pure and clean,

SOUTHLAWN PARK CHURCH OF GOD Grand Rapids, Michigan

The choir of the Southlawn church presented a special musical program in keeping with the Christmas spirit at the Godwin High School on Christmas Eve. The choir members were under the direction of Miss Evelyn Barr, and the pantomime under the supervision of Robert Barr and Jeraldyn Louks.

The members of the church enjoyed a social "get-together" in the church annex on Tuesday night. After a very enjoyable supper, a real old-time hymn sing was entered into. Plans for the winter months were discussed. This is to be a monthly event, with the different classes in charge of the program.

Mrs. Earnest Barrows underwent a major operation at St. Mary's Hospital December 31. Sr. Barrows condition is reported favorable, and we all wish her a speedy recovery.

On Sunday, December 31, three girls of the Sunday school received awards for attendance: Mildred Stevens received a service bar for six straight years of attendance in Sunday school. Miss Jackie Stevens received a

fifth year bar for attendance. Virginia Siple received a fifth year bar for attendance. Leslie Niles.

"FIRST PRINCIPLES"

By G. E. Marsh

We are glad to present in this issue of The Restitution Herald several Bible lessons from a tract entitled "First Principles," prepared in the scholarly manner characteristic of the author, Elder G. E. Marsh. The remaining lessons will be published next week.

This twenty-page tract may be ordered from the National Bible Institution, Oregon, Ill. The price is thirty-five cents per dozen, or two dollars per hundred. It is an ideal tract for our brethren to distribute far and wide. Evangelize!

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Harold Starbuck	\$ 2.50
Lanark, Ill., Church	85.47
Mr. and Mrs. Charles L. Netts	5.00

Gleanings From the Field

We are sorry to hear that Bro. William Laning, Ripley, Ill., is a patient in the Rushville hospital.

"The girls made a snow woman in our yard about two weeks ago, and if it is always this cold she will undoubtedly outlive us all."—Mrs. Allie M. Graham, St. Louis, Mo.

Only one hundred ninety-five days to General Conference! Bro. Paran Anderson, Mishawaka, Ind., plans to attend.

"I could hardly get along without The Herald. Many articles I read two or three times."—George O. Renner, Wheatland, Calif.

"It looks like Russia is getting some terrible hooks in the jaw, as the Bible foretells."—Paul M. Hatch, Harvey, Ill.

18 degrees below zero at Eden Valley, Minn.! What of it? Bro. Floyd Mills is spear-iron pickere!

"We enjoy the visits of The Herald from week to week, and should not like to do without it."—Mrs. Joe Chapman, Hampton, Ont.

"I have devoured approximately ten thousand pages of histories and novels for my college work, and I'm rather rushed, at that, for the books are out on a time limit."—Vivian Kirkpatrick, Blanchard, Mich.

"We enjoy the front-page views of Palestine."—Laurence Howell, Mt. Sterling Ill.

"I am well pleased with The Restitution Herald. It encourages me to give a reason for the hope that is within me."—Milton Lemon, Idaville, Ind.

"Last night we drove from Dry Run in a snowstorm."—Mrs. J. R. LeCronc, . . . Over Massanutten?

A thought for the week: Plan your vacation at the end of the millenium.

Forty-seven years ago, dating from January 9, a Bible seminary was opened at Mendota, Ill., for the Advent Christian denomination. There were only three students enrolled. Aurora College is the fruition of that small beginning. Faith pays!

"Your selection of pictures of Jerusalem is very good. They show that there is new life in the Jewish homeland, and they should be of interest to all readers of The Restitution Herald."—J. M. Morgan, Edmond, Okla.

Bro. N. S. Westfall, Troy, Ohio, writes, "I am looking for the soon return of our Lord and Savior, who shall rule this wicked world, and rule it in righteousness."

Sr. Charles Stedman, Wellfleet, Nebr., reports that after many months without moisture, a snowfall of not less than eight inches came in time to give this section of Nebraska a white Christmas, and it greatly encourages the farmers, as the outlook for next year's crop had been discouraging.

Elder J. M. Morgan, Edmond, Okla., reports baptizing eleven converts during the past year.

Bro. Leo Behrends and family, formerly of Minnesota, have moved to Albany, Ore. Bro. Behrends reports attending meetings conducted by Bro. Alfred Anthon of Louisiana, who is preaching in Oregon.

"I have enjoyed The Herald much during the past year, because it gives its readers information concerning world conditions. It is the object of some of the ministers of our day to gain membership and to build bigger churches, instead of telling their people of the Lord's return."—Mrs. Matilda Hageman, Alma, Nebr.

KOKOMO, INDIANA

The annual Sunday school election was held December 24, 1939. The following officers and teachers were elected for 1940: Superintendent, Robert K. Harvey; assistant superintendent, Bert Maroney; secretary, Franklin Nay; assistant secretary, Gerald Maroney; treasurer, Vada Harvey; pianist, Elsie Harvey; adult class teachers, D. Harvey and O. Parker; senior class teachers, Edgar Harvey and Perry Thomas; intermediate class teachers, Vada Harvey and Helen Gray; junior class teachers, Maxine Harvey and Alice Gillem; cradle roll teacher, Mary Harvey.

Elder O. J. Parker has been hindered by failing eyesight, but is able to carry on again. He preaches each Sunday morning. My own health has been much better the past six months. Our junior elders, Robert K. Harvey and Charles H. Martin, deacons, Edgar Harvey and Lorenzo Beaman, and Elder William Huffer of the Hillisburg church, have been a great help in the work of the past year.

We regret that, due to the rush in preparing for the Christmas program and welfare work, a report of Bro. James McLain's meetings was overlooked. The writer was not able to attend any except the Sunday services, but the many comments heard since the meetings assure me that the series was of great good. There was one addition by baptism: Mrs. Myrtle Maroney, 807 S. Waugh St.

Bro. McLain conducted a Bible class in a home each afternoon and prayer meeting before each service. We pray that this young and talented servant will be strengthened and led into greater service.

D. G. Harvey.

LILA GENELLE CLINE

It is indeed with a great deal of sorrow and regret that the brethren at Marshall, Ill., report the loss of a very treasured friend in the person of Lila Genelle Cline, daughter of Mr. and Mrs. Ora Cline of near Martinsville. Lila was struck by a truck on the highway near her home on December 23, the day following her tenth birthday.

The church at Marshall has long looked upon the Cline family as among its best friends, and has cherished the interest of Lila Genelle in both church and Sunday school. While words are so futile to express our feelings at the loss of so promising a devotee to the cause of Christ, we were thankful for the opportunity to offer our measure of the Master's consolation to those left to mourn.

After short services by the writer before an overflowing crowd of friends and relatives in Bethel Church in Martinsville, she was laid to rest in the local cemetery in the certain hope of the Master's love at His return.

James M. Watkins.

J. A. WILLIAMS

J. A. Williams was born April 25, 1866, and died December 23, 1939. Bro. Williams was united to the Church of God by Elder T. J. Daniel.

He was married to Miss Fannie Robertson on January 3, 1895. Nine children were born to them. He is survived by his widow; four sons, Oral, Dan, James, and Eugene Williams; three daughters, Sr. Jennie Batson and Sr. Verline Faulkner of Morrilton, Ark., and Sr. Laura Jones of Dumas, Ark.; sixteen grandchildren; two brothers, S. O. and T. H. Williams of Morrilton; and a sister, Mrs. Victoria Kuykendall of Webber Falls, Okla.

Funeral services were conducted by the undersigned, December 24, at the Salem cemetery.

O. E. Beck

ALEXANDER - JOHNSON

A wedding of more than usual interest occurred here Sunday night, December 31, when Miss Ruchie Alexander became the bride of Mr. J. Arthur Johnson. The groom had driven from Iowa and brought his parents with him.

At the close of the regular Sunday night service of the Happy Woods church, during the singing of the last song, the bride and groom walked down the aisle to the altar where they were met by the pastor. There they exchanged their vows and, using the double ring ceremony, sealed the marriage covenant. They then retired to the rear of the church where congratulations of their many friends were received.

The bride has spent her life in and around Hammond, La., and for many years has been a member of the Happy Woods church. During these years she made a host of friends. To know her is to love her. Her unselfish service for others, her sweet, loving disposition, her splendid character, and her faithfulness in church work make her truly a "jewel" in the Master's vineyard. Loved by all the children, Ruchie always took an active part in preparing various programs for the church. Though the church and community regret to lose her, we rejoice in her new-found happiness and home.

The groom needs no introduction to the brotherhood, as he has for many years been teaching and preaching at various places and truly is a faithful and zealous worker for the Master. To know him is to admire and respect him.

We pray God's richest blessings, material and spiritual, to be with them in life's journey together.

Harry Goekler.

HERALD RECEIPTS

John Railton (for another); William O. Jenter; Gertrude Johns; Ora Knott; Stephen Walker; Rolland C. Stilson; W. D. Tilton; Mrs. D. W. Brown; Mrs. Laura Wrenn; Mrs. George Pry; C. E. Young (for another); Dorothy Magaw; Harold Kessler; Lillian Railton (for another); S. E. Magaw (for another); R. L. Currens; W. S. Tomlinson (self and others); Mrs. Hedvie Jackson; Frank Beck; James Leithliter; Mrs. C. C. Ezell; A. C. Boyer; D. S. Kirkpatrick; J. A. Johnson; Mrs. R. Overholt (self and another); Mrs. S. E. Hodges; Charles E. Anderson; C. D. Shaw; Fred T. Blyth; Mrs. Anna Eidemiller (self and another); Albert Finney; C. L. Netts (for another); William Arbogast; Mrs. Lulu Drake; Mrs. John Foreman; David L. Halstead; Mrs. J. W. Dismukes; Mrs. Ada F. Urdike; Grace Laning.

Mrs. Howard Huey (self and another); Mrs. Minnie Gould; Leroy Hiott; Mrs. Madge Savage (for another); Mrs. Fannie LeCrone; Mrs. Grace L. Myers (for another); Lorenzo D. Beaman; Sarah Manuwal; Esta Starbuck (for others); Mrs. James U. Kincheloe; Lydia E. Miller (self and another); E. T. Renner; Albert Siple (self and another); Mrs. Jessie L. Groves; J. E. Adamson; Mrs. Rose Barton; Mrs. M. Lea Allen; H. T. Myers; Mrs. William Reynolds; George O. Renner; Mrs. C. Seely; Mrs. Minnie Telschaw; J. W. Currens; Mrs. F. J. Spence; R. H. Judd; Mrs. Lillian Dauntler; Mrs. Joe Chapman (self and others); Lota Huffer; Paran W. Anderson; M. W. Lyon (for another); Cleveland, Ohio, Golden Rule Church (4); Mrs. M. F. Cook; Mrs. C. J. LeCrone; Mrs. Charles Stedman; L. E. Young (for another); Mrs. Ray Maysilles; W. V. Lansbery; Matilda Hageman; Lila Kirkpatrick.

WEB DUSTER

By Emory Macy

What man ordered several others killed because his memory failed?

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

SEND THE RESTITUTION HERALD TO YOUR FRIENDS

The religion of Jesus was active. This coupon is presented to assist our readers to be more active in their religion. "Faith without works is dead."

You may now send The Restitution Herald to your friends at the rate of one dollar for nine months. Use the lines below for the names and addresses of your friends, and remit one dollar per name:

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Address

(Note: the above offer is for new subscriptions only.)

The Illinois Evangelist

*"When the Church Builds Evangelism,
Evangelism Will Build the Church."*

C. E. Lapp, Editor

Happy New Year!

Christian greetings to you at the beginning of this new year. May the joys of serving the Lord be more blessed to you than those of 1939. What a privilege we have of being in a land free from war; a place where all are supplied with the necessities of life, where we can worship God without molestation! As the signs of Jesus' coming increase in the world, let us rejoice in that blessed hope. May the peace of God be in your life, your home, your church during this year of *our Lord* 1940.

Another Worker

Last year the Illinois State Evangelist, of necessity, had to cover too much territory to produce the maximum of benefit. This year we are glad that Brother James Watkins has taken the joint-pastorate of the Eldorado and Marshall churches, thus enabling them to have services twice a month instead of once. We all realize this is a great benefit to these churches, and there is bound to be a greater interest. It would be a good thing if we could add one new man to our state work each year. Extra workers will bring increased blessings and added responsibilities. May God give us the vision to accept the responsibilities as blessings and move forward in greater service to God and for man.

Christmas Gift for Macomb

At the present time, our congregation is meeting in a small hall that is neither suitable, nor does it help to produce a worshipful atmosphere. This is largely due to the nature of other groups that also meet in the same place at other times. We have been praying for help from the Lord, and, after prayer, Sister Gillam gave the church a vacant lot in a good section of the city on which to build a church. We are thankful. If anyone can give us assistance in planning, erecting, or financing a building in which to worship the Lord, we will appreciate it.

Now Is the Time!

Several years ago, the Illinois State Conference board decided it should make an attempt to establish new churches. Macomb was chosen as a favorable place, and the Lord has blessed the effort. At present, there are about thirty members in or near Macomb. With this new possibility of soon having a building of our own, we rejoice in God's power to meet our needs and feel more than ever the work will move forward. We ask the brethren

of our sister churches to pray for this work, that our hope of a church may soon become a reality for the glory of the Lord.

St. Louis and Fredericktown

The last week-end in November we met with the brethren at St. Louis, Missouri. After an absence of four years, we were glad to see a number of new faces in the group. They are looking forward to the time when they can have a little church in which to meet.

On the first Sunday of December, it was our privilege to meet with the brethren at Fredericktown, Missouri. We enjoyed very much making the acquaintance of these people, and, at their request, we plan to meet with them the third Sunday of each month, starting January 21. This does not mean just a service on Sunday, but will include several days before or after as desired.

The last Sunday of the year was spent with the church at Christian Neck. Although the roads were bad with ice and snow, a goodly number were present at both services. These people plan to do some repair work and redecorating in the near future.

Treasurer's Report

SPECIAL EVANGELISTIC FUND

Balance on hand, November 1, 1939	\$392.02
Contributions	7.00
	<hr/>
	\$399.02
Loan to General Fund	118.12
	<hr/>
Balance on Hand January 8, 1940	\$280.90

GENERAL FUND

Receipts

Balance November 1, 1939	\$ 45.97
Cash from Individuals	78.75
Cash from Churches	259.20
Additional Dollar Day Receipts	13.00
Loan from Special Evangelistic Fund	118.12
	<hr/>
	\$515.04

Expenses

Telephone	\$.55
Dollar Day Printing	10.90
Insurance on Plum River Church	3.00
Moving State Evangelist	35.00
Salaries to Evangelists	434.50
Balance on Hand January 8, 1940	31.99
	<hr/>
	\$515.04

Please notice the deficit, \$86.13, in the General Fund of this report. If we are to continue our State work on the present basis, more funds are necessary.

Delos Andrew, Treasurer.

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, JANUARY 23, 1940

NUMBER 17



The Dead Sea

The Dead Sea is earth's richest mine. For countless centuries the Jordan River has drawn through its tributaries much of the mineral wealth of Palestine and has unceasingly deposited this treasure into God's vault, the Dead Sea. Being far below sea level, the Sea has no outlet. Excessive evaporation tends to maintain a normal and non-increasing depth of water, but the minerals do not escape. Instead, the Sea becomes more pregnant with minerals as a result of the continuous supply from the Jordan and the continuous evaporation from the Sea. The Dead Sea is six times more salty than the ocean, and it has a wealth which has been estimated at \$1,270,000,000,000. What else may be expected than the eventual gathering of nations to Palestine to take a spoil? (See Ezek. 38:1-16; Zech. 14:1-3.)

There is today a potash plant located at the north end of the Dead Sea. The salt water is there pumped into great vats, shown above, which cover more than one thousand acres. In these shallow vats the water is more quickly evaporated than from the deep Sea, and the rich deposits are left easily accessible to man. Even the supposedly *Dead Sea* is playing its part in making Palestine the richest country of the world: "They shall say, This land that was desolate is become like the Garden of Eden" Ezek. 36:33-35).

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

A Possible War Quirk

The Finns, backed *slightly* by Sweden, Norway, England, and the United States of America, continue to gouge deeply into the Russian Bear. Russia is not yet ripped to pieces, and it is not her nature to bless those who invade her borders, but it is altogether possible that she may turn-about-face to find an easier prey. The Bible points Russia to Jerusalem, not to Helsinki.

"To the land of unwalled villages"! Russia, you are looking in the wrong direction. Turn to the South and to the East. "In that day when my people of Israel dwelleth safely shalt thou not know it?" (Ezek. 38:14). Are the Jews able to fight like the Finns? Is England near to help? Is not Palestine easier prey, and are her treasures any less? "Meshech and Tubal," . . . "thou shalt come up against my people of Israel, as a cloud to cover the land; *it shall be in the latter days*" (vv. 2, 16).

Would You Pass?

The students of the Bible Training School are now taking their final examinations for the first semester's work. Each student has studied four separate courses. For the interest of many brethren who are supporting the Bible Training School, we are listing the test questions for the course of study in "History of the Hebrew Commonwealth":

- (1) What has civilization inherited from the Hebrew world?
- (2) Of what importance is archaeology to Bible history? Tell about any two important archaeological discoveries.
- (3) Give approximate dates of: Alexander the Great, David, the Flood, Abraham, and the Exodus.
- (4) What Egyptian evidences are there that the Israelites were once in Egypt? Who was the probable Pharaoh of the oppression? What Egyptian significance is there in the name "Moses"?
- (5) How did the following affect the life and thought of the Israelites? (a) Egyptian bondage, (b) the wilderness journey, (c) the "Great Trench," (d) the Babylonian exile.

- (6) Who were Israel's first three kings? How long did they reign? Which king transgressed against a great governmental principle of the Israelites? What was this principle?
- (7) Define: Goshen, Hatshepsut, Nebo, Decapolis, Damascus, Baal, Hammurabi, Allenby, Jezebel, hieroglyphics, Cyrus, Mohammed, ballista, Megiddo, Nemesis, Mattathias, Crusades, Hellenism, Zionism, the "Roman Eagles."
- (8) Name any two leading prophets of Israel (either northern or southern division), and give a brief sketch of their problems and message. Also, name any four enemy generals to Israel or to Judah, giving the names of the countries represented and the results of the raids.
- (9) For what important historical events do the following dates stand? 722 B.C., 606 B.C., and 70 A.D.
- (10) Describe conditions in Palestine in the time of Christ.
- (11) How did Palestine get its name?
(Answer all questions. Time allowed: two hours.)

In Season

To postpone church work until the Kingdom comes is to mock God, for it suggests that God might be so untrue to His own Word as to reward one in the Kingdom who had been faithless in the church.

Extravagance! Par Excellence!

The manager drives a '30 Packard which has run more than 100,000 miles. The linotype operator drives a '29 Ford which has run more than 41,000 miles, and his assistant's car is a '30 Ford which registers above 49,000 miles. The treasurer's '32 Chevrolet has run 55,000 miles. The caretaker of Golden Rule Home sports a '32 Plymouth that knows a good deal about 44,000 miles, and the editor drives his 86,000-mile De Soto when the oil pump thaws out. . . . We were recently streamlined off our feet a mile or two when we heard that the National Bible Institution is extravagant; but we feel more "mild" since confessing all these faults. *Whose faults?*

Eschatology of the Psalms

By James A. Patrick

ESCHATOLOGY is the doctrine of final things, as, death, judgment, and a future state.

Most often, the Psalms are thought of as containing beautiful, uplifting sentiment, and we fail to take cognizance of the doctrinal truths contained therein. Let us notice some of these vitally important truths.

Death

"All they that be fat upon the earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul." "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." "O spare me, that I may recover strength, before I go hence, and be no more." "Nevertheless man being in honour abideth not; he is like the beasts that perish. . . . Like sheep they are all laid in the grave; death shall feed on them." "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" "For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." "For their heart was not right with him, . . . But he, being full of compassion, forgave their iniquity, . . . For he remembered that they were but flesh." (Psalms 22:29; 23:4; 39:13; 49:12, 14; 89:48; 103:14-16; 78:37-39.)

Between Death and Resurrection

"O spare me, that I may recover strength, before I go hence, and be no more." "In death there is no remembrance of thee: in the grave who shall give thee thanks?" "Let me not be ashamed, O Lord . . . let the wicked be ashamed, and let them be silent in the grave." "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." "The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men. The dead praise not the LORD, neither any that go down into silence." "While I live I will praise the LORD: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath (Heb., spirit) goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalms 39:13; 6:5; 31:17; 104:29; 115:16, 17; 146:2-4.)

Resurrection

"I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, . . . my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:8-11). In this connection, let us read Psalm 21:4: "He asked life of thee, and thou gavest it him, even length of days for ever and ever." Such beautiful, uplifting sentiment, yet such deep doctrinal truths! "Thou wilt not leave my soul in hell." Why? Because "He asked life of thee, and thou gavest it him, even length of days for ever and ever." The Master could say, "I am, he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." To awake presupposes sleep. David knew he would sleep in death, but he also knew that he would awake therefrom. And when he wakes, he will be satisfied, because he will awake "with thy likeness." This agrees with what John said in 1 John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Was there any doubt in the minds of these men as to what God would do for them? Not the slightest particle of doubt! Does doubt ever creep into your minds, dear readers? Then read and reread the joyous confidence of these men till all doubts flee.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. . . . Who is this King of glory? The LORD of hosts, he is the King of glory" (Psalm 24: 9, 10). What are these gates and everlasting doors? The gates of death! Drummond says that the grave is hermetically sealed on the under side. Man can never break through, but God can reach down and open the doors which are everlasting so far as man is concerned. Christ asked life of the Father, who reached down and opened the everlasting doors. Christ came out alive, and is alive forevermore.

"God will redeem my soul (Please turn to page 10)

CHILIASM

By C. E. Randall

CHILIASM" is the doctrine of premillennialism, that is, that the bringing in of "everlasting righteousness" in the earth when the "earth shall be full of the knowledge of the Lord, as the waters cover the sea" will follow the second, personal, visible, and literal coming of Christ back to earth.

The early Christians who believed in the second coming of Christ and His personal reign upon the throne of David as God promised (Luke 1:31-33) for the purpose of putting down "all rule and all authority and power" were called "Chiliasts." The name designated the belief. The term was of Greek origin and meant a "thousand." Thus, the Chiliasts were those who believed in the thousand-year reign of Christ on earth. It was a good name. The Church of God people are Chiliasts. Personally, we should like to be called a Chiliast. The meaning of the term and the history that hallows it greatly appeal to me.

The views of the early Chiliasts were practically the same as the millenarian teachings of some of the Adventist bodies of the present. The word "millennium" and its derivatives carry a "pungent odor" to the ordinary person of the present time because of the failures of many zealous students in their time-setting for the beginning of this era of righteous rule under the "Prince of Peace," whereas the Chiliasts kept more free from this error. Perhaps this was due to their not being so many years away from the time of the Master and His words, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Outline of Teachings

The teachings of the Chiliasts may be summed up in the outline of Millenarian teachings by Dr. H. B. Smith in "Christian Theology." It follows: "Christ personal advent precedes the millennium; (2) the resurrection of saints occurs at this advent; (3) the saints are to reign with Him, while mankind is still subject to disease and death; (4) this dispensation is to continue one thousand years, in which Jews and Gentiles are to be converted. The doctrine involves these positions: (a) The millennium is not an expansion of the present, but a new dispensation. (b) It is not to be introduced by present agencies; all will wax worse and worse; the gospel will not convert the world. (c) The Son of God will have a visible reign and majesty in the world. Christ and His saints will dwell in a new Jerusalem, of which Revelation 21 gives description, over and on the earthly Jerusalem; the Temple will

be rebuilt, the Jews restored, the center of worship will be at Jerusalem."

Belief and preaching of the millennial reign of Christ can be divided into three periods. First is the early church era which reached to St. Augustine. The second period was during the time of the Reformation, when the reformers revived apostolic teaching. The third period began in the middle of the eighteenth century, and has been developing ever since. Creeds and confessions, such as the Augsburg and Helvetic, opposed the future thousand-year reign of Christ and gave rise to the post-millennial teaching which puts the thousand years of Revelation 20 in the past. Creeds and articles of faith have always been thorns in the flesh to truth and the exercise of faith therein. On the other hand, persecution has been a potent force in bringing to light truth, hidden or obscured by the evil hands of false teachers. In hours of trial, the true church has found rest and encouragement in the hope of Christ's return to earth and His literal reign over humanity, when the enemies of righteousness will be restrained and ultimately destroyed.

A Solid Foundation

The millennial reign of Christ is not founded on one or two statements of Scripture that may be subject to opposite interpretation. If such were the case, faith in such a hope would be extremely unstable and uncertain. We have a letter before us in which the writer says there "is no Scripture proof or intimation of a millennium after the coming of Christ." We recall a few years ago, when attending school, our studies were leading us into a belief that there would be a personal reign of Christ on the earth, with the saints as joint heirs, during which all "rule and all authority and power" (1 Cor. 15:23-28) would be put down and nations would be brought into subjection to the rule of Christ (Rev. 2:26, 27). Previously, our understanding of events in connection with the second Advent was in harmony with our early teaching, which in substance was, that when Christ returns the righteous would be resurrected if dead, and the living righteous changed and the two groups caught up to meet Christ and the wicked would be destroyed in a lake of fire, all this taking place "in a moment, in the twinkling of an eye." Following the destruction of the wicked and the cleansing of the earth, Christ and the saved would inhabit the earth, with the redeemed having access to the tree of life in a world entirely free from sin and sin-

ners. This view included, of course, the setting up of the New Jerusalem.

One day we were reading and studying Revelation 22. Verses 14 and 15 came particularly to our attention. In verse 14 mention is made of the city, which is the New Jerusalem, and the Tree of Life, then verse 15 tells us that on the outside of the city are the unclean or sinners who are labeled "sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Well, if the New Jerusalem and the "tree of life" do not come into existence until after the destruction of the wicked and the world, how could they be around about the city as stated in these verses? Like Daniel, our cogitations troubled us much, for we could see the weakness of the teaching that all these things would be consummated in the decidedly limited period of a "moment." Doing the natural thing, I went to my Biblical instructors, three in all, and asked for help. This was readily prom-

ised, but never given. I have always felt that they would have liked to assisted, but holding the same views which I had been reared in and was then being instructed, they found themselves in the same "jam" as I. There was only one course open, and love of truth always dictates the action. It is: "Prove all things: hold fast that which is good."

The general teaching and whole tenor of Scripture supports the joint reign of Christ and the saints over the world of mankind: during this period the redeemed will be "kings and priests: and shall reign on the earth" (Rev. 5:9, 10); special honor will be granted the Twelve by placing them as judges over the twelve tribes of Israel (Matt. 19:28); districts will be assigned to the stewards of the manifold mercies of God, according as they have prepared themselves for the work (Luke 19:11-27).

In subsequent articles, different phases of the work and millennial reign of Christ will be considered.

God's Habitation

By E. E. Giesler

DAVID; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and the earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" (Acts 7:45-49).

Israel believed that the old Tabernacle was God's eternal habitation. We, too, would be in darkness were it not for the New Testament. Paul called the old Tabernacle and its sacrifice examples and shadows of "heavenly things" (Heb. 8:5). He also called them "patterns," and "figures" of heavenly things (Heb. 9:23, 24).

Paul spoke of a "true tabernacle, which the Lord pitched, and not man" (Heb. 8:2), about Christ who has become "an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building" (Heb. 9:11).

The foregoing reference seems to teach that there will be a Tabernacle for Jehovah, a place of eternal abode, where He can, and will reveal Himself to His people. There has been one, and only one Stone placed in this building: "Wherefore also it is contained in the scriptures, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (1 Peter 2:6). It will require many other stones

to complete the building. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). This reference not only mentions the other stones to be used in the building, but the work the whole stone group will do after the completion of the building.

"The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7). Here is a type of the eternal tabernacle, or building, for God. Note the words: "stone made ready before it was brought thither." We, too, friends, will have to be made ready before we can be used as material in this eternal Building.

"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). All the stones will then be joined to, and built in with the "corner stone," which is Christ, "in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together

(Please turn to page 10)

Out of the Old—Into the New

Article One

By F. L. Austin

"Now I have told you before it come to pass, that, when it is come to pass, ye might believe" (Jesus in John 14:29).

THERE is no way to perceive the passing of the old year into the new. The clock upon the mantel piece, if kept true, indicates to us the moment. The atmosphere changes not; the moon not even winks, yet the old is finished and the new is started.

It is like this also in passing from one epoch of time into another. The world little sensed the change of eras when Israel left Egypt and after forty years entered Palestine. It required decades, almost centuries, before the world sensed the fact that the epoch of the Sinaitic Covenant had ended, and that the Christian epoch was under way.

So may it possibly be today, excepting that the world seems to sense the fact that at the present time there is a most strange and definite transition of some kind taking place—if it has not already taken place. From the highest seats of government to the lowest in the nation; from the manager's chair to the least helper in the factory; from the captain in the commercial world to the messenger boy—everywhere, humans are on the alert with the great question—What is it that is "just around the corner?"

The Mantel Clock

The clock upon the mantel shelf at midnight of December 31 not only indicated that it was the last day of 1939, December 31, but also, with the continued swing of the pendulum and the hand approaching the midnight hour, the clock was the indicator that told with the striking of the gong that the last hour of this last day of this now old year had gone. And, as the pendulum swung on, it immediately told us that a new year had commenced.

For us, as for all who search its mighty truths, the Bible is the clock upon the mantel. Not with numbered days and hours, with minutes and seconds, is its dial graduated, but with "ages," and their prophetic subdivisions.

The confusion incident to the establishment of the Israelitish nation under the Sinaitic Covenant was characterized by the "ten plagues" of Egypt, by the Exodus of the Israelites, by the giving of the Covenant of Sinai. That Covenant embraced the nation's constitution, and the added statutes and ordinances and judgments. Since the time of making the introductory application of that covenant to the "great nation" of Abram's seed during its

forty years of wandering through the wilderness, God's revealing Word has increased the legibility of certain "time" indications inscribed upon its dial. The writer refers especially to that "age" upon the face of God's clock known as "seven times" of punishment to be inflicted upon Israel for disobedience to the declared and accepted Covenant. But God never purposed personally to wield a rod. Rather, as He later revealed, He would grant permission to certain Gentile nations to satisfy their own desires to inflict said punishments. Thus, the "age" of the "seven times" of Israel's punishment by Gentile nations became also the "age" of "the times of the Gentiles." Now, in astronomical solar years, that age seems to number 2520 years. In the margin of 1 Corinthians 4:2, it is apparently that age of "Gentile times" which Paul terms "man's day."

The foregoing analysis being accepted, the query promptly arises as to the commencement of the day of

Gentile Times.

Granting the above, it follows that "the times of the Gentiles" commenced to begin as Israelitish times began to end, and that Gentile times had fully commenced synchronously with the full commencement of Israel's punishment by said Gentile power.

It is supposed that "The Gong of Events" began to strike the midnight hour of the last cycle of Jerusalem's Sinaitic Covenant Administration when Jerusalem was made vassal to Gentile Egypt in 607 B.C. The gong of the clock sounded again and again at that midnight hour as conquering Babylon, having thrust Egypt aside, subjected Jerusalem ever more fully through the B.C. years of 604, 602, 599, 595, until, with the fall of Jerusalem in 585 B.C., the last resounding gong echoed into the distance. Israel's day was over! Her punishment had fully set in! Gentile times—or "man's day"—had now fully begun! Rapidly, far-reaching shifts were made.

But with a number of symbolic references, God seemingly revealed the length of "the times of the Gentiles." It, too, was to be "seven times," that is, 2520 years. If the symbolism is rightly interpreted, then that Gentile age would close in 2520 years from its beginning, which covered 607 to 585 B.C.

The Day of the LORD

Adding 2520 years to the above dates, plus one and three quarters years, to justify the B. C. calendar with our Gregorian calendar, and we are brought to a startling climax. For the results are 1914 3-4 to 1936 3-4 A.D.!

For twenty and two years was the midnight gong heralding to one and all that God's blessings to Israel were to cease; and for twenty and two years—from June, 1914, to September, 1936—the gong of the mantel clock was sounding the death knell of "Gentile times."

Thus, the midnight hour of the last period of Gentile times seemingly has struck. We heard no sound, the strike—as such—was silent. We saw no momentary change of governmental atmosphere. We were entirely dependent upon the clock of prophecy for identification of the gong signals. But we do realize that during these embattled years there has been a great change in the character of the world.

"That when it is come to pass, ye might believe."

Conditions suggestive of the fulfillment of Isaiah 13: 6-9-13, therein assigned to "the day of the LORD"—and of

Joel 3, 1 Thessalonians 5:1-9; et al., have been prevailing more and more throughout the earth since the beginning of this series of events which commenced in 1914. Indeed, there are many things to suggest that the world today is in the opening period of "the day of the LORD," which period, according to 2 Peter 3:10-12, will not be concluded until the close of the period of judgment following the millennium, as told in Revelation 20.

However, during the period of "the day of the LORD," mighty changes are to take place. ("That, when it is come to pass, ye might believe.") One of the first changes indicated in Scripture is to result from the regathering of Israel from its far-reaching dispersion under Gentile punishment, back to the recognized government of God through His Son. This regathering necessitates, according to indications of Scripture, a complete revision of government on earth, a revision that takes man out of the government organized by man and puts him into a government spoken and organized by the God of heaven, under the direction of His Son. It is this process of change of government that seems to be indicated for *today* by the Bible timepiece upon the mantel.

Who Only Hath Immortality

By S. J. Lindsay

"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen" (1 Timothy 6:15, 16).

WE CALL attention to what we believe to be a greatly mistaken idea expressed by many of our writers upon the subject of immortality. This text (1 Tim. 6:15, 16) is invariably quoted to show that men are not immortal—that God is the only one that hath immortality. But, does it ever occur to these writers that at the time this was written Jesus also had immortality? Neither should we leave out the fact that the angels are immortal creatures. This text is not calculated to teach that God was the only one having immortality at that time, but rather it is calculated to teach that God is the only One who had immortality of a certain kind, which no other had at that time or ever will have. God has an immortality unto which none has ever approached or ever will approach. God's immortality is an unattained immortality. Jesus' immortality is an attained immortality, and so will be the immortality ever possessed by anyone else, other than God. God's immortality was not attained by

Him, for it was a characteristic of God from everlasting and will be to everlasting. No other being can ever attain unto that kind of immortality, for all who ever will possess it will attain unto it.

"Who only hath immortality" is modified by the clause following immediately, "dwelling in the light which no man can approach unto." The whole thought is to exalt God above every other who attains unto immortality. It does *not* mean to teach that at that time God was the only one possessing immortality.

Is it possible that we are a little like others with whom we are inclined to find fault? We charge others with the loose habit of following the well-beaten path that others have made without taking the trouble to see whether it is the best path that could be found. As long as we can remember taking an interest in Bible matters, this text has always been quoted by our people to teach what it never intended to teach. How much we need more teaching along Bible lines!

Are These Things So?

By E. O. Stewart

SOMEONE has said, and rightly too, that "Rapture" is not a Bible term. The Scriptures teach many things which are not expressed in so many words. They teach that the dead are in an unconscious state, but they do not say so in so many words that the dead are unconscious. The Scriptures teach that the soul is mortal, but if we were to call for the chapter and verse where it expressly states that the soul is mortal, one could perhaps find immortal soul in the same verse. We conclude that the soul is mortal because the Scriptures positively state that it shall die. So, we believe the Scriptures teach a Rapture of the church, for that body is to be caught up in the clouds, "to meet the Lord in the air," and "ever be with the Lord" (1 Thess. 4:16, 17).

Let us not confuse this class with the sheep of Matthew 25:31-46, which are to be placed upon His right hand, after Christ has come to the earth and seated Himself upon His throne. The contrast in these two classes, and the attending conditions are too obvious to be mistaken for the same event. In 1 Thessalonians 4:16 we read that the dead and living faithful ones will meet the Lord in the air as He descends from heaven, and are ever to remain with Him. These changed, immortalized saints will come to the earth with Christ, and will be seated with Him on His throne, when He gathers the sheep and the goats before Him for the separation. That we are in harmony with the Scriptures in this view, is obvious from the following plain statements in God's Word: In 1 Corinthians 6:2, Paul declares that the saints will judge the world. In Jude 15 it is said that the Lord will come with ten thousands of His saints to execute judgment upon all, and to convince all that are ungodly. According to Zechariah 14:5, when the Lord stands upon the Mount of Olives, all the saints are to come with Him.

How can these saints come with the Lord to execute judgment, if they are not caught up to meet Him in the air before His feet touch the Mount of Olives?

Preparation

The Bible clearly teaches that God is now visiting the nations to take out of them a people for His name. After these people are taken out, caught up to meet the Lord in the air, "I will return," saith the Lord, "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 after the Lord, and all the Gentiles, upon whom my name is called" (Acts 15:14-17).

The purpose of the present age is to take out the church from among the people. The purpose of the coming age is to inaugurate a program by which the rest of men might seek after the Lord. This is positive proof that mercy does not end with the second coming of Christ.

The Prophet Isaiah declares, "In mercy shall the throne be established" (Isa. 16:5).

In 1 Timothy 5:24, Paul writes that "some men's sins are open beforehand, going before to judgment; and some men they follow after."

The man who repents of his sins, is baptized into Christ, and lives right, his sins go beforehand to judgment, and are cancelled. They will not come against him in judgment. Such are those who are to be raised incorruptible (1 Cor. 15:52, 53) and who will meet the Lord in the air (1 Thess. 4:16).

As these will be raised incorruptible, they must obtain immortality, or be made like unto Christ, before He sits upon the throne of His glory. Hence, it is folly to claim that these are the sheep of Matthew 25:31-46.

If the sheep spoken of here are the church members of the present age, and if the goats are all the rest of mankind, and these are all destroyed when they depart from before the throne, we wonder whom Christ and the saints will reign over! Who will be left to hear the invitation, "Come ye, and let us go up to the mountain of the Lord, . . . and He will teach us of his ways"? (Isa. 2; Micah 4).

Matthew 25:31-46 does not describe the judgment for individual sins committed. The judgment that deals with individual sins will take place at the great white throne judgment, more than a thousand years after the judgment of Matthew 25:31-46 is past.

When the nations are gathered before Christ, as set forth in Matthew 25, there will be a judgment of nations for the way they have treated Christ's brethren (the Jews) during their affliction. Joel prophesied of this same judgment thus: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel,



E. O. Stewart

whom they have scattered among the nations, and parted my land" (Joel 3:1, 2).

The goat nations will go into national destruction, and their punishment will be the same kind of punishment the Jews have received from the hands of these nations for the past nineteen centuries. It is to be national destruction, and not individual destruction. It is to be the fire of God's jealousy, and not literal fire. (See Zeph. 3:8, 10).

The Israelites are to rule over people who oppressed

them, which proves conclusively that the prophesied destruction will not be *individual* destruction. "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for *servants* and *handmaids*: and (Please turn to page 10)

COMMENTS

By Nancy Robison

THE editorial in The Restitution Herald of January 2, "Abraham in the Pew," was worth reading and re-reading. Truly, baptism is the seal of our faith.

Baptism cannot seal a faith that does not exist. As was written, baptism without the faith compares to a seal without a document. Let us, in these last days, be careful to show ourselves "*approved* unto God, . . . rightly dividing the word of truth."

How beautifully the watery grave symbolizes the death, burial, and resurrection! Many do not read carefully, or fail to read Romans 15:8, "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

The promises, Paul tells us, are the gospel. (See Galatians 3:8.) In the last verses of this chapter we read, "As many of you as have been baptized into Christ have put on Christ, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Blessed assurance! This alone will not save us. We must add to this sealed faith all the Christian graces, and then we are assured an abundant entrance into His everlasting Kingdom.

We also read from Brother Howell's article, "The Church—Her Faith and Testimony." How timely, how uplifting! the trumpet gives no uncertain sound! "Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap" (Gal. 6:7). His plan will not be changed to suit our ideas.

Let us strive to be approved by rightly dividing the Word of Truth and carefully living it. Brother Lindsay makes the subject of "Sanctification" so plain. Then I read "The Bible and Science."

Truly, "The Bible lies finished in our hands." The Prophet Isaiah says, "Lift up your eyes on high, and behold who hath created all these things" (40:26). Chapter 45:18 says, "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."

From another writer in the same Herald, we learn that "the church and the Kingdom are not the same, that the Kingdom will be given to the little flock." Let us, *the little flock*, continue to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." The apostles were told what they should have (Matt. 19:28). "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye (the Twelve) also shall sit upon twelve thrones, judging the twelve tribes of Israel."

When? we ask. (See Psalm 102:13-16.) "The nations shall fear the name of the Lord, and all the kings of the earth thy glory" (Psalm 102:15, 16). "When the Lord shall build up Zion, then shall he appear in his glory."

We read in Psalm 147:1, 2, "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel."

We read in Isaiah 24:23, "The moon shall be con-founded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Again, we read (Heb. 12:25-28), "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. . . . And this word, Yet once more, signifieth the removing of those things that are shaken . . . that those things which cannot be shaken may remain." Notice the next verse. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

ARE THESE THINGS SO?

(Continued from page 9)

they shall *rule over their oppressors*" (Isa. 14:1-3).

The strangers that are to be joined with the house of Israel, and cleave to the house of Jacob, are the sheep nations. The goat nations will be those that have oppressed Israel. These are the oppressors over whom Israel will rule.

The goat nations will lose their nationality when Israel regains his own. That this is national and not individual destruction is verified by the Scriptural statement in Revelation 20 that when the thousand years are expired, Satan will be loosed out of his prison, and will go out to deceive the nations, which are in the four quarters of the earth. The result is, he will gather them for the task of recapturing the city of Jerusalem, from which they will have been sent away at the beginning of the thousand years' reign of Christ.

If these people whom Satan is to deceive and gather against the city are not the goat nations, pray tell us who they are!

If any are invited to go up to the mountain of the Lord's house during the thousand years' reign of Christ, to be taught of the Lord and to walk in His paths, this invitation must be extended to individuals classified as goats. Individuals from the goats may then come into the Kingdom by seeking the Lord, just as people out of all nations can come into the church in this age by accepting the gospel call. The doors to the high calling in Christ will be closed at the Rapture, when the saints are caught up to meet the Lord, but the door into the Kingdom will be opened in the age to come, and the invitation to enter in will be extended. Those from among the goats who will may enter. Isaiah prophesied, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

"Through the greatness of thy power shall thine enemies submit themselves unto thee" (Psalm 66:3).

In the new earth, the leaves of the "tree of life" shall be for the healing of the nations (Rev. 22:2).

The church will be immortalized more than a thousand years before the "tree of life" is to be restored. Immortalized people will not need the leaves of the "tree of life" to heal them.

Let us rightly divide the Word of Truth, and see its beauties unfold.

ESCHATOLOGY OF THE PSALMS

(Continued from page 3)

from the power of the grave: for he shall receive me." "Thou turnest man to destruction; and sayest, Return, ye

children of men." Return? Where from? Destruction! Man has been in this life and is turned to destruction by death, but the almighty Father says, "Return, ye children of men."

Fate of the Wicked

"The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth." "The wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." "Let the sinners be consumed out of the earth, and let the wicked be no more." (Psalms 34:16; 37:20; 92:7; 104:35.)

These scriptures fit in well with some New Testament statements. Christ said, in Matthew 25:46, "These shall go away into eternal punishment: but the righteous into life eternal" (A.R.V.). Paul, speaking of "them that obey not the gospel of our Lord Jesus," said, "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might" (2 Thess. 1:8, 9, A.R.V.).

The Eternal State

"O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. . . . Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him." "The LORD taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all the saints. Praise ye the LORD." "Let every thing that hath breath praise the LORD." (Psalms 67:4-7; 149:4-9; 150:6.) The interested reader should read all of Psalms 67, 72, 149, and 150.

GOD'S HABITATION

(Continued from page 5)

for an habitation of God through the Spirit" (Eph. 2:21, 22).

This Temple, Sanctuary, or Tabernacle will then be placed in the midst of redeemed Israel. "I . . . will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people" (Ezek. 37:27).

First Principles

Essential Doctrines of the Church of God

By G. E. Marsh

LESSON 9

THE MEANING OF FAITH

Golden Text: "Wilt thou know this, O vain man, that faith without works is dead?" (James 2:20).

I. The Power of Faith. The Bible provides the best definition of faith we have: "Now faith is assurance of things hoped for, a conviction of things not seen" (Heb. 11:1, A.R.V.), i.e., faith is the power that makes future rewards present and real to those who believe. 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" (Rom. 4:20, 21). Believing thus firmly that "with God all things are possible" (Matt. 19:26), Abraham was moved to immediate and fearless action, and offered up Isaac his son upon the altar (James 2:21-23). It was because he sealed his faith with works that his faith "was imputed to him for righteousness" (Rom. 4:22; Gen. 22:15-18). It is a similar assurance that God "shall send Jesus Christ" (Acts 3:20) back to earth to reward all who trust in Him (John 11:25, 26) with everlasting life that men and women of faith are moved to complete obedience in Christian work.

II. Faith Is Belief in Action. "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). A confidence in the being and goodness of God, based on knowledge of His past faithfulness and an intelligent understanding of His promises for the future, constitutes the foundation of acceptable faith, and such knowledge is provided in the gospel of the kingdom of God. Study Rom. 1:16, 17; 10:9-17; Acts 8:5, 12; 13:14-41; 28:23, 24, 30, 31. There is no other basis for saving faith provided in the Scriptures than that found in the gospel preached by Jesus and the apostles. Study Gal. 1:6-12. Moved by confidence in the truth of the gospel, we willingly present our bodies "a living sacrifice, holy, acceptable unto God" (Rom. 12:1), devoting all our energies to the cultivation of the "fruit of the Spirit" (Gal. 5:22-25). Study Matt. 12:33; Rom. 6:22; 7:4; Gal. 5:6; Eph. 5:8-11.

Questions on the Subject. In what lies the power of faith? Why does faith lead to action? Does the gospel provide an adequate basis for saving faith? Is there more than one gospel of divine power?

LESSON 10

REPENTANCE

Golden Text: "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4).

I. What Is Repentance? Among the many definitions given in the dictionaries for repentance are the following: "To feel such sorrow for sin as leads to amendment of life; to seek forgiveness for sin, with determination to lead a new life." "Two kinds of repentance are recognized in the New Testament: 'godly sorrow (which) worketh repentance to salvation not to be repented of,' and 'the sorrow of the world (that) worketh death' (2 Cor.

7:9, 10)." The sorrow of the world over sin is produced through no sense of God's goodness or mercy, but through fear of punishment to follow. See Matt. 27:3-8. True repentance that leads to divine pardon comes through faith in the gospel, which reveals God's mercy and grace toward the sinner, and causes him to realize the enormity of his transgressions and to humbly seek to change his course of conduct that it may henceforth conform to the standard of righteousness exemplified by Christ. Study John 14:23, 24. True repentance begins with a change of mind toward God, Christ, and the gospel, and leads to a complete change in moral and spiritual conduct.

II. Repentance Necessary to Salvation. Repentance is the second of three steps that lead to union with Christ. The first is faith in the gospel, and the third is baptism into Christ "for the remission of sins" (Acts 2:38). It was the assurance that the "kingdom of heaven is at hand" that caused John the Baptist to call upon the Jews (who already believed in the kingdom and in a coming Messiah) to "repent" (Matt. 3:1, 2). When John's work as the forerunner of Christ was finished, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15). The same appeal was made by the apostles to the Jews on the day of Pentecost when their awful sin of causing the death of Christ was brought home to them (Acts 2:36-40).

Questions on the Subject. What is the difference between worldly sorrow for sin and the repentance required in the Bible? In what does true repentance consist? Why is repentance necessary to salvation?

LESSON 11

BAPTISM

Golden Text: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

I. The Symbolical Value of Baptism. Baptism provides an impressive symbol of the essential elements of Christian teaching. It points first of all to Jesus Christ, "the author and finisher of our faith" (Heb. 12:2), who bears a name that is above "every name that is named" (Eph. 1:20-23), of whom it is said that "neither is there salvation in any other" (Acts 4:12). Baptism exalts the name of Christ, for it is performed in His name (Acts 2:38; 8:5, 12, 16; 10:48; 19:5; 22:16). Baptism pictures the death, burial, and resurrection of Christ (Rom. 6:4; Col. 2:12), which make one of the most vital facts of the gospel (1 Cor. 15:3, 4). Baptism declares that "Christ died for our sins," and "was raised again for our justification" (Rom. 4:25). In the act of baptism one professes his death to sin and his resurrection to righteousness (Rom. 6:4-7). Water being a cleansing element, baptism illustrates the purifying power of Christ. Study Eph. 5:25-27; Titus 3:3-7.

II. The Importance of Baptism. Baptism is important in that it comprises one of the conditions of salvation laid down by Christ (Mark 16:16), who names it as something as necessary as faith in the gospel. One cannot be a Christian and not be obedient to Christ (John 14:23; Matt. 28:20). Christ commanded water baptism; therefore, to be a Christian one

must be baptized. To deny its importance is to deny the authority of the Lord. Baptism is essential to salvation because Peter declares that "baptism doth also now save us" (1 Peter 3:21). Baptism seals or completes our union with Christ, making us one in Him (Gal. 3:26-28), individual members of His body (1 Cor. 12:12-14, 27; Eph. 5:30), and as such we are joint heirs with Him of the promises made to Abraham (Gal. 3:29), and inheritors of the riches of God (Rom. 8:17). The union with Christ established in baptism is eternal (1 Thess. 4:14, 17; 5:9, 10). In baptism, we confess our complete dependence upon Christ for future life. In a figure we are placed in our graves with Christ, and brought out of our graves with Him.

Questions on the Subject. What is the symbolical meaning of baptism? To what matters of hope does it point? How does it glorify the name of Christ? Why is baptism necessary?

LESSON 12

THE CONDITIONS OF SALVATION

Golden Text: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

I. Faith As a Condition of Salvation. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). No man could win for himself by any means the salvation which comes through "the faith which was once delivered unto the saints" (Jude 3) in the gospel by Jesus Christ. It is a faith that "cometh by hearing, and hearing by the word of Christ" (Rom. 10:17, A.R.V.). It is only by the grace of God that it has been made known to mankind. Study John 7:16, 17; 8:28; Gal. 1:11, 12. Saving faith is something to be preached, received, believed, and remembered, and is called "the gospel" (1 Cor. 15:1, 2). The gospel upon which faith rests includes "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). Faith is thus seen to mean that which is believed and the conviction or assurance of the believer of its truth.

II. Baptism As a Condition of Salvation. Baptism, being the seal of faith, must follow an intelligent belief in the gospel to be of any efficacy. Observe the order suggested in Matthew 28:19; Mark 16:15, 16; Acts 2:37, 38, 41; 8:5, 12, 35-38; 22:10-16. The necessity for baptism to follow faith nullifies the value of infant baptism, for small children cannot exercise an intelligent faith in the gospel.

III. Service As a Condition of Salvation. It is but "a reasonable service" that we should present our "bodies a living sacrifice . . . unto God" (Rom. 12:1), for such is the purpose of our calling. Each one called by the gospel is called to a life of service in harmony with God's will. Study 1 Cor. 12:1-18; Eph. 4:1-16.

IV. Overcoming As a Condition of Salvation. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: . . . and I will give him the morning star" (Rev. 2:26-29). The follower of Christ must avoid even the appearance of evil in conduct before the world if he would reap the reward of the faithful. Study 1 Thess. 5:22; Rom. 14:12-23; 1 Cor. 10:32, 33; Gal. 5:22-24; Eph. 2:10; 5:6-11; Titus 2:1-15; 3:8; Matt. 5:16.

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Why Study the Bible?

* * *

By Corine James, Piedmont, S. Car.

"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).

That is a very good reason for studying the Bible, but there are more reasons found in the book of Acts and in other books of the Bible if we will "search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

The Jews in Berea were more noble than those in Thessalonica in that they received the word in all readiness of mind, and searched the Scriptures daily whether those things were so (Acts 17:11).

To study the Bible, we must take it by subjects and search the Scriptures diligently to obtain the knowledge and understanding which we must have, in order to be children of God. There is a difference between *studying and searching the Bible* and *reading it by chapters*. You will find that you receive more understanding by searching diligently and intelligently.

We should not be wholly dependent on our Sunday school teachers and the ministers, because if we study our holy Bibles as they do theirs, we shall then be able to solve problems in our own way.

Other good reasons for studying the Scriptures are because they "are able to make thee wise unto salvation through faith which is in Christ Jesus," and "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. 3:15-17).

You may be a regular attendant at church—and you should be when possible—but you should also study your Bible at home, so as to be able to answer any questions that may be asked you concerning your faith, and to be able to discern good from evil.

Christianity is not a thing that can be put on and off as a garment, but something that is worn at home, at church, at work; both day and night. How are we to

know what is required of a Christian if we never study the Bible to find out?

We should search the Scriptures as the Jews of Berea "to see whether those things were so," because we are told in 2 Peter 2:1 that "there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

The More Abundant Life

* * *

By Thelma Richardson, Hammond, La.

One of the most popular of Jesus' sayings is this: "I am come that ye might have life, and that ye might have it more abundantly." Life is a beautiful mansion in every part of which man is intended to live. During Christ's life, His surroundings were composed of people living in sickness, ignorance, superstition, moral filthiness, and, worst of all, darkness of sin. Also, there were people that were bright and cheerful, observing religious teachings, and in good physical conditions. Yet, Jesus said, "I am come that ye might have life, and that ye might have it more abundantly."

How could Jesus make life more abundant for others? We read all through His life and ministry how He lifted people out of sin and created in them a newer hope—one far better than earthly things. Scattered all through the four Gospels we find how He healed many by His miraculous powers. Indeed, He made life more abundant for others!

Does Christ make life more abundant for you today? Does He fill you with a renewed hope of eternal salvation?

Listed below are two of Jesus' promises:

(1) "Whatsoever ye ask, believing that ye receive, the same shall be done unto you."

(2) "If ye ask any thing in my name, I will do it."

If these promises have any meaning whatever, they surely mean that there is a sure way to live the more abundant life as Jesus would have us live. Why not try to live it?



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Behold, thy King cometh unto thee" (Matt. 21:5).

Christ Enters Jerusalem

Jesus told two of the disciples to go get Him an ass and a colt. He told them just where they would find them. The disciples were to tell anyone who asked about them taking the animals, "The Lord hath need of them."

When they brought the animals to Jesus, the disciples spread their clothes on them for Jesus to sit upon.

As Jesus and His friends entered Jerusalem, many, many people spread their garments on the ground, or spread cut branches, to make a carpet for Jesus, the King. The people shouted: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21:9).

After Jesus entered Jerusalem as King, He went into the Temple of God. There He found people buying and selling. This did not please Jesus at all. He cast all the people out and upset the tables they had been using. He said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Then the blind and lame came to Him in the Temple. He healed them.

A minister once said that this story might be called a preview of what it will be like when Jesus comes again, to sit on the throne of David as King. I'm sure you will want to be there.

We find that afterwards Jesus went out of the city to Bethany to spend the night. When He comes again He will remain in Jerusalem as our King. There will be no sin or evil, for Jesus will put all such far away from His Kingdom.

What joy is in store for those who love Him and are loyal to Him now!

Be Loyal Now

In Romans 12:9 we read, "Abhor that which is evil; cleave to that which is good." Then the thing to do is to decide what things are the *evil* and what are the *good*. A wise person will study God's Word to find out what are to be abhorred or hated and what are to be clung to as good.

Do you think drinking alcoholic beverages is good?

using tobacco? telling tales about your friends and neighbors? Are lying and stealing good?

We read in Romans 12:21 that we should overcome evil with good. Do not try to rid yourself of an evil habit without replacing it with a good habit.

1 Thessalonians 5:22 tells us to "abstain from all appearance of evil." It takes prayerful living to keep from doing things that seem to be evil which may be harmless. May you boys and girls be so loyal to Christ that He will own you as His when He comes again to enter Jerusalem as King.

New Members Wanted!

If you are not already a member of our Everyday Christian Expression Club, you are welcome to join. Send complete name, address, age, and date of birth. Your ECE membership card will then be mailed to you.

Electric Refrigerator

"Our fine electric icebox

Keeps all the food so nice;

It freezes cream and sherbet

And little cubes of ice.

It chills the milk and butter,

The custard, made with rice;

It makes the Jell-O firmer

So we can make it slice.

It whispers through the nighttime

And makes a pleasant sound;

It must have wheels inside it

That just go round and round!"

—Nona Keen Duffy.

Happy Birthday Wishes

Malcolm Magew, age 12, Jan. 28, Oregon, Ill.

John Benge, age 11, Jan. 28, Frankfort, Ind.

Glena Rae Hoskins, age 5, Jan. 28, Sauk Rapids, Minn.

Bernice Dennis, age 9, Jan. 27, Vanzant, Mo.

Carl Poland, age 11, Jan. 26, Skelton, W. Va.

Loretta Poland, age 7, Jan. 24, Skelton, W. Va.

Laura Bankston, age 10, Jan. 26, Hammond, La.

AMONG THE CHURCHES

NORTHWEST CONFERENCE

The Northwest Conference of the Churches of God in Washington and Oregon will convene February 16-18 at Felida, Wash.

Flora E. Hogue, Secy.

CHURCH OF GOD OF THE ABRAHAMIC FAITH

331 North 17th St., Corvallis, Ore.
Alfred Anthon, Pastor

Sunday school 10:30 a.m.
Sunday sermons 11:30 a.m.; 8:00 p.m.
Thursday Berean Class 8:00 p.m.

Alfred Anthon comes to us from Hammond, La., the strawberry center. He will be resident pastor. Give him a call at 435 Kings Road. Phones: 277-R and 193-M.

RIPLEY, ILLINOIS

Bro. William Laning, seriously ill in Culbertson Hospital, Rushville, Ill., underwent an operation last Friday morning.

Sr. Wilsie McKnight is again able to attend most of our church services, for which we are very thankful. Sr. Vena Logsdon is also much improved.

On account of drifted roads and a severe snow storm, there were no preaching services Sunday, January 14.

Alfred Hetrick, husband of Sr. Mildred (Fey) Hetrick, had the misfortune to get his leg broken between the knee and ankle. He is a patient in Blessing Hospital, Quincy, Ill., where he will be for some time.

Master David Paisley who some time ago underwent an operation at Phelps Hospital, Macomb, Ill., having a cyst removed from the hipbone after which he was placed in a cast, is now going about on crutches. The cast has been removed, and he seems well on the way to recovery. Helen Lewis, Secy.

LOS ANGELES CHURCH OF GOD

At the annual election of the Church of God in Los Angeles, Calif., all the church officers were re-elected, including trustees and elders; the deacons elected are Bro. Carl Carlson, Sr., Bro. Clyde Long, and Bro. Wayne Thompson.

We have added to our membership by baptism, Miss Marie Elizabeth Garnett, and by transfer from other churches, Mrs. Rose Wilson, Mrs. Hattie Polard, and Mr. and Mrs. J. Homer Overholser. There were two names removed from the roll on account of death: Bro. L. E. Rich and Sr. Jennie Orchard.

The weddings among our members were: Dr. and Mrs. Philip Meyers, Mr. and Mrs. Richard Rahn, and Mr. and Mrs. J. Homer Overholser.

Our active members now number ninety-five.

The church was cleared from all indebtedness this spring, the yard was enclosed with heavy wire fence, and the patio was completed; now a parsonage on the church grounds is half finished.

During Sr. Railsback's absence as delegate to the General Conference, the pulpit was occupied by Bros. Lichty and Macleod.

Mrs. B. G. Bleasdale.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Jessie M. B. Kauffman; Mrs. Ida F. Orem (3); W. A. Reid; Mrs. C. Seely (6).

BRUSH CREEK CHURCH OF GOD

(Near West Milton, Ohio)

Our Sunday school attendance has been cut down to around eighty the past two Sundays on account of the cold weather and sickness. Several members of the Sunday school have the mumps.

We have Sunday school at 9:30, followed by preaching service at 10:30, and again in the evening at 7:30. On Tuesday evening at 7:30 is our choir practice, and at 8:00 is the Berean meeting for all ages.

Harvey Krogh, Jr.

RUHN - ROSS

I realize this is no longer news, but inasmuch as the two parties concerned are still "honeymooning," I submit this report.

Miss Elna Ruhn and Stanley Ross were married at the Church of God in Eden Valley, Minn., on Friday, December 15, 1939, at 7:00 p.m. The bride was attended by her sister, Marjorie Ruhn and Mr. Ross' sister-in-law, Mrs. Roy Ross. Mr. Ross was attended by his brother, Roy Ross and the bride's brother, Elton Ruhn. Following the ceremony, a reception was held at the home of the bride's mother, Mrs. Ada Ruhn at Litchfield, Minn. Mr. and Mrs. Ross are now at home in Litchfield, where Mr. Ross is employed.

Mrs. Ross is well known to our people everywhere through her outstanding activity among the young people in our local, state, and national organizations. Mr. Ross is a well-liked young man of exceptionally fine character, who has been working with the local church for some time.

We pray for this fine young couple God's richest blessings as they continue life's journey together looking for the blessed hope of the coming King. John L. Denchfield.

CONTRIBUTIONS TO N. B. I.

W. A. Reid	\$2.00
Mr. and Mrs. James A. Patrick	5.00
N. Goodreau	6.00

Gleanings From the Field

Bro. S. G. Elton, Ventura, Calif., celebrated his eighty-fourth birthday, Sunday, January 7. He writes, "We cannot expect or hope for peace while the children of wrath are exercising the power of government. Our hope is in the soon-coming Prince of Peace."

"They who never enter a race never finish a race."—Paran W. Anderson, Mishawaka, Ind.

"It is good to have the Irvin Lathrop family in town."—Mrs. Eva Phelps, Holbrook, Nebr.

Bro. George M. Siple, Oregon, Ill., who, with his wife, is visiting in Hammond, La., sends an article for The Herald, and with it are these words: "I know you like to have some articles in cold storage in case all your contributors get writer's cramp at once; so I thought this article would do to put on ice." . . . Thank you, Bro. Siple, but having so little copy in advance, we have discarded the refrigerator.

GEORGE AND BETTY MAY BENNETT

Among the many tragedies of recent days, one brings much sorrow to many near us. During the early morning of January 7, 1940, fire completely destroyed the home of Mr. and Mrs. Maurice Bennett at Walker, Minn., bringing death to Betty May, their seven-year-old daughter, and to George Bennett, an uncle to Maurice.

George Bennett was born February 20, 1875, in LeSueur County, Minn., and died at Walker on January 7, 1940. George moved to Stearns County with his parents when a small boy and had made his home there ever since, except for the last year which he spent with his nephew at Walker. He leaves to mourn his death one sister, Mrs. Nora Hurd of Eden Valley, Minn., and four brothers, Lee of Eden Valley, John and Charles of St. Cloud, Minn., and Ira of Walker, and many friends.

Betty May Bennett was born at Frazee, Minn., in 1932. Mourning her death are her mother and father, her two brothers, her grandparents, and many friends.

A short service was held at the chapel in Walker, after which the bodies were brought to Eden Valley, where services were conducted at the Church of God, January 12.

Hearts are sad and aching as once again the enemy has taken loved ones, but we look forward hopefully toward that great day when Christ shall reign and put down all enemies until at last death itself is destroyed, that we may be reunited to live in that Kingdom without pain or sorrow or crying. "Even so, come, Lord Jesus." John L. Denchfield.

HERALD RECEIPTS

Jessie M. B. Kauffman (for another); Mrs. Eva Stearns (for another); G. M. Logan; Mrs. Alice M. Linsenmeier; E. E. Mills; S. G. Elton; Glen Hoskins; Lucian Murphy; William H. Lindsay; Ira E. Arnold; Claude L. Davis; Melvin J. Osborn; E. L. McDaniel; Mrs. Lillian V. Bowers; Annabelle Burch; Mrs. Mattie Vinyard; Mrs. Flora E. Hogue (for another).

A nine-pound son, William David, arrived January 12 to brighten the home of Bro. and Sr. Tom Savage, Waite Park, Minn. The mother is editor of the Children's Page in The Herald. Sr. Ruth Hoskins, mother of Sr. Savage, writes: "He will be able to sing, I am sure, for he has already 'hit' a few of the high notes." . . . This is an ideal time for members of the ECE Club to write to their leader.

Elder James McLain will conduct a series of evangelistic meetings at North Salem, Ind., Church of God from January 15 to February 3, both dates inclusive.

"I trust that there will be a good attendance at the Bible Training School this summer. I think it is the best movement we have in church work just now. May God add His blessing."—S. J. Lindsay, Tempe, Ariz.

Temperatures are low and the ground is covered with snow and ice in most of the Northern States. . . . Feed the birds.

Words of Life

By Lydia E. Miller

"This is the promise that he hath promised us, even eternal life" (1 John 2:25).

WONDERFUL words of life have been spoken to the people of God, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This leaves no doubt as to what Christ meant by "salvation." It portrays Christ as the Life-giver, and beautifully coincides with what He later testified was the object of His mission: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Again, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

This, also, is in perfect harmony with John's testimony. This is the record, that God hath given unto us eternal life, and that this life is in His Son: the light of the life-giving words. The Son of Man came to seek and to save that which was lost. O glorious mission: the keynote of the gospel! We must remember that we owe all we are, and all we hope to be, to the tender mercy of a sin-pardoning God, conjointly with the compassion of His self-sacrificing Son who freely delivered Himself up for all. The blessed Word says Jesus died because God loved the world so much that He gave His Son to die that whosoever believes in Him might not perish, but have everlasting life.

Do you wish to have everlasting life: incorruptibility in the Kingdom of God? Do you wish to live on and on during the endless eternity in the new earth and the Paradise of God, in the society of the King of kings, and Lord of Lords: Jesus, who is to rule the earth in righteousness? He is to rule with the redeemed of every age and clime, where there is no more pain, neither sorrow, nor death, for the former things will have "passed away" (Rev. 21:1). If so, you can secure this inheritance through Jesus who died for you. The gift of God is eternal life through Jesus Christ our Lord.

"Oh, dear ones, will you go to our Eden home,
Where sin and sorrow are unknown?
No chilling winds of poisonous breath
Can reach that blissful shore,
Where sin and sorrow, pain and death
Are felt and feared no more."

I believe it is our duty to make known the words of

life to perishing people. If our hearts are filled with gratitude for our own emancipation from error, we cannot withhold our testimony or cease to invite others to participate with us in the gift of life that the Father has bestowed on all those who love Him. Wonderful words, all so freely given!

We read in Job 14:14, "If a man die, shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

Christ's Kingdom is the fountain of youth (Job 33:25). The person most needed is not the one who climbs to the mightier deeds, but the one who helps the weak and gives needed love.

GOD'S KINGDOM

By N. H. Geiselman

A land of peace, a glory-kiss'd world
I've sought, lo, many a day.
When faith gives way to eternal love
And wafts dark clouds away.

I often dream of flowers fair
Untouched by decay or death,
Whose fumes smelled spring and filled the air,
And blessings came with every breath.

But while I journey here awhile
In transit to that home,
So dark, so dreary is this isle
It almost makes me roam.

Oh! fleet be thy feet! Yea, wings of time
And hearts that glorious Day,
When in God's Kingdom we shall be
All sin is passed away.

No sickness there, no groaning pain
These things are in the past.
New Name to name, new voice to sing
Praise God! We're home at last!

"The power of prayer is seen in improving our character, not in changing our circumstances."

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

T R A C T S						
Name	No.	Per	Per			
	Pages	Doz.	100			
Essential Truths	1	\$.05	\$.30	Where Are the Dead? L. W. Bronson	36	.50 4.00
God's Promises, Anna E. Drew	2	.05	.30	John 3:16 and You (poem)		
Obedience (Baptism), F. E. Siple	2	.05	.30	R. H. Judd	1	.10 .60
The Reasons Why	2	.05	.30	The Rich Man and Lazarus,		
The Baptist Confession of Faith	2	.05	.30	J. H. Anderson	10	.25 1.75
What Must I Do to Be Saved?				The Resurrection, J. L. Wince	32	.12 .75
J. F. Waggoner	4	.10	.60	B O O K S		
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Name	Pages	Each Per 6
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses,		
The Thief on the Cross, F. E. Siple	4	.10	.60	paper, D. C. Robison and L. E.		
A Study of the Word "Soul"	4	.10	.60	Conner	58	\$.10
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained,	220	.75
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	paper, Lyman Booth		
Immortality of the Human Soul,				The Pine Woods Bible Class, board		
S. T. Shirley	4	.10	.60	cloth, Wilson	480	.75 \$3.50
What Is a Christian?	4	.10	.60	The Destiny of Russia and the Signs		
Did Christ Preexist? R. H. Judd	4	.10	.60	of the Times, board cloth, Wilson	96	.25 1.25
The Coming of Christ, R. A. Curtis	6	.15	.90	The Student's Textbook, board cloth,		
What Do the Scriptures Teach?				Wilson	200	.45 2.60
R. H. Judd	6	.15	.90	The Book of Revelation Made Easy to		
Hell—What Is It?	8	.20	1.20	Understand, board cloth, Wilson	96	.25 1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	Ancient Mysteries, George Johnston	116	.50
Baptism, S. J. Lindsay	8	.20	1.20	The Visitor, paper, Boice	212	.50
Some Things for Which We Stand	6	free for postage		The Way of Life Eternal, paper,		
An Important Biblical Discovery,				Lyman Booth	88	.40
J. G. Haupt	8	.10	.60	BEREAN BOOKS		
Do You Believe That—	1	free for postage		Name	Pages	Each
First Principles, G. E. Marsh	18	.35	2.00	The Hebrew People (Children's Lesson Book)	59	\$.25
God, R. H. Judd	12	.25	1.75	Children's Bible Story and Study Book	60	.20
Dictatorship, Fascism and Communism,				Senior Berean Book One (The Gospel Plan)	50	.20
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How Much Do You Believe on the				mortality)	50	.20
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An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Four (The Gospel and		
God's Covenant With Abraham,				Christian Living)	50	.20
S. J. Lindsay	19	.50	4.00			

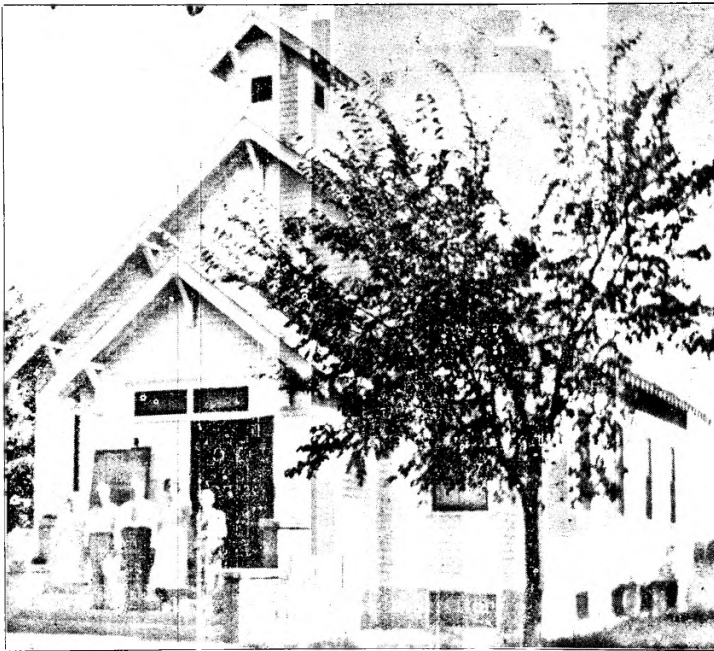
National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

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NUMBER 18



The Church of God at Holbrook, Nebraska

Fifty-four zealous workers at Holbrook, Nebraska, trace their history as a church to the preaching of "Uncle" Johnny Prime. In 1884, Elder Almus Adams began his ministry in western Nebraska, preaching in sod schoolhouses wherever available. Through his efforts the Holbrook work was well founded and the Nebraska Conference organized. In more recent years, Elder Grover Gordon faithfully led the brethren of the Holbrook community. The house of worship, shown above, was dedicated August 19, 1928, Elder F. L. Austin officiating. Regular services are conducted weekly, and Elder E. E. Giesler preaches the first Sunday of each month.

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Volunteer

The Church of God cannot grow unless there are more baptisms than obituaries. Volunteers must fill the places being left vacant by those who fall in death.

Vast armies are mustered and maintained for carnal cause. Maidens are encouraged and expected to raise children for war. Though thousands of soldiers fall, the front and secondary ranks are kept full with new life and strength. Soldiers and sailors are the idols of younger men in training and of boys at home. War is ever worshiped. A deceptive mythology is interwoven with history: youth is taught that the great men were men of war, and that bravery is dependent upon the battlefield.

The lives of Jesus and Alexander the Great were of equal length. Both men fought: one fought through lust, the other fought through love. It is not unfair to ask, What right was achieved by the Greek, and what wrong was done by the Jew? Which one conquered? Which one lost even that which he had? Which one wasted his time? Which one gained Eternity?

The struggle of truth and righteousness is not finished. "Fight the good fight of faith"! Devil or no Devil, the ranks of Christ are losing many loyal men. Additional men must be found and sent to the front! It is true that victory is not always dependent upon great numbers of men, but it is equally true that there is work for every zealous soul to do! It is time to enlist, not for a villain of blood, but for the Lord of love who is the true Captain of all.

"A volunteer for Jesus; a soldier true!
 Others have enlisted; why not you?"

Exploded

An advocate of the theory that Christ became an invisible King over the nations in 1914 is studiously watching the thermometer. Several consecutive winters had been mild, and our friend imagined that Christ had already started the Millennium. If a change for the better could be noticed within a few years, surely, it was argued, there would come to be one pleasant season within a thousand years. Neither Paul nor an angel from heaven could have

changed our friend in his interpretation. In his estimation God was proving through nature that Christ was ruling in secret and slowly correcting earth's faults.

There has been some of the real and old-fashioned winter during January! Thermometers know nothing of the religious theories of men, and they stubbornly report temperatures which defy the secret-presence idea. Twenty-six years of supposedly warmer winters are mocked with a record-breaking nine-inch snowfall in Georgia, and with temperatures as low as ten degrees in Louisiana. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13), but those days have not yet been initiated at Oregon, Illinois, where the temperature has descended to twenty-five degrees below zero.

"Pray Ye"

There is nothing written in the Bible about *repeating* the so-called Lord's Prayer. Jesus said, "After this manner therefore *pray ye*" (Matt. 6:9). The introductory words, "after this manner," indicate that the disciples of Christ are to pray in accord with the Lord's thoughts as expressed in the following few verses. Should one, however, choose to learn the actual wording of Christ's sample prayer and to use these actual words in prayer, that must be commendable; but let the words be always *prayed* and never merely *repeated*.

Psychology and Reality

Jesus believed in the reality of answered prayer. He never taught a person to pray for the mere psychological reaction it might arouse. To overanalyze prayer is almost sure to quit praying. Ceasing to pray, where is there even any psychological benefit? . . . "Ask, and it shall be given you" (Matt. 7:7).

Conundrum

If the well-established congregations of the Church of God discontinue to cherish the doctrines upon which they were founded, what incentive can they be to the new and struggling congregations pledged to truth at any cost?

Out of the Old—Into the New

Part Two — The Great Shuffling

By F. L. Austin

"Now I have told you before it come to pass, that when it come to pass, ye might believe" (Jesus in John 14:29).

THE confusion already apparent in this shifting of governmental ideals is everywhere apparent, although man largely fails to properly identify the causes. Some attribute it to a military spirit that is in the human heart; others to a spirit of greed for worldly mastery on the part of certain nations. But let us quietly analyze some of the outstanding ideology of humans today.

One of the prominent ideals which has attracted the attention of all, some favorably, others adversely, is the great ideal of dictator rulers who have declared over their own signatures that there is no God; that Heaven has no jurisdiction over man. These rulers have undertaken, avowedly, to replace the laws which God gave man with laws of their own making, which, in many instances, are diametrically opposite to those given by the Creator. In fact, all of the laws of Gentile governments prior to and during the Gentile rule over Israel were hand-made, that is, human-made. But their dictatorial laws have in many instances gone farther in the direction of hand-made laws than former human governments seemed willing to go. They strongly suggest 2 Thessalonians 2 and Revelation 13. For instance, the ideal posted by them that the individual is the property of the state, owing first allegiance and devotion to the state, and therefore to its leader, regardless of personal conscience before God, or of personal cost or sacrifice, is opposite to the law of God wherein the state was not only to guide but to aid the individual to live in peace and abundance for personal prosperity and attainment before God. The next step of this hand-made law is to assert that all personal business activity must come under the supervision of the state. Then, home life and personal life must respond to state dictates and calls. Without accusation or trial the police may enter the home, command one or more of its occupants to proceed out into the darkness of the night never again to be seen or heard by home members left behind. Domestic life, as well as business life, comes under the management of the great overlord the same as does the stock upon the cattle range. Former customs of business, domestic, social, and individual life are all overthrown. The sanctity of marriage is tabooed, and the women and girls are directed to bear children for the state in utter disregard of any oneness between husband and wife as directed by God.

A vastly different ideal towers from certain other governments of man under which the citizenry has been taught that God "is, and *that* he is a rewarder of them that diligently seek him." (The word enclosed in asterisks (* . . *) is in italics in the King James Version of the Bible.) Gropingly, but nevertheless with endeavor, these governments strive to exalt God before the eyes of its citizens.

Indications suggest that world economic, social, and military warfare that has been in progress intermittently since the World War of 1914, and possibly before, is motivated by these unseen conflicting ideals.

The former ideal is against God. It is anti-God; anti-Christ. That such was to arise is told again and again prophetically. That such has arisen is known by all who read. This, too, was undoubtedly prophesied "that, when it is come to pass, ye might believe."

The latter ideal, declaring for God, is gropingly seeking to establish God's way in lieu of man's anti-Godly way—a way of anti-Christ. Some nations motivated by this ideal are defending it with the sword.

The Regathering of Israel

This national groping for God appears to be a leading impulse inducing changes now taking place in the world. Were it not for the effort to discover and stand by the laws and commandments of Jehovah, rather than to yield to the licentious, dissipating, degrading ideals of the anti-Godly group, there might be no such confusion as today exists throughout the world.

The regathering of Israel necessitates that certain governments of earth must progressively, yet speedily and voluntarily, correct their constitutions and laws to ever more fully agree with the laws of the coming Kingdom of God which is to have domain throughout the earth under Christ—the coming King of kings—or else, they must submit to even more intense national—and personal—economic distress. For evidences indicate that Israel's new and final exodus is at hand.

The Christian Challenge

Now the Head of the coming new government is to be Christ who, in the near approaching proper time, is to rule "from sea to sea, and from the river unto the ends of
(Please turn to page 10)

Religion's Ghost

By Arlen Marsh

EVER since Seventh Day Adventism sprang from the abortive efforts of William Miller to set an exact date for the return of Jesus Christ, it has been a major pastime among Protestant denominations to shoot arrows of scorn and lances of satire at the disciples of Ellen White.

The advocates of modern observance of the Mosaic code have remained curiously unmoved by these continuous demonstrations of poor taste and poorer Christianity. Starting from scratch, in the face of the tremendous psychological obstacles created by the failures of God to abide by the dictates of Mr. Miller, the Seventh Day Adventists managed in less than a century to build a denomination numbering its members at well over a half million.

Nor was this membership a passive one, comparable to the membership of other Protestant denominations. According to the *Herald of Holiness*, a Nazarene publication, the Adventists in 1938 accomplished this:

They sent out missionary messages in 714 languages. They sent out missionaries to preach in 65 new languages. They contributed to home and foreign missions more than \$12,000,000—a per capita giving to missions alone of \$27.86. They published 310 periodicals.

Comments the *Herald of Holiness* editorially: "Besides their offerings they give two tithes; one to the local church and one to missions. In the light of this information surely the fellow who kicks on one tithe in the collection plate should be ashamed of himself."

Agreement with this editorial approval is inevitable. During the same period in which the Adventists were bolstering their foreign and home evangelism, other Protestant bodies found their receipts falling off alarmingly. Many of them found it more convenient, wholly because of the financial problem, to encourage interdenominational rather than intradenominational activities. The Methodist Book Concern, owned and sponsored by a church group with membership running into eight figures, tottered on the abyss of bankruptcy; publishing houses of lesser denominations suffered proportionately.

Say what one will about the doctrines of the Seventh Day Adventists, these are *facts* which have just been mentioned—and they are facts which point strongly to a need for overhauling the general attitude toward finance that is held by Protestantism.

You will note, first, that the *Herald of Holiness* said that "*besides their offerings*" the Adventists give "two tithes," and, second, that per capita giving to missions alone among Adventists ran to \$27.86 during 1938.

The second of these items follows logically upon the first. Had the Church of God adopted the Adventist policies during 1938, it would have met times such as its leaders have hardly dared dream. For instance:

Had the Church of God contributed to *all* purposes the same per capita sum that the Seventh Day Adventists contributed to missions alone, it would have raised approximately \$110,000. This probably is around two and one half times what the Church of God actually did raise for all purposes. To pin down the matter definitely, each Seventh Day Adventist contributed just \$16.00 a year more to missions alone than each member of the Church of God contributed to *all* needs. Comparisons, of course, are based upon denominational activity by the churches as wholes, not as local congregational units.



Arlen Marsh

Now there is something seriously wrong with a church which feels that it has what it frequently calls *the Truth*, if it can do no better than this in contrast to a denomination which it has been disposed to ridicule or at best to attack with some bitterness. No brief need be held with the majority of Adventist teachings to concede that the Adventists have something the Church of God has not—they have a profound conviction that finance is as important a part of Christianity as strict adherence to the so-called doctrinal standards.

Regardless of what one may think of tithing as an obligation upon modern followers of God, he can do no less than admit that, if he has been more singularly blessed by Christianity than the Hebrews were by Judaism, he owes quite as much to his church as the ancient Israelite owed to the Temple. Indeed, if the Christian thinks he has something better—and this is certainly what Paul taught he had!—than the orthodox Jew, he should feel that he owes *more* to his church than the Jew owes to his synagogue system. It requires no lawyer, no deep student of the Scriptures, no mental giant, to figure out a thesis so simple as this.

God, it is said, loves a cheerful giver. One wonders, when contemplating the financial condition of most Churches of God and of its various conferences, just how

much God can love these people who have taken His name. At the rate of monetary support offered their church by the Seventh Day Adventists—and by other tithing bodies as well—the debts of the General Conference could have been defrayed, despite the small Church of God membership, in less than *nine weeks* even when those debts stood at their highest level! Yet, actually, it required some ten years of “hard” work to pay those debts at an average of sixty cents on the dollar.

Local church financing in the Church of God is in little better shape. None of our church congregations, with possibly one exception, having one hundred members or more, would have an income of less than \$40 per month per member. If this income were tithed, it would pour \$400 a month into the coffers of the church, on a basis of an even hundred in each congregation. Yet churches with memberships of 125 congratulate themselves heartily on their ability to raise \$170 a month! Some of them fail to raise that.

A great deal of talk has raged about the significance of

the Great Commission. “It is,” has run the plaint, “impossible to evangelize the world as the Commission would seem to demand.”

Obviously, it *would* be impossible to reach every individual of the earth’s 2,500,000,000 inhabitants with the details of the gospel. But consider what could be done by the Church of God if it gave—not what the Jews and the Seventh Day Adventists give—but only one tenth of its membership’s income to the service of God.

These are approximate figures: 4,000 members, with an average income (at a very conservative estimate) of \$25 a month apiece, have a total annual income of \$1,200,000. One tenth of this is \$120,000. (Remember the estimated income here is much more conservative than that estimated income given earlier in this article.) Half of this, say, or \$60,000 might be given to foreign missions. It costs not more than \$250 a year to maintain the average missionary in India—sometimes less; this does *not* consider medical missionaries who are equipped with all sorts of

(Please turn to page 11)

FORGIVENESS

By Ruth V. Gesin

IS FORGIVENESS necessary? If so, why? Matthew 6:15 gives us the answer very plainly: “If ye forgive not men their trespasses, neither will your Father forgive your trespasses.” So, if we want to be forgiven we must forgive.

We sometimes wonder how many times we should forgive. Matthew 8:22 says, “Until seventy times seven.” This means that our power of forgiveness should be unlimited. It is so easy to forgive those we love, isn’t it? But, what about those we do not love? It is very difficult to forgive someone who seems to enjoy trying to make those around him uncomfortable. Of course, if the remarks concerning us are not true, we have no reason to forgive because we should have no enmity in our hearts. If they are true, we must take ourselves in hand and rectify the errors. It is always the truth that hurts.

It is very necessary for a person who wishes to be a Christian to forgive. We cannot be Christlike and still hold grudges against those who offend us. Christ requires forgiveness to come from the heart. Remember that our heavenly Father sees into our hearts and He, alone, can tell whether we have truly forgiven an offender. If we forget the offense, even though it may leave a scar, we know we have forgiven and can expect a full measure of forgiveness from God. Oftentimes we put on acts of for-

giveness, so to speak, but we only fool ourselves, and sooner or later the truth is made known to others. We sometimes have a desire to retaliate even stronger than the wrong that has been done us. Would a true Christian really offend another?

Day after day we observe children at their play. They never seem to harbor grudges against their playmates. They quickly forgive wrongs done them. It might be well for us to follow the example of a child. Why wouldn’t it be possible for us older people, especially when we should all work for the good of mankind, to so conduct our lives that nothing need be said against us? Also, we should have our minds so full of the goodness of Christ that we will have no room for unkind thoughts concerning our Christian friends and neighbors.

Finally, if Christ on the cruel cross in His hour of agony could say, “Father, forgive them, for they know not what they do,” why can we not be Christlike enough to say the same in relation to the petty wrongs done us? Each time we forgive someone we have been made that much stronger and it becomes easier to forgive next time.

If we would all sincerely pray the Lord’s Prayer daily, we would not need to use our forgiving spirit, because we would have nothing to forgive?

The Kingdom, a Heavenly Kingdom

By George M. Siple

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:13, 14).

THAT this vision of Daniel contains a prophecy concerning the last days cannot well be denied by any thinking person. That the "one like the Son of man" is Jesus Christ, in His glorified state must also be admitted.

It is also commonly believed by interpreters that this coming in the clouds of heaven refers to His final Advent into this world. His being led to the "Ancient of days" plainly denotes rulership, and that He will be made ruler over the nations.

His dominion is much more than the spiritual reign in men's hearts, as He does not enter into it until He comes in clouds of heaven. It is also a Kingdom to be administered by Christ in person or by those immediately under His authority. It must also be a visible Kingdom, for nations are mentioned as its subjects. The thought seems to be very plain that the Lord Jesus Christ will return again to this world to set up a visible Kingdom and personally reign over it. There are many people today who do not accept this view. Our main thought will be to prove the foregoing by Scriptural evidence.

The first words that were uttered concerning Christ were that the seed of the woman shall bruise the serpent's head (Gen. 3:15). The crushing of the serpent's head evidently means the destruction of Satan's power and the establishment of the Seed of the woman in its place. If Christ, as the Son of Man, is to rule over the nations as Satan now rules, nothing short of a literal and universal empire can be the result.

The next reference to this Seed is to be found in God's covenant to Abraham, where it is stated that he shall possess the gate of his enemies, and all nations of the earth be blessed in Him.

In God's promises to David, He said, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee." He said also that He would establish His Kingdom, and the throne of His Kingdom forever. This promise refers to Christ. He is to become a great earthly King. He is to occupy a throne, and possess a Kingdom. That throne and Kingdom are the throne and Kingdom of His father David.

In other words, Christ shall take David's place and

establish David's throne forever. Read in Isaiah 9:6, 7, how he describes the Messiah: "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."

How could one more fully describe the Messiah than as a great Prince, reigning on David's throne in the earth made new. If we read Jeremiah 23:5, 6, we will find the Savior spoken of in a similar manner: "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." These are plain and positive predictions. Many others might be given showing that Christ is many times called a King and that He is to reign over the nations.

It is also true that when the Savior came into the world as the Son of Mary, it was expected by many that He would set up a literal Kingdom at that time. The New Testament is in perfect harmony with the Old in regard to Christ's second coming. Gabriel said to Mary, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:31). What follows is equally plain, "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" (vv. 32, 33). When the disciples asked Jesus what they should have in return for all their sacrifices which they had made, He replied, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). This plainly shows that the apostles are to share in the administration

of that Kingdom. Paul, in writing to the Galatian church, stated: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Paul also connects the resurrection of the saints with Christ's final coming: "The Lord himself shall descend

from heaven with a shout, . . . and the dead in Christ shall rise first" (1 Thess. 4:16). Reader, if you desire to share in this glorious reign, study diligently the Scriptures, until you are instructed in the path that leads to life eternal.

Come Unto Me

By *H. H. Hawkins*

THOSE of us who have been in the habit of memorizing Bible verses no doubt have learned at least one passage or more from the fifty-fifth chapter of Isaiah.

This chapter, being full of invitations as God intended it to be, reaches all, especially those who have a yearning or thirsting after spiritual food. The call goes out to "come without money and without price." Jesus emphasizes this in Matthew 11:28-30: "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."

Jesus has given His assurance that no hardship will be placed upon anyone, and He has made it very plain concerning the way to obtain eternal life. Even though eternal life is given without money and without price, there are certain things that we must do to receive the benefits offered. One of the first requisites we must have is *faith*, because that is essential to salvation.

It is generally recognized that faith in God's Word is a necessary requirement which every individual must possess in its fullest sense to reasonably enjoy the hope of a better life as revealed in the Word of God. In Noah's day (Gen. 7) the Lord spoke to Noah: "Come thou and all thy house into the ark," and "Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark." Noah had faith and obeyed even before the rains fell, thus saving his household from that great destruction. Peter tells us that Noah's salvation by water, in his ark, was a figure of that greater salvation, in Christ, by the waters of baptism. Remember that Christ is our Preserver—it is only through Him that we may obtain life eternal.

Jesus Himself said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, there is a thief and a robber" (John 10:1). So, dear reader, there is only one way, and it is useless to try any other.

In these latter days, people are too busy with business affairs; the frivolities and pleasures of life. They seem to

care little for the hereafter, their own future lives, saying that the future will take care of itself, or some such remark showing indifference.

The free offering of salvation is still open while the Master tarries, and here and there we will find one who will take heed to the things which he has heard lest at any time he might slip away, for "now is the accepted time; behold, now is the day of salvation." As Jesus has made the way open and very liberal at that, He expects the interested ones to do their part, as He said to one of His disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This means that there are worldly things that the Christian must give up (1 John 2:15), and this sometimes means friends who wish to continue in the ways of the world.

Let us stop here to ponder about those *things* which for a moment seem important, but which are trifling compared to the glorious benefits God has to offer in the coming age which will endure for eternity. Is it any wonder, then, that so many are groping their ways in total darkness. When anyone shows an interest in God's Word, we should point out to him the danger of delay. *Come* before your day of grace and mine will terminate, and the record be forever closed.

Seek the Lord while He may be found; call upon Him while He is near. The church is commissioned to say, "*Come*," and still today the invitation is made to you, "*Come with us and we will do thee good*," for the Lord hath spoken good concerning Israel. Consider that now is the accepted time to "*Come unto me*," and that God is not willing that any should perish, but that all should turn unto him and live. If we want eternal life, we must accept it in God's own way. It is not ours to make or change the divine plan—we can only accept or reject His greatest offer.

The day of the Lord will come as a thief in the night. Are you ready for that day? No one can tell how soon it may come. How fearful to be caught unprepared! Do

(Please turn to page 11)

Revival and Apostasy

Part One

By Harvey Krogh, Jr.

WE GET up in the morning, put on our clothing, fix the fires (or set the thermostat), do the day's work that is ours, read the paper, and listen to the radio. The cars go by and everything moves along as usual.

We grew up like others, went to school, and what our teachers taught us we believed and tried to follow as best we could. We have gone along in the same old way for five, ten, twenty, forty, maybe fifty years, and because the changes have been so gradual, we haven't noticed them.

However, *the world has changed*. In science and invention greater change has taken place in the past one hundred years than in the former one thousand years. Transportation speeds have advanced from forty to four hundred miles per hour. The speed of communication has increased from the former speed of transportation to one hundred eighty-six thousand miles per second. Man's power has increased far beyond that which he knows how to properly use. Machinery does the work of millions of men. Medicine and surgery have saved the lives of countless thousands.

Considering the tremendous development and advancement in all of these things, need we be surprised that there has been great progress in man's understanding of God, His holy Book, and His marvelous plan? About one hundred years ago the generally accepted belief was that men were born, they lived and died, and at death immediately went to their reward or punishment. There was practically not thought of an end of this age; no study of dispensations; no general understanding of God's plan.

Vast changes have taken place. Daniel was told to "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). The "book" has been shut up and sealed, but we have come to the days when it shall be or is being opened. We see the running to and fro. Knowledge is not only increased for an individual here and there, but that knowledge is being increased in that it is being given, broadcast, to multitudes. "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Dan. 12:9, 10). Indeed, we are close to the end if not already in the time of the end.

Twenty years ago one could seldom hear a sermon on

the second coming of Christ unless he attended one of the adventist churches. Now, every day I hear one or two of five different radio evangelists, all within three hundred miles, who often speak about the second coming of Christ. Some of these men have made extensive studies in prophecy. One of them speaks regularly about the prophetic significance of the day's news. He does not apply each happening as a fulfillment of some certain prophecy, but he shows how the events are lining up for the events around the coming of our Savior.

All of these evangelists pay for their broadcasting time by freewill contributions. One said that his daily expense in the work of preaching the gospel was three hundred dollars. We need not doubt this statement when we consider the present cost of advertising. Another stated that the contributions in three weeks had been five hundred dollars less than for the previous three weeks.

What does all of this mean? It means just this: great multitudes are learning of the second coming of Christ and the establishment of the Kingdom of God on the earth when Christ returns. These *multitudes are growing by leaps and bounds*. Why? Because of the great development in the means of communication. Some pastors speak to a group of one hundred twice each week. Some radio pastors and evangelists speak to one hundred thousand each day. One states that he receives from three to five thousand letters daily. You don't write; I don't write, and few who listen do write, therefore, hundreds of thousands must hear when only a few thousand respond by card or letter.

There is error in some of this teaching, but I cannot stop them, nor would I if I could. It would be better that the whole world believe every word, including their error, than that the world believe the terrible error, namely, that there is no God and that Christ was *only* a great teacher.

Why have we written so much thus far? What have we said? *There is great change taking place*. If the present trend continues, if men continue to study and discover truth at the rate they have in the past twenty years, if the number of those who listen continues to grow, *there will soon be a multitude receiving the truth and standing for it*. The indication is that this present trend will continue.

We may be quick to ask where any such thought is found in the Scriptures. We may think of Jesus' words, "Fear not, little flock; for it is your Father's good pleas-

ure to give you the kingdom," and wonder where the multitude comes in. We have a group spoken of in Revelation which may include those of this last-day revival. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are

they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them" (Rev. 7:9, 10, 14, 15). This multitude must contain a large number of people of the last days, or it could not contain those of all nations, and kindreds, and people, and tongues. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Not until recent years has the gospel of the Kingdom been preached to so many of all languages. We thus conclude it is in accordance with Scripture that there shall be a great awakening in these days. (*over*)

Young People's Social Life

By Charlotte Rahm

SHOULD the Church of God provide for the social life of its young people? Yes, definitely! If the church does not, who is going to? the beer gardens, pool halls, dance halls, or bad company of other young people?

Ninety-nine per cent of the young people of today enjoy some kind of entertainment. If people would only realize how necessary that recreation is! Youth is under a constant emotional strain, and has to have some source of outlet for it.

Should entertainment be provided within the church, or should we allow the young people to seek their own amusement? This question, in several denominations, is not taken into serious consideration. Many adults object to the kind of social life in which their children indulge, but they do nothing about providing pure, clean, and wholesome entertainment within their own church.

What is called good, clean entertainment? smoking? card playing, drinking, dancing? Emphatically, no! Any such atrocity must be discouraged. The young people should be considered in an understanding way, so that they will realize the destruction of it all.

Most young people are carefree and do not realize the seriousness of the Bible and service of the Lord, so we should encourage them by providing certain activities to perform, and providing some sort of social life to hold their interest, until they do realize the necessity and seriousness of the church itself.

Of course, there is a problem of having too much social life, and spending considerable time on preparation of such that will take one away from the necessary duties which must be performed within the church.

One of the most important factors in holding the young people's interest in the church is to have a leader to whom

they will look up with a great deal of admiration: one who will not be afraid to indulge in youth's pranks, one who will play up to their exuberance—in the proper way, of course.

The leader should be one who will give helpful suggestions and encouragement. If he were a member of the church board, it would help tremendously, for, then, church officials could better understand special projects and aims when the young people of the church ask for assistance in their projects.

Why not have a special building of some sort where boys and girls may spend recreational hours? They can more fully enjoy themselves there, in preference to a home where some doting mother hovers near, ever watchful that her Johnnie or Sally is the center of attraction, or nominated for secretary for the coming year.

That raises the question of class officers. Most of the churches of today allow a leader chosen by the students, such as a president. In addition to that, why should they not allow young people to choose their own teachers?

We might suggest a few appropriate and interesting pastimes for our enthusiastic young people. If it is possible, a leader should be selected who is clever, with an outstanding sense of humor to add interest to the games. There are various ways of showing the young people good times, particularly in social gatherings at homes to play many and intriguing games. They might even plan outdoor activities, such as hayrides, weiner roasts, potluck dinners, picnics, or swimming parties.

In conclusion, it is a necessary part of the church program to provide social life for the young people, to help them to grow in knowledge and in truth, and to keep their activities within the church as much as possible.

Someone will say, "What about the falling away that is spoken of in 2 Thessalonians 2:3?" The Lord willing, this part of the subject will be spoken of in the concluding article which will be in next week's Restitution Herald.

"Prayer is not overcoming God's reluctance; it is laying hold of His willingness."

OUT OF THE OLD—INTO THE NEW

(Continued from page 3)

the earth." Unto Him who "is become the head of the corner" were first built the "apostles and prophets." These were schooled to become like and one with Christ. The next phase in the construction of the great Kingdom of God is specified in Ephesians 2:20, 21 to be the Christian church. It, too, is being "fitly framed" into "the chief corner." Next in order, the faithful of Israel are indicated; and lastly, obedient Gentiles who shall come to the "light," of Isaiah 60:1-3, 11, 12.

Christ, the Head, is already "perfected." He is at the right hand of God. The church of Christ—"members of his body"—is being perfected. As Christ, while undergoing perfection, was also witness to the "apostles and prophets," and to later Christians, so the church today is challenged by Scripture not only to perfect itself in Christ, but also to witness before others. "The day of the LORD" evidently assures the soon coming of Christ, the immortalization of the church, and the regathering of Israel. Therefore the witness of the church should be such as to encourage Israel to displace man's laws by God's laws.

Government

Here seems to lie the first big problem of the new year 1940. How can the church encourage in the great transition of government?

Jesus taught, "Seek ye first the kingdom of God, and his righteousness." This was His instruction to His own followers. It seems to continue as instruction to our present time. But to seek the Kingdom of God, one evidently must strive to obey God's laws. The Diaglott states in 1 Peter 2:9, of those who in verse 5 become "built up, as living stones" unto "a foundation-corner Stone," that they are "a People for a purpose; that you may declare the PERFECTIONS of HIM who CALLED You from Darkness into His WONDERFUL Light." To witness His perfections is to pattern much after them.

The world over, states and nations have made statutory laws which are directly contrary to God's laws. Many would-be Christians evidently think that because the

state has legalized certain laws, that therefore obedience thereto constitutes righteousness. They have thus been taught to supplant God's law with the law of the state, or even with the established rule of society, or the established rule of industry. For instance, God forbade sex relations by the unmarried. Such an offense was severely punished by the righteous law of God. Because man's law frequently ignores this crime, many erroneously feel justified in conforming to man-made law regarding this offense rather than to keep that of God. Again, God's law made marriage a mutual covenant never to be broken. Man has legalized a thousand excuses for the breaking of the marriage vow with divorcement. Here again, professed Christians erroneously seek to justify themselves by complying with the man-made law to the ignoring of Heaven's law. God's law punished kidnaping with death. Man, in many instances, has legalized differently. Children who curse their parents were to be "cut off" under God's law; man devises schools of correction.

Such contrastings might be continued at great length. But it is quite evident that all laws legalized by man which are contrary to God's established laws are in greater or less degree anti-Godly. Humanly legalized conduct which contradicts conduct prescribed by God can hardly be expected to be justified by God. Yet, all human governments continue to penalize certain acts that are in agreement with God's rules, if man's legalization shall have contradicted those of God. Is it not proper that Christians should lead the way in declaring for and witnessing unto a change of all such anti-Godly laws and customs.

One result of all such human contradictions of God is that home and society and business and national life are being removed much too far from God's code of righteousness. Governmental corrections all along the line will yet be compelled by Heaven. They are due. The "day of the LORD" so requires. And, Christians would encourage greatly by witnessing in act, as well as in word, to obedience to God's law. The Christian is challenged to lead the way "Back-to-the-Bible"—back to God. In doing this he certainly would be indicating to legislators in Israel, whomsoever Israel may be, to so amend national laws as to accord with those of God.

That such is due in the present and in the immediate future is evidenced again and again by prophecy, as also by the corroborating testimonies of the Great Pyramid. This latter points definitely to a short space of time, already entered, as being allotted by God for making this great change—Out of the Old—Into the New.

The hand of the clock upon the mantel indicates that the gongs of this glorious midnight change are imminent.

"I have told you before it come to pass, that, when it come to pass ye might believe."

COME UNTO ME

(Continued from page 7)

you want everlasting life, incorruptibility in the Kingdom of God? Do you want to live on and on during the endless ages of eternity? Yes, right here on this very earth where evildoers shall be cut off, and the meek, or the righteous as we might call them, shall inherit the earth and dwell thereon forever (Psalm 37 and Prov. 10:30).

One may secure this inheritance by accepting the Master before the close of the "last days," and be a part of the redeemed of every age and clime, where there is no more pain, nor sorrow, nor death; for the former things will have passed away.

1 SAMUEL 15 :22

By N. H. Geiselman

The Savior is waiting to serve a great feast;
He invites us to be with His guests.
His Spirit so gracious, so nobly entreats
To come and sit down with the rest.

There's only a step. Then in only a step
We enter the bounds of His love.

Oh! There to be free and with great joy to be,
We can rest in His grace from above.

The Savior is waiting to give us a hand,
And to lift us from sin and despair;
To lead us along by His gracious command,
At last His blest Kingdom to share.

Better enter the race with the help of His grace,
And journey along the sweet way!

For the victory so sure, and the life that's so pure
Makes us long for eternity's day!

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: . . . But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . The scripture . . . preached . . . the gospel unto Abraham" (Gal. 1:6, 8; 3:8).

RELIGION'S GHOST

(Continued from page 5)

modern medicines and therapeutical devices. Dividing that \$250 into \$60,000 indicates that the Church of God could, if it would, maintain not fewer than 240 missionaries in the foreign field. At present, it manages to help support three, through the occasional contributions of a few isolated congregations.

Even if it be asserted that the income figures quoted are

too high—and in rural areas they would be—there still is little to make the Church of God boast of its support of the work for which it stands. It must be recalled, too, in making comparisons, that the Seventh Day Adventists give not one tenth, but two tenths plus offerings, to the work of their church. All the figures given in this article have been based on the straight tithe system—one tenth of the gross income only.

A few days ago, the Secretary of the Treasury announced that around sixty cents of every dollar everybody in the United States earns goes into taxes, national, state, and local. Government, thus, demands six tenths of our income; and the more we give it, the more it demands. On the contrary, the more we give God, the more He returns to us. His promise of rewards for those who paid and paid liberally to His church are as good today as they were in the centuries before the Christ was born. (But it must not be expected that these rewards will necessarily be material ones, payable immediately.) And His exhortation to "try him, and see" is still open to everyone.

A specific example of what could be done by a single Church of God, located in a small town in a rural community, may help to clarify just what the Church of God has failed to do in the past.

The church has seventy members. Fifty of these are adults—a fair proportion. The adults, including those on relief, average an income of \$40 a month each. (These figures are all based on experience among Churches of God in all parts of the country.) This is a total income for the fifty adults of \$2,000 a month. The potential tithe of the adults is \$200 a month—that's only one tenth, not the two tenths plus offerings that Seventh Day Adventists and ancient Jews have given. This would pay a minister \$125 a month—hardly comfortable for the man who must supply transportation for half his congregation and dress like a successful executive—and leave \$75 a month to go into upkeep, light, heat, mission, and conference work. In reality, the normal Church of God of fifty adult members pays its minister \$50 a month, usually less, and contributes practically nothing to outside work.

Giving cheerfully and liberally, as God wants Christians to do, would benefit not only the outside world through increased evangelistic activity, but the members of the church themselves. There is far more satisfaction in his Christianity for the man who has a financial stake in it than for the man who relies wholly upon his words and his publicly performed deeds to prop up his faith.

As matters stand, not only in the Church of God, but in most other denominations, Christianity is a religious ghost, and finance is the skeleton in its closet. Laying that ghost can be accomplished solely by infusing it with new life from the skeleton, which must rise, phoenix-like, from the ashes of its past to a more nearly godly future.

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Comparisons

* * *

By Elmo Gaspar, Eden Valley, Minn.

The dictionary definition of a Christian is "a disciple of Christ." Honestly, are we true disciples of Christ? In Matthew 5:14 we are told, "Ye are the light of the world." Light is one of the greatest means of advertising that the world has today; look down the streets in the large cities and notice the large and attractive electric and neon signs. True, most of these signs advertise things of the world instead of things of God, but they do have a great power of attracting people.

Christ said, "Ye are the light of the world," but He warns us not to put our lights under a bushel lest they cease to give light. Worse than that, if we cease giving forth a good light, there is a possibility that we will give forth an evil light. Each and every one of us, at some time or other, is used as an example: looked up to. A younger brother, a friend, or whoever it may be will imitate actions and habits. Then, too, our habits and actions are likely to be the same as those of someone we admire, so we must be careful that we do not lead anyone astray. If we are not disciples of Christ, we can be sure that our admirers are going to be disappointed in us—they will lose faith. No disciple of Christ ever lost faith in Him, because He was perfection. We must then be representatives of Christ: His workers, for we must carry on His business in the manner He would have us to do. Any slackness means that we are working our way out of His service.

Compare Christ's representatives with the representatives of any large business today; for instance, the Ford Motor Company. What kind of advertising would it be if a Ford dealer drove a Chevrolet car? What effect would it have on his prospects? He would be telling the world that he did not have enough faith to use an article that he was selling; it would tend to lower the reputation of the article and of the seller.

How can we expect to bring others to Christ if we haven't enough faith in Christ to give up worldly things? Before we can bring others to Christ, we must study, gain faith in Christ, and make our lives like unto Christ's by practicing the things that are given to us through the account of His life and teachings in the Bible. Besides

faith we must have works, for "faith without works is dead . . . Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:20-22).

Through our works, our faith will grow and become as a light. It will be shown to others that they might see the way to salvation. Our faith cannot be seen without works; faith alone is as the lighted candle under a bushel. It gives no visible life, but remove the obstacle and it will shine forth, a glory unto Christ.

A Good Citizen

* * *

By Mary Richardson, Hammond, La.

Read carefully 1 Peter 2:11-17. In these verses Peter is making an urgent plea to the Christians to live lives worthy of their calling as followers of Christ. Peter sought to comfort and strengthen the Christians who were under persecution. Hatred for Christians was becoming very prominent at this time. Peter begged them to shun evil and cleave to the good. He recalled to their attention that they were strangers and pilgrims in this land. Peter wanted them to so live that they would be ready to be citizens of their future home.

In 1 Peter 2:1 are recorded the things that Christians must not permit to enter their lives. If Christians took care to see that they were free from malice, guile, hypocrisies, and evil speakings, the other people would, in time, look upon their good works as different from the rest, and God would be glorified. Peter further urged the Christians to be obedient to the rulers. If they submitted to those in authority, they would not incite criticism; they must fear God and love all men.

In 1 Peter 4:1-5 we read that Christ suffered in the flesh and complained not, so we as His followers must have the patience to run this Christian race.

When we put on Christ, through baptism, we must become sincere followers by ignoring the lusts of men and by doing the will of God. When the love of Christ rules our lives, we have patience and long suffering in our dealings with others. We should seek to see the good in others; overcome our weaknesses; help and lift up our weaker brother.

May we all seek to live in such a way as to characterize us as followers of Christ.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Ye are bought with a price: therefore glorify God in your body" (1 Cor. 6:20).

A Sacred Life

To a Christian boy or girl life is sacred. Each such life is "a living sacrifice"—holy, one that will be acceptable to God his Creator. God created, or made man and woman in His own image. God blessed them and called all He had made "very good" (Gen. 1:31).

Today we must remember that our bodies are sacred. Sacred means "set apart" or "entitled to respect." We must respect our bodies or we cannot expect others to do so. Our bodies are the temples of God's Spirit if we are His. God's Spirit will not stay in an unholy place. So, every day we are to purify ourselves of the evils and bad habits we see. Evils keep creeping into our lives, for we are human and very likely to err. We should never allow those evils to remain. If we judge ourselves often by the standards set in our Bibles, we can live better and better as we grow older. As we set our lives apart more wholly and fully unto God, to do His will, we can live more holy still.

We are indeed bought with a price. Jesus gave His life and shed His own blood that we might be redeemed. He bought us. We can never pay the price of our redemption, for we are sinners. Only Jesus lived on this earth without sin.

May you cleanse yourself from all "filthiness of the flesh and spirit" and "glorify God in your body and in your spirit, which are God's."

The Modern Trend

Life is not held as sacred to the modern person who does not know God, his heavenly Father, or Christ Jesus his Lord. This is shown in many ways. The many who kill others or take their own lives plainly show this to be true. A Christian would do neither. Not only is life not sacred to them, but they have no reason to continue living. For without the "hope" given in our Bibles, life is a selfish and hopeless thing! They have no "gospel" or "good news" to tell others. How dark must be their outlook upon life! How truly happy is the Christian who believes God's holy Word—including Noah and the ark, Jonah and the whale, and Mary, the Virgin Mother of

Jesus. What a great work each of us can do, spreading the Light to those in darkness!

The good moral man who is without Jesus is just as sad a problem, for his lot has to be with the bad, if he has not accepted Christ as his personal Savior. Without accepting Christ's shed blood, he has no hope, for there is no other way we can be saved. For "without shedding of blood is no remission." (Read Heb. 9:22-28.) A Christian, even though he sins, can go to God in prayer and be forgiven if he is truly sorry, even when the wrong he has done cannot be made right. The good moral man has no Christ who sits at His Father's right hand, to plead for him. Don't forget to tell those about you that the only prayer a sinner who has not accepted Christ can pray is: "Father, forgive me, a sinner."

Intemperance

The only way to be temperate about anything that is habit-forming or which contains drugs is to let it alone entirely. That is why we urge, "Touch not, taste not" any drink that has alcohol in it. That is why we urge, Let cigarettes alone. The radio can do no more than try to make you believe that they will not harm you as much as some other brand will.

A person who gets plenty of fresh air and exercise, proper food and lots of rest needs nothing more than God's Word to "pep him up"! When the Lord lives in your heart, there's no room for sin.

Will you continue with your daily devotions and reading of the daily lessons in your Sunday school quarterlies? Try to get one more member of your family to join in your devotions. Sing, read, and pray aloud. God will bless your work!

Happy Birthday Wishes

Frank Paul, age 9, Jan. 30, Niagara Falls, N. Y.

Margaret and Marjorie Bauerle (twins!), age 10, Jan. 30, Hammond, La.

Ivy McKinney, age, 12, Feb. 4, Hammond, La.

Iris Foster, age 14, Feb. 3, Hammond, La.

AMONG THE CHURCHES

THE CHILDREN'S QUARTERLIES

Sr. Verna Thayer, 1110 Rockton Ave., Rockford, Ill., will gladly assist any Sunday school teacher in the use of the Children's Quarterlies. She asks that those who order these Quarterlies be sure to mention the quarter for which they are ordering, and to mention the name of the Sunday school for which the material is to be used.

Sr. Thayer reports that six hundred six Children's Quarterlies have been mailed since January 1, 1940, which is a gain of more than two hundred over last quarter's orders. . . . Superstitious souls should notice that the number is not 666.

WILLIAM HENRY LANING

William Henry Laning, the second of five children, was born to Isaiah and Ellen Laning on September 12, 1857. His lifelong home was upon the farm which his father had homesteaded.

In 1883 he was united in marriage with Mary A. O'neil. To them were born one daughter and three sons: Florence—Mrs. Laurene Howell—and Frank, both living near the old home; Herman of Champaign, Ill., and Dwight of Hollywood, Calif., all of whom, together with their seven children survive with their mother to mourn the death of one much loved and most dear.

It was forty years last October when Bro. and Sr. Laning announced their abiding faith in, and their consecration unto Jesus the Christ, and were buried by baptism into His name. They immediately accepted membership in the Ripley church where they have persevered in Christian growth and service and duty.

"Billy" Laning was widely and favorably known throughout two townships, and more, as a neighbor and business man who was helpful and honorable and of high integrity.

Bro. Laning began to fail in health about four months prior to death. Though spared of the oft-accompanying agonies of disease, yet he sensed that death was approaching. On January 22, 1940, with all of the calm and confidence of one who might be lying down for the night, he drew loved ears close and bade them "Good-bye," and lay back as though in the arm of Him who is the resurrection and the life—and fell asleep. His two brothers and two sisters had previously succumbed.

Funeral services were held in the Ripley church where Bro. Laning had recently attended throughout the November-December meetings, over four Sundays. Interment was made in the Ripley cemetery where others also have been entombed to await the call of our returning Lord.

F. L. Austin.

JOHN A. SQUIRES

John A. Squires was born September 3, 1855, and died January 17, 1940, at the home of his daughter, Mrs. Mattie Campbell. He was united in marriage to Libbie Dolling in Carroll County, Mo. A few years later, they moved to Harper County, Kan., where they reared their family of eight children, three boys and five girls, namely: Mrs. Mattie Campbell of Compton, Calif.; Mrs. Laura Baird, Albert Squires, and Mrs. Florence Givens of Bucklin, Kan.; Dr. Edward O. Squires of Coffeyville, Kan.; Mrs. Ruth Spore

and Mrs. Ida Tout, also of Compton; and Willie Squires of Syracuse, Kan. Beside these eight, all of whom survive, he leaves twenty-two grandchildren and ten great-grandchildren.

Bro. and Sr. Squires embraced the teaching of the Church of God under the preaching of Eld. S. C. Oliver while they lived in Kansas. In 1923 they moved to Lynwood, Calif., where many gospel meetings were held in their home by Eld. G. E. Marsh, the writer, and others, until the death of Sr. Squires in December, 1931. Bro. Squires had served as elder in the Los Angeles church for the past three years and was beloved by all. He had not been feeling very strong for some time but had not been confined to his bed, and he fell asleep quietly and peacefully, soon after remarking that he felt all right, in full possession of all his faculties. Funeral services were conducted by Bro. N. J. Macleod and the writer Janu-

ary 20. He was laid beside Sr. Squires in Angelus Abbey in Compton to await the call of the Lifegiver. He sleeps in Jesus—blessed sleep! from which none ever wake to weep!

Emma C. Railsback.

TRAINING SCHOOL FUND

Mrs. Joe Chapman	\$ 5.00
J. E. B.	5.00
Nagol	14.00
Mrs. Ida F. Orem	2.00
M. E. B.	16.00
Graytown, Wis., Church	25.00
Mrs. Anna Cochran	1.00

CONTRIBUTIONS TO N. B. I.

Mrs. B. F. Cook	\$ 3.00
M. E. B.	20.35

Gleanings From the Field

Standing on the steps of the Holbrook church (see front cover) are, left to right: Sr. Jessie Dixon, Omaha; Bro. Robert Meyerhoeffer, Holbrook; Bro. and Sr. E. E. Giesler, Moorefield, Nebr.; and Sr. James McLain, Culver, Ind., whose husband took the picture.

Sr. Verna Thayer, Rockford, Ill., is rapidly regaining health since a recent operation. Her recovery is no small blessing to the Church of God at large, for much of the work in preparing the Children's quarterlies is done by her faithful hands.

Faithfully following in the steps of his father, Bro. Tom Savage of Waite Park, Minn., preached for the brethren at Eden Valley, Minn., January 21.

Lecturer W. H. Lyon, Franklin Grove, Ill., addressed the Bible Training School and the congregation at Oregon, Ill., January 24. His talks were to warn youth of the dangers of narcotics.

"I like the articles on prophecy, and always enjoy Bro. James Patrick's articles. When reading his writings I picture him in the pulpit at the old Bergen Church of God in Minnesota."—Mrs. Ruby Johnson, St. Croix Falls, Wis.

Bro. John Denchfield conducted services at the Bergen Church of God near Lester Prairie, Minn., January 28.

"There's a good time coming when the climate and all conditions will be perfect. How we wish for that time to soon come when wars will cease!"—Amy L. Young, Seattle, Wash.

"We feel that we could not get along without The Restitution Herald."—Mrs. Inez Titus, Letcher, S. Dak.

"We are having severe cold weather, and there is yet a period of blustery weather to intervene before 'the good old summer time' brings back the birds and bees and flowers."—R. A. Curtis, Dayton, Ohio.

"It was choice news to us when we read in The Herald that the Board of Religious Education had decided to hold the Summer Training School again this year. The Board acted wisely and in keeping with the general feeling of the brotherhood. Pray much for our General Conference work."—C. E. Randall, Font-hill, Ont.

"I enjoy Bro. Charles Lindsay's articles, and surely enjoyed 'A Declaration of Faith,' re-written by Bro. C. E. Randall. How well Bro. R. A. Curtis defends the doctrines of conditionalism and our Lord's return!"—F. O. Sapp, Colton, Ore.

"The Lord willing, Sr. Hawkins, daughter Eunice, and I expect to leave February 3 for a trip to Florida, spending most of the month there."—Howard H. Hawkins, 15864 Glynn Road, Cleveland, Ohio.

"Since I have been reading The Restitution Herald—and that has been for many years—it never appealed to me as much as it does now. I wish it were published twice each week."—Mrs. T. J. Ellis, Waterloo, Iowa.

Bro. Walter Wiggins, Eldorado, Ill., has been engaged as pastor of the Church of God at Eden Valley, Minn. His pastorate will begin the first Sunday in February. Walter is a worker!

"Our newly organized Bible class is progressing well. We have had three meetings, and the attendance has been encouraging."—Charles Netts, White City Camp, St. Petersburg, Fla.

We are sorry to report the death of Sr. Azorah Scroggs, Murphy, Ore. She was an aunt of Mrs. Margaret Magaw, and had arranged with the editor to write a sermon to be read at her funeral. At this writing the date of her death is not known.

"Our prayers are faithfully offered up for you and Bro. Conner and for all the students of the Bible Training School."—Mrs. Irene Holland, Thorold, Ont.

THE WORD OF GOD

Selected by R. M. Abbott

"Twenty-two years ago, with the Holy Spirit as my guide, I entered the Wonderful Temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great Organ corresponded to the tuneful Harp of David, the Sweet Singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the Preacher was heard, and into the Conservatory of Sharon, and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the Observatory Room of the Prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the Bright and Morning Star.

I entered the Audience Room of the King of Kings, and caught a vision of His Glory, from the standpoint of Matthew, Mark, Luke, and John, passed into the Acts of the Apostles where the Holy Spirit was doing his work in the formation of the infant church. Then into the Correspondence Room, where sat Paul, Peter, James, and John penning their Epistles.

I stepped into the Throne Room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all His glory, and cried:

'All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown Him Lord of all.'

—*William A. Sunday.*

WATCH

By C. E. Randall

Reports place 800,000 Russian soldiers massed on the Iran and Afghanistan borders. The Finns seem to know how to handle the Russian Bear, but the Arctic Circle is not the place for a real war, so perhaps the Bear will start forages in the cradle of ancient civilization. If so, the theater of war may shift from Europe to Asia Minor. Should this take place, Armageddon may not be far distant. The Master's "watch" is urgent these times, for we know not what a day may bring forth. It is very strange that prophetic students are so apathetic toward current happenings. People do not seem to be aroused by the tremendous happenings which are hourly transpiring. These are not ordinary times! We do not venture their full im-

portance, but the unresponsive attitude of those who should be thrilled by the times indicates that the night is far spent, that the day is at hand, and that it is time that we awake out of our sleep, lest that day come upon us unawares. A drowsy church is a signal alarm of approaching danger. With signs in both the church and the world, we should take heed.

WE INQUIRE

By S. J. Lindsay

Can there be sorrow, joy, or pain,
Where there are no nerves nor brain?
Can we sing and pray and hear
Without the use of tongue or ear?
Can there be exercise of lust
When the body crumbles into dust?
Why, then, sing the songs we do
Which with reason cannot be true?

Why "sing our Father's power to save,
When this poor, lisping, stammering tongue
Lies silent in the grave"?
Or, "Shall I be carried to the skies
On flowery beds of ease?"
While the Bible is so silent
On matters such as these?

Job says:

"In death the grave my house shall be,
But Thou shalt call and I will answer Thee.
My sons to honor come, or low,
In either case, I cannot know.
My bed in darkness shall I make,
Until my Father bids me wake."
This teaching shows my Savior's worth—
His power to redeem us from the earth.

Christ will come with redeeming power,
We know not the time, the day nor hour;
But when He comes in glory bright,
'Twill be day to some, to others night—
Night to those who've proudly fought
To bring the Father's truth to nought;
But 'twill be earth's eternal day
To all who've learned God's Word to obey.

OVERLOOKING THE IMPORTANT

It is not uncommon to hear debate about the number of apostles and the rights of Matthias and Paul to be numbered with the Twelve, but it is seldom so much as noticed that Jesus is "*the Apostle and High Priest of our profession*" (Heb. 3:1). Men overlook the Shepherd while counting the sheep!

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

T R A C T S							
Name	No.	Per	Per				
	Pages	Doz.	100				
Essential Truths	1	\$.05	\$.30	Where Are the Dead? L. W. Bronson	36	.50	4.00
God's Promises, Anna E. Drew	2	.05	.30	John 3:16 and You (poem)			
Obedience (Baptism), F. E. Siple	2	.05	.30	R. H. Judd	1	.10	.60
The Reasons Why	2	.05	.30	The Rich Man and Lazarus,			
The Baptist Confession of Faith	2	.05	.30	J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved?				The Resurrection, J. L. Wincee	32	.12	.75
J. F. Waggoner	4	.10	.60	B O O K S			
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Name	Pages	Each	Per 6
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses,			
The Thief on the Cross, F. E. Siple	4	.10	.60	paper, D. C. Robison and L. E.			
A Study of the Word "Soul"	4	.10	.60	Conner	58	\$.10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained,			
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	paper, Lyman Booth	220	.75	
Immortality of the Human Soul,				The Pine Woods Bible Class, board			
S. T. Shirley	4	.10	.60	cloth, Wilson	480	.75	\$3.50
What Is a Christian?	4	.10	.60	The Destiny of Russia and the Signs			
Did Christ Preexist? R. H. Judd	4	.10	.60	of the Times, board cloth, Wilson	96	.25	1.25
The Coming of Christ, R. A. Curtis	6	.15	.90	The Student's Textbook, board cloth,			
What Do the Scriptures Teach?				Wilson	200	.45	2.60
R. H. Judd	6	.15	.90	The Book of Revelation Made Easy to			
Hell—What Is It?	8	.20	1.20	Understand, board cloth, Wilson	96	.25	1.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	Ancient Mysteries, George Johnston	116	.50	
Baptism, S. J. Lindsay	8	.20	1.20	The Visitor, paper, Boice	212	.50	
Some Things for Which We Stand	6	free for postage		The Way of Life Eternal, paper,			
An Important Biblical Discovery,				Lyman Booth	88	.40	
J. G. Haupt	8	.10	.60	B E R E A N B O O K S			
Do You Believe That—	1	free for postage		Name	Pages	Each	
First Principles, G. E. Marsh	18	.35	2.00	The Hebrew People (Children's Lesson Book)	59	\$.25	
God, R. H. Judd	12	.25	1.75	Children's Bible Story and Study Book	60	.20	
Dictatorship, Fascism and Communism,				Senior Berean Book One (The Gospel Plan)	50	.20	
W. P. Hicks	8	.10	.60	Senior Berean Book Two (Life and Im-			
How Much Do You Believe on the				mortality)	50	.20	
Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Three (God's Kingdom)	50	.20	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Four (The Gospel and			
God's Covenant With Abraham,				Christian Living)	50	.20	
S. J. Lindsay	19	.50	4.00				

National Bible Institution, Oregon, Illinois

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What Is the Abrahamic Faith?

By Harry Goekler

MANY of our churches throughout the country are named "Churches of God of *the Abrahamic Faith.*" In some localities the phrase "Faith of Abraham" is used instead of "the Abrahamic Faith." Naturally, the question arises as to the meaning of the Abrahamic faith. Does it mean that we should have faith in God as did Abraham? or does it imply much more than that?

The Abrahamic faith means much more than mere faith or trust in God. That faith in God is essential is readily admitted, but if this is the only meaning of the "faith of Abraham," then there would be no point in even using such a title for our church. Why not say, "Church of God of the Faith of Noah," or "Abel," or "David"? They had great faith and trust in God, the same as did Abraham. It is very evident that there must be some particular reason why we consider ourselves of the Abrahamic faith and that it means much more than mere faith or trust in God.

The dictionary defines faith as "belief, trust, unshaken adherence; and a system of doctrines or tenets." It is this latter definition that applies to the subject we are considering. In other words, the Abrahamic faith means certain teachings and beliefs. Let us consider, then, the basis for such beliefs.

Read Genesis 12:1-3. These verses reveal God's call to Abram and His promised blessings. Now read Genesis 13:14, 15: "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." Thus, we find that one of God's promised blessings to Abram, and to his seed, was possession of the land forever.

Again, in Genesis 17, we find God renewing His covenant with Abram. It was on this occasion that Abram's name was changed to Abraham. Notice especially ver-
7 and 8:

"I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." You will observe that this covenant was to be an "everlasting covenant" between God and Abraham and his seed. Also, the land of Canaan was to be given for an "everlasting possession." Inasmuch as Abraham was not himself everlasting, he could not receive the land for an "everlasting possession." Furthermore, we know that Abraham, during his life, never received one acre of the ground promised him of God. (See Acts 7:5; Heb. 11: 13.) Since God's Word is true, and knowing that He will fulfill that which He has promised, we know that this promised inheritance and blessing to Abraham and his seed must, of necessity, be fulfilled in the future.

Throughout his life, Abraham lived in hope of the promised blessings. It was upon these promises that he built his belief and faith. These promises constituted his faith—his doctrine.

In Romans 4 the Apostle Paul referred at length to Abraham. In verses 12 and 16 we find these words, "The father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Thus, we see that this "faith of Abraham" is not limited to the Jews alone but to others as well.

In Galatians 3:7-9 Paul again writes, "Know ye therefore that they which are of faith, the same are the children of Abraham, And the
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EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Pedigreed Religion

In the days of Jesus, the Jews proudly traced their bloodlines to famous ancestors. Jewish mothers sang the praises of David to their babes centuries after the Philistine episodes, and these babes grew into men and women as proud as though they had slain Goliath, yet having little of the inner qualities which made their hero-ancestor a "man after God's own heart."

Jesus told the Jews, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Puzzled by these cryptic monosyllables, yet pricked to the heart by the insinuation that they were slaves to sin and death, these Jews quickly assailed Christ, saying: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be free?" (v. 33). Did Abraham make Judas one whit better man? Plainly said Jesus: "If ye were Abraham's children, ye would do the works of Abraham" (v. 39), and added, "Ye are of your father the devil (Abraham?), and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (v. 44).

Preaching, on Pentecost, to persuade Jews to accept Christ, Peter cried: "David is not ascended into the heavens . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:34, 36). What redemption was there in David? Could he redeem his brethren? At best, he was but the son of Jesse; and not the Son of God!

Considering that Solomon shamed his father's name, it seems foolish that any Jew living centuries later should suppose he was any better soul because of the half-drop of David's blood within his veins. Genealogy is no substitute for godliness. Pedigrees are often false. Hence, Paul warned, "Avoid foolish questions, and genealogies . . . for they are unprofitable and vain" (Titus 3:9).

Like the Jews in Christ's time, there are now many self-righteous men and women who are more interested in pedigree than purity.

"The Lord From Heaven"

There was one Jew, and only one, who might have truthfully boasted of His genealogy. Only one Jew's genealogy is recorded in the New Testament, and that it is of particular importance may be surely believed, for it is recorded not once—but *twice*. It is not surprising that the genealogies of the unappreciated Christ should likewise receive no consideration.

Matthew, formerly a tax collector and evidently acquainted with Jewish law, recorded the genealogy of Jesus' foster parent, Joseph. Matthew wrote practically nothing about Mary's part in the story of Jesus' birth, but carefully described the fears of Joseph. Conversely, Luke, the beloved physician," recorded Jesus' genealogy through the mother, minutely telling about Gabriel's visit to Mary, her song of thanksgiving, and how she "pondered" all things about her Babe.

Indicating that Jesus was not the offspring of Joseph, there is a significant usage of the word "begat" in Matthew 1. Here is a surprise for many: underline every "begat" of the genealogy; then count them. Fathers "begat" sons in thirty-eight instances; in all this there was no break with natural law. Then is recorded the birth of Jesus, but the discriminating reader will observe that the inspired Word departs from its usage of the word "begat," and says, instead, that Joseph was "the husband of Mary, of whom was born Jesus, who is called Christ." Joseph's misgivings, also, testify that Jesus had another Father.

To the casual reader, there seems to be a contradiction in Matthew 1:16 and Luke 3:23. Matthew says that Joseph was the son of Jacob, and Luke says Joseph was the son of Heli. This seeming difficulty disappears, though, when we understand that the way in which Joseph was the son of Heli was by Joseph's marriage to Mary. Heli was *Mary's father*, and thus became the reckoned father (father-in-law) to Joseph.

Thus, though Mary's name does not appear, we know that Luke 3 records Jesus' genealogy through His mother, and in this record Jesus is shown not only to be descended from Abraham and David, but from Enos, Seth, Adam, and God! He is "the Lord from heaven" (1 Cor. 15:47).

Peculiar!—How?

By F. E. Siple

FROM early childhood my memory recalls that the people of our religious denomination have taken great pride in calling themselves a "peculiar people." The passages found in Titus 2:14 and 1 Peter 2:9 have been read, and attention has been called to the fact that the Lord expected His chosen people to be "peculiar" or different from the average human beings. And this I think we really are! But how?

Some of our local churches, in order to make their stand on certain points known frankly to all inquirers, have adopted a written code of morals. Personally, I believe this would not be a bad idea if the church had the courage to make the right kind of code and live up to it. But, if it is flagrantly violated by the membership and no effort is made to see that the standard is maintained, it would be better not to have such a code.

One church that I know of has a statement in its moral code saying that since dancing is on the borderline and often leads young people in the wrong way, the church disapproves of the dance. However, not only do the children in some of the church's most prominent families dance, but some of the leading young people may often be seen on dance floors, and the writer knows of at least one member of the present church board dancing on a resort floor with a former member of the same board.

It is not my intention in this article to discuss the pros and cons of dancing, nor to select it from the many other borderline pastimes as the worst, but this is simply used as an illustration. Gambling, use of tobacco, use of alcoholic beverages, attendance of Sunday shows, card playing, gossiping, moral laxity, and still other questionable practices might well be used in the same way.

I have traveled extensively throughout the United States and Canada, and am personally acquainted with almost every church of any size in our denomination on the American continent, and it is a painful confession for me to state that I do not know of one local church of any size where all of the practices named above are not indulged in by one or another of its members. This in itself means that the church does every one of those things.

May I ask, then, in what sense the church is peculiar?

God asked His ancient people, Israel, to be different from the rest of the world. He asks His modern people, the church, to be different. He has given His Son as our Leader, and Jesus willingly made the sacrifices necessary for our welfare. He offers us the greatest of joy and happi-

ness for the future, but He asks us to show an appreciation that would indicate our worthiness of such honor. If we continue to do the things that the rest of the world does, in what way are we different? By what reasoning do we feel we are making the sacrifices that would set us apart as worthy of the Master's greatest favors?

Paul, in 1 Corinthians 10:31 says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Can you sincerely apply that rule to your own conduct of life?

When you look at the foregoing list of pastimes and pick out the ones that you yourself do, can you honestly say that when you do those things it is for the purpose of glorifying God? Does the doing of them make you a better Christian, make you more worthy of the love which He has bestowed upon you?

Let no one think that I am a "kill-joy" who thinks that a Christian should go around with a long face. Rather, I think a Christian should be the happiest person in the world. Why shouldn't he be? He has a rule of life to follow that is more conducive to health and happiness than that of the non-Christian. He has a Guide and Counselor for all occasions—one who has traveled the road and knows its dangers and hardships. The Christian has more hope for the future than anyone else could possibly have. So, the true Christian has every reason in the world to be happy.

Happiness, however, is a state of mind, and our minds are so subject to influence and training that one can cultivate a disposition to enjoy one kind of "pleasure" or another. No one is born with an appetite for liquor, but many have made their systems become accustomed to its effects until no "pleasure" is quite as satisfying to them as drinking. No one has a natural yearning for tobacco. I have often been told by both male and female habitual smokers that they had to force themselves to smoke at first, and then the habit fastened itself upon them and they were too weak to throw it off when they realized how wasteful and foolish and unclean it is.

In like manner one might go through the list of borderline pastimes. There are many wholesome means of enjoyment that are just as genuine pleasures as any of the questionable ones. A very sensible mother told me recently of an experience which she had. Her young daughter associated with a group of young people who had the

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Nations Fulfilling Prophecy

By *A. E. Griffiths*

THERE is no subject more interesting to the believer than the second coming of Christ, which will end this dispensation, and bring in an era of peace and goodwill to all men.

There are many prophecies relating to this epoch, but the signs at the present time have become more prolific than at any period in the past. There have been many wars in the earth during the past five thousand years, but they did not fit in so exactly with God's plans as do the ones of the present moment.

Jesus said there would be wars and rumors of wars. If we read Matthew 24:5-8, we also find there will be famines, pestilences, and earthquakes. These are only the beginning of sorrows.

When we get an abundance of these things, it is only the beginning of trouble; more will follow. Famines, pestilences, and wars have prevailed periodically on the earth for centuries, but not under the same conditions that they are doing now. Combined with the time of trouble, Daniel says that "many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). This prophecy is being fulfilled as never before. If we realize that the first steam train was run by George Stephenson in 1825, from Stockport to Darlington in England, what an advance has been made in that line of engineering alone! If Stephenson could come back today, he would not recognize modern locomotives. The speed at which they travel would astonish him more still. Imagine one hundred years ago (which is not a long time in comparison to the length of this dispensation) what traveling was like in those days! Compare it with the luxury in which one may travel today on land or sea. Such things were unknown. What about airplanes, in which one may travel from New York to London in about a day?

Electricity has made enormous strides. It is the motive power that gives us the telephone and the radio. If these instruments had been in existence in the days of Paul, God would not have had to have given him a vision in Troas to tell him he was wanted in Macedonia. He could have been notified by telephone in a few moments and could have been there by plane in a short time. How things have changed since then! We do not notice all these facilities we possess because they have come upon us by degrees. God's plans call for a progressive movement. These gradual improvements on the earth, combined with the times of trouble, exactly fit the prophecies,

and thus enable us to see the closing of this dispensation is at hand.

If the Millerites had been correct in their belief in 1842, the Kingdom would have come upon the earth too suddenly, before it was prepared for it, whereas, at the present time knowledge has so advanced that the change, when it comes, will not be so noticeable.

Christ told us we should have many false prophets. At least one such prophet predicted the coming of Christ in 1914. When the war started, Christ did not appear, so the false teachers changed their prophecy and said He had come to rule the earth and was in the air, invisible. If you owed a man a sum of money, and you told him you had paid him but the money was invisible, do you think he would be satisfied? It is more than likely that he would sue you in court for it.

When Pastor Russell died, his subjects said he had gone to meet the Lord in the air, but this would necessitate an immortal soul. We know his body was put in the earth, so a false doctrine caused them to admit an immortal-soul doctrine, a thing the Pastor had always preached against.

This is a striking lesson to us not to prophesy, but to depend entirely on the Bible, and to read it carefully. Jesus said, "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). In this same chapter, after He states we cannot tell when the Master is coming, he warns us to watch, and that is exactly the answer to the problem. Watch for the signs that are given us; this is much surer than trying to interpret the chronological periods mentioned by the different prophets.

We are all familiar with Jeremiah 30:7, "That day is great, so that none is like it, it is even the time of Jacob's trouble, but he shall be saved out of it." The third verse of this chapter is at least partly fulfilled, for a great number of Jews have returned to their native land. How many more must go back is difficult to say. However, there is yet Ezekiel 38 to be fulfilled, but that can take place any time now. What is more significant is the fact that the nations of Europe are talking about a federation of nations like the United States of America. This is of great interest to us. Read Isaiah 8:9: "Associate yourselves, O ye people, and ye shall be broken in pieces." And in verse 12 we read: "Say ye not a confederacy." At this time, this is just what they are saying. All the great nations at war

would welcome peace, and this is the basis on which to found it. Several statesmen of Great Britain, France, and the United States have suggested and urged the adoption of a United States of Europe, the very thing that God has forbidden. It would be in opposition to the prophecy of Daniel 2. The great image represented the four empires, Babylon, Medo-Persia, Greece, and Rome, the last of which was to be divided into ten separate nations, and "in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. 2:44). Therefore, those kings or powers which are existing today in Europe must remain until God is ready to destroy them. The point to be observed is that when they suggest

a confederacy, then shall they be broken in pieces. Consequently, this project will never mature. God will step in to prevent it. These statesmen may know a lot about world conditions and diplomacy, but they know nothing about the Word of God. There was no talk of a united Europe in the days of the World War, which explains why it did not bring about the end. Notice: the more peace they talk, the more nations begin fighting, and every nation will soon be at war with someone. Is not this significant? "When they shall say, Peace and safety, then sudden destruction cometh upon them" (1 Thess. 5:3; Jer. 6:14). These scriptures harmonize beautifully.

(Please turn to page 10)

The Two Witnesses

By S. J. Lindsay

A SISTER writes asking for our interpretation of the two witnesses spoken of in Revelation 11. Venturing an interpretation on anything in Revelation is a rather delicate thing, because there are so many interpretations of almost all of it that they are bound to conflict. I am giving what seems to me the most satisfactory interpretation that I have ever found.

The two witnesses are here called "the two olive trees." If you will turn to Zechariah 4, you will find two olive trees mentioned again, and they stand by the lamp (candlestick) to furnish the oil necessary to keep the light burning continually. The candlestick mentioned by Zechariah is readily recognized as the seven-branched candlestick of the Tabernacle, and this in turn is recognized as a type of Christ. Oil is used as a type of the Holy Spirit. The text in Revelation points out that these two witnesses are to be killed and that their dead bodies shall lie for three days and a half in the streets. After the expiration of this time they are to be revived and to become a great power, and they will be feared. This picture evidently covers the great tribulation period. The 1,260 days, or three years and a half correspond with the time that the saints are to be caught away with Christ in the clouds of the air. These olive trees are called witnesses. What two great witnesses have given oil for the candlestick and what two witnesses are giving the same oil to us now?

As we have already said, the oil represents the Holy Spirit. What two agencies have given the Holy Spirit to all? Turn now to Matthew 24:14 and we find Christ saying, "This gospel of the kingdom shall be preached in all the world as a witness to all nations; and then shall the

end come." Christ calls the gospel a *witness*. What other vehicle has been the medium of the Holy Spirit? The law in its time acted in that capacity. We have the law and the gospel acting as the means of furnishing the Holy Spirit to earth. They are to die and lie for three days and a half in the street. We asked our justice of the peace one day if there was a statute governing the matter of children riding bicycles on the sidewalks. He said there was such a statute, but since the autos took up the highways so thoroughly, the statute was dead. It had become ineffective because it could not be enforced. When the church is taken out to meet the Lord in the clouds of the air, the Holy Spirit will be taken from the earth as it was taken from Jerusalem when Israel was overthrown by Nebuchadnezzar; the law and the gospel will be so ineffective at that time that insofar as the earth is concerned, they are dead. They will be revived, however, and we find that Israel will again observe the sacrifices of the law in the coming age. There will be glad tidings to the nations in that age and all will observe it.

During the period of three and a half days that these witnesses are dead, the Antichrist will declare himself to be God and demand worship on the part of mankind. We have his type in Nebuchadnezzar and Darius. When he makes this demand upon the world, making them to take a mark in their hands and foreheads, his destruction will be drawing near.

We have given this study briefly, not to incite controversy or debate, but to tell others how it appeals to us. If a better interpretation can be given, we shall be glad to receive it.

Revival and Apostasy

Concluded

By *Harvey Krogh, Jr.*

CONSIDERING the great awakening to Bible truths and the rapid increase in the teaching of these truths, as was shown in the former article, we now wish to harmonize the "falling away" of 2 Thessalonians 2:3. There were those in Thessalonica who thought the day of the Lord had already come and that they were perhaps left behind. Paul told them not to be soon shaken in mind and to let no man deceive them, "for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Some people have thought the "falling away" or apostasy is the falling away from the truth in our own group. To a small extent this may be so, but some translators do not agree that the Greek word for "apostasy" means just a dropping off here and there. Goodspeed has translated it "rebellion" and Rotherham, "revolt." The indifference of this day would hardly be called apostasy as it is used in the Scripture. It must be a turning against something that was once believed and taught.

Let us see if we can see the beginning of this rebellion. We first notice that Paul does not tell us what these shall fall away from or turn against. The orthodox churches have proclaimed Christ and Him crucified. They have confessed that "Jesus Christ is come in the flesh," that He died and arose the third day. However, there has been a departing from that teaching, a rebellion: a revolt against God. To many of the high leaders, Christ has become but a wise philosopher—a great teacher—they have denied that He is the Son of God. They teach that beyond this life there is nothing. They have come to understand the nature of man, but they have denied the resurrection. They say that man must save himself and this salvation will be salvation from race annihilation, and this will come by reform and education. They have fallen from the belief in a living Savior. They are called Modernists.

If we are watching the trend of the times, we can see the grouping of these forces. Sections of large denominations are coming together. Our President called the church leaders of this country together to try to find a way for peace. We quote from recent news reports: "The President is trying to mobilize all religions of the world for peace." Will the Buddhists say that peace can be found only in Christ and at His coming? Will the Jews testify that there shall be no lasting peace till Christ has established His Kingdom in their land? Will the Mod-

ernists or any of the other religious leaders of the world testify that God's plan will take care of peace if we are doing what God has given us to do? It is not likely. They will probably try to bring about a world reform that they think will make everlasting peace. I do not wish to decry any peace efforts, for our Savior said, "Blessed are the peacemakers: for they shall be called the children of God." But, who has thought of trusting in the living God for peace, and in the return of His Son to this earth?

Our President has also sent a representative to the Pope at Rome. The Church of England is making friendly gestures toward the Roman Church, and there is talk of union. Jesus told a parable about a sower who found tares in his field. The instructions were to let the wheat and the tares grow together. At the harvest the reapers were to gather "first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." We notice that the tares were not to be burned then, but to be bound in bundles *for* burning. The burning or destruction is not necessarily before the gathering of the righteous. Therefore, we may today be able to see some of the gathering together.

It is understood by many people that the woman sitting upon the scarlet colored beast of Revelation 17 is the religious system of the end-time that will work for awhile in accord with the end-time government. In Revelation 18:4, John heard a 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."

Some of the best news that we have heard was in the Cleveland church report in *The Restitution Herald* of January 9. There are still many of God's people who have not yet turned wholly to Christ. Already, there may be a slight separation of the tares from the wheat.

If we are watching closely, we may be able to see the beginning of the great federation of religions that will be headed by the false prophet. We shall also see the widening gulf between those who are daily learning more of God's truth and those who are denying the inspiration of the Bible.

Why should we bother to discuss all of these things? They are signs of the end of the age. They tell us that we should renew our efforts. In view of the great awakening in these last days, we must reconsider our methods and preach a positive gospel. Preaching based on the errors of

others must be revised, or we may be found wasting much energy against error that may no longer exist.

The truth we hold gives us a far greater responsibility than we have hitherto felt. We must be "up and doing,"

not only in our own little congregations, but in every place that we have opportunity, financially, personally, and by prayer and supplication.

Greater changes are coming! Are you prepared?

The Purpose of God

By *W. S. Tomlinson*

THAT it is the purpose of God to establish a kingdom on this earth is a fundamental tenet of the Church of God. That God has such a purpose may be easily learned from the book we call the Bible, which we believe to be a revelation from Him concerning the earth and man upon it.

It is further revealed that God has a great and glorious plan whereby mortal men and women may be exalted to be sharers with Him in the execution of His purpose. The process by which it will be accomplished is according to a definite design.

As "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness" (Matt. 4:23), great multitudes followed Him because of the work He did of healing the sick, making the blind to see, the lame to walk, and performing many other miracles; but though many were pleased at the outward manifestation of His power, His doctrine was such that few believed it. On one occasion they murmured at it, and from that time many of His disciples "went back" (John 6:66). We have referred to this incident in the life of Jesus to show that He taught a definite doctrine.

Concerning this doctrine, He said, "My doctrine is not mine, but his that sent me" (John 7:16). This is in agreement with Hebrews 1:1, 2, where we are informed that "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, whom he hath appointed heir of all things." This is positive evidence that the teaching of Jesus and the prophets is from the same source.

It is the purpose of God as revealed by His prophets that the earth shall be filled with righteous inhabitants (Psalm 37:29) through the instrumentality of His Kingdom. How that purpose is to be accomplished is more fully made known to us through the Son. The prophets spoke as they were moved by the Holy Spirit (2 Peter 1:21). Jesus, who was begotten by the Holy Spirit, and afterwards anointed by the Spirit (Acts 10:38), spoke the words of the Spirit. This being true, it follows of neces-

sity that what Jesus taught and what the prophets taught is the same.

The burden of Jesus' teaching was to show how to obtain eternal life to inherit the Kingdom of God which the prophets had foretold would be established on this earth, and it was because of this that a few faithful ones accepted His doctrine and followed Him when He announced the coming of God's Kingdom. They expected Him to be crowned King immediately and to usher in the reign of God. In this they were disappointed, so He spoke a parable (Luke 19:12) to inform them that He must go away and receive a Kingdom (or be invested with royalty) and return.

It is during His absence that Christ's servants are making known His mission and extending an invitation to all who will hear, to become corulers with Him when He returns to "build again the tabernacle of David, which is fallen down; and . . . set it up" (Acts 15:16).

Should you think it of little importance to know about Israel's King, let us remind you that it was not so to the great Apostle Paul, for while in prison he said, "For the hope of Israel am I bound with this chain" (Acts 28:20). Elsewhere he said, "Jesus Christ is our hope" (1 Tim. 1:1). Please remember that "Christ" means "anointed." God has anointed Jesus to be King. God has made no promise of future good except through Jesus, Israel's coming King.

You will now realize that all that has been said relates to an Israelitish Kingdom. It is important that this is understood, as grave errors are often made through lack of knowledge of it. We, being Gentiles, are not eligible to inherit an Israelitish Kingdom. A change must take place. That change is equivalent to a child's being adopted into another family. We must become Israelites by a process of adoption. That process consists of a belief of what is promised concerning the Kingdom: a change of mind and conduct in relation to it, which is evidenced by putting on the name of Jesus by baptism, which is immersion in water.

Here are three things to which we must comply, and
(Please turn to page 10)

Rejecting the Cornerstone

By Cecil Sater

"Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word" (1 Peter 2:6-8).

NOT long ago I read an article from a popular magazine, the heading of which was, "Why I Don't Go to Church." The author of the article told the brief history of his experience in going to church. He stated he had been raised a churchgoer and was naturally very religious, but the time came when he had received all from the church it had to offer. Then he declared he would never go again until he found a minister who was preaching something new, something modern and up to date, something that would fit in with modern times. He said it finally became a hobby with him to locate a preacher who was presenting a program to his listeners that would interest the modern world. He said the world in general had discovered this failing of the church the same as he had.

Finally, he made his problem known to the clergy of Chicago and called them together to a meeting that they might solve the problem. Preachers from all denominations came, and one at a time, gave their ideas. Many different plans were given, but not many of them would answer the problem of salvation. One said what the young people needed most was a good church library with plenty of story books sufficient to supply their desires. Another said the church should supply movies, so young people would not go to outside movies when church time came. It was suggested by others that first-class ballrooms and good orchestras should be installed in the churches to interest the young people. Gymnasiums and swimming pools, even bars, card tables, and pool rooms were suggested by some of these preachers.

After numerous suggestions had been made, a man rose to his feet and said in a loud and persuasive voice, and with a stern countenance, "You have all missed the mark. What we need in our church programs to get people to come out is more of the preaching of Jesus Christ, His death, His resurrection, and His returning." The writer said this man's outburst seemed to relieve the pressure among the ministers, and they looked as though they thought he had "pressed the right button." As he sat down he was applauded heartily.



Cecil Sater

The writer continued by stating that even this man was a long way from being right: from solving the problem. He said that he had heard the old story until it was tiresome and worn out: "This does not fit into our modern world, it is too ancient, too old; it has become sour in our stomachs." The author stated that he was extremely hungry for a church program that would satisfy his craving, and that he was sure the modern world was suffering from the same hunger. He said it was no wonder we were losing interest in church, and that we were trying to satisfy our desire to worship by using as an inspiration a religion that belonged to those of two thousand years ago. As a climax to the article, he suggested that if anyone had any thoughts on the subject to please send them to him. He said he had received hundreds of letters, but none of them had "filled the bill."

We have definitely reached the place where the world has rejected the same Stone which the Jews rejected, and who will become the Chief Cornerstone. If the old story of the Babe of Bethlehem's manger, Jesus Christ the Son of God, who gave His life on the cross that He might point the way of salvation to a lost and dying world, is getting too old and worn out for this smart modern world, then there never will be a story found for them, for this is the only way out. If the Old Testament to which the Master so often referred while He was here as the holy Scriptures and the New Testament, for which He, His apostles, and His disciples are responsible, have to be changed or added to, then we are not wise enough to do the changing, so you and I have no hope.

Any man's hope is as reliable as another. The trouble with the would-be-wise people today is they are too wise for their own good, and, by being so wise, are making themselves ridiculous. At the time when Jesus was on the earth, the Jews had reached the same state. They thought they were so smart that Jesus and His disciples could teach them nothing. Jesus, as recorded in Matthew 11:25, said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The message is

simple. The way to eternal life is not a complicated thing. To those who are willing to accept the simple old story, it will grow sweeter as the days go by.

The author of the article we have just been telling about made the statement that a church program must be worked out giving an insight to higher psychology, before the modern world can be satisfied.

One hears a great deal about "psychology." It may be that I have become prejudiced against the word, but I will frankly state that I don't like it, and I will give you my reasons. In the first place, the word comes from the word "psychism," the doctrine of Quesne: that there is a fluid universally diffused and equally animating all living beings, the difference in their action being due to the difference of the individual organizations. The word "psychical" originally had the same meaning as "psychological." Recent metaphysicians, however, have employed it to mark the difference between the living principle in man and the rational or spiritual part of his nature. In this use, the word described the human soul in its relation to sense, appetite, and the other visible world, as distinguished from spiritual or rational faculties which have to do with the super-sensible world: these are Webster's definitions. It is plain to see that psychology actually claims to deal with psychics, things which are supposed to be the supernatural or spiritual and which includes hypnotism, mesmerism, spiritualism, and many other isms in which a man of God has no business to be dabbling. It is claimed by good authority that psychology is the science of the human soul. In recent years, the definition has been modified to be the science of the mind, has been accepted by college professors, and is now being taught in colleges and universities as a true science. I have no objection to this modern definition of psychology which is being taught as a true science, but "knowledge" to me is a much better word, and when we say "knowledge," we are not confusing people.

To say that Christ was the greatest psychologist that ever lived, so far as this modern definition is concerned, would be true. But, to me, it would be much better to say that He was the only man who was backed by God's knowledge, which meant to *know all*.

I have never seen a man who claimed to be an expert on psychology who didn't make great boasts he could not back. Generally, they claim to be able to do the same things that Christ did when He was on the earth and give the God of heaven no credit for acting in and through Christ and His disciples. I have been watching, for many years, F. B. Robinson of Moscow, Idaho, who has a full-page advertisement in many of the magazines of today. In his advertisement he says, "Man can now talk with God." He believes and teaches as follows: "There is in this universe, a far more potent and dynamic power, the

manifestation of which has been erroneously credited to some other supposed power called the subconscious mind. That this invisible dynamic power is the very same power that Jesus used when He staggered the nations by His so-called miracles and by raising the dead, that Jesus had no monopoly on this power, that it is possible for every normal human being understanding spiritual law as He understood it to duplicate every work that this Carpenter of Galilee ever did, that when once understood and correctly used this mighty power is abundantly able and never fails to give health, happiness, and overwhelming success in whatever proper line it may be desired." He says that in one year's time this teaching went into sixty-seven different countries. If I wish to find the Lord and receive from God any of His great gifts, I certainly would not listen or pay any attention to a full-page advertisement made by someone calling himself a psychologist. I would go to the Scripture and learn from the Word of God about that God and pray that He may bestow these gifts upon me. The Lord said, in Matthew 24, to "take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

In 2 Peter 2:1-3, we read: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Let it be remembered that Satan through man has been able to duplicate some of God's miracles also performed through his saints, as in the days of Moses when Moses was in Egypt, you will find that Pharaoh's magicians duplicated some of the miracles that God performed through Moses. Most certainly today Satan is still busy and is able to duplicate some of God's miracles and is showing great signs and wonders in the earth, and will be in a much larger way before the return of Christ. God's people have so little faith left that they are being almost overcome by the working of Satan. It is no wonder that Jesus said, when He left, "When I come again will I scarcely find faith on the earth." We are getting so now that we are even afraid of a miracle which comes from God. Jesus Himself did not claim the power of doing anything by Himself, but gave God credit for His actions and words. He said, "He that hath seen me hath seen 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." You can see that Jesus was not will-

ing to take credit, but said these works were the works of His Father. If this story is too simple, out of date, and ancient for you, then you are to be pitied. Nothing can be done for you.

"Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Let us not attempt to bring in modern ideas and add to the old story, for the old story is the power of God unto salvation. Why? Because it receives and teaches the rejected Stone as the Chief Cornerstone and as the head Stone of the Temple of God!

THE PURPOSE OF GOD

(Continued from page 7)

they are all based upon belief of what is promised. It is very important to know what is promised. Knowledge is prerequisite to a belief worthy of the name. In fact, there can be no belief without it. Belief must be strong enough to produce faith. Faith is the conviction of, and confidence in the things believed. Faith comes by hearing the Word of God (Rom. 10:17). What does the Word of God say, then, regarding what is necessary to be believed, in order to become related to Jesus that we may become joint-heirs (Rom. 8:17) of the Kingdom promised and reign with Him? We have one answer in John 1:12: "As many as received him (Jesus), to them gave he power to become the sons of God, even to them that believed on his name." It is an important consideration, for it means more than the prevalent expression of having accepted Jesus.

"Name" is a word which indicates, or points out, the person or thing named. The importance of understanding and believing on the name of Jesus is apparent from Acts 4:12: "There is none other name under heaven given among men, whereby we must be saved." The name of Jesus stands for something. He was so named for the purpose of distinction. His mother was told what His name should be before His birth. "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). The name "Jesus" here signifies that the one so called would be the Son of the Highest; furthermore, He should have the throne of David and reign over the house of Jacob forever and of His Kingdom there should be no end.

An intelligent belief in the name of Jesus includes a knowledge of these things. This is borne out by the statement in Acts 8:12, where it is recorded, "When they be-

lieved Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ they were baptized, both men and women." Paul told the Philippian jailer to believe on the Lord Jesus Christ that he might be saved. When the jailer heard that he could be saved by the Lord Jesus Christ, he wished to know how. Paul and Silas "spake unto him the words of the Lord" (Acts 16:32), "The word which God sent unto the children of Israel, preaching peace by Jesus Christ" (Acts 10:36).

Such was the doctrine taught by the immediate followers of Jesus. If we aspire to be associated with Him when He will "judge the world in righteousness" (Acts 17:31), our belief must include a knowledge of what the prophets have written. That was the foundation upon which the Ephesian church was built. It is the only sure foundation, "for other foundation can no man lay than that (which) is laid, which is Jesus Christ" (1 Cor. 3:11). Men may leave the foundation for the quicksand of human traditions and philosophy, but the rock remains. If you desire to build for time and eternity, you must "build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20).

BRITAIN'S RULE OF PALESTINE CONDEMNED

Moscow, Jan. 31.—Britain's rule over Palestine is termed "one of the ugly creations of the Versailles system" by the Soviet Trade Union organ, *Trud*.

"In reality, it is the home of disorders and riots," the paper said yesterday. "The Arabs cannot understand why they have to leave places in which they have been living for centuries, in favor of Zionist newcomers."

The paper called Zionists "agents of British imperialism" in Palestine, and added, "Jewish workers and peasants know British imperialism intends to use them for cannon fodder."—*Chicago Daily Tribune*.

NATIONS FULFILLING PROPHECY

(Continued from page 5)

The persecution of the Jews is more pronounced now than it has ever been in the past. The only important nations that hold out a helping hand to them are Great Britain and the United States, doubtless that fact will mitigate the punishment of these two nations, but, nevertheless, they will be punished in some degree. Those nations now actually fighting are experiencing great hardships and these will be intensified as the war progresses, so that the words of Jesus will eventually be fulfilled: "Except those days be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened" (Matt. 24:22). This prophecy gives us the hope that

God will soon intervene and bring this horrible warfare to an end and promote a bright era of peace and security.

These thoughts should help us to concentrate our minds on the signs of the times, and keep us watching for the final moves of the nations. Let us pray continually for the peace of Jerusalem.

PECULIAR! — HOW?

(Continued from page 3)

idea that about the only way they could have a good time together was to dance. This mother invited the group to spend an evening at her home. She artistically decorated the basement and during the evening helped to direct a series of carefully prepared games. At the close of the evening, as the guests were leaving, one of the most popular boys said, "I thought we could not have a good time without dancing, but I have not enjoyed an evening so much in a long time."

Perhaps one reason why dancing is so much resorted to is that there are not more mothers and leaders who will take the time and thought to prepare a better type of entertainment for their young people. Tender, pliable young minds will enjoy wholesome pastimes as much as questionable ones, and they will honor and appreciate the persons who will help them to get the best out of life.

No character is manifested in drifting with the crowd. Any weakling can do that, but it takes courage and strength to do the thing a little better than the crowd does it. Is it any wonder that our Lord wants us to be a "peculiar" or different people?

Not only does the Lord want us to believe the truths which He has given and which are different from what most people believe, but He wants us to live wholesome lives, different from the lives of the masses. Only in this way shall we qualify for positions of uplifting other lives in that day when there will be no more "peculiar" people, "for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

WHAT IS THE ABRAHAMIC FAITH?

(Continued from front page)

scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." It is evident that in order for the Gentiles to have a part in the blessing of Abraham they must be of the "faith of Abraham." Notice also verses 27-29 of this same chapter:

"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." Through baptism we become one in Christ. Furthermore, we become "Abraham's seed, and heirs according to the promise." What promise? The promise Jehovah made long ago that Abraham and his seed should receive blessings, including everlasting possession of the earth!

It must be remembered that Christ was the "seed" through whom these promises were to come and be made real to the Gentiles. (See Gal. 3:16; Rom. 15:8.) The Gentiles become children of Abraham by adoption through baptism.

It is evident that if we claim to be of "the Abrahamic faith" we are indicating our firm belief in the same promises that were a part of Abraham's faith. Through baptism we become his seed, and partakers of the promise of blessings and rewards. The hope of Abraham is our hope. The gospel preached before unto him is the same gospel we believe and teach. It is a gospel that includes a Kingdom to be established on the earth as an everlasting Kingdom.

For the concluding reference on this subject, read Ephesians 2:11-13: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Do you not see from verse 12 how important the "covenants of promise" are to the believer? They are verily a part of his belief and faith. The believer's faith is not complete until he makes the "faith of Abraham" a part of it. As a member of a certain political party says he is a member of a certain political faith, indicating his belief and trust in the principles and teachings of that party, so does the individual who declares he is of the "Abrahamic faith" indicate his belief and trust in the principles and teachings of that faith.

We of the Church of God should lift up our heads and rejoice in the fact that we are of the "faith of Abraham." We believe and teach in all its fullness the gospel preached before unto Abraham. Our beliefs and hopes are the same as those of Abraham, namely: blessings and rewards to be given to the faithful and obedient, including everlasting possession of a new earth and eternal life. Truly, to be of the "Abrahamic faith" is to be partakers of glorious promises.

BEREAN DEPARTMENT

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Happiness Is Contagious

* * *

By *Bernedene Macy, Troy, Ohio*

Happiness is contagious. If you can have it and come in contact with others, they are bound to catch it, too. Then the ripple of happiness spreads like a warm fire to many others, until all are congenial.

If a person walks down the sidewalk whistling or singing, soon everyone near is looking at him in wonder. This should not be, for if the curious would lift their voices in song, they would soon be feeling quite cheery. We ought to start a campaign to whistle and sing as we go to and from work. Then it would not seem strange to hear music in the streets.

One can try an experiment if he wishes to prove that happiness is contagious. Stroll down the walk and smile at everyone you meet; see if they don't smile back at you! For all that we know, we may have lifted a burden that has been troublesome. Perhaps after seeing our smiling faces, people are able to go to their work with a smile on their lips and a song in their hearts. There is a song that has this line, "Have a smile for everyone you meet, and they will have a smile for you."

As happiness is contagious, so is gloominess! A gloomy person can answer the cheery "Good morning" with, "Good morning, indeed! with this rain coming down in torrents!" Instantly our spirits drop. Be sure that you are not one of the persons who pricks the bubbles of joy of others and throws dejection over an enthusiastic group.

Starting the day right is most essential. We would all do well to follow this little song:

"Roll out of bed in the morning
With a big, big smile and a good, good morning;
Roll out of bed with a grin,
For a new day is tumbling in."

If we get the day started right, the rest of it will take care of itself.

Sunshine and fresh air have much to do with our health. Health is the partner to happiness. While the sunshine is important to our bodily health, so is God's sunshine vital for our mental health. One of our choruses tells us to

"Get God's sunshine into your heart;
Get God's sunshine into your heart.
It will cheer you all the day,
Drive the gloom of life away,
If you get God's sunshine into your heart."

After we have God's sunshine in our hearts, all the worries and cares of the world will disappear as if by magic, and we are left with only happy hearts and light steps. We know that happiness is contagious, so let us all use our smiles and cheery words to help others be happy.

Listen, Societies!

Have you made New Year's resolutions? I am referring to the societies, for, with the preceding article, I heard of the resolution of these Ohio Bereans which is to send at *least* one article a month, and I'm sure that it is a resolution that is not going to be broken. Wouldn't all the other societies like to be represented on this page? Please, in the forthcoming year, won't each of you who has any interest in the name, or in the activity of your society, make a little extra effort to be known to the rest of the national organization? Just express your thoughts and your ideas to be put into print and you will never realize how far it reaches out or the good that it may do. The object of this plea is to acquaint the Bereans with each other as societies and as individual members. Just as all people live in different sections of the country that differ in every way, so every person has different thoughts along every line, and it is enlightening to have them reach remote sections to plant seed and bear the fruit. May we hear from you—those who have not been represented before and those who have visited before—meet with us again.

Meditation

"If life seems futile and meaningless, has it occurred to you that something may be wrong with you rather than with life? To him who is blind there is no beauty in the sunset, and to the deaf, music can have no appeal? If 'getting and spending, we lay waste our powers,' life can have no eternal value for us. Our life can take on increasing meaning only as we throw it away in unselfish service to God and man."—*Anonymous*.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Two Sons

A man who had two sons went to one and said, "Son, go work in my vineyard."

The son answered, "I will not."

That wasn't a very kind or honorable way to speak to one's father, was it? Our Bible tells us, "Afterward he repented and went."

The father went to his other son and asked him to work in his vineyard, too. The second son answered politely and respectfully, "I go, sir." However, our Bible tells us that he "went not."

Now, which is worse, to say you won't do something good or helpful, and then change your mind and do it, or to promise to do a good deed, and then decide not to do it?

Jesus asked which of those two sons "did the will of his father." Yes! the one who *repented* and *did the work* his father asked him to do.

This story of the two sons took place while Jesus was teaching in the Temple. The chief priests and elders had been asking Him questions.

The priests and elders told Jesus that the "first" son did his father's will. They knew what was right, but they failed to live up to their knowledge. Jesus told them that "publicans and harlots" would go into the Kingdom of God before they would.

Zacchaeus is a good example of a publican who repented and followed Jesus. He had been a thief or robber by taking too much tax money from the poor. But he promised to restore what he had taken.

These priests and elders were cheats and pretenders, or hypocrites. They needed to repent and turn from their sinful living before Christ could accept them for His Kingdom.

Reject or Accept

There is only one way to truly accept Christ according to our Bibles. First, we must repent, or feel sorry, for our sins, and turn away from them. Then, believe upon Him. Third, obey Him in baptism by being "buried" with Him in the water. Lastly, to prove we rise to walk in newness

of life, we give our best in service to Him for the rest of our lives. We bring forth the "fruit of the Spirit" which you know to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22).

The rejection of our Lord is the failure to take Him as our personal Savior. There are many ways of showing that we turn our faces from Him. Even after we are trying to follow Him, sometimes we wander away. We show that we reject Him by not studying our Bibles, and Sunday school lessons, and by not praying. We make our Lord sad by refusing to attend His worship services whenever we are able. Then there are so many who reject Jesus by not trying to live up to the best they know how. The very best we can do is so little!

Accept Him! The time is getting closer to His second coming. Then there will be no time left to repent—to serve! Then "he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).

ECE Club News

Dear Mrs. Savage: We liked your idea of resolutions for children and we are beginning our new year by resolving to be more considerate of others and we want to remember shut-ins. We are also sending our Christmas cards which we have enjoyed for more than a week, to a lady in St. Paul to be used for missionary purposes.

In 1940 we plan to pay more attention to Sunday school and grade school work.

Your little friends,
Virginia and Barbara Coulter,
Eden Valley, Minnesota.

Happy Birthday Wishes

Dwain Demmitt, age 10, Feb. 10, Tipp City, Ohio.

Marie Landry, age 14, Feb. 11, Hammond, La.

Dorothy Richardson, age 5, Feb. 10, Hammond, La.

"The Lord is good to all: and his tender mercies are over all his works" (Psalm 145:9).

AMONG THE CHURCHES

SMYRNA, WASHINGTON

Since January 26 we have been holding a series of meetings here in Smyrna, Wash. Bro. Cecil Sater is working with us, and the attention is splendid. Our part is to sow the seed; God will give the increase. Some of those attending the services live ten miles away. We trust that God will bless our efforts, that those outside of Christ might come to a knowledge of the gospel and obey it.

Lyle Rankin.

CALIFORNIA CHURCHES OF GOD Conference Report

The one-day conference which was held in Los Angeles, Sunday, January 28, 1940, was well attended, the day being warm and ideal.

The services began with Sunday school at 10:00 a.m., classes being conducted for all ages. Church services followed at 11:00 o'clock. A welcome was given by the president, Bro. Norman Macleod, after which the choir rendered "Still, Still With Thee," by Mendelssohn. Next, a surprise soloist, Master John Macleod, was introduced. He sang "O for the Wings of a Dove," written by the same composer. The morning sermon was given by Bro. George P. Lichty of Pomona. He stressed service to Christ as being a duty of the young people. Bro. J. E. Adamson of Pomona presided at the Communion table.

Potluck dinner was served on picnic tables at the rear of the church.

After a short business session, Bro. Macleod told about the recent death of Sr. Azorah Scroggs of Murphy, Ore., and Bro. William Laning of Illinois.

At 2:30, Sr. E. C. Railsback gave a short talk on "Fortunetelling and Astrology." She gave references showing that this practice is an "abomination unto the Lord." Our only source of knowledge of the future is the Bible. Bro. and Sr. J. H. Overholser then presented a very interesting play depicting the trickery and fake of fortunetelling.

At 3:00 p.m., Bro. N. J. Macleod gave a sermon called "The Perfect Sermon," using 2 Peter 1 as his Scripture lesson.

Bro. Samuel Meyers had charge of several sermonettes. He introduced Sr. Jessie Kauffman of Riverside, who spoke timely advice on "Lukewarmers." Sr. Eva Stearns of Los Angeles then reviewed some lectures on "Archaeology and Palestine," and Bro. Will Reid of Pomona made a few remarks on "The Remedy of the World's Ills."

The meeting was dismissed by singing "Blest Be the Tie That Binds," and prayer.

There were many who attended from distant places. We were especially glad to welcome Sr. Elizabeth Ordnung of Oregon, Ill. We hope to see her at the services in Pomona while she is visiting California.

Those who missed attending this Conference were surely unfortunate, for there was much food for thought, and timely exhortations which satisfy the Christian soul. In these days of uncertainty and unrest, every Christian should make an effort to meet with those of like precious faith. Paul says, "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."

Charlotte Rahn, Conf. Secy.

LAWRENCEVILLE, OHIO

Due to the severe cold weather the attendance at Lawrenceville the past month has been smaller than usual. There are also several of the brethren suffering from severe colds and grippe.

Sr. Manie Kauffman entertained the Sisters' Society at the Frank Beck home January 18. A lovely dinner was served at noon.

Sr. Belle Hartman is recovering from a severely burned shoulder caused by her falling onto a gas heater.

Inez Gordon, Reporter.

At our annual business meeting wholehearted confidence was expressed by the election of every officer. The treasurer's report showed a very successful year financially. In addition to paying all our regular operating expenses and financing two series of evangelistic meetings of two weeks each—conducted by Bros. James McLain and L. E. Conner, and assisted by our own Bro. Grover Gordon—the brethren bought new pews for the church, improved the rostrum, curtained the windows, made tables for the basement, and made some other necessary small repairs, which, collectively, amounted to approximately \$700. While only one baptism was recorded, our Sunday school attendance had increased forty per cent over last year's.

Through the efforts of Bros. Grover Gordon and Paul Overholser, a new class has been added. It consists of unmarried young people who are all new attendants. We pray that this new class will soon be large enough to form a choir.

We hope to continue to keep the light shining during the coming year by not forsaking the assembling of ourselves together, and by continuing to hold regular services each Sunday morning and evening and Bible study each Tuesday evening.

Clarke Ballentine, Treas.

CONTRIBUTIONS TO N. B. I.

Amy L. Young	\$ 5.00
E. R.	25.00
Oregon, Ill., Church	6.41
Maybelle Hanson	5.00
Ingomar	5.00

TEXAS REPORT

Bro. Cantwell Drabenstott of Hartford City, Ind., visited the church at El Paso, Tex., during the holiday season and gave us some very interesting and helpful Bible lessons and sermons.

He also visited isolated members at Buffalo and Wortham, Tex. While at the latter place, he baptized Miss Estelline Ezell, twenty years of age, into the all-saving name of Jesus. She made an intelligent confession of faith before the rite was administered. May she continue to grow in the knowledge of our Lord and be found worthy of the prize of the high calling in Christ Jesus when He comes, is our prayer.

After leaving El Paso, Bro. Drabenstott visited brethren in Kansas.

Beulah B. Harris.

MRS AZORAH SCROGGS

Azorah Martilla Hatch, only daughter of J. S. and Caroline (Long) Hatch, was born in Crawfordsville, Ind., November 11, 1861. In later years the family moved near St. Joseph, Mich., where, on September 28, 1882, she was united in marriage to Alexander Scroggs of Paris, Ill. She was taught the Scriptures and immersed by her father into the all-saving name of Jesus. For many years her home has been in the West, where, on January 21, 1940, death claimed her at Murphy, Ore.

Those who mourn the death of Sr. Scroggs are: the husband; four children, Charles E. Scroggs, Muncie, Ind.; Mrs. C. N. Landsaw, Mattoon, Ill.; Mrs. L. H. Abbott, Pomona, Calif.; and Austin O. Scroggs, Murphy, Ore. Also surviving are: one brother, C. E. Hatch of Santa Ana, Calif., five grandchildren, and three great-grandchildren.

Funeral services were conducted January 29, a sermon being read which had been prepared by Bro. Sydney E. Magaw, and she was laid to rest in Grants Pass, Ore. There she sleeps until the Savior will say, "Come forth!"

Austin Scroggs.

TRAINING SCHOOL FUND

C. E. Mills	\$5.00
Ponchatoula, La., Berean Class	2.50

Gleanings From the Field

Bro. Leslie LeCrone, two years a student of the Summer Bible Training School, wishes to become actively engaged in ministerial work. He may be addressed at 629 North Russell, Pampa, Texas. Write him.

Sr. Mary Richardson reports that it has snowed two or three times this winter at Hammond, La. Seeing that many others enjoy the sunny South, Old Man Winter evidently became a proselyte.

"I always read the whole Restitution Herald, as there is much in every issue concerning world affairs that cause us to look up and rejoice in the fact that our Master will soon return to establish the Kingdom for which we are looking and longing."—Freeman Fike, Phoenix, Ariz.

Both young men and women are encouraged to attend the Summer Bible Training School which will be conducted at Oregon, Ill., June 18 - July 26.

"Bro. G. E. Marsh's tract, 'First Principles,' is a wonderful explanation of the essential doctrines of the Church of God."—Mrs. Mary Elma Bell, Long Beach, Calif.

"We trust that the work is progressing well. We haven't much time left, judging from the looks of things. As the little girl said, 'Soon it will be Christmas every day!'"—Arthur Gilbert, Winona, Ont.

Send The Restitution Herald to your friends. The subscription price to new readers is \$1.00 for nine months, or \$1.50 for a year.

BLANCHARD, MICHIGAN

We are all pleased with our choice of a minister, Bro. Vivian Kirkpatrick, who came to us last September. He gives us some very interesting sermons, and is always ready with new suggestions which make our church work more interesting.

Mrs. H. Dewitt is very sick, and is now a patient in a Detroit hospital. She has our sympathy and wishes for a speedy recovery.

Mr. and Mrs. Fred Larsen's daughter Gertrude is visiting at home this week.

Minnie Farrell.

"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, are ready for mailing. Order from National Bible Institution, Oregon, Ill., at 35 cents per dozen; \$2.00 per 100.

HERALD RECEIPTS

Mrs. Barbara Addington; L. E. Bridegam; J. M. Prime; Mrs. Mae Mercer (for others); Mrs. Ruby A. Johnson; Daisy M. Guest (for another); Mrs. B. F. Cook (for others); Clarence Lake; Mrs. Bert Sheets (for another); Mrs. Anna Cochran; Mrs. Ethel Dilamarter; Mrs. Elnora Skinner; Mrs. Emma Carruthers; Anne E. Sleight; Mrs. Charles McClellan (for another); Lucille McKinney; Mrs. Eva Page; Joseph H. Fletcher; Mrs. Inez Titus; Mrs. Elias Thoren; Mrs. Lela Drake (for another); Mrs. Homer Snyder; Mrs. Calvin Hammond; Addie Williams; Mrs. W. J. Fine; Ora H. Cline; I. O. Rogers; Fred N. Patterson; Mary Hogarth (for another); Mrs. Laura M. Pascoe (for others); Mrs. Mabel Fisk; Peter B. Ingram; Mrs. Frances M. Gillespie; Mrs. Edith Burke.

CONTRIBUTIONS FOR LAUNDRY

Mr. and Mrs. James A. Patrick	\$5.00
Ira E. Arnold	1.00
E. S.	1.35
Mrs. J. M. Prime	1.00
Edith Andrew Burchell	5.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Marian R. Richards (12); Lydia A. Railsback; Leota B. Hanson; Mr. and Mrs. Delos Andrew; Mr. and Mrs. Paul C. Johnson; Maybelle Hanson; Dorothy Magaw (2); Mrs. Eva H. M. Fletcher (2); Mrs. Helen M. Chisholm (2).

Your cooperation is solicited to fill these pages with interesting and edifying church news.

The Hand of God

By Mrs. Richard LeCrone

SEARCHING the Scriptures to find points of interest to make the Bible and God more real to children brings to light many things that we sometimes miss in casual reading. It is like hearing a sermon a second or a third time—each hearing brings out something that we did not comprehend at the first service.

Recently, a very large young man visited our town. We did not see him, but one who did see him was impressed by the size of his hand. About four times the size of an ordinary man's hand, it seemed immense to all who viewed it. If a man can grow to such height and breadth, then how much greater is the mighty hand of God! It is reaching out to us at all times. We need but to ask to be lifted up with the help and encouragement we need. "I say unto you, Ask, and it shall be given you" (Luke 11:9).

"Seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9). This gives us a work to do. We may not sit back wishing for things, expecting them to be brought to us. With the asking is also the seeking. To seek is to search out, and to search out we must make use of the resources at hand. We cannot gain knowledge simply by looking at the encyclopedia lying on a shelf. We must open its pages, read, and study, to obtain the knowledge it contains. This applies not only to knowledge, but to our every need. It has been said that in order to have friends, we must first learn to be friends. If we wish good neighbors, we must take a good neighbor with us when we go to call. Then, if we wish to know God, we must seek Him. And, seeking, we shall find Him. If we seek diligently in the Bible, with open mind and ready heart, He will enter into our lives, cleansing and beautifying our every thought and action. "Every one that asketh receiveth; and he that seeketh findeth; and to him that

knocketh it shall be opened" (Luke 11:10). How much more meaning creeps into these words as we strive to grow in the grace of our Lord.

Someone may say, "I did ask, and I did seek, but still I must bear this cross. Why must so much happen to me?" A mother has a little child who likes candy. The child has already received several pieces in answer to his request. The mother knows that too much candy will leave him no appetite for the more nourishing food at mealtime, so refuses his next request. Is it because she loves him less? On the contrary, she loves him so much that she wants to do the thing that is best for him. God always answers prayer, but sometimes He, too, says "No." It is not because He does not love us, but because He constantly cares for us. He knows our need. Perhaps we need just this thing to draw us back to Him. Sometimes the old saying, "easy come, easy go," can be applied to our Christian living, and we need chastisement to bring us back. "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). A love so great as this does not fail us in our need.

Sometimes we think we have a cross, when, in reality, we have nothing but the sorrow we have brought ourselves. Jesus bore His cross for us, not for Himself. He suffered for us. No doubt He could have saved Himself, but He died on the cross because He loved a world of sinful people. Therefore, when we suffer for ourselves, can we call it a cross? Would not a cross for us, also, be something we have borne for the sake of others?

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

T R A C T S								
Name	No.	Per	Per		Pages	Each	Per 6	
	Pages	Doz.	100					
Essential Truths	1	\$.05	\$.30	Where Are the Dead? L. W. Bronson	36	.50	4.00	
God's Promises, Anna E. Drew	2	.05	.30	John 3:16 and You (poem)				
Obedience (Baptism), F. E. Siple	2	.05	.30	R. H. Judd	1	.10	.60	
The Reasons Why	2	.05	.30	The Rich Man and Lazarus,				
The Baptist Confession of Faith	2	.05	.30	J. H. Anderson	10	.25	1.75	
What Must I Do to Be Saved?				The Resurrection, J. L. Wince	32	.12	.75	
J. F. Waggoner	4	.10	.60	B O O K S				
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Name	Pages	Each	Per 6	
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses,				
The Thief on the Cross, F. E. Siple	4	.10	.60	paper, D. C. Robison and L. E.				
A Study of the Word "Soul"	4	.10	.60	Conner	58	\$.10		
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained,				
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	paper, Lyman Booth	220	.75		
Immortality of the Human Soul,				The Pine Woods Bible Class, board				
S. T. Shirley	4	.10	.60	cloth, Wilson	480	.75	\$3.50	
What Is a Christian?	4	.10	.60	The Destiny of Russia and the Signs				
Did Christ Preexist? R. H. Judd	4	.10	.60	of the Times, board cloth, Wilson	96	.25	1.25	
The Coming of Christ, R. A. Curtis	6	.15	.90	The Student's Textbook, board cloth,				
What Do the Scriptures Teach?				Wilson	200	.45	2.60	
R. H. Judd	6	.15	.90	The Book of Revelation Made Easy to				
Hell—What Is It?	8	.20	1.20	Understand, board cloth, Wilson	96	.25	1.25	
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	Ancient Mysteries, George Johnston	116	.50		
Baptism, S. J. Lindsay	8	.20	1.20	The Visitor, paper, Boice	212	.50		
Some Things for Which We Stand	6	free for postage			The Way of Life Eternal, paper,			
An Important Biblical Discovery,				Lyman Booth	88	.40		
J. G. Haupt	8	.10	.60	BEREAN BOOKS				
Do You Believe That—	1	free for postage			Name	Pages	Each	
First Principles, G. E. Marsh	18	.35	2.00	The Hebrew People (Children's Lesson Book)	59	\$.25		
God, R. H. Judd	12	.25	1.75	Children's Bible Story and Study Book	60	.20		
Dictatorship, Fascism and Communism,				Senior Berean Book One (The Gospel Plan)	50	.20		
W. P. Hicks	8	.10	.60	Senior Berean Book Two (Life and Im-				
How Much Do You Believe on the				mortality)	50	.20		
Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Three (God's Kingdom)	50	.20		
An Open Letter, R. H. Judd	4	free for postage			Senior Berean Book Four (The Gospel and			
God's Covenant With Abraham,				Christian Living)	50	.20		
S. J. Lindsay	19	.50	4.00					

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

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OREGON, ILLINOIS, FEBRUARY 13, 1940

FEBRUARY 13, 1940

An Open Letter to Friends

Part One

By F. L. Austin

THAT the present transitory movements of earth's peoples and governments are becoming increasingly bewildering to an ever-growing number of people is daily evidenced by the press, by conversations, and by correspondents. The following excerpt which the writer ventures to quote from a private letter agrees in a general way with much of the growing mental query and unrest, as well as being suggestive of the cause therefore. It reads:

"How does the European map look to you these days? And those poor Finns! Of course they will be overpowered in time. If these times are prophesied, I cannot see the right of having the whole world go through this agony. If the Jews have to be punished for what their ancestors did, why all the world? Or, do you think this is the only way people can be brought to the realization of their sins? those of forgetting their Maker?"

These questions were propounded by a close Christian friend of more than threescore years and ten, who from childhood heard the prophecies pertaining to these "mopping-up" days of Gentile times daily considered by seniors, and who through adult years has been an observant student of pictures progressively flashed upon the mental screen by prophetic projectors. Many there are, similar.

How universal it is that dimness and indistinctness characterize the vision of the pictures of prophetic revelations for tomorrow. Likewise, prophets themselves "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" were unable to harmonize with their current outlook on life such prophetic foreviews of Christ's sufferings. They, like us, overlooked the world-ending

plans and purposes of the Infinite. They somewhat overlooked God — as when obstructing man stood between. However, today let us look at this little obstructing man, Finland. Heart-rending, indeed, is the role he is now enacting upon the European stage. Yet, like a single beacon light revolving over one point only of an extended transcontinental air route, so Finland is but one twinkling signal upon the age-long world map of God's building plan. *Tomorrow*, D.V., it may be interesting to study a general outline of God's plan.



F. L. Austin

"He Removeth Kings and Setteth Up Kings"

This revealed fact of Daniel 2:21 is equally true in 1940 A.D., as it was in 603 B.C. The same "God of heaven" who gave Nebuchadnezzar "a kingdom, power, strength, and glory" for the overthrowing and submerging of Judah, a rebellious battalion stationed that day at a special point of strategy on God's age-long battle front, is the God who, from His lofty outlook, is watching the battle front of 1940.

Nor is Heaven's earth-staked battle line concerned with any flowing Rhine or Baltic shore. Rather, it is the staggered, though well-defined line between the peoples who are bent on continued enforcement of the human, anti-God set up of Babylon under Nebuchadnezzar and successors, and those peoples who, under nineteen centuries of Christian influences (Protestant, possibly), are interceding and reaching for God and for His kingly Son to illumine "the way of holiness" that they "shall not err" as they return toward Zion's coming administration under the new covenant to be written in the "hearts" of reunited Judah and Israel.

Though it is a history of tragedy, yet it is beneficial, and thus interesting, to recall that about 975 B.C., ten tribes of Israel revolted from (Please turn to page 10)

EDITORIAL



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

“Actions, Not Words”

George Washington said, “A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good-will are very far from being the surest marks of it.” Washington evidently believed in actions, rather than in words. His life epitomized his philosophy: few men can quote him, but every American schoolboy knows about the suffering of Washington and his soldiers in Valley Forge. Not oratory, but an eloquent life distinguished the first president of the United States.



1732 - 1799



1809 - 1865

“From This Day On”

Abraham Lincoln said, “From this day on, I mean to do the best I can. If I am right, time will prove it. If I am not right, ten angels swearing I am right will not make it so.” It is evident that Lincoln looked ahead, rather than behind. His daily responsibilities were too numerous and too heavy for him to carry along the disappointments of the past. What was it that he had failed, when presently the life of the Union was challenged? He had failed fighting for himself, but he dared not fail, and did not fail, fighting for the welfare of his nation.

“I Press Toward the Mark”

The Apostle Paul might have become sorely discouraged with himself, had he allowed the mistakes of his earlier life to weigh heavily upon his mind. He had “persecuted the church of God” (1 Cor. 15:9). He imprisoned Christians, “compelled them to blaspheme,” was “exceedingly mad against them,” and gave his voice against them when they were put to death (Acts 26:10, 11). Not long thereafter, a young man was converted to Christ. Paul’s vision was changed. He said, “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). *Look straight ahead!* Like Paul and Lincoln, let every man of God press forward.

Cherry-Tree Honesty With God

“I did it with my hatchet” is proverbial. It may be that our hero could not lie to his father, but cherry-tree honesty is as virtuous in men’s relationship toward God as it was when George swung his hatchet and admitted it.

“God is not mocked”! The first man to deceive God is yet to appear. None would literally lie to God, but men are legion who acknowledge Him with their words and deny Him with their actions.

Charging that many Israelites worshiped Him in vain, Jesus said: “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me” (Matt. 15:8). The best testimony of friendship with the Lord is the eloquence of a godly life.

Accordingly, Paul pleads: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1). Likewise, James admonishes the Christian “to keep himself unspotted from the world” (James 1:27).

The tree is felled. The hatchet is in your hand! What will you say to God? “Be not deceived; God is not mocked”!

Youthful Nation

George Washington was the first president of the United States of America, Abraham Lincoln was the sixteenth, Franklin Roosevelt is the thirty-second. It is interesting to consider that the lives of these three presidents span nearly all of the Nation’s history. Only ten years followed the death of Washington until Lincoln was born, and only seventeen years elapsed from Lincoln’s untimely death until Roosevelt was born.

The Church of God in the Den of Lions

By J. R. LeCrone

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me" (Daniel 6:22).

THE faith and courage of Daniel have long been a source of inspiration for those with difficult decisions to make, both in Judaism and in Christianity. A faith that dared to do right, even in the face of what appeared to be certain death for so doing; a quiet courage that neither flaunted nor hid that faith: these have encouraged many a timid soul to take courage and in godly faith go forward to meet what, in the natural order of events, would be almost certain defeat. Nor is the balance of the story unusual. Many people have found that God, working with their faith, is able to turn ignoble defeat into glorious victory. God's ability to accomplish great things through the faith of men is constant and sure. The faith of man is often faltering and unfit for use. Too often man's doubt and timidity make it impossible for God to accomplish great things through him.

For the sake of memories that have grown a bit vague with the passing of time, we will review the story of Daniel in the lions' den. Daniel was one of the chief rulers of the kingdom of Darius the Mede. In authority, he was second only to the king. "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Dan. 6:4, 5).

So reasoning, Daniel's jealous enemies decided to attack him at what they thought to be his weakest point—his faith in God. They drew up a decree providing that any person who, for a period of thirty days, should ask a petition of any God or man other than the king himself, should be cast into the den of lions. By means of much flattery they persuaded the king to sign the decree, and it became a law, inviolate and unchangeable, according to the law of the Medes and Persians.

Then they began to spy on Daniel in

hopes that they would discover him in what they knew to be his regular devotions to the God of heaven. "When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforesaid. Then these men assembled, and found Daniel praying and making supplication before his God" (Dan. 6:10, 11).

Accordingly, Daniel was brought before the king and accused of having violated the decree. Though the king was fond of Daniel and regretted his ill-considered decree, the law of the Medes and Persians could not be changed. Daniel had to be cast to the lions! Fearfully, with a desperate hope that it might be true, the king attempted to reassure Daniel with the words, "Thy God whom thou servest continually, he will deliver thee" (Dan. 6:16). Then the king gave the command, and Daniel was cast into the den with the hungry lions.

After a sleepless night spent in solitary fasting, the king arose very early in the morning and hurried to the lions' den, that he might know the fate of Daniel. "When he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

"Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God" (Dan. 6:20-23).

At the command of the king, Daniel's accusers, *(Please turn to page 10)*

For Everything

By Edith Andrew Burchell

I thank Thee, God,
For letting me see
The beauty of nature
That's all around me.
I thank Thee, God,
For making me know
Again in the springtime
The violets will grow.

I thank Thee, God,
For the birds and trees,
For our flag that floats
Over land and seas.
For evening stars
And the noonday sun,
For peaceful slumber
When day is done.

I thank Thee, God,
For the touch of Thy Hand
That makes me know
That you understand.
For music sweet,
When church bells ring,
I thank Thee, God,
For everything.

The Personality of God

By A. E. Griffiths

THE CREATOR is looked upon by the average churchman as a mysterious something difficult to define. This is chiefly because the churchman leaves all his thinking and reasoning to his pastor, being satisfied with that.

One verse in the Bible most quoted on this subject is John 4:24, "God is a Spirit." By this phrase, men get the idea that God is an intangible influence, and exists everywhere, persuading people to be good. It is remarkable that all people who do not know the truth depend on the Book of John for instruction, and that is doubtless because John is more spiritual in his writing, and they can more easily twist what he says into something he does not say, but which suits them much better than the naked truth.

God is a personal Being, and we now propose to give Scripture to substantiate this assertion. In Genesis 1:26 the record is: "God said, Let us make man in our image." Here God is addressing the *Elohim*, or Mighty Ones, the angels, who do His bidding.

We must realize that God does everything through the medium of angels, or messengers, and in this way man was produced in the first instance. When we look at a man, we see a person in the image of God. The word "image" is derived from the Latin root *imitor*, meaning to imitate. So, man is an imitation of God in appearance, though, of course, minus His glory. When Christ comes to redeem the faithful believers from the grave, they will then receive the "precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1:4). This harmonizes with 1 John 3:2, "We know that when he shall appear, we shall be like him." Jesus was a Man, and when raised from the dead was still a Man. His disciples did not see any difference between Him and other men when they talked with Him on the way to Emmaus. Three of Christ's followers had previously seen a vision on the Mount of Transfiguration, of what He would be like in the Kingdom. When seen in this state, He was the image of God, including His glory, proving that God is a personal Being, the same as man is.

It is recorded in Exodus 33:20, "Thou canst not see my face: for there shall no man see me, and live." If God were not a personal Being, how could He have a face? In the same chapter Moses was told that he would be put in the cleft of the rock, while the Lord passed by. "Thou shalt see my back parts: but my face shall not be seen" (v. 23). Here it is established that God has a face and a back. These are parts of our anatomies, and prove we have the same appearance as God.

We come now to what some men call a contradiction. We have read that God said, "No man can see me, and live" (Ex. 33:20), yet we read in Exodus 33:11 that "the Lord spake unto Moses face to face, as a man speaketh unto his friend." This needs an explanation, which is not difficult when we realize that all God's interviews with man have been through representatives. He has definitely stated, "No man hath seen God at any time" (John 1:18). Therefore, when we read of anyone seeing God, it has to be through His representative, or His angel. Such an instance is recorded in Judges 6:22, 23: "I have seen an angel of the Lord face to face." When Paul gave his description of the law being given to Moses, he said, "The word spoken by angels" (Heb. 2:2). Stephen remarked that when God spoke to Moses at Sinai, "The angel that spake to him" (Acts 7:38). Also, in Exodus 3:6, we read that God said to Moses out of the burning bush, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." This passage gives one the impression that God Himself was speaking, yet verse 2 says, "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." It was an angel all the time, not God personally. Another instance we may read in Genesis 32:30: "Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." The Prophet Hosea explains this in Hosea 12:3, 4, "He hath power with God, yea he hath power over the angel."

Angels are naturally like God, because they are immortal and in close contact with Him. The three men who came to Abraham were like any other men, and Abraham did not at first know they were angels. Lot, also, was unaware of their origin, when he first met them, and Paul, speaking in the New Testament of this occasion, said, "Be not forgetful to entertain strangers: for thereby, some have entertained angels unawares" (Heb. 13:2). This leads us to another thought: Shall we recognize the angel that comes to us if we are living when Christ comes to the earth? If He uses such words as these, "Come with me, the Master needs you," what shall we say or do? Remember that Jesus will not personally come to you. He said, in Matthew 13:39, "The reapers are the angels," and His instructions have gone out, "Gather my saints together unto me" (Psalm 50:5). Manoah made a similar mistake in not recognizing an angel in Judges 13:16. Thus, we can understand that angels are real persons like

mortals, only of a higher nature. They are Spirit beings like God, and a Spirit being is really more substantial than a mortal, inasmuch as the mortal dies, but the Spirit creatures live forever. Modern theology makes God and His angels like ghosts, without any substance, which would suggest mortals superior to them, whereas the comparison is just the reverse.

We read that God's representatives or angels are similar to Him, but are not God in person. He says, speaking of Moses, "With him will I speak, mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Num. 12:8). This proves

that the angel who did the speaking was like God, and the angel was like any other man. This is positive proof of God's being a person. James agreed with Moses when he said, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the *similitude* of God" (James 3:9). That is plain enough for anyone to understand.

Jesus was "made of a woman, made under the law," grew up to be a Man, went out and preached the gospel, and finally was killed by His enemies. He rose again from the dead and put on the divine nature. The Scrip-

(Please turn to page 11)

WE'RE RICH!

By Otto E. Dick

GOD has blessed us of this age with riches that the kings of history never possessed. Our forefathers never dreamed of the miracles we are able to perform through benefit of His gifts.

With a tank of gasoline, our two-thousand-pound magic steel carpet responds miraculously to our will. It will, under careful control, move us in one day safely and swiftly across distances the ancients never visioned. Tons and tons of road material have been laid in strips all over the world for our convenience.

Through our postal system, the telephone, telegraph, and radio we may communicate with people in the distant regions of the earth. We may project our thoughts to hundreds of readers through the facilities of the printed page. At our finger tips await the blessings of convenient heat, light, power, refrigeration, and radio reception, which the discovery of how to harness electricity has made possible. We are far richer than King Solomon in all his glory.

Someone gave us an alphabet and taught us how to use it, so that our thoughts may be preserved forever. Knowledge has been catalogued and has been made available for us so that the wisdom and accumulated experience of the centuries is ours for the asking. Organized education by various educational agencies has enabled us to free ourselves from much of the drudgery of life. When we are sick, we have advantage of the apparatus, skill, and knowledge of a hundred years of modern medicine.

Volumes of information concerning the mysteries of life have been compiled for our enlightenment. Through years of careful research and discoveries, God's inspired Word has been made far more intelligible to us; and we

are heirs to a system of government which organizes our economic, social, and religious freedom.

These are but a few of the many gifts of God that help to make this the most glorious of all ages. Much could be written concerning our failure to make good use of such gifts. Volumes have been written about the need for social, economic, and religious reform in our age. But let us postpone any lengthy discussion of these important problems and reflect prayerfully and thankfully upon our heritage. A resolution to do something about it may result.

Through God's love, all these things have been willed to us. Through these things He makes it possible for us to develop or grow in usefulness. He has provided us with an infallible Textbook, which sets forth a perfect order of life. To all these gifts He has attached a handle: our ambitions. He leaves it to us to take hold of our birthright, to breathe a little thanks, and to apply ourselves.

We are, none of us, what we wish to be. We may have felt a dim call to do great things, but through laziness, selfishness, or indifference we have been content to hide our light under a bushel or to bury our one talent. Why should we not climb on the steps that have been carved for us and add our just share to men's best thought and labor? Everyone has his faults, his defects, and his handicaps; but we can do something despite all of these—perhaps because of them—if we have the courage and the will. To contend that we do not have the ability or the chance to do anything is to mock God's great purpose for us, because man, to whom He has given great riches, is His greatest creation. A wise person counts all the good things of life as clear gain and gives thanks for them: and actions speak louder than words.

Adventurous Faith

By John O. Conrad

ONE of Dr. Harry Emerson Fosdick's books is entitled "Adventurous Religion." Perhaps the word "adventurous" is more suggestive than "faithful," but I have wondered if he had used the title "Faithful Religion" in the sense in which Paul used it in his discourse in Hebrews 11, if perhaps it would not have quite the same meaning. Most, if not all, of the characters whom Paul mentions were undoubtedly adventurous: not in an aimless manner, but as they were moved by the Spirit of God.

Paul must have arrived at his conclusion that the persons mentioned were people of faith by deduction, for only David and Samuel are alluded to as men of faith. The term "faith" is not used very often in the Old Testament, a formal obedience being given more emphasis. In Deuteronomy 7:9-11, God is described as the "faithful God." This should imply more than being a dependable God, for when He "keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations," He may also be thought of as an adventurous God.

The subject of "faith" has received many volumes of treatment and many fine distinctions of meaning, but when Paul refers to "faithful Abraham," it is entirely reasonable to think of him as having had an adventurous faith. A faith that does not inspire some incentive for adventure can hardly be thought of as being more than a belief.

In Habakkuk 2:4, we read, "The just shall live by his faith." This in contradistinction to the unjust man, who is without faith, as suggested in the first part of the verse. The Prophet requested in verse 3, "Though it (the end) tarry, wait for it; because it (the vision) will surely come, it will not tarry." It is evident that an expectant faith is required in order that the just may eventually "live." Not a mere static waiting, but a dynamic adventure!

Time necessitates faith. Faith matures with time. Many have desired and attempted to predict the end of time, probably because of insufficient faith. A certain florist was engaged in raising orchids and developing new varieties. He had faith to believe that by cross-pollination of certain varieties Nature ought to produce an unusually beautiful hybrid. His faith prompted him to undertake the venture to the extent of several thousand plants. The plants grew well, but when they had attained their seventh year and did not bloom as he had anticipated, he was perplexed. He endured the disappointment for three more

years. The next year he went abroad, instructing his gardener to destroy the plants, but in his absence the gardener could not bring himself to comply with the order. When he returned, to his surprise and great delight, the condemned orchids were bedecked with blooms of undreamed beauty. Our sympathies would incline us, while admitting that the gardener was disobedient, to applaud him as a man of faith.

Our faith should be a living faith. Matthew, Mark, and Luke record Jesus as having said, "God is not the God of the dead, but of the living." Luke 15:11-32 contains the familiar parable of the prodigal son. This is not, however, a Scriptural term. It means a wasteful son. What a pity the parable did not become familiarly known as the repentant son. Being the younger son, it may be reasonable to assume that he did not know the full value of the substance for which he asked. Having received it, he soon went into a far country and wasted it; as countless other young men have done. Then trouble came double, as it often does. "When he had spent all, there arose a mighty famine in the land; and he began to be in want." Probably this was the first time he had been in want. Soon his want was intensified. Then he began to repent and to regard himself as a sinner, and resolved to act on the faith which prompted him to believe that he need not be hungry if he would return to his father's house and become as a hired servant.

A casual reading of this parable might give the impression that the wayward son was concerned only with something to eat in order to live, but experience teaches that a father is not easily forgotten. Let us consider the father briefly. He was an intelligent man. When his son expressed a desire to become an adventurer and asked for his portion of goods, he was too wise to argue with him. He was a loving father. It is not improbable that he had often tried to comfort an anxious mother as well as himself that their son would soon come home. We can only guess how long he may have been gone. The father could only wonder where his son had gone and how he was faring. There were no postal, telegraph, telephone, or radio systems to aid in searching for him. Finding him would have been no assurance of having found or regained a repentant son. Possibly he had a suspicion that his son had a vision of going out into the world and doubling his fortune with a view to being acclaimed a success; but, for whatever reason, if he failed, his father

knew that only a repentant attitude would suffice to induce his son to return and stay at home.

He was a faithful father. He was waiting and watching for his son's return. When his son was yet a long way from home, he went out to meet him and welcome him with all the affection of his being. Then there was rejoicing in the father's house: except for the elder brother, who had ventured nothing and was indisposed to forgive or love his brother. His was a case of self-pity. But, his father said, "For this my son was dead, and is alive again: he was lost, and is found." They began to be merry. Certainly he did not mean "dead" physically, but in lack of understanding, attitude, or spirit; even as the elder son was still dead in spirit. The father and his younger son were united in real life through the experience of an adventurous faith.

Someone has suggested that imagination and knowledge are the prerequisites of adventure. This lack seems to have been the criticism, in substance, which Jesus meant to imply as pertaining to the deadness of the lost sheep of the house of Israel as it was manifested by the scribes, Pharisees, Sadducees, and even the priests. Jesus said, "God is not the God of the dead, but of the living" (Matt. 22:32). Peter, in his great confession, testified, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Perhaps it is not illogical to conclude that our God is an adventurous God.

An adventurous faith presumes a freedom from fear. The Scriptures are unanimous in condemning fear. It also presumes a spirit of boldness. Again, the Scriptures are unanimous in commending boldness. Knowledge for its own sake can never be as profitable as that which is gained by an adventurous faith which is prompted by a desire to study to show ourselves approved unto God (not men), interpreting aright His Word of truth. Such a faith does not concern itself with personal loss. Neither the repentant son nor his father manifested a concern about any loss incident to their experience.

In case we discover that we, too, have wasted of our time and means, let us repent and resolve to return to our Father's house to become one of His hired servants, content with our daily bread. Perhaps we will be more concerned about some of the odd jobs which we formerly thought unimportant. Happiness is the fruit of righteousness when born of love. An adventurous faith, in which repentance and forgiveness are experienced, will bring an enduring happiness.

Forgiveness and repentance are beautifully illustrated by the Lord in His parable, although neither is mentioned. Neither would have become a part of the experience of either father or son except through the incident of adventure. The attitude of either is necessary to the other. They are attributes of love, and the unity of men
(Please turn to page 9)

"The Light of the World"

By Mrs. Margaret H. Barck

IT WAS vesper hour in the small Gothic chapel and youth, of which I was one, had gathered to worship there for a quiet hour.

As we sat there, we beheld a gorgeously painted window which pictured Christ carrying a lantern, and knocking at a door. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). The lantern seemed actually to contain a light, as it was brighter than the rest of the picture.

The light of the day began to fade and the picture grew more faint until at last only one object seemed to remain—the light.

The choir had sung its anthem; the minister had given his talk; the prayer had been offered; the service was ended: but still the light remained.

What had the minister said? What had the choir sung? I had not heard, for my eyes were intent upon the pic-

ture, and through my mind ran: "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).

It has been twelve years since I sat in that quiet and peaceful chapel, and throughout the years that picture has held a place in my memory.

May the scene continue to remain, and in the coming years may I always remember, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).

Through joy and sorrow, through trials and temptations, may we all remember that Christ is our light, for "with thee is the fountain of life: in thy light shall we see light" (Psalm 36:9).

Not only should we believe that Christ is our light, but, as found in Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Words of Comfort

By Corine James

THE words of Jesus recorded in John 14:1-3 are: "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." Jesus used these words to comfort His disciples before His crucifixion and His ascension into the heavens. These same words are many times used today to comfort the bereaved whose loved ones have fallen asleep. But, does everyone who uses these words understand their true meaning?

It is comforting to know that Jesus has gone to prepare a place for us. The place that He has gone to prepare is not in the heavens as some think. If it is, the promise that Jesus made to the meek in His Sermon on the Mount will never be fulfilled; for He promised, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). Would we want to inherit the earth if Jesus made His ascension into the heavens to ever remain there?

Jesus will return to this earth! "While they (Jesus' apostles) 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).

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). Job did not believe that he would go to heaven at death, nor that he had an immortal soul that would go to heaven at death. He said, "Now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (Job 7:21). Job had this hope: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27).

Job will not be disappointed! It is written: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth

shall wail because of him. Even so, Amen" (Rev. 1:7).

Jesus said unto His disciples, "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 14:3). When He comes again, He will reign upon the earth. "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). Because of the unrighteous rulership of the kings of Israel, the throne of David is now overturned. It will remain thus until Christ returns to sit upon it. "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27).



Corine James

The soul is not immortal (Ezek. 18:4). In Genesis 2:7, we read, "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." Without the breath of life, what have we? Just a man who doesn't know anything! "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).

What becomes of man at his death? "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust" (Psalm 104:29).

Where does the breath of life go? "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7).

Job asked this question: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come" (Job 14:14). The dead will remain in this unconscious state until Jesus comes back to this earth. There will then be a resurrection of the dead. "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:21-23).

"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" (Acts 3:19-21). Consider, too, the comfort in the promise that Christians are made "unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10).

Even so, come, Lord Jesus.

F A I T H

By Erma Bowser

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

HEBREWS 11:6 reads: "Without faith it is impossible to please him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

"Therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:17). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God" (Rom. 5:1, 2).

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16), "that we may be delivered from unreasonable and wicked men: for all men have not faith" (2 Thess. 3:2). "The Lord is faithful, who shall stablish you, and keep you from evil" (2 Thess. 3:3). "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. 1:5).

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering" (Heb. 10:22, 23). "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11). "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22). "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). "We through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:5, 6), "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in

love (Eph. 3:17), "in whom we have boldness and access with confidence by the faith of him" (Eph. 3:12).

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5). "Faithful is he that calleth you, who also will do it" (1 Thess. 5:24). "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth" (Psalm 119:90). "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), "who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5). "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:17). "Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:9). "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (1 Peter 1:21). "Knowing this, that the trying of your faith worketh patience" (James 1:3), "beside this, giving all diligence, add to your faith virtue; and to virtue knowledge" (2 Peter 1:5).

"They which be of faith are blessed with faithful Abraham" (Gal. 3:9). "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" . . . "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:13, 39, 40).

Three books to worship God: (1) The Book of Books; (2) the hymn book; (3) the pocketbook.

ADVENTUROUS FAITH

(Continued from page 7)

and God is continually dependent upon them.

None could claim a more adventurous faith than Paul. He could say, "What things were gain to me, those I counted loss for Christ" (Phil. 3:7), and, in Ephesians 2:7, 8: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

THE CHURCH OF GOD IN THE DEN OF LIONS

(Continued from page 3)

together with their families, were cast into the den of lions. Before they reached the floor of the den, the lions had broken all their bones. Thus, what they thought to be Daniel's one weakness—his faith in God—proved to be Daniel's greatest strength and their own undoing. Daniel's faith also redounded to the glory of God, for the king commanded that all his subjects should tremble and fear before the God of Daniel. As for Daniel himself, "this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian" (Dan. 6:28).

"But," someone will object, "there are no lions for the Church of God to face today. In Europe, perhaps, it is often exceedingly dangerous to profess a faith in God, but not in America where we are blessed with free speech and a right to worship whom, when, and as we please!" Is this true? There are no lions, perhaps, with their fearsome appearance and terrorizing roars, and at present no soldiers with guns and bayonets searching out the faithful for prosecution and persecution. A sage once remarked that the lion would catch more prey if he did not roar so loudly. The lions that we have to fear do not roar at all, and, because of their subtlety, are the more dangerous. To face them requires as much faith as did Daniel's prayer in defiance of the king's edict.

To make our illustration more concrete, let us draw our example from an experience with which every member of the Church of God is familiar. A few years ago, due to a combination of mistakes and circumstances over which we had no control, our national church organization was in danger of being overwhelmed by debt. It was a terrifying experience. Into any avenue of service that we attempted to venture, there was the debt, barring the way and causing us to retreat in haste. It was a lion, causing us to neglect our service to God.

Finally, the spirit of Daniel pervaded a sufficient number of the brethren that it was decided to place trust in God and face the lion. At the risk of being deprived of some of their luxuries or even needs, people began to pledge themselves to help pay the debt. The result: God has closed the mouth of the lion and there is no hurt found on any. The debt is paid!

It has become increasingly evident that if the work of the Church of God is to continue to grow and expand successfully, we must have more trained workers. There were other lions threatening if we ventured into this avenue of service by providing a school where such workers could receive their training. Leading the band were these three: "no funds," "no teachers," and "no students." Our Daniels were beginning to learn the way of faith. In spite of these obstacles, a committee was given authority to open such

a school. At the end of the first half of the first term during which that school has been in operation, we find ourselves with seven students, two excellent teachers, and no debts against the school. God again has proved His ability to close the mouths of lions. Though their ability to cripple or even destroy an institution is demonstrated every day, God is greater than they. If we, like Daniel, remain true and faithful, we need never fear them.

It must be remembered, in all humility, that we are far, far from a complete victory. As we travel the road of Christian service, we are going to find ourselves confronted again and again with seemingly insurmountable difficulties. When this happens, we can do no better than to continue to follow in the footsteps of Daniel, kneeling often to give thanks to God and to implore Him for help and guidance, not loudly and boastfully, nor yet in fear and trembling, but regularly and confidently, knowing that the strength of our God is sufficient to close the mouth of the most ferocious lion.

The spirit of Daniel is spreading throughout the entire brotherhood. Groups that for many years allowed the lions of finance or human weakness to hold them back are forging ahead, building or buying churches, hiring pastors, and evangelizing. We have yet to hear of God's failing to close the mouths of the lions and bless the effort put forth. It is with a great deal of humility that we remember the days when at the very mention of progress someone would fearfully whisper, "The debt!" and we would shrink back into inactivity. Thank God for the Daniels who have shown us the way!

AN OPEN LETTER TO FRIENDS

(Continued from front page)

God's Kingdom. Rapidly thereafter they withdrew themselves from service and worship of God and, like an unfaithful party to a marriage vow, turned to yield themselves to and worship a variety of false gods. For all this divorcement of self, in fact, from God, which was followed by a uniting with a plurality of other gods, the God of heaven denounced them (as He constantly does those who divorce and rewed, domestically) and delivered them unto Assyrian overlords. "For," as God declared in Hosea 1:9, "ye *are* not my people, and I will not be your *God*."

Later, for similar offence, Judah, the kingdom formed of the remaining two tribes, was likewise expelled from God's husbandry.

Eventually the "waters of Babylon" engulfed the whole *twelve* tribes of Israel. All came to be submerged into that man-made government and tutorship. All, with the Gentiles, nursed the same governmental breast; all were disciplined by the same Babylonian mother. They matured in educated practitioners in her culture.

But, from the day of Babylon's inception in Nimrod, as from her entering maturity in Nebuchadnezzar, Babylon has opposed the true and righteous Kingdom principles of God. Her daughter governments throughout earth likewise resist God with their human standards of government. Governmentally, most nations have likewise divorced themselves from God and wedded Babylon's ungodly system. Therefore, Revelation 17:5 declares of "BABYLON THE GREAT" that she is the "MOTHER OF HARLOTS."

The Gospel Way

At proper time the gospel was dispatched by Christ to search out "the lost sheep of the house of Israel" to woo them back to the governmental school of the great Teacher. Gentiles, too, were sought; "all the world." Much has been wrought. Many individuals throughout the centuries have been largely turned to God and His kingly Son. Many, many more, and some states, have been turned part way back to God, and to God's Kingdom system. This, through the proclamation of the gospel!

The world has now reached the time when, according to the Divine Calendar, indications point to "a greater than Moses" who is to lead rediscovered Israel of twelve tribes in a greater and final exodus. Therefore,

The European Map

must of necessity undergo a radical change. Also, the Asiatic map; and the African map; and the map of the Americas!

The Finns must fall, eventually? Who said so? It is God in whom all power lies. For eight weeks the Russians have been stunned that the Finns have not already fallen. The English have been surprised! The Scandinavians have been made happy. But, a combination of circumstances, fortifications, has been set up. For

God, Too, Builds Fortifications.

It was in August-September last that two God-resisting highwaymen murdered the Polish government, apparently in preparation to liquidate others also which were obstructing their freedom of passage toward the south, and toward "the land of unwalled villages."

It was the latter part of November when one, Russia--with the connivance of the other--struck Finland, whose northern shores had already entered the shades of an arctic night to last three months before sunrise. This land lies farther north than any on which war has ever before been fought in winter. A blackout wintery fortification!

The Russian army had been previously fortified (?) by the reported purging of hundreds of its best generals and engineers and strategists; its soldiers were ill-fed and ill-clothed; its munitions were ineffective; its men, heartless.

The Finns from the start were successful beyond utmost expectations. The coldest winter for decades is in their favor. They have aptness in strategy; in small-band swiftness and effectiveness; they have honest, earnest zeal for their cause; other nationals have leaped to their aid: the combined results have been amazing.

Here, too, as possibly never before, the words of the LORD in Job 38:22, 23 come bounding to one's attention: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of hail, which I have reserved against the time of trouble, against the day of battle and war?" What fortification has Finland had!

Then, too, the vapors off Lake Ladoga have greatly aided the Finns. And our minds race to Psalm 135. It is one of praise to God for His many mercies and nature-controlling blessings in behalf of Israel. Verse 7 reads: "He causeth the vapours to ascend from the ends of the earth."

Is it possible that in all this Heaven has put "hooks into thy jaws," O God-opposing Russia, and turned "thee back," and snubbed thee, for a moment, against Finland's ice-post: all, until time to "bring thee forth, . . . a great company," as outlined in Ezekiel 38:4-7?

More than "ten to one" is the claim, and yet the greater—the anti-God and anti-Christ nations—halt blushing before the "one" little Finn; the "one" who lifts his heart to Heaven.

Finland may fall, e'en before these words appear in print, yet there is much to suggest that God may have already commenced to "magnify myself, and sanctify myself; and I will be known in the eyes of many nations," as prophesied in Ezekiel 38:17-23.

Little wonder at the confusion of faces as the banqueting world watches the handwriting coming "upon the wall" of our time!

Tomorrow, it may be interesting to dig for the root of some of this.

1-30-'40

THE PERSONALITY OF GOD

(Continued from page 5)

ture, speaking of this same Man, says, "Who being the brightness of his glory, and the express image of his person" (Heb. 1:3). This positively states that God is a person, and can leave no doubt in our minds on the subject.

Now, let us remember that God will not be seen by us until Christ has finished His work of abolishing sin and death from the earth. Then will come to pass the Scripture: "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" (Rev. 21:3).

May we all see that glorious time, is my prayer.

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A Chinese Proverb

"A smile costs nothing but creates much;
It happens in a flash, and the memory sometimes lasts forever;
It cannot be bought, begged, or stolen,
But it is something that is no earthly good to anyone until it is given away.
So, if in your hurry and rush you meet someone
Who is too weary to give you a smile, leave one of yours.
For no one needs a smile quite as much as he who has none left to give."

Jesus' Love for Little Children

* * * By *Thelma Richardson, Hammond, La.*

We often hear little children sing, "Jesus loves me, this I know, for the Bible tells me so." Do they really know what they are saying and how deep its meaning is to all Christians? We find in our Bibles the words of Jesus rebuking His disciples: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). How astonishing and humble are these words of Jesus! How easy could He say them, for He had the power to do so! Most of the people in the world today have gone to Jesus at some time or other in their lives, and, of course, they were not forbidden.

How can we be little children in Christ's sight? We can be humble, loving, kind, and forgiving to all we see. We are not so good that we cannot afford to give a smile to everyone we see. It takes little effort and usually makes someone happy. We should let our attitude toward others be guided by the fact that our attitude toward Christ should be the same. Of course, we wish to be doing something for Him if He should appear—as He surely will.

We should possess love and humbleness. Every day we should try to be more like Christ, working toward that end. We can be little children to God and be great in His sight by putting forth a little effort in real earnestness. Pray for God's help day by day, and never despair. All make mistakes, and all commit sin, except Christ. We can only do our best. That is all we can do or need to do, and for this work we are given strength through Christ.

Becoming little children before Christ may be difficult at first; but, after a series of trials and temptations, we

gradually become accustomed to them, and continue striving every day along life's way. Then our strength becomes a source of pleasure and joy in the service to our Master. We grow happier every day.

Why does Jesus love us? It is part of God's eternal plan that this should be. Jesus loved us so much that He died for us, that we could have the privilege of salvation. How great and good Jesus was! How much more should we love Christ and do those things that please Him!

Can You Be a Christian Outside the Church?

Can one live a Christian life outside the church? Possibly one can, but he cannot live as complete a Christian life as he can within the church.

Doubtless you have often seen a garden with all its flowers and shrubs well pruned and cultivated. There was a high fence around the garden. Not a single weed was to be seen anywhere within that fence. There was an enchanting abundance of colorful flowers: delicately shaded sweet peas, big smiling-faced pansies in their infinite varieties of hues, dainty yellow roses with their buds tightly folded, and sturdy, rich, purple phlox.

Just outside the fence, a few pansy seeds had fallen and sprung up. Their stalks were stunted and their leaves were withered and yellow. The weeds and grass had grown up about them and were fast choking them out. Their fight against their surroundings was quite obviously a losing one. The piteously few blossoms which they bore were dwarfed and faded.

Yes, they were still pansies, though they were still outside the garden, but they were poor ones. You can still be a Christian outside the organized church, but you will be a poor one.

"Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with year by year and you will never be forgotten."—*Anonymous.*

"To be seeing the world made new every morning, as if it were the morning of the first day, and then to make the most of it for the individual soul as if each were the last day—is the daily curriculum of the mind's desire."—*John Finley.*



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Thou shalt love thy neighbour as thyself" (Matt. 22:39).

Tribute Money

The Pharisees were a group of Jews who thought they were perfect. They always appeared to be doing right, even though their hearts were not kind. They lived up to the "outward show" only. Jesus called them "hypocrites," which means "pretenders." The Pharisees came to Jesus to see if they could find some fault in Him by asking Him tricky questions. They never surprised Jesus, for He saw through their evilness at once.

When they first came to Jesus, they tried to flatter Him by telling Him, "We know that thou art true, and teachest the way of God in truth."

Had they believed what they said they would have helped Jesus in His work. They neither helped Him nor accepted His teachings.

The question they finally asked was one they were sure would cause Jesus to answer to His hurt: "Is it lawful to give tribute to Caesar, or not?" Now, if Jesus said, "Yes," then they could say He did show respect of persons. If Jesus said, "No," they could say He was not keeping the laws of their country.

Jesus' answer was very simple, yet complete. He said, "Why tempt ye me, ye hypocrites?" He went on to demand, "Shew me the tribute money." This they did. Then Jesus said, "Whose is this image and superscription?" They answered that it was Caesar's. Whereupon Jesus said, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

Our study in Matthew 22:22 tells us that Jesus' answer caused these bad men to marvel at His wisdom.

The Great Commandment

One of the groups of Pharisees who was a lawyer (he must have thought himself very wise), tempted Jesus. The question he asked Jesus was, "Master, which is the great commandment in the law?"

Jesus gave him two commandments. The first was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The second was, "Thou shalt love thy neighbour as thyself."

These bad people who tried to appear so very good did not love anyone except themselves.

Jesus always knew the right answers.

We, too, can know the right answers today when anyone tempts us to do wrong. If we study our daily readings and our Sunday school lessons, we can learn to answer the way Jesus wants His girls and boys to answer.

ECE Club News

Two more new members! They are Esta Lee Millsap and Edison Millsap of Mount Vernon, Arkansas. They write, "We are happy to know that our names will be on the list that will read the good stories each week."

More Members Wanted

Please send the year, month, and day of your birth, as well as your name and address, when you write to me. Won't you join, now?

Help! Please!

There are a few names of our club members who cannot be on our birthday list because they have never sent me the *year, month, and day* of their birth. Will the teachers who sent in these club members' names, please send the facts needed?

Their names are: Milton Swanson, Eden Valley, Minn.; Robert Eaton, Cleveland, Ohio; Mary Jane Sullivan, Niagara Falls, N. Y.

Happy Birthday Wishes

Sara Beth Savage, age 5, Feb. 15, Waite Park, Minn.
John Anthon, age 12, Feb. 15, Hammond, La.

"Jesus, hear our humblest prayer;

Tender Shepherd of Thy sheep,
Let Thy mercy and Thy care
All our souls in safety keep.

In Thy strength may we be strong;
Sweeten every cross and pain;

Give us, if Thou wilt, ere long
Here to meet in peace again."—*Selected.*

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

March 3-24—Special Meetings at South Bend, Ind. (Corner Dayton and Leer Streets.)
 March 12-24—Special meetings at Oregon, Ill.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.

A THOUGHT FOR THE WEEK

By Emory Macy

Why is your Sunday school slipping in attendance?

Is it because you have not been present?
 Is it because you have not brought a visitor?
 Is it because the weather is too cold?
 Have you "purchased five yoke of oxen"?
 Have you "married a wife"?

Surely not every Sunday!!! "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

WELLAND, ONTARIO

The annual meeting of the Church of God in Welland, Ont., was held January 11, 1940, at the home of the secretary, Mrs. Pearl Brown.

The officers elected for the coming year are: Sunday school superintendent, Thomas MacArthur; assistant superintendent, John Spry; secretary, Betty Brown; church and Sunday school treasurer, Mrs. E. Foss. A "sick committee" was formed this year, Mrs. C. Spry and Mrs. R. MacArthur being selected. Jack MacArthur was elected to the office of property trustee, and Reuben MacArthur, usher.

This meeting was held on the regular Bible study night. Owing to the absence of Bro. C. E. Randall, who was attending a meeting for the election of officers at the Niagara Falls church, Mr. MacArthur had charge of the study which took the form of a question meeting. Some very interesting discussions followed.

One of the questions discussed was whether David would return as king or whether Hosca 5:3 has reference to Christ. Mr. MacArthur said there were different views on this scripture, but he was of the opinion that David would actually be a king in Jerusalem.

Another text discussed is found in Psalm 48:7. We tried to learn whether the ships of Tarshish referred to here could be the British Navy. Mr. MacArthur is of the opinion that this did refer to the British Navy, also that it was impossible to be a descendant of Tarshish and at the same time be an Israelite. Those taking part in the meeting would be glad to have any of our readers give their thoughts on this subject.

All those present, with the exception of one, have been baptized during the past seven years, which certainly demonstrates the value of evangelism.

Pearl Brown, Secy.

TRAINING SCHOOL FUND

Mrs. Lucy B. Groat	\$25.00
Ripley, Illinois, Sunday School	4.79
Nagol	22.00

OREGON, ILLINOIS

Elder James W. McLain, Indiana State Evangelist, will, D.V., conduct a series of evangelistic meetings at the Church of God, March 12-24. Bro. McLain is a young minister who is experienced in evangelistic work. We are glad he is coming to Oregon. May every member cooperate in this work to glorify the Lord.

In the meantime, a special class is being organized in the Sunday school for the purpose of studying the main doctrines of the Church of God. Those who may be interested in becoming members of the church are especially invited to study in this class.

Sydney E. Magaw, Pastor.

VIRGINIA ANNOUNCEMENTS

Born to Bro. and Sr. Clyde Poland of Skelton, W. Va., a daughter, Verna Jane, on December 27, 1939. The writer is proud of this namesake! Sr. Poland is a former student of the Summer Bible Training School.

We have received an announcement of the marriage of Miss Charlotte Gardiner and Mr. Robert McInturff at Buffalo, N. Y., on January 25. Robert, who resides at Washington, D. C., is a member at the Maurertown Church of God. We wish these young folks much happiness.

Mrs. Richard LeCrone.

REPORT OF EVANGELISTIC FUND RECEIPTS

Since receiving the treasurership of the Church of God Board of Evangelism at the last Ministerial Conference, I have received the following contributions to this work, to which we thankfully acknowledge receipt.

February 4, 1940

Ella Boyer	\$ 1.00
Harriet Boice	4.00
Skelton, W. Va., Sunday School	2.30
Mrs. A. M. Siple	2.00
Burr Oak, Ind., Sunday School	3.33
Lucy Lapp	5.00
F. A. Stilson	2.37

Total \$20.00

Your contributions to this branch of our Christian labors will be gratefully received by

Floyd A. Stilson, Treas.,
 411 East South St.,
 South Bend, Indiana.

CONTRIBUTIONS TO N. B. I.

J. W. Sweet	\$ 2.50
Leila E. Whitehead	5.90
S. H. Boyer	10.00
Emil Fredlund	3.00
B. M.	15.00
Mrs. Olive Stephenson	2.00
Mrs. Amy Frye	5.00

Gleanings From the Field

"Everybody welcome!"—So says Sr. Margaret Ballentine in announcing the Ohio State Conference to convene at Lawrenceville, July 7-14.

Please report scheduled evangelistic meetings. We wish to list your series of meetings in the "Calendar of Evangelism."

Harold Eugene, a seven-pound son, arrived at the home of Bro. and Sr. Vivian Magaw, Tipp City, Ohio, January 31. Congratulations!

Miss Corine James, whose article "Words of Comfort" appears in this issue, lives at Piedmont, S. C.

Double portion?—Someone says, "Spring is just around the corner." We had heard that it was prosperity.

"The 'Bible Foundation' quarterly certainly solved my discipline problems."—Leslie Niles, Grand Rapids, Mich.

Bro. R. H. Judd, Toronto, Ont., recently received a letter from China. It reported two raids by Japanese airplanes, saying: "The first time three planes came, killing over twenty Chinese. From among them, two of the finest women Christians were taken home to be with the Lord." Bro. Judd comments, "I wonder where the remainder of the twenty went! ! !"

Sr. Norman LaMunion, Burr Oak, Ind., is faithfully leading an enthusiastic class of young people.

Elder F. L. Austin, 5439 Ohio St., Chicago, Ill., will conduct a three-weeks' series of meetings at the Church of God in South Bend, Ind., March 3-24.

"We liked the Palestine pictures."—Fred T. Blyth, Chagrin Falls, Ohio. . . . There are more to come, thanks to Bro. George H. Loudenlager, who financed the project. A picture of the all-Jewish city, Tel Aviv, will appear next week.

The new Berean book is now on the press. It is entitled "The Church of God," and was prepared by Bros. R. H. Judd, J. R. LeCrone, Arlen Marsh, C. E. Randall, James A. Patrick, and F. E. Siple. The price is twenty cents each.

"Bible Rimes" is the title of the new children's quarterly, which is prepared to follow the "Bible ABC" quarterly.

"The article, 'Religion's Ghost,' written by Arlen Marsh, was a dandy."—Arthur Gilbey, Winona, Ont.

If parents forsake the midweek devotional services in order to attend "bank night" at the movies, their children may become confused as to which path to take. "Ye cannot serve two masters," said Jesus.

Following the leadership of Pastor Harvey Krogh, Jr., several members of the Brush Creek, Ohio, Church of God are reading the entire Bible. The readings are so planned as to require one year to complete the Book.

LOUISIANA CHURCH NOTES

There has been, and is, much sickness among our church folks here, with the result that our Sunday school and church attendance has been cut down more than half. The unprecedented cold wave also added to the cause of the decrease in attendance. However, those who were able to do so, attended the various services at both churches, thereby showing their continued interest and faithfulness in the work of the church and the gospel.

While we continue to miss Bro. Alfred Anthon in our services here, we realize that others need the benefit of his teaching ability. Recent word from Bro. Anthon indicates he is getting along well in his work, and having a wonderful time teaching and preaching.

The faithful presence of another member of our former workers is also missed, but word from Iowa indicates to us that she is working just as faithfully in the Master's vineyard as she did here. We refer to Sr. Arthur Johnson.

Events of the world are moving rapidly, and the students of prophecy are impressed with these things in the light of God's Word. May we all be found watching when Jesus comes.

Harry Goekler, Pastor.

WORK FOR CHRIST

The following poem by Sr. Mae Nedrow was read at a recent birthday party given for Mrs. Olive Wood, Mrs. Clara Chaffee, Mrs. Margaret Canode, and Mrs. Etta Loudenslager, at Golden Rule Home.

Each day as you traveled God's highway,
As you walked the great road of life,
The banner of Christ was your standard
That turned you from cares and strife.

To us you have always been faithful;
To God you have ever been true;
Many times you have lightened our burdens;
You always found something to do.

You've been Marys, Marthas, and Priscillas,
Deborahs who fought for the right;
Little garments and coats like Dorcas
You sewed, far into the night.

Around the hearts of so many
A golden thread you have spun;
But the greatest of all your achievements
Are the souls to Christ you have won.

WILHELMINA DeCOUNTER

Wilhelmina Houser DeCounter was born October 2, 1854, at Nashville, and died January 21, 1940 at St. Francis Hospital, Macomb, Ill. At the age of six years she came, with her parents, to Ripley, Ill. After her marriage to M. L. DeCounter in 1875, she moved to Camden, Ill. His death, in 1901, left her with several children to rear.

Her decease is mourned by two sons and two daughters, Lela Peterson, Macomb, Ill.; Susan Hunter, Tulsa, Okla.; Grover C., Good Hope, Ill.; and Alonzo, Rushville; two sisters, Mrs. Susan T. Long, Ripley, and a younger sister, who resides at Vermont, Ill.

The good that was done by "Aunt Mina" in her eighty-five years will be carried on through many generations. Forty years ago last October she was baptized by Bro. F. L. Austin. Only a few years later, it was by Sr. DeCounter's urgent efforts that Bro. S. J. Lindsay held a series of meetings in her neighborhood. This was the origin of the work at Camden.

She was laid to rest in the Hirche cemetery near Ripley, after services were conducted in Rushville by the writer. There will she await the coming of her Savior, who will raise the faithful in that morning of resurrection.

Wilsie J. McKnight.

JOHN FYFE

John Fyfe, son of J. M. and E. J. Fyfe, was born September 3, 1868, near Greenfield, Mo., and died January 15, 1940.

He was united in marriage to Allie Bays on April 2, 1902. To this union were born eleven children, three preceding him in death. Surviving are his wife and eight children: Mrs. Edith Collins, Jerico Springs; Mrs. Sarah Jane Pirtle, Cedarville; Benjamin, Newport; John, Cedarville; Jesse, Norman, Julia, and Abner; four grandchildren, and four brothers, Arthur, Reuben, David, and Daniel, all of Cedarville.

John Fyfe professed faith in his Savior at an early age. He was baptized and united with the Blush church near Fredericktown, Mo. He was a firm believer in the second coming of Christ and life only through Him at His appearing.

He was confined to his bed October 12, 1938. He bore his afflictions with a brave heart and kept faith until death claimed him. Funeral services were held at the Cedarville church on January 16, 1940, conducted by Bro. Professor of Greenfield. Interment was made in the Cedarville cemetery, where he will sleep in Jesus until the resurrection, when the trumpet shall sound and the dead in Christ shall rise first.

Mrs. Sarah Jane Pirtle.

THE CHILDREN'S QUARTERLIES

Sr. Verna Thayer, 1110 Rockton Ave., Rockford, Ill., will gladly assist any Sunday school teacher in the use of the Children's Quarterlies. She asks that those who order these Quarterlies be sure to mention the quarter for which they are ordering, and to mention the name of the Sunday school for which the material is to be used.

"I have trusted in thy mercy; my heart shall rejoice in thy salvation" (Psalm 13:5).

THE RESTITUTION HERALD

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L. E. Conner Business Manager

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Willis McMurtrie; Belva Maxwell; Freeman Fike (self and others); Paul H. Overholser; Sunshine Class, Lawrenceville, Ohio; D. Hatten; Arnold F. Sealine; Lottie Pickler (for another); R. H. Kellogg; A. Friend; Zenas Murphy; Mrs. Nellie Ling; Howard E. Drew; F. W. Ficken; Mrs. Emma Claypool; S. H. Boyer; E. C. Pearson (for another); Emil Fredlund; Mrs. F. L. Marsh; Fred T. Blyth (for others); Robert McInturff; J. W. Lovett; Alma Orr (for another); Corine James; Alice A. Blyth (self and another); Mary E. Elton; T. E. Bremer; Mrs. Olive Stephenson; Dr. J. W. Lent; Mrs. Pauline Chapman; Mrs. Emma Railsback (for another); Elsie M. Moore; Stanley O. Ross; Mrs. William Hanson (for others).

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

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The Illinois Evangelist

C. E. Lapp, Editor

*"When the Church Builds Evangelism,
Evangelism Will Build the Church."*

Illinois President Leaves State

Dear Illinois friends:

As we are leaving Illinois for Eden Valley, Minnesota, we wish to thank you all for your cooperation with the State work. Although this has been one of the coldest winters we have had for years, the work has been progressing very well: at least it is holding its own.

I am very much encouraged with the outlook at Eldorado and Marshall. I do not know much about the other places, as I have not been able to visit them, except Fredricktown, Missouri. I am sorry that I have not had time to see all.

Brother Lapp has reported good news from some of the places he is serving, and, if we will all help just a little more, we will go over the top.

At the regular monthly board meeting of the Eldorado church they gave a very good financial report. They are only \$3.50 short for three and one half months' work. That is very good for a small congregation.

As the State is getting low on funds, I wish we could all "dig down" a little more to see how near we can come to meeting our share of the expense. It has been our policy to work with the churches that are trying to help themselves. If we can prepare two churches for a regular pastor this year, next year we can help others.

Brother James Watkins is doing some very good work at Marshall and Eldorado. I believe that these two places will be ready for regular work next year.

As we go to Minnesota, we are not running away from the work here. We do not know why it is for us to go there, but we feel that the Lord is leading. Here we go to become a full-fledged "Gopher"!

If it is at all possible, we will try to attend the spring quarterly conference, at which time we will select teachers for the coming Bible School and Conference. We would like to hear from those who would be available as teachers, and from anyone who would offer suggestions as to what we should teach, and whom they would like to have as teachers at the Illinois Bible School. We wish to make this one of the best we have ever had. Let me hear from you, as your suggestions will help select teachers, as whichever ones the majority wishes will be the ones selected.

Walter Wiggins, President Illinois State Conference
Eden Valley, Minnesota.

Additions at Marshall and Macomb

Brother Watkins reports one addition to the church at Marshall: Mr. Allan Claypool who has long been attending the church there.

We are also glad to report additions to the church at Macomb. They are: Mr. and Mrs. Charles Croxton, Walter, Robert, and Donald Croxton, of 336 West Chandler Street, and Miss Roberta Webb of 410 West Chandler Street. Billy Mercer of 529 West Piper Street also made his request for Christian baptism.

"He Being Dead Yet Speaketh"

Some years ago, Brother Simon Renner of Lanark, Illinois, made a will. He knew that he would not always live, so he prepared for the future. In his will he remembered his Lord and Master, and consequently bequeathed Him a substantial amount to be used for *evangelism* in this State. Even death was not to rob him of the joy of winning the lost to Christ. A large amount of the special evangelistic work done in Illinois in the last few years has been done because this man did not forget the Lord in his will. We all want the Savior to remember us in death, so why not remember Him! Many leave their accumulations to their children to fight over. If this man could speak from his earthly tomb, he would be calling men to repentance, to seek first the Kingdom of God, to flee from the wrath to come by accepting the atoning blood of Jesus Christ. Let us, who are enjoying the blessings of Christian services as a result of this man's love, remember that if a man in death can do so much for the Lord's work, how much more should we who are full of life!

Financial Report

SPECIAL EVANGELISTIC FUND

Balance on hand, January 8, 1940	\$280.90
From General Fund Loan on account	90.00

Balance on hand, February 1, 1940	\$370.90
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GENERAL FUND

Receipts

Balance on hand, January 8, 1940	\$ 31.99
Cash from Churches	130.00
Cash from Individuals	67.00
Lanark Church Sale	85.47

	\$314.46
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Expenses

Printing	\$ 7.15
Salaries for Evangelists	212.30
Stamps	1.00
Paid on Loan from Special Evangelistic Fund	90.00
Balance on hand, February 1, 1940	4.01

	\$314.46
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Please get behind the State work and help us keep our workers in the fields which are ripe for harvest. Small amounts gratefully accepted.

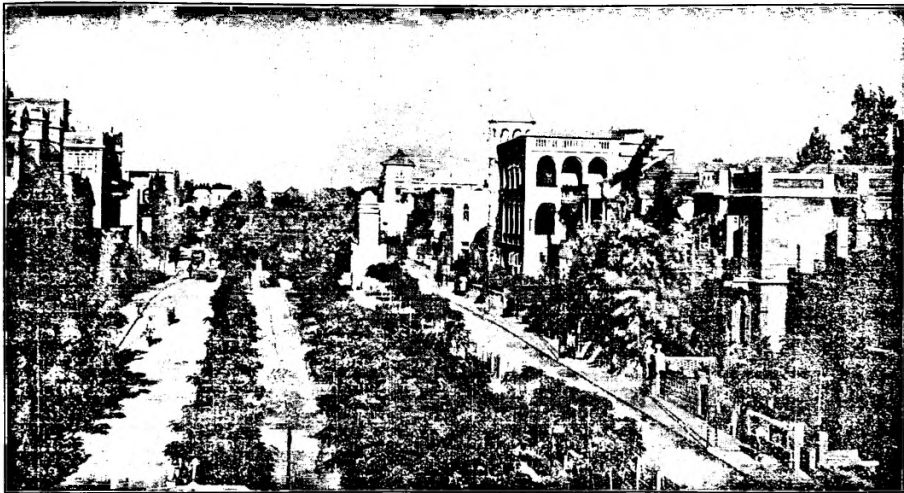
Delos Andrew, Treasurer
Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 29

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NUMBER 21



Rothschild Boulevard in Tel Aviv

Tel Aviv, an all-Jewish city of Palestine, is a modern miracle. Its rapid growth typifies the new and vigorous life throughout the Promised Land. Within thirty-five years, Tel Aviv has emerged from Mediterranean sand dunes to a metropolis. In 1925 it had a population of 35,000; in 1931 the census showed a population of 46,116; by 1935 it had increased to more than 75,000; and only two years later (1937) it was estimated at 150,000!

Tel Aviv is north of Jaffa where certain Arab riots and strikes a few years ago convinced the Jews of Tel Aviv that they needed their own port. Accordingly, the mayor called for funds with which to dredge and otherwise build a port. Within five days \$350,000 was pledged, and soon the subscription mounted to \$850,000. Today, Tel Aviv uses the only port in the world built by the residents of a city, rather than by the government of a nation.

Arab opposition is Jewish tonic. The Exodus is on! Well did the Prophet foretell, "I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord" (Ezekiel 36:11).

Not since the days of Jesus has Palestine witnessed anything like its present awakening. The day draws near when "the desire of all nations shall come" (Malachi 2:7).

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Restitution Herald's Message

It is a pleasure to present in this issue of The Restitution Herald a picture of Rothschild Boulevard in Tel Aviv, Palestine, and an article that clearly presents the Scriptural proof that God will yet bless the Holy Land. The cover picture, one of a series of Palestine views contributed by Brother George H. Loudenslager of Oregon, Illinois, is an appropriate illustration for "The Times of Restitution" written by Sister Emma C. Railsback of Los Angeles, California.

Both the picture and the article are in agreement with the title of our church paper, "The Restitution Herald." To be true to its name, The Restitution Herald must *herald the restitution*. That Christ is to return to restore all the earth to Edenic beauty and to destroy "the veil that is spread over all nations" (Isa. 25:7) is commonly believed by our brotherhood, but there are some weeks when The Restitution Herald is short of copy heralding this great restitution work of Christ.

Elder C. E. Randall, pastor of the Churches of God at Fonthill and Welland, Ontario, and Niagara Falls, New York, will soon appear on the front cover with another good article on "Restitution." Judging from Brother Randall's closing words of this forthcoming article, we anticipate presenting several restitution articles from his pen.

To all our contributors we say, You are doing well. Continue the good work. Let us proclaim the gospel of the Kingdom of God, and let us do so with more zeal than ever before.

A Short Story

Mr. Smelly lost his pipe. His son saw a dog scratching dirt at it. Mr. Smelly found his pipe. The son said, "Papa, throw it away."

Deductive Prognostication

Considering that Russia fought Finland when it was far below zero, it is not to be expected that warm weather of spring will witness a ready peace. Rather, the slumbering Bear is likely to arouse from hibernation.

The Bible Training School

At the beginning of the second semester of the Bible Training School all expenses for the first semester were paid. There was, moreover, a small balance on hand. Plans are now being optimistically made for another summer course of the School, which will be conducted June 18-July 26.

There is, however, another side to the story that deserves sincere consideration. Enthusiasm, like veneer, often wears off, and with the wearing away of enthusiasm there comes a decrease in contributions. Thus far, expenses have been held at a minimum. Practically nothing has been spent for classroom equipment. The students' chairs were loaned for this first and experimental year. A much better library is needed. Up-to-date maps are needed. There is no instructor's desk in the classroom, and the chairs used by the instructors cheapen the very atmosphere of the room. Further, the Illinois Conference graciously loaned the beds now being used at the students' home, and soon these beds must be replaced.

Do not despair. God has made man to take but one step at a time. There is no need to fear; there is no need of going into debt. There is, however, need for continued zeal and cooperation from a united brotherhood to develop the Bible Training School. Why make the child crawl an extra month, when he would walk immediately if a dollar were spent for shoes?

One way in which all can help is to keep us informed of young men and women of the faith graduating from high school who might be interested in advanced training for Christian service. We are thankful for seven students this year. They are a good foundation of the School. Several of these students are planning to return next fall for their second year of training, but there should also be a larger incoming freshman class than is enrolled this first year.

Brethren of the Church of God, you can have anything within reason that you determine to have. What are you willing to put into a school for your sons and daughters? Shall we lay the foundation and not build?

“The Times of Restitution”

An Answer to Non-Restitutionists

By Emma C. Railsback

“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” (Acts 3:19-21).

DARE anyone contradict the plain statements in the above text written by the inspired Apostle Peter? Men do, saying, “I do not believe there will be a future time of restitution: I do not believe there will be a re-gathering of Israel. The Jew has had his chance. It sounds too much like second chance, and I do not believe in second chance. I am not going to take a chance by believing those things.”

These statements remind one of the unbelief of the Pharisees and Sadducees, when they requested Jesus to give them a sign. He had fed the multitudes with a handful of food, He had cleansed the leper, restored sight to the blind, healed the sick, raised the dead, stilled the angry waves. Yes, Jesus had given the doubting Jews many signs, which they stubbornly ignored, continuing to ask for a sign.

More than forty years ago the restoration of Israel began in the establishment of the Zionist Movement among the Jews. They raised funds with which to purchase land in Palestine at an exorbitant price: they drained its swamps, they planted it and cultivated it, they built modern structures for every purpose, including a Hebrew university, also, an all-Jewish city, until the land is beginning to blossom as the rose. We read in Isaiah 35:1, “The wilderness and the solitary place (Palestine) shall be glad for them (the Israelites); the desert shall rejoice, and blossom as the rose.” Joel tells us the land shall be as the Garden of Eden, before that great and terrible day of the Lord comes when the armies of all nations shall be gathered there.

The Israelites will be gathered into the land in great numbers, with their cattle and goods, their gold and silver: they will be gathered out of the nations to the mountains of Israel, in the midst of the land, dwelling safely (apparently) in unwallled villages without bars or gates (Ezek. 38). They are there now in great numbers, as many as can possibly get permission to enter lawfully; others are entering unlawfully, so anxious are they to get into that land promised to Abraham for an everlasting inheritance.

Yet, non-restitutionists say they do not believe in the

restoration of Israel. What did Jesus say to the unbelieving Pharisees and Sadducees? “A wicked and adulterous generation seeketh after a sign.” Those who deliberately blind the eyes of truth seekers are in a dangerous position. When they are shown these precious promises, they evade the truth by saying, “That depends on whom you think Israel is.” They call the church “spiritual Israel.” No such expression can be found in the Word of God!

The Apostle Paul told about three classes of people, namely, the Jew, the Gentile, and the Church of God (1 Cor. 10:32). The Church of God is made up of those who are called out by the gospel from both Jews and Gentiles. After being baptized into Christ, they are new creatures, begotten to a new life, are neither Jew (Israel) nor Gentile, but will become the firstborn company, heirs of God and joint heirs with Christ in His glorious reign. There is no reasonable excuse for devout Bible students confusing these three classes. As to natural Israel, some teachers refer one to Jeremiah 19, where the Prophet is told to take an earthen bottle and break it before the elders of Israel, saying that God will break this people as one breaks a potter’s vessel, that cannot be made whole again, referring to the breaking of the old covenant.

Listen to the same Prophet a little later (31:31-33), “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.” Is the Prophet here speaking of the church, the so-called “spiritual Israel,” or of the same natural Israel whom God said He had taken by the hand to lead them out of the land of Egypt? Of course it is natural Israel: language could not be plainer! It is “all Israel” of whom Paul is discoursing in Romans 11, not the two tribes only, not the ten tribes only, but reunited Israel, with the rebels (Please turn to page 9)

An Open Letter to Friends

Part Two

By F. L. Austin

BUT in the days of those kings, the God of Heaven will establish an Everlasting Empire, and Indestructible,—whose Sovereignty will not be transferred to another People. It will subdue and break all the Kingdoms, and will stand forever! And as you saw a stone cut from a rock,—but not by hands,—which broke the iron, the brass, the clay, the silver, and the gold;—the Great God has revealed to the King what will come after now,—and the Dream is certain, and my Interpretation true!”—Fenton’s Translation.

The Root of the Matter

As suggested in “yesterday’s” study, it would seem that one should first seek to understand the Biblically-revealed “blue print,” or outline of Building which God purposed to erect,—this in order to better comprehend some of the operations being performed in the construction work. The Scripture quoted above from Daniel 2:44, 45 points to several facts. Attention is called to the following:

(A) God purposed to “set up” (“establish,” create) a kingdom. One which would be:

- (a) “Everlasting”;
- (b) “Never . . . destroyed”; “Indestructible”;
- (c) “Not . . . left to other people”; of continuous “Sovereignty”;
- (d) To “fill the whole earth” (v. 35).

This is the root of the whole matter: the seed-germ of God’s building program including that of world history.

(B) This Kingdom which God would create or establish was first to be manifested like unto a “stone cut out without hands”; it was to “grow” and fill “the whole earth” (vv. 34, 35).

(C) In its “stone” stage, it was to throw down all other kingdoms.

All will agree that the erection of an acting, throbbing Kingdom with the above noted characteristics necessitates centuries for construction work. It would require the creation and perfection of the King; of His official aides; of a body of loyal, trustworthy citizens who would always and forever give hearty support unto it, as a loyal army in one of today’s kingdoms. Such citizens might be termed “Soldiers of Righteousness.” It would also necessitate the codifying of laws — or rules of conduct — for every phase of life-action within the Kingdom: administrative and citizenly; domestic and social: embracing economical, industrial, agricultural, criminal, and juris-

prudential. For, a Kingdom to endure forever, under one continuous Sovereignty, covering “the whole earth,” must enjoy an all-sufficient law of righteousness and equity, wholly understood and universally subscribed to with hearty loyalty. Then it will be “Indestructible.” For, the righteous shall live, not die.

God Planned a Great Nation

That God planned such a Kingdom has been indicated from the beginning. In Genesis 1:28, to the first created man “God said, . . . subdue it (the earth): and have dominion . . . over every living thing that moveth upon the earth.” It is again evidenced in Genesis 12:1-8 where “the LORD . . . said unto Abram, . . . I will make of thee a great nation, . . . and in thee shall all the families of the earth be blessed.”

(Attention is called to the words “God,” and “LORD” or “God” in reading the Old Testament. The first, Hebrew—*Elohim*—seems to be the title for “Creator.” It occurs more than thirty times in Genesis 1. The second, LORD, or GOD—notice the type—is, in Hebrew, JHVH, and is the title, “Jehovah.” It seems to refer to Him who declares and keeps covenants. Observance of these words helps much in Bible study.)

Again He told Abraham, after changing his name from Abram, in chapter 18:18: “Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him.”

What promises! “Great and mighty nation”! Not for haughty overlordship, but “mighty” with blessings for all nations.

To Isaac, Abraham’s heir, “the LORD” assured the same covenant in Genesis 26:2-5. Then to Jacob, Isaac’s heir, “the LORD” extended the same covenant, in Genesis 28:13-15. These assurances all emphasize God’s purpose to “make” a great and abiding nation.

In Genesis 35:10 is given the record of a change of names which God made. “Jacob,” meaning, “Supplanter,” was changed to “Israel,” meaning, “Prince of God.” To the descendants of the twelve sons of Israel, formerly Jacob, “the LORD” said: “Ye shall be unto me a kingdom of priests, a holy nation.” At that time the Israelites were not a kingdom. But, “ye shall be” such, said “the LORD” in Exodus 19:5, 6.

All the foregoing prophetic assurances to Abraham and to his descendants required performance on “the LORD’s”

part. Accordingly, when God led that nation of some three million souls out of Egypt, into the wilderness that lay *between* Egypt and the Promised Land, He at once—in Exodus 20 to 24—engraved a constitution of “commandments” in stone. To this He appended numerous “judgments” as stated in Exodus 21:1. These were termed statutes and ordinances. As at Exodus 19:8, so also at 24:3,7 and Deuteronomy 5:27 and 26:16-19, the congregation of Israel, after repeatedly hearing those words of “the LORD,” repeatedly pledged themselves, saying: “All that the LORD hath said will we do, and be obedient.”

The forty-years’ wilderness life drew to a close. It had now been 470 years since “the LORD” gave promise to Abram to “make” of him a “great nation.” A nation, homeless, had been built, with God as King. Divine laws had been given. Divine leadership, both political and religious, had been provided. Organization had been much developed. All types of external obstructions had been divinely shoved from their pathway: the Red Sea, the bitter waters, the breadless days, the opposing Amalekites, Amorites, Moabites—blessings had supplanted all external obstructions. (Please turn to page 10)

Best Thoughts

By Elwyn Stilson

WHEN asked to write a few paragraphs about the thoughts I had received from a series of lessons in a Bible workbook, “The Life of Jesus,” I remembered so many good ones that I was rather reluctant to write about a few because of overlooking others which are just as important. However, I have chosen the ones most vividly portrayed in my mind. As a beginning, we consider glorifying and praising God. Unless we render to God our highest praises, and glorify Him in an open and frank manner, we are not living true to the great pattern set by our Lord Himself. Giving to God the praises and thanks He deserves is one of our most expected duties as His servants.

As I glanced through the book, I came to one title, which said, “Watch Signs.” Oh, how we should watch the world’s business! We know that prophecies are always being fulfilled. This should make us more diligent. Another title recalled from the study was “Believe.” Of course, we know that without belief—faith—we cannot properly be baptized. It is through faith that we are brought to Jesus Christ and God’s Word. Also, “without faith it is impossible to please him (God).” “Just and Devout” is the next title I considered. Of course, after baptism these characteristics are expected of us all.

Then I recalled “Follow Our Star,” which is, of course, an important clause in our constitution of belief. Christ is our Star; by His guiding light we are led to the Bethlehem of God. As the mariners set their courses by the stars, we should follow our Star. Christ has been referred to as our Beacon, and we, like poor lost ships in the sea, must constantly call for aid.



Elwyn Stilson

Again diverting from the foregoing topic, we see that of “Resisting Temptations.” One of the best ways to know if one is a true follower of Christ is to observe his daily thoughts and deeds. Does he stay away from those things which might stain his life? “Peace to all” is my cry to the nations. In this wicked world it seems we are about as far from universal peace as the man on the treadmill is from his course a mile away. As soon as old stripes are “patched up,” new ones come to take their places.

“To Seek and to Obey” is an excellent thought. The Bereans of Thessalonica were more noble than their neighbors in that they searched the Scriptures daily whether those things taught were so. “Obedience” is the next one we think about. Meaning to do the Master’s bidding should be one of the mottoes of Christians. This done, we will look forward to the time when the “Well done, my good and faithful servant,” will come from the lips of the Lord.

“Believe and Be Baptized” should have been mentioned before because of its great significance. Baptism is the step by which we obtain a foothold in the Kingdom of God. Therefore, in taking this step, we should do it in all sincerity, consecrating our lives to the Author and Finisher of our faith. Before baptism, one must have the incentive to be one of God’s children, having all faith in Him. “Salvation to all” opens the door to all, great and small, white or black. Artificial inferiority is unnecessary, because everyone is on an equal basis in God’s sight.

“Spread the Word” is the one I next see. It is an important one. Following baptism, (Please turn to page 10)

The Bible and Science

By R. H. Judd

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

THE article under the above title in the January 2 issue of The Restitution Herald is an anonymous contribution, nevertheless, we have a shrewd intuition that the author does not hide his identity.

Probably no chapter in the Bible has met with comment approaching in volume to that given to the opening chapter of the Book of books. Down through the centuries no one has yet been able to prove any of its statements to be in error. Though eighty different theories concerning the origin of the universe—our world included—have come and gone, the Mosaic account remains. It stands like a great rock amid the shifting sands of so-called "science," for knowledge sought does not become science until that knowledge is established beyond a doubt. That the Mosaic record still stands and continues to command respectful consideration from thoughtful men is proof of its worth, and that it never ceases to yield up some new and living thought bespeaks its inspiration and the marvelous accuracy of the language chosen.

To the present writer, it would seem that the author of the article, having made clear his unshakable belief in the Biblical record and his well-expressed contempt for the futile and arrogant attempts of those who presume to call it in question, next considers the word "day."

There can be no reasonable doubt concerning the importance of this word in its relation to a proper understanding of the events recorded in this chapter. Its frequent repetition is sufficient to call special attention to it, to say nothing of its relation to the magnificent themes of the Creation connected with it.

The larger proportion of commentators regard the word "day" as representing an extended period of time, estimated by some as one thousand years, for which 2 Peter 3:8 is read as proof, and others for a still longer period. We do not think there is Scriptural evidence for such theories. We believe the prevalent thought to so regard the word has arisen, not from a study of the Biblical use of the word "day" in Genesis, but from the humanly supposed impossibility of accomplishments so vast in a period of twenty-four hours.

It is not possible in the short space available to consider the several interpretations given in support of the wider sense of the word. Obviously they cannot all be correct.

We believe there is an unexplainable and an unneces-

sary tendency on the part of many to see "difficulties" where they do not exist in the text, due, probably, to preconceived training and influence. When these passages are read with ordinary care, untouched by current opinion or scientific guesses, a more understandable viewpoint is obtained. We think the reader will certainly agree that it is not natural for any author to use a word frequently throughout his opening chapter in an unusual or unnatural sense without any explanation to that effect.

Like many other writers, the writer of the article under consideration goes to the *fourth* day, and argues *from that* (as he thinks) the impossibility of the days previously mentioned being solar days. Based on the generally accepted view that the sun, moon, and stars were not created until the fourth day, his conclusion may (in the meantime for the sake of argument) be considered correct. Among other objections to the natural sense of the word "day" in all the instances of its occurrence in Genesis 1, that more often thought to be the most weighty is the stupendous nature of the operations involved. Before reviewing the subject from the standpoint of the fourth day, would it not be more reasonable to examine the use of the word in its *first* occurrences in verses 3 and 5? Even this cannot logically be done without reference to the words contained in verse 1. In previous articles in The Restitution Herald on this topic, we reasoned successfully, we think, that the Creation described from verse 2 onward is a *renewal* of "the face of the earth" (see Psalm 104:30) *after* the upheaval of a former condition which we maintained was *not* "created a waste," and which gave reasonable evidence of being inhabited by life of some kind. On this evidence of Scripture and of science, we may, with reasonable assurance, accept the conclusion that light had already existed, not only as something apart from the sun, but as light that is absolutely necessary to the maintenance of life in forms so structurally like the animal life of our own times, as to require the same daily rotation. True, the gigantic creatures of that past age were, in size, out of proportion to those of the present, but their fundamental structures were after the same plan. They were physically able to feed upon the rank vegetation of that age, but their requirements of *day* and *night* were practically identical to those of the animal life that now exists. Further, accepting the scientific findings that coal is stored up sunlight and sunpower in the vegetation of long ago, by which these animals

were surrounded, we have additional evidence of the immense antiquity of the sun, and of its existence *before* the great upheaval which preceded the days of the earth's renewal mentioned in Genesis 1. We repeat that if the Scriptures are true that God dwells in light (physical light) unapproachable, then darkness was not in existence before the light, as is so generally assumed from verse 2. In the famous passage of Isaiah 45:7, light is first mentioned, and darkness has to be created. This being so, we are confronted with the fact that the narrative of Genesis 1, verse 2 onward, which begins with darkness, cannot be the original Creation. The darkness was the result of the catastrophe which preceded; not a part of the Creation. This is further proof that the six days do not refer to the original Creation. That original Creation is clearly stated in verse 1 as having taken place prior to the events subsequently described, there can be no reasonable doubt. Nor can there, we think, be any question that the "heaven and the earth" then mentioned included sun, moon and stars, and the earth. These facts, of course, rule out the supposition that the sun, moon, and stars were created on the fourth day.

Before taking up the consideration of that subject it may be well to touch briefly on the objection raised as to the insufficiency of a twenty-four-hour period for accomplishment of the work done, and the supposed necessity of giving a forced meaning to the word "day." The first mention of the word "day," which is naturally the indicator to its further use in the same chapter, is in connection with the producing of light, where darkness had previously held sway. That there is anything presented in the narrative of that first day that is impossible of accomplishment few will admit. The simple statement is made: "Let there *be* light: and there was light." The word "created" is not used. Who made Moses so careful of his use of words? Many of us can recall when natural events have brought on the darkness of night, only to be dissipated by the sun within a few hours. There is absolutely no occasion for a day of one thousand years in the first use of the word "day" in the sacred narrative, and we believe that every succeeding use of the word in the same chapter bears the same meaning as the first.

Elsewhere in this article we have incidentally called attention to—
(Please turn to page 11)

"He Spake and It Was Done"

By Paran W. Anderson

"In six days the Lord made heaven and earth, the sea, and all that in them is" (Exodus 20:11).

WE READ in Genesis 1:1, 2: "In the beginning God created the heaven and the earth. And the earth was without form and void." Did God create it so? Or, should verse 2 read, "The earth came to be without form and void," thereby bringing the Bible in line with science and those who would have us believe the earth has been here for millions of years, and came to be without order or without form, and that God set about to restore it? They say it is this restoration period that is spoken of in the first chapter of Genesis. Those who would have us believe this point out that what God does is perfect; therefore, He would not have created the earth without form and void.

Yes, what God does is perfect when He finishes. But, at the time spoken of here, He was still in the work of creation. You will note, He separated the light from the darkness. The light He called "day," and the darkness He called "night." This leads me to believe the days were then as they are now. Scientists point out to us different things, such as coal, oil, and various other things, and tell us that it took millions of years for them to form. Had the earth not existed before the time as recorded in the

Bible, which is only about six thousand years, we could not have had all these things, they say.

Let us remember that God did not plant the seed and then sit down to wait for it to grow. He created the finished product. God created man on the sixth day, a full-grown man. Had a scientist seen Adam that day, he, no doubt, would have guessed his age to be twenty-five or thirty years, or perhaps more, and would have scoffed at such a thing as a man coming into the world full-grown.

I do not wish to give the impression that I am trying to belittle or ridicule science, scientists, or any man of learning, for the Bible is in harmony with *true* science. But when one finds that his learning or knowledge is not in harmony with God's Word, then it is time to discard that learning and say to those who would teach anything that is not in harmony with God's Word (which is the Bible), "Get thee behind me, Satan."

To deny the creation of the power as recorded in the Book of Genesis is to deny the power of God. We cannot measure God's power with man's measurements. God needs only to command it and it is.

Salvation Is Not Free

By Harold Hardesty

HOW often in our services of worship we sing words set to music without meditating upon or even questioning their meaning! Familiar to almost every Christian believer is an old hymn which contains the thrice-repeated strain: "Salvation is free!" In reality, is salvation free?

We know that eternal life is free because it is the free gift of God (cp. Rom. 5:15; 6:23). Where, though, in all the Bible does it so much as hint that the salvation of mankind from sin is given without cost? Nowhere, for it could not do so without contradicting itself!

Salvation is not free. All the Bible teaching discredits any statement that it is. The life and teachings of Jesus pronounce it untrue. The lives and activities of all true Christian followers proclaim its absurdity.

If salvation is free, why did Jesus have to sacrifice Himself to buy it? Why did He command the rich young ruler to sell all of his possessions and give the money to the poor? Why did He say to His disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me"?

In Philippians 2:12 we read the Apostle Paul's command to the Christians at Philippi to "work out your own salvation." If a man seeks to obtain possession of a farm by "working it out," it is most certain that he is not getting it for nothing. So it is with salvation! It is given only with a price.

I recall an instance in which a certain woman was baptized into the church a number of years ago. After attending the church services regularly for a few months, she suddenly stopped coming. Consequently, several ladies of the church made it their duty to pay her a visit to ascertain the cause of her continued absence. In effect, this is what she told them: "When I first started attending your services, I thought you were different from other denominations. I soon found out, however, that you are like all the rest—you're just after money.

This, perhaps, is a radical exception, yet an excellent illustration of a person who thought that "salvation is free." She somehow received the impression that in our denomination she could "get something for nothing." The realization of her error so completely disillusioned her that she thinks all Christians are hypocrites. She is still outside the pale of salvation. Yet, if we say that salvation is free and show by our Christian activities that it is not free, certainly she has some ground for her belief. It be-

hooves us as Christians to be very careful of the things we say and do, that we might not practice hypocrisy. If we are found to be hypocrites, we are no better than the scribes and Pharisees whom Jesus condemned.

Salvation is the release of deliverance of men from sin and all its penalties and consequences. The Scriptures tell us that the follower of Jesus has been redeemed (purchased) from sin by Jesus' blood that flowed on Calvary. Without the blood of Jesus, salvation is beyond the reach of every son of Adam; just as salvation was beyond the reach of every first-born in Egypt who was without the blood of an innocent and unblemished lamb upon his doorpost.

Jesus was able to pay and did pay the full price of salvation. That doesn't mean we have nothing to pay. We owe something to Jesus for paying the debt. We owe Him ourselves, everything we own, everything we do.

"Jesus paid it all, all to Him I owe."

Whereas we were once servants to sin, we are become servants of our Lord Jesus Christ, for He bought us from sin. We have nothing we can call our own. Everything we earn and everything we own belongs to Him who paid the price of our salvation.

This explains Jesus' authority for commanding the rich young ruler to liquidate his possessions and give to the poor. Had he given himself to be a servant of Jesus, all his possessions would have belonged to Jesus to do with as He chose.

Inasmuch as this man was expressly seeking eternal life, the casual reader is likely to draw the conclusion that in this instance Jesus commanded a man to buy eternal life. Obviously, this could not be true, because eternal life is the free gift of God. It should be remembered that eternal life is not to be given to any and every man, but only to those who, denying themselves, have "worked out" their own salvation. It is an added reward, intended by an all-wise God as an added incentive toward righteous living. Thus, as the rich young ruler was commanded, so every person must deny himself to obtain salvation, after which—and not before—he is ready to receive eternal life.

Let us not lull ourselves into the lethargy-producing notion that salvation is free. Rather, let us work to "obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10).

A PROPHET LIKE UNTO MOSES

By John Scott

WE READ in the first chapter of Exodus that the Children of Israel were thrown into bondage by the Egyptians because they were becoming too powerful. The Pharaoh, to make sure of limiting the number of Hebrew men, made a law that all male babies of Hebrew birth were to be put to death.

Moses was one of those who escaped this death and grew to be a great servant of God. It was while Moses was tending the flocks of Jethro that God gave him His command. The well-known story of the burning bush tells that Moses was instructed to deliver the Children of Israel from the hands of the Egyptians.

With his brother Aaron as his spokesman, Moses went into Egypt to do the will of the Lord. Finally, after Pharaoh had seen himself and his people inflicted with ten different plagues (in the last plague he lost his own son), he set the Israelites free, only to send his entire army after them with orders to recapture them.

God destroyed Pharaoh's men in the Red Sea when He led Moses and his people through that body of water. God sent Moses to deliver Israel from the Pharaoh as Christ was sent by the Lord to deliver us from sin. The procedure of passing through the Red Sea to escape the bondage of the Egyptians was like baptism which cleanses us, or takes us from the bondage of sin.

We compare the task of Moses to that of Christ because there are two different types of bondage in the two stories: slavery to the strength of man, and slavery to the weakness of man or his fleshly desires. In the former, one race dominated another by physical strength and numbers, while in the latter case, man is dominated by worldly things, sin and destruction, because he loves the devices of the world more than he loves God. He is so entangled by his worldly pleasures that he will not give them up.

We are like the Children of Israel. We murmur when the road of life is rough, as they rebelled against the Lord in the wilderness. The Israelites died for their discontent against the Lord, but, because Jesus has delivered us from sin, we will be saved. God promised the Children of Israel a beautiful new land of milk and honey: Canaan. We are promised a beautiful life of eternity when our Savior again comes to this earth. However, we must place our faith and love in God in order to attain this Paradise, as the Israelites were to do if they were to reach the Promised Land.

Therefore, we must be baptized and abstain from things which take us away from God and His ways, in order to develop minds and bodies capable of doing God's task. Evil thoughts and wrongdoing will not overtake us, and we will become better servants of Christ.

"THE TIMES OF RESTITUTION"

(Continued from page 3)

destroyed, purged out. These are repentant, brought into the bond of the covenant, when they exclaim, "Lo, this is our God; we have waited for him" (Isa. 25:9), because the Deliverer has come out of Zion and has turned "away ungodliness from Jacob." In Romans 11:14, Paul spoke of trying to save some of them (the Israelites) to the high calling, but when he stated that "all Israel shall be saved," he spoke of the national salvation—not to rulership, but to citizenship in God's Kingdom. Likewise, the Prophet Ezekiel (37) saw and described a national resurrection and a national binding together, nevermore to be separated because God cleansed them and made a covenant of peace with them.

Peter, in quoting from Moses (Deut. 18:18, 19) applied this prophecy to *the times of restitution*. "It shall come to pass that every soul which will not hear that Prophet (Christ) shall be destroyed from among the people," much, no doubt, as were Ananias and Sapphira. In Isaiah 2:1-5, where God again spoke of the glorious and happy conditions that will prevail when the Kingdom has been established, some teachers say of verse 3, "The people will say it; you can't believe what the people say." You can, however, believe what God has said, and He has made this fact very clear by the mouth of another of His holy prophets, Zechariah: "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. . . . In those days (times of restitution) it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:22, 23). All nations will then see that God is blessing the Jews, and they will have a desire to share in those blessings.

Men tell us that the people of Noah's day had no mercy shown them: they were all destroyed except Noah and his family. Likewise was the destruction of Sodom and Gomorrah. We ask, Was Noah's salvation at that time eternal? Was Lot's salvation eternal? No! Neither was the judgment of the wicked eternal. The Savior verified this when He taught that it will be more tolerable for Tyre and Sidon, for Sodom and Gomorrah in the day of judgment than for Capernaum, Chorazin, and Bethsaida, who had more light. (See Matt. 11:21-24.) As we studied Isaiah, we tried to keep in mind what Peter had said concerning the times of restitution. We found so many clear statements, it would take a long article just to call attention to them. Now, as we study Ezekiel, we find many warnings and judgments proclaimed because of Israel's sin and unbelief. Yet, they are always followed by a promise of final restoration. A hope is ever held out to

Israel. This, too, refers to the times of restitution. In Ezekiel 36, God made it clear that it is for His holy Name's sake that He will do all this for Israel. He says emphatically:

- I will "take you from among the heathen."
- I will "gather you out of all countries."
- I will "sprinkle clean water upon you."
- I will "cleanse you . . . from all your idols."
- I will "take away the stony heart out of your flesh."
- I will "give you an heart of flesh."
- I will "put my spirit within you."
- I will "be your God" and "you shall be my people."

To make it more emphatic, God said that when the sun, moon, and stars cease to function, when man can measure the heavens above and the foundations of the earth beneath, then He will cast off Israel. (See Jer. 31:37.)

He who denies the restoration of Israel nullifies the promise of Christ to the Twelve Apostles (Matt. 19:28), also the promises to the overcomers as recorded in Revelation 2 and 3. These truths are *gospel*, they are "the things concerning the kingdom of God, and the name of Jesus Christ," belief of which is God's power to save the believer.

BEST THOUGHTS

(Continued from page 5)

it is both our duty and privilege to preach the gospel to all: rich and poor. "Worship in spirit and in truth," not because the neighbors do or because you have some new clothes.

In a recent magazine it was stated that sixty per cent of the Protestant churches are filled to overflowing on only two Sundays of the year: Christmas and Easter. This explains itself. "Bear good fruit," for by your fruits are you known. Christ said that the poor vines would be cast into the fire, but the good ones—those bearing good fruit—would abide forever. As the farmer cuts down the poorest apple trees in the orchard to make room for the perfect trees, so Christ will do to the people. Be good vines. Be faithful, just, and devout. Watch for signs. Carry out the Father's will. Obey, and you will be in that great Kingdom some day, when every man shall sit under his own vine, and reap the fruits thereof.

AN OPEN LETTER TO FRIENDS

(Continued from page 5)

nal hindrances. Internally, at times, their faith had wavered. Faltering faith in the LORD left them dependent upon their own finite thoughts. These led them into pitfalls, hardships, sorrows, repentances. And yet the LORD had rewarded their partial faith and brought them to the eastern bank of Jordan.

Building Faith Into the Kingdom People

A nation to become great, receiving from the LORD blessings of such effectiveness that "in thee shall all families of the earth be blessed," must be a nation of unflinching and unflinching faith in the LORD.

Though there remained much to be done to perfect Israel in other ways, yet, a homeland was essential. Dwelling in a homeland, under numerous evidences of God's protecting and providing power, would also unerringly reveal to themselves any degree of sturdy and constant faith in the LORD that was possessed by them.

It was done. The homeland was provided. The Jordan opened; Israel passed over. "By faith the walls of Jericho fell down." Under the leadership of a succession of judges and kings, Israel, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, . . . escaped the edge of the sword, out of weakness were made strong . . . turned to flight the armies of the aliens": as enumerated in Hebrews 11:30-34. Jehovah performed His every promise. He directed, protected, provided, sustained: He did all.

Israel? She failed much as stated in yesterday's study. Her faith in the LORD was extremely vacillating. It was wholly undependable. At last, they revolted from the LORD's Kingship and guidance. "They have not rejected thee, but they have rejected me, that I should not reign over them," said the LORD in 1 Samuel 8:7. They turned to ways and inventions of man; to handmade theories, which, in turn, became the objects of their allegiance and worship.

Not Yet Indestructible

God granted them their choice. But, for consequences, study Hosea 2:6-13 and Ezekiel 16. They followed every will-o'-the-wisp. They migrated far. They lost their status and identity. They were not destroyed, they were just blacked out.

But the LORD has certified by the constancy of day and night that His "chosen nation" will become everlasting; that the Israelitish "dry bones" of Ezekiel 37 shall again be covered with sinews and flesh, and they shall live. "Thus said the Lord God" in verses 21 to 28: "Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them . . . into their own land: . . . my sanctuary shall be in the midst of them." So also certifies Jeremiah 31:31-37; 32:26-44; Hosea 2:14-23; and others.

Sodom and Egypt

Israel was scattered and buried in the same "great city" of human opposition and resistance to God as that "where also our Lord was crucified," which, in Revelation 11:8, "spiritually is called Sodom and Egypt." Not Sodom and Egypt as history locates them geographically; but the

"great city" of citizens of the base and godless characteristics of Sodom and Egypt. Here, Sodom and Egypt seemed to be used to symbolize a great whole world of godlessness, degradation, perfidy. "Where our Lord was crucified" was surely in the midst of such like baseness and lawlessness. But God exalted Him out from the midst of all such to His own right hand.

Israel, too, having been buried within the Egypt-world of mankind—symbolized by the Egypt where Joseph was once lost from his father's family, and where Jacob became lost to the Land of Promise—must be restored therefrom and exalted, raised above all such, even unto the righteousness of God.

That this resurrection of the chosen nation is now in process is the conviction of many students of prophecy. But before it can possibly be completed, Israel must be brought into reliance upon God and upon His word of Kingdom law. With a view to this, she must probably be brought to still greater terror of heart before her enemies. There are indications that these terror-producing conditions are rapidly developing today. And all this for no other purpose than to arouse undeviating faith in the God of heaven. This, not because the Jews alone have done wrong, but because Israel who is no little portion of the world's people, has done wrong, as well as have the Sodom and Egypt of our day.

Therefore, today, the LORD seems to be leading Israel out from a larger Egypt. Both Egypt and Israel must be brought to recognize Jehovah. 1-30-'40

THE BIBLE AND SCIENCE

(Continued from page 7)

attention to the word "create." The word itself is peculiar. It is never predicated of any created being, angel or man, but is exclusively applied to God, and God alone is called (*Bore*) Creator. Creation, therefore, according to the Hebrew is a divine act—something that God alone can perform. The very rarity of its use in the recording of the work of the six days should have caused commentators to pause before authoritatively assuming the fact that the details given are the records of the original Creation. The general acceptance given to that view on the authority of the commentators well illustrates the serious need of care in Bible study. One professor points out that the word "create" is uniquely different from the words "he formed" and "he made," which is true in more than one respect. Subsequent to its use in verse 1 in connection with the Creation of the original heavens and the earth, it only occurs four times in the first chapter, and three of those four are all in one verse, namely, verse 27. In each and all of the four instances it is used only in connection with the creation of new life.

There is another remarkable fact in connection with this fourth day beside that already noted of the difference between the words "created" and "made." Strange to say, it is again the particular use of a particular word. As the narrative of the fourth day approaches its end, we read: "God *set* them in the firmament of heaven to give light upon the earth." According to the chronology in our Bibles, this same word "set" is again used more than seventeen hundred fifty years later in reference to the rainbow and God's covenant with Noah: "I do *set* my bow in the cloud." Many carping critics of the Bible have sought to bring ridicule upon the sacred Word from the fact that the rainbow must have occurred countless numbers of times before the days of Noah, and many have fallen into the trap. The scholars of the Revised Version have given us an alternative reading: "I *have set*," thus making the fact of the bow itself a past event. If that rendering is good in Genesis 9:13, it is equally good for Genesis 1:17. Other commentators give us the word "appoint" as a suitable rendering of the original. Thus, in either instance, it is not necessary to conclude that the objects spoken of should be incessantly visible. This is not only scientifically true, but Scripturally true also, and both were for the additional purpose of "signs" and "tokens."

When all these points, and others that could be mentioned, are brought into focus, we have no hesitancy in accepting the exact words of Exodus 20:11: "In *six days* the Lord made heaven and earth (*eretz*, land), the sea, and all that in them is." There is no question but that in this verse Moses had direct reference to the narrative in Genesis 1, and there is not in it a single reference to anything that is not recorded in verses 3 to 31 of that chapter. The "heavens" are the heavens of verse 8 of that chapter, and "earth" is from the same word *eretz* as used in verse 10 of that same first chapter of Genesis, which is mistakenly translated "earth" instead of "land." It will be noticed that in that verse the translators have put "land" in italics, thus signifying it is superfluous and not in the original (see also Young's Concordance), for the following word "earth" should be translated "land." God did not separate the seas from the earth, He separated them from the land. Had He separated the seas from the earth, we would have had no seas. Correctly translated, Moses is perfectly clear: "God called the dry, land; and the gathering together of the waters called he seas."

The narrative of Moses, if carefully read is clear, simple, and straightforward. He makes no pretense to scientific assumptions, but is strictly in accord with facts, and, had scientific men, commentators, and Bible students used one hundredth part of the care in interpreting Moses, as Moses used to interpret himself by his wonderful choice of words, the Bible and science would never have been in conflict—not in this chapter at least.

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Love and Loyalty to Christ

* * *

By Eunice James, Piedmont, S. Car.

Love and loyalty to Christ are the security for purity of life. In John 14:23, Jesus was talking with Judas, and said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Also, in John 15:9, 10, 12, we read, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. . . . This is my commandment, That ye love one another, as I have loved you."

Through His love and our loyalty to Him, we can have eternal life. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "He that loveth not knoweth not God; for God is love. . . . There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:8, 18). How are we to prove our love and loyalty to Him who gave His life that we who believe may have everlasting life? "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Abraham proved his love, faith, and loyalty to God by offering his only son as a burnt offering upon the altar. During all of Job's trials and sufferings, he remained faithful. When we help the poor and needy, the sick, the lame, the blind, and those who come to our doors, we are proving our love and loyalty to Christ.

Meditation

"If you do not command the morning, the morning will command you. If you seek no divine energy at the beginning of the day, attempting to go through on your own strength, you are likely to stall before sundown. Do not let the morning dominate you. Have your way with it. Baptize it with prayer: stamp it with gratitude: dedicate it to honest work, unselfish service, quiet courtesy. . . . Master the morning. Let not the day make you his slave."—Daniel Russell in *God's Message*.

What Is Good

* * *

Contributed by Mary Richardson

"What is the real good?"
I asked in a musing mood.
'Order,' said the lower court:
'Knowledge,' said the school.
'Truth,' said the wise man:
'Pleasure,' said the fool.
'Love,' said the maiden;
'Beauty,' said the sage.
'Fame,' said the soldier;
'Equity,' the seer.

"Spoke my heart full sadly—
'The answer is not here.'
Then within my bosom
Softly this I heard:
'Each heart holds the secret;
'Kindness' is the word.'"

A Smile

* * *

Contributed by Mary Richardson

"The people whom we meet each day,
Are they not worth a smile?
Are they not more than casual friends,
Whom we know for a while?"

"The trembling beggar on the street,
Is he not worth our gift?
Should we regret each day to give
Some fellow man a lift?"

"Loved ones with whom we share our home,
Can't we some burden share?
Do kind deeds, make some sacrifice
To show how much we care?"

"Then let our prayer be, as we go
Along our busy way,
'Lord, guide us so that we may bring
One soul to Thee today.'"

"The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy."—*Anon.*



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Well done, thou good and faithful servant" (Matt. 25:21).

Christian Stewards

In our story for today we read of three stewards (Matt. 25). A steward is one who takes care of affairs or possessions not his own. Two of them were good, faithful servants who were rewarded by being made rulers over more than they had in the first place. The third servant was an unfaithful steward. He had only one talent but buried it instead of using it. He had it taken away from him because he did no good with it. We find it is not enough to be "not bad" or just "good," but we must be good "for something." So it is with each of us as Christians. We must be faithful and make good use of our talents or we are not good stewards.

We are given the stewardship of our bodies. We should keep them healthy and pure.

We are given the stewardship of our time. Part of the time we go to school. Each one can be a good Christian by using school time right. Some of our time belongs to God. Why not "begin with one seventh of our time" for God? Sunday services, daily devotions, visiting the sick, Berean meetings, and doing good deeds can all be a part of the list of "one seventh" for God.

Then we have been given the stewardship of possessions. Money is one of the possessions we have. Perhaps you have none of your own now. You should think and study about "giving" to the Lord's work.

Here are two illustrations about "giving":

Martha's parents were poor. When the rent, grocery, and clothing needs were paid there was only four dollars left until the next payday. Her father gave the four dollars to the Lord's work that Sunday. He had God's rich blessing, I'm sure, because it takes one who has faith to give until there is nothing left for any unexpected need that may arise.

On the other hand, Peter's parents were well-to-do. They bought all the things they needed and were able to have some luxuries besides. Peter's father was able to put some savings away. On Sunday he gave a ten-dollar bill. That seems much more than Martha's father gave. The amount Peter's father gave did not leave them without funds.

I firmly believe God looks at not so much what we give, if it is a generous amount, as to what we have left. A good slogan for all who can is: "Begin with a tithe." Many of you, I hope, will be able to give offerings that amount to many times a tenth. Be sure you remember that God prefers loving service rather than sacrifice. He also loves a cheerful giver. If those of you who are able to "give much" will do so, then we need never fear for our churches of the future. "Unto whomsoever much is given, of him shall be much required" (Luke 12:48).

Eighteen New Members

We now have two hundred six members in our ECE Club. We greet today:

John Overholser, Donald Ballentine, Robert Potter, Stewart Gatewood, and Morris Netts, who are members of the "Leaders Class" of Maple Lawn Church of God at Lawrenceville, Ohio. Their names were sent in by their teacher, Mr. Clark Ballentine.

Mayme Poland of Shady Springs, West Virginia, sent in the following names: Oral, Margaret, Nina, Florence, and James Capps.

The names of Shirley, Doris, and Marilyn Noske were sent by Mrs. D. Frazier of Cleveland, Ohio. Those of Vivian and Robert Johnson of Hector, Minnesota, and Betty Jean Hammer of Bird Island, Minnesota, were sent by Mrs. E. W. Johnson.

Mrs. James W. McLain sent us the names of Rebekah Jane McLain, Culver, Indiana. Miss Ednah Cooper sent the name of Darrell Gene Maddock, Ripley, Illinois.

Happy Birthday Wishes

Rebekah Jane McLain, age 3, Feb. 15, Culver, Ind.
 Betty Jean Hammer, age 9, Feb. 20, Bird Island, Minn.
 Vivian Johnson, age 15, Feb. 14, Hector, Minn.
 Robert Johnson, age 9, Feb. 17, Hector, Minn.
 Jackie Hearps, age 15, Feb. 22, Cleveland, Ohio.
 Joyce Landry, age 13, Feb. 23, Hammond, La.
 Earl Poland, age 14, Feb. 21, Shady Springs, W. Va.
 Donald Voelker, age 13, Feb. 20, Cleveland, Ohio.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

March 3-24—Special Meetings at South Bend, Ind. (Corner Dayton and Leer Streets.)
 March 12-24—Special meetings at Oregon, Ill.
 March 30, 31—Illinois Spring Quarterly Conference at Ripley.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.

ILLINOIS SPRING CONFERENCE

Ripley—March 30, 31

Word from President Walter Wiggins says that the Illinois Spring Quarterly Conference will be held at Ripley on March 30 and 31. For a royal welcome and a profitable time, come to Ripley on those dates.

WILLIAM J. HOBBS

The death of Bro. William J. Hobbs occurred at his home in Argos, Ind., in the early morning of January 30, 1940. The deceased, the second of four children, was born to Frederick and Matilda Hobbs, near Michigantown, Ind., on October 13, 1856. In 1870 he was located with his parents near Argos, in which vicinity he resided till death.

It was in 1878 that the deceased was united in marriage with Sarah Hoppes, who, on July 24, 1935, preceded her husband in death. To them were born Carrie, Roscoe, and Grace—the latter dying August 24, 1904.

It was during the writer's occasional ministrations at the Argos church in 1894-5 that he came to know and appreciate this earnest family in the Lord. During his pastorate there from 1900 to 1904 he learned more fully their constant worth in Christian service.

With the death of Bro. Hobbs, his parental family ended. His life was finished as it had been lived for over fifty years, with hope in Christ. And it was with this hope that his surviving daughter and son laid him at rest beside their mother.

May the resurrection morn awaken them to new and greater service unto their Lord.

F. L. Austin.

JANICE EILEEN HONEYMAN

Janice Eileen was born January 10, 1940, to Mr. and Mrs. Lester F. Honeyman of Tipp City, Ohio, and fell asleep on February 10, having lived but one month. She was much loved by her parents who are left to mourn with other relatives and many friends.

Sleep on, our darling, sweetly sleep,

We mourn so brief a life,

But thou art spared the perils deep,
Of all life's grief and strife.

Sleep on, our loved one, sweetly sleep,

For thee, we'd give our all,

But we've a sacred trust to keep

Till you shall hear the Savior call.

Sr. Honeyman is remembered by many as Esther Underwood.

The funeral was conducted by the writer at 2:00 o'clock, February 12, at the home, and burial was made at the cemetery beside the Brush Creek Church of God.

Harvey Krogh, Jr.

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

At the last meeting of the Parent-Teachers Club of this church, Mrs. Katherine Geyser of the police department spoke on "Child Delinquency."

The official board, at its recent monthly meeting, appointed Bro. Gerald Niles as chairman for the new year. The board also voted to add a stairway to the rear of the church to be used by the choir and to aid in baptismal services. This will make it possible to go directly from the rostrum to the church basement.

Mrs. F. E. Siple's Sunday school class has a project now under way in which the members hope to purchase new songbooks for the church. The ladies' and men's class will also sponsor a movement whereby the kitchen and reception rooms in the church annex will receive some necessary improvements.

The Sunday school attendance has continued to be good despite the cold weather and snow. Also, the new Sunday school lessons prepared by Mrs. Verna Thayer are proving very popular.

Although church attendance has remained

about the same, we notice a return of some of our inactive members, which is very encouraging. Bro. Marsh's sermons are very timely and are woven around the swift, ever-changing panorama of world events which hold our interest at the present time. All in all, the outlook here is decidedly encouraging.

Leslie Niles, Secy.

BLANCHARD, MICHIGAN

We are having good meetings at our church. Beginning February 25, we will have an evangelist to take charge of our meetings. Everyone is welcome to come to them.

We are sorry to learn of the illness of Sr. Dora Walker who has been sick for the past three weeks. May God grant her a speedy recovery.

Bro. Fred Larsen is also sick. We sympathize with him. M. Farrell, Ass't. Secy.

TRAINING SCHOOL FUND

A Brother and Sister	\$100.00
Mrs. Verna H. McCorkle	5.00
Minnesota State Conference	25.00
South Lawn Church, Gr. Rapids, Mich	7.25

Gleanings From the Field

"My Sunday school children and I are very enthusiastic about the new Children's Quarterlies—the ABC's. I am so glad to be able to get this kind of material from our own National Bible Institution."—Frances Boyle, South Bend, Ind.

"We wish you to know how much we are enjoying 'Bible Foundation' quarterlies. The boys seem so interested and work so hard on the books. We had sixteen boys in our class Sunday."—Mrs. James Cole, Grand Rapids, Mich.

"We recently listened to a minister who told about the Franks of European history. When they were converted to Christianity, and were baptized, they held their sword arm overhead so it would not be immersed, and that they would thus be privileged to use it as they chose. Briefly, the Lord could have all the body but the sword arm. Today, many Christians give all of themselves to the Lord except their pocketbooks. The pocketbook is a part of their natures they order nicely—thank you—forgetting that every good and perfect gift comes from above."—Arthur Gilbey, Winona, Ont.

"Palestine, even today, is the only place of refuge for those seeking a haven of rest. The Jew who comes to Palestine feels he is returning to his home."—Rabbi Wolf Gold, Jerusalem.

Fill out, cut out, mail out the subscription blank which appears on the opposite page of this Herald.

Thirty-five thousand Jews entered Palestine in 1939.

Australian troops began arriving in Palestine, February 13.

We believe the many friends of Sr. Anna E. Drew, formerly of Dixon, Ill., will be pleased to read that she became a resident of Golden Rule Home, Oregon, Ill., February 6, 1940.

Elder J. R. LeCrone, Woodstock, Va., recently submitted to an operation. We trust he may soon be able to resume his ministerial duties.

"The tracts you sent me were surely excellent."—Mrs. Charles Stedman, Wellfleet, Nebr.

"We are ready for calls for protracted meetings."—J. M. Morgan, Bristow, Okla.

The Department of Agriculture will eventually have completed a map of the United States on which will appear every road, fence, creek, river, house, and barn.

"Ye are not your own" (1 Cor. 6:19).

"If Jesus did not have brothers and sisters born of His mother Mary, what do the following scriptures mean: Psalm 69:8; Matthew 1:25; 12:46-50; Luke 2:5-7; 8:19-21; Mark 3:31-35; John 7:3-10?"—Paul Cala, Buffalo, N. Y.

Bro. S. J. Lindsay, who will be one of the teachers of the coming Summer Bible Training School, asks, "What is the prospect for membership in the Summer School?" . . . Students planning to come should report as soon as possible to the Bible Training School, Oregon, Ill.

"Man was certainly not in existence at the time when dinosaurs inhabited the earth."—E. M. Walker, University of Toronto, Ont. . . . The evidence of prehistoric animals confirms the Bible story of Creation which records man's creation on the sixth day.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, is ready for mailing. Order from National Bible Institution, Oregon, Ill. Prices are: 5 cents each; 35 cents per dozen; \$2.00 per hundred.

CONTRIBUTIONS TO N. B. I.

Harvey Krogh, Jr.,	\$ 1.00
Maurertown, Va., Sunday School	1.72
Mr. and Mrs. C. E. Lapp	5.75
Mrs. Verna H. McCorkle	15.00
Mr. and Mrs. Charles Netts	5.00
William A. Reid	2.00
Anonymous	2.00
R. H. Judd	1.00

HERALD RECEIPTS

E. E. Rogers; Mrs. Ray Saylor; Albert J. Blakesley; Rolla Hightower; Mrs. W. L. Robins; Mary E. Howard; Mrs. Phebe Pestle; E. M. Richardson (for another); Hugh Huffer; Harold Smith; Willie Stone; Osby D. Claypool; J. H. Balliard; Mrs. Nellie D. Penrod (for another).

THE CHILDREN'S QUARTERLIES

Sr. Verna Thayer, 1110 Rockton Ave., Rockford, Ill., will gladly assist any Sunday school teacher in the use of the Children's Quarterlies. She asks that those who order these Quarterlies be sure to mention the quarter for which they are ordering, and to mention the name of the Sunday school for which the material is to be used.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner Business Manager

Subscription Rate.—51 issues per annum, \$2.00.

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The religion of Jesus was active. This coupon is presented to assist our readers to be more active in their religion. "Faith without works is dead."

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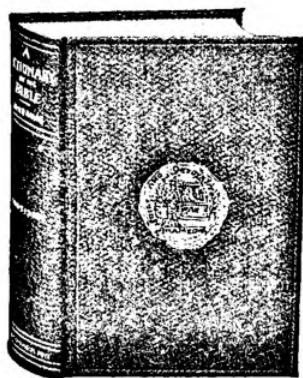
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

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Name	No.	Per	Per				
	Pages	Doz.	100				
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Life! Life! Eternal Life! R. H. Judd	4	.10	.60	paper, Lyman Booth	220	.75	
Immortality of the Human Soul,				The Pine Woods Bible Class, board			
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The Coming of Christ, R. A. Curtis	6	.15	.90	The Student's Textbook, board cloth,			
What Do the Scriptures Teach?				Wilson	200	.45	2.60
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J. G. Haupt	8	.10	.60	BEREAN BOOKS			
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First Principles, G. E. Marsh	18	.35	2.00	The Hebrew People (Children's Lesson Book)	59	\$.25	
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God's Covenant With Abraham,				Christian Living)	50	.20	
S. J. Lindsay	19	.50	4.00				

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, FEBRUARY 27, 1940

NUMBER 22

Better Things to Come

By Ben Carpenter

I LOVE life, so I want to live, and drink of life's fullness—take all it can give” is a portion of an old song that most of us have heard. I like the sentiment of it. It seems that God intended that mankind should enjoy to the full everything which He created, but it was only when man abused those privileges that trouble began.

It is true that in the lives of most of us there are some disappointments and heartaches that discourage us, and make us feel very “blue.” Some are led by these things to believe the load is too heavy, and they become afraid and think there is only one way out. David has well said in Psalm 90, “All our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away.” To most of us, even though there are disappointments and hardships, life has many bright places, in spite of the fact that Eliphaz said, “Yet man is born unto trouble, as the sparks fly upward” (Job 5:7).

By active experience none of us knows anything about life, other than this present condition. Yesterday is a dream, tomorrow is only a vision, but today is present with its possibilities for all. Our condition and position today are the net result of how we lived yesterday, and tomorrow will be governed largely by how we spend today. Regardless of how we live this life, we shall always be living in an age of change and decay, for since the dawn of history, one generation comes, then gives way to the next, and the place that knows us now will soon know us no more forever. These are inescapable conditions that must be met, for there is no other way.

Jesus told His disciples, “Occupy till I come” (Luke 19:13). We have no definite knowledge as to how long it will be until He comes, but He stated it in such a way that makes us know He surely will come. Christ also gave us signs by which we might know the coming is not so

far away, although it may be longer than we think. He said, “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Matt. 24:44).

We know just a little about this natural life, but we know very little about the spiritual that is to follow, for we have not yet experienced that. We know that as God finished the Creation and placed man in the Garden to keep it, it was not only good, but *very good*. Sin then entered in, and death by sin, so death has passed upon all, as it is written, “As it is appointed unto men once to die, but after this the judgment” (Heb. 9:27).

What will be the judgment? Judgments pertain to awards which might be for better or worse: for life or death. If there are to be better things than we now have, there must be a better order of things, for so long as time continues there will be strife and trouble and sorrow mingled with the good things we do enjoy.

There are those who believe this present order will go on and on, in an unbroken chain. Peter said that people would be teaching such a doctrine. In 2 Peter 3:3, 4, we read, “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” Without faith in God, those might be logical conclusions, but we who have put our trust in God have every reason to know that in His own good time His promises will be fulfilled.

Let us consider some of those promises to see how, when they are fulfilled, it will be different from this present order. In Numbers 14:21, hear the voice of God, speaking to Moses in regard to a rebellious and gainsaying Israel: “As truly as I live, all the earth shall be filled with the glory of the Lord.” With what is the earth filled now? A godly portion is filled with wars and rumors of wars, turmoil and unemployment, and dissatisfaction of various kinds. There is not

(Please turn to page 11)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

“An Highway Shall Be There”

A modern highway is being constructed from Egypt to Palestine. This new road is a connecting link of strategic importance, for it strengthens British interests in the Near East. Bible students, however, see a more unique significance in this highway than that of its developing national defenses, for it harmonizes with Isaiah's prophecies of a road to join Egypt, Israel, and Assyria at a time when these ancient foes will unite in service and praise to Jehovah.

Twenty-six hundred years ago, Isaiah prophesied, “In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria” (Isa. 19:23). Historians might readily tell of certain expeditions which have already been made from Egypt into Assyria and from Assyria into Egypt, but the discriminating reader will not overlook that Isaiah's prophecy concerns a time of peace, blessing, and service to God, not to a time of bloody war and conquest. Isaiah plainly foretold, “The Egyptians *shall serve* with the Assyrians!” The context proves that these ancient foes—and each was a separate foe to Israel—will, with Israel, *serve the Lord!*

Prophecy and Press

Prophecy and the press are gears that mesh and turn smoothly together, each unfolding the other, and neither complete without its mate. Isaiah's vision of a highway from Egypt to Assyria and the road now reported by the press explain each other. The road Isaiah visioned will almost necessarily cross the “bridge” of Palestine, for it is to join Egypt and Assyria, and the modern highway now under construction will surely extend farther east than the Holy Land, for rich oil fields in the Euphrates Valley are a mighty magnet drawing the attention of all nations.

Isaiah's prophecies are not the only ones mirrored in the press. The oldest Book is, in a sense, newly off the press—not yet copyrighted! Would one know the meaning of Jesus' warnings and pleas, let him read the press; would one know the significance of current events, let him study the prophecies of Jesus.

Egyptian Worship of Jehovah

“In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts” (Isa. 19:18). Though the Lord “shall smite Egypt,” the stated purpose for such correction is to “heal it,” and the Egyptians “shall return even to the Lord” (v. 22).

When Egypt is so linked with Canaan as to speak the Hebrew tongue, there may also be fulfilled the following prophecy of Zephaniah 3:9, 10: “Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. Thus, the highway now being constructed from Egypt to Palestine may foreshadow events far more significant than the mere mechanical linking of these lands.

Restitution From the Nile to Euphrates

Egypt will not be the only nation which “shall return even to the Lord,” for Isaiah 19:24 clearly foretells the glory of the three nations linked together by the highway: “In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land.”

Moreover, God's covenant to Abraham included the promise of more than Canaan—more than all Palestine! “The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” (Gen. 15:18). It is not surprising, therefore, that God is today blessing Palestine and her neighbors—even all the land between the Rivers. Indeed, in Isaiah 19:25, God decreed:

“Blessed be Egypt my people,
 And Assyria the work of my hands,
 And Israel mine inheritance”!

The highway is being constructed. If Abraham should soon arise and walk upon that road, it would be less astonishing than the inexplicable doubts of those who refuse to hear, refuse to see, refuse to be converted.

Jesus said, “Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven” (Matt. 8:11), but many others “shall be cast out into outer darkness” because they rejected the Light.

Believe One Way—or Die!

By Arlen Marsh

PERHAPS it has been the result of the general liberalization of the religious viewpoint. Perhaps it has simply been a reaction from the first rigidity upon which the denomination was founded. Perhaps it has grown out of the marked indifference toward religion which was Biblically predicted to occur in "the last days," and which already is clearly visible.

Whatever the cause, the Church of God—and I speak now from a strictly denominational standpoint—has lost a good deal of its animating spark. The beliefs to which it has clung have been continually taught in greater or less degree; but during recent years they have been treated like poor relatives—"nice" to know, but embarrassing to have around.

That the peculiar principles and theories for which a church stands are the sole justification for its existence seems quite obvious. If, for example, the Church of God were to adopt the premise of most modernists—that Christianity consists in spreading and enforcing economic and racial justice for all—it would have no excuse for not uniting organically with all other churches or with any fraternal group. It is only while the church feels that its message is different from any other message being taught, and only while the church feels that that message is vital to the life of the world at large, that the denomination has cause for its being.

These facts do, as it has already been remarked, seem obvious. Yet, during the last ten or fifteen years, there has been created the apparent feeling that the Church of God is simply another Protestant denomination; that its message, while interesting, is no more likely to be correct than the doctrines set forth by other churches; that, in short, it is little more than a union of those who believe similarly but who are hardly convinced that their beliefs are really, and without equivocation, essential to the salvation of men from death and sin.

Through this same period of time there has been little letting down of the bars restraining doctrinal education. The Church of God still teaches, in most sections of the United States and Canada, that man is inherently mortal and that he has no inner, invisible "soul"; it still, in general, is convinced that God, Jesus, and the Holy Ghost are not a triune Deity, but two separate persons and a form of power; it still practices—though unfortunately with less fervor than formerly—the rite of baptism by immersion; it still insists that the Christ is God's Son and the Savior of the world; and it still believes that the Christ

will establish a heavenly kingdom upon the earth.

But the loss of strict adherence to the notion that Church of God doctrines are prerequisites for salvation has tainted all the denominational teaching. Sunday school leaders have been heard to comment that the teachings of other churches are probably as right as our own; preachers have emphasized "practical" subjects in the fond belief that the good life is more nearly the road to the Kingdom than the almost fanatic dogma insisted upon by earlier ministers. In brief, the Church of God has fallen upon ways which indicate that it needs either to revivify its own convictions or to unite with some larger, more influential group and so save a deal of administrative costs.

And these are evil ways. The early church fathers had no doubts about the truth of what they uttered; Paul stood before the wisest, most important religious leaders of his day and condemned them all; Peter "made no bones" about his low opinion of the Jews who murdered the Messiah; James and John and Bartholomew and Matthew and all the rest of the apostles "pulled no punches" when they spoke with unanimity on the subjects of the gospel. Are we to assume that the Church of God can do better than these inspired men?

Even among those who have preached that certain truths are "essential" there has come to be a feeling that "essential" may mean nothing more than "important." Now there is a vast difference between "essential" and "important." If the truths for which the Church of God has stood are actually essential, then under no conceivable circumstances can those who reject them secure eternal life. If these truths are, however, merely important, then anyone *may* secure eternal life.

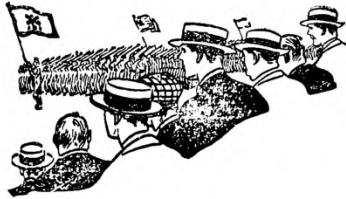
It is, possibly, a shock to realize that one's own relatives and closest friends are doomed. It should not be. The Bible tells of no great amount of tears shed over the duplicity and demise of Judas; yet the Iscariot had been in the position of confidant and intimate friend of the other apostles and of many of the disciples. What if our friends and relatives are doomed by the doctrines which we teach? All the more reason not to deny our own convictions, but to teach them with constantly increasing fervor in the hope that those relatives and friends will ultimately become enamored of the things upon which we insist!

It was the Apostle Paul who wrote bluntly, "One Lord, one faith, one baptism." Are we to set ourselves up as popes, to assume the prerogatives (*Please turn to page 10*)

A WARNING

A Devotional Broadcast from Station KTAR, Phoenix, Arizona

By S. J. Lindsay



THIS is not a warning from me, but a warning from the Lord. The far-seeing Eye, looking forward to the days in which we live, and knowing the kind of hold sin would have upon the world at that time, forewarned His children on what they might expect in these days. The warning is

given us not so much with the thought that we can help the matter much, but rather to keep us on the lookout to avoid the things that are carrying people away from the path of righteousness by multitudes. It behooves every child of God to make himself perfectly acquainted with the Word of God. The time is upon us and we need to be in daily touch with the Word to the end that we be not led away by the wiles of sin. Our first text will be found in 2 Timothy 3:1-5:

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.”

We realize that this text has been read and reread, but without a knowledge of its importance taking hold upon the reader in too many instances. This text is not spoken of the sinners of the world, but of those who have formally connected themselves with Christ. Can it be possible that in this day in which we live the church has so far left the narrow way as to be described properly by the text? Has the church fallen to the low plane of being but a place of social contact with just enough of Christ to make it respectable? Have we come to the time when social and literary features, suppers and entertainments are greater drawing cards than the preaching of the pure gospel of Christ? Here is another text that speaks in the same strain of thought—2 Timothy 4:1-4:

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves

teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

The time of Christ's coming will evidently find the world, even the church world, in this situation. The question for us to settle in our minds is whether He will find us in this sit-

uation. In the book of Revelation seven states of the church are described, and though there may be found in the church of all time a partial description of all these faults, yet in the Laodicean Church vice seems to have reached its climax. We quote the description given of that church, which is the last on the list (Rev. 3:14-19), and many think that it applies to the church conditions to be found here before the coming of our Lord:

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

The foregoing texts provide for rebuke and reproof. This rebuke and reproof must be by the Word of the Lord. Do we, however, have enough true spirituality to take it? If not, there must be something wrong with our condition. If we have not rid ourselves of pride, of course we cannot withstand it. It must be that we are lacking in meditation and proper understanding of the Word. Jesus, too, gave us fair and ample warning as to these times. In Matthew 23, we are told of His rebuke to the Pharisees in the following language: “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.” This is but a small part of what He said to them, but He

warns us in another place that if our righteousness does not exceed the righteousness of the scribes and Pharisees, we shall in no wise enter into the Kingdom of God.

There is general complaining among the ministers today that we can hardly expect all of our members to be present regularly at the regular Sunday services, to say nothing of the number that practically never come. It is found that the least excuse seems satisfactory on their part to keep them away. One has bought a piece of land and must go to prove it; another has married a wife, therefore, he cannot come. And so on!

It is not to be wondered at that today all forms of sport and places of amusement are crowded. At the football games in Tempe during the fall it was estimated that as

many as eight thousand people attended the various games. Let a wrestling match or a prize fight take place, and all seats are sold far in advance and at fabulous prices. We have no quarrel with legitimate sport, sport that God would likely not frown upon, but we do find fault with that spirit dwelling in Christians, which carries them with all excitement to these things, and the lack of spirit that keeps them away from divine service. We have found, however, that one who is filled with the spirit of worship has less time for those things than he has for being in his proper place when the hour of worship comes. We cannot expect to reform the church very far, but we are in time to take hold of ourselves to ask the important question, Where do we stand before God today?

“Thirty Pieces of Silver”

By Leslie LeCrone

THIRTY pieces of silver! What a minute sum of money to take for the life of any human being—least of all for the life of the Lord Jesus Christ our Savior! Many of us, when we read Matthew 26:14, 15, have said to ourselves, or even to our friends: “I would never betray my Lord like that for just thirty pieces of silver!”

Do you know that we betray the Lord many times each day in our own ways? Not for thirty pieces of silver, literally speaking, but for many times that amount in the selfish ways in which we deny the Lord! Every time that we say wrong things, do wrong things, or even think wrong thoughts, we are betraying the Lord. Wrong things are contrary to the will of the Lord.

The other evening in church a minister told of something he overheard that really impressed me. He was telling of a funeral he had attended. A day or so later he overheard some people who were reading the obituary. When they read the part that told about this person's burial from such and such a church, one of them exclaimed: “Well, what do you know about *that!* He belonged to that church!”

I received the implication from the emphasis that this person had done nothing for the community to show that he was connected with any church, much less this certain church. One understood from the way it was said that he probably had done things which left the impression that he did not belong to *any* church.



Leslie LeCrone

There are today many people in the world like that. They go to church, are baptized, get their names on the church books, then never attend, never do anything which might indicate that they belong to an active church. They so live that one wonders if they belong to any church at all. When their lives are finished, they are brought to the church where their names are listed, and are buried from that church.

Then what happens? People say, “Well, what do you know about that!”—thinking to themselves: “If the people of that church are like him, I believe that I will go somewhere else.” What has that person done? He has lived so carelessly that when he dies it makes people wonder that he belongs to any church. The most outstanding thing he has done is to betray the Lord Jesus Christ. How? By not doing that which the Lord wants him to do, and by giving people the wrong idea of the Lord and the way the Lord's people should live!

We cannot hope to serve the Lord and keep from betraying Him if we do not study our Bibles!

“Mother, I've found an old dusty thing
High on the shelf. Just look!”

“Why, that's a Bible, Tommy dear.

Be careful, that's God's Book!”

“Then, Mother, before we lose it,

We'd better send it back to God,

For, you know, we never use it.”

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An Open Letter to Friends

Part Three

By F. L. Austin

"The stone *which* the builders refused is become the head *stone* of the corner.

"This is the LORD's doing; it is marvellous in our eyes" (Psalm 118:22, 23).

"This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts 4:11).

Having taken up the study of the "root of the matter" in the previous letter, let us now consider the second phase of the outline therein presented:

"B. This Kingdom which God would create or establish was, in its first manifestation, to be like unto a 'stone was cut out without hands'; it was to 'grow' and 'fill the whole earth' (Dan. 2:34, 35)."

The Head Stone of God's Building

The word "stone" is several times used in Scripture definitely of Christ. In other texts, the symbolism of the word is less plain.

Isaiah 28:16 reads, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste." Paul apparently referred to this passage in Ephesians 2:20-22 when he spoke of "Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: . . ." Also, as quoted at the heading of this letter, the Psalmist, in chapter 118, and Peter, in Acts 4:11, seem definitely to have referred to Jesus as a head cornerstone.

But Peter in Acts 4:11 and preceding, seems to emphasize the thought that Christ, in the day in which Peter was then speaking, had already become that finished head stone. Peter seemed also to carry out the same thought in his first epistle (2:4): "To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and precious*." He continues in verse 6 by quoting from Isaiah 28:16: "Behold I lay in Sion a chief corner stone," and continues in the following verse by referring, as in Acts 4:11, to "the stone which the builders disallowed, the same is become the head of the corner."

The illustration is that the builders of God's Kingdom had been using, as it were, stones; and when coming to the finishing head stone, they rejected the one prepared of God. Therefore, God rejected the builders and their work.

The Savior Himself so interpreted when, after present-

ing the convicting parable of Matthew 21:33-41 to the leaders of the Jews, He continued by quoting to them Psalm 118:22, 23, saying: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And "they perceived that he spake of them." He chided them for rejecting "the stone," Himself. "They perceived."

Thus, in places, the Scriptures refer to the Kingdom of God under the symbolism of a building of stones, and of the "head corner stone" as symbolizing Christ, the King. I am convinced, contrary to former thoughts, that the stone of Daniel 2:34, 35, 45 also symbolizes Christ, and that He was "cut out of the mountain without hands" during the days of His ministry and passion. At His resurrection, being then perfected in every point, He became the finished "head stone," even the "foundation stone," as prophesied. Thus, as the "spirit" is "contrary" to the flesh, so the new kingdom building was commenced with the "head" (top) "stone." The rest, He will "draw . . . unto" it.

"Cut out without hands" evidently refers to the fact that He was cut and shapened and polished, not by human hands, humanity, but entirely from conception to resurrection, He was cut and shapened by God to administer God's Kingdom.

The Mosaic an Example, in Reverse. To political and religious administrators, Moses and Aaron and their successors, God committed the contract of erecting for Him, His Kingdom. He put into their hands His architectural plans, blueprints—His laws, statutes, and observances. But the administrators diverged greatly from plans. They failed. Therefore, the people failed. Their ideals were much different from those of God. Therefore, when the true "head stone" Ruler presented Himself, with God's true ideals, the would-be rulers—scribes and Pharisees and priests—rejected Him. "We will not have this man to rule over us," was their cry to Pilate, the Roman.

All this was truly symbolized by the Great Pyramid. For, owing to an error of the builders in laying the ground course of stone, which error was continued by following the angle of ascent, when the top was ap-

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A CHRISTIAN

By Mrs. Mae Nedrow

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

A CHRISTIAN is a believer in Christ and His teachings. Christ did not teach an entirely new doctrine, but taught largely what God had already revealed through the prophets. Jesus said, "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). A Christian should remind one of Jesus. The people saw the character of Jesus reflected in Peter and John, when they said that "they had been with Jesus" (Acts 4:13).

Jesus said, "Men ought always to pray" (Luke 18:1). It was He who gave us the Lord's Prayer, which is a part of His Sermon on the Mount. He gave this prayer as an example when His disciples had asked Him to teach them to pray (Luke 11:2).

Every mother who teaches this prayer to her children should explain it to them; every teacher of a Sunday school class should do the same. Jesus prayed many times. He prayed in the morning (Mark 1:35). He prayed in the night (Luke 6:12). He prayed at Bethany before He raised Lazarus from the dead (John 11:41, 42). He prayed in the Garden of Gethsemane before Judas betrayed Him (Luke 22:41-44). He prayed for his enemies and forgave them as He hung on the cross at Calvary (Luke 23:34).

Stephen, one of the seven deacons of the church at Jerusalem, and the first Christian martyr, knelt and prayed for his enemies as he died amid a shower of stones (Acts 7:59, 60). We are all familiar with the persecution the Apostle Paul suffered, but he counted it joy to suffer for Christ. When Paul and Silas were in prison at Philippi, and their feet were in stocks, they prayed and sang praises unto the Lord (Acts 16:24, 25). How few there are who can trust God enough to sing when they are afflicted. We cringe in horror as we think of the two brave Americans who were sent as missionaries to China and died as martyrs for Christ. On December 8, 1934, John and Betty Stam and their two-months-old daughter were taken by communists from their home and marched through the streets of Miosheo, China, and on to a little hill outside the village. They were then told to kneel, and as they prayed, they were beheaded. Their infant daughter was saved by an old Chinaman, who begged them to take his life instead of the baby's. We read in Revelation 20:4, of "them that were beheaded for the witness of Jesus."

We, who sit in warm, well-lighted churches, think we

are doing our duty when we teach classes or hold church offices. We should bow our heads in shame for ourselves when we think of those who die for the witness of Christ.

Jesus was abundant in mercy. When the scribes and the Pharisees brought an immoral woman to Him and slyly asked Him if He thought she should be stoned to death, He, knowing their evil hearts, stooped down and, with his finger, wrote upon the ground as though He had not heard them. After they repeated their question many times, He looked at them and said, "He that is without sin among you, let him first cast a stone at her." Then He stooped over and wrote upon the ground as before. When He looked up again, He found that He was alone with the woman. He asked her where her accusers were. When she said they were gone, He said, "Neither do I condemn thee: go, and sin no more" (John 8:11).

Jesus was meek and lowly in heart (Matt. 11:29), "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23).

We read in Numbers 12:3 that Moses was a meek man. Paul admonished Timothy to "follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6:11). Paul, in his letter to Titus, instructed him in the way of teaching, saying, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (Titus 3:1, 2). The Psalmist said, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:11). We find the same words spoken by our Lord in Matthew 5:5.

When one of the Pharisees, a lawyer, asked Jesus what was the greatest commandment in the law, He told the Pharisee that the first was to love God, and the second was to love his neighbor (Matt. 22:37-39). "On these two commandments hang all the law and the prophets" (v. 40).

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Jesus went about doing good and preaching the gospel of the Kingdom. Let us be more like the Master in word and deed, that others may see Jesus in us, and that we may be counted worthy of a place in the Kingdom when Jesus comes.

The Christian Warrior

By Paul M. Hatch

THE Apostle Paul, in his various epistles, accounts his service as well as service of others of the faith to be similar to the service of a soldier. Paul, in his many journeys in the Asiatic and European countries, had, no doubt, come into contact with Roman garrisons and various forces of the Empire, and had observed the training and discipline of the Roman soldiers.

Soldiering has been and is today a difficult life. From the day one is recruited, tactical training in the camp for use on the battlefield is one round of hard knocks, considering the possibility of lying in a hero's grave. So, Paul in his hard lot of preaching Christ and the glorious gospel could, in all sincerity, call his experience soldiering. From these experiences, he often used military terms in his service under the Christ, and so wrote to the various churches that he established.

He exhorted his true friend and brother Timothy to be a good soldier of Jesus Christ, enduring hardness, not entangling himself in the affairs of this life, that he might please Him who has enlisted him to be a soldier. Here Timothy was given advice that service under the Commander, who is Christ, means separation from the affairs and desires of this life, and that all his time and energy should be placed at the disposal of the Commander. Today, the true members of Christ find that the hardness of the world has placed them in the category of soldiers in endeavoring to fight the good fight of faith, that they may lay hold on the prize of the Crown of Life. In this they have to endure hardness: not returning evil for evil, but returning good for evil that they might conquer or capture the opponent for the service of Christ.

Paul speaks to the Ephesian brethren of the uniform of the soldiers of Christ (illustrated by the armor of soldiers of his day). The uniform identifies the soldier, but does not necessarily "make" the soldier. The soldier's life is not made up of jauntily exhibiting his uniform as if on parade, but it is made up first of intensive training, learning the rudiments of obeying commands, and, after that, seasoning for the trial of battle. Daily he has to wear the uniform and report to roll call of the commander, disciplining himself as an industrious man, keeping his uniform and weapons in regulation order.

So Paul told the Ephesian brethren to put on the whole armor of God that they might be able to stand in the day of battle (trial of the evil day) and the wiles (propaganda) of the Devil. If it was important that the Ephesians put on the whole armor of God, it is also important

that soldiers of Christ of the present time put it on: helmet of salvation, breastplate of righteousness, shield of faith, girdle of faith, greaves and sandals of preparation of the gospel of peace, sword of the Word of God, and prayer and supplication in the Spirit which is the very life of the soldier of Christ. All these are his duties if he expects to become the good and conquering soldier (the Christian warrior).

Our enlistment in the service of Christ is consummated when, after belief and conversion, we are baptized and have put on Christ to walk in new life, not only the life that we possess now for service, but the life that is in the Commander Jesus the Christ. This last life is a prize for valor bestowed upon His true soldiers at His return to earth in the new day when the victory is won against the enemy, the Devil and all his cohorts. That is the reason Paul was so earnest in his warfare for Christ. It meant a final peace and a victor's crown: the double blessing.

Many times one hears from the lips of ministers that such a one confessed Christ and was saved at the instant of an emotion of conviction. This reasoning seems to be contrary to the revealed Word and is erroneous, because it leads one to believe that the uniform does not necessarily need to be put on or that hard battles lie ahead for the convert. Any veteran of wars knows that winning a battle or a war is no "candy shop" business. It takes daring, bitter hardness, and morale to win. In the Christian warfare, the soldiers of Christ have hard battles to win, and that means intensive training in the rudiments of Christ's commandments, and working out in our lives obedience, loyalty, faith, longsuffering, temperance, and the will to fight on. We and all other Christian soldiers are encouraged by our great Leader and Savior, because, though we are often beaten back and give ground, we have a Commander who never retreats. The victory is sure!

A final thought in the Christian warfare concerns the scars and marks that are received. In actual warfare, these scars result from grievous wounds which often incapacitate the soldier so that he is incapable of further service in the army. He is discharged, sometimes decorated. Paul, the Christian warrior, had also received grievous physical wounds. He bore those marks of suffering from the service of Christ: blinded at Damascus; stoned at Lystra; beaten and imprisoned at Philippi; threatened with death at Jerusalem, which was prevented by the Roman soldiers; shipwrecked at Melita; executed at Rome. These were

physical, which Paul allowed not as his chief glory. The real scars and marks in which he gloried were the spiritual marks that were developed during his warfare. The service stripes emblazoned on his "breastplate of righteousness" would number legion in the labor of establishing churches and loyal members throughout Cilicia, Galatia, Bithynia, Macedonia, Achaia, and at Rome. The memoirs of his labor of love and endurance of persecution arise to a classical literary expression in his second letter to the Corinthian church. No little of his warfare occurred in his labor to establish the church at Corinth. He arose in the spirit of a great Napoleon at Austerlitz to inspire the Corinthian brethren to make the sacrifice for Christ in their warfare for Christ and the glorious gospel and hope. If the present-day church could only grasp a little of the spirit of Paul, what a change there would be in church activity! It is doubtful if, in all the world or all time, there ever was a Christian warrior to equal the Apostle Paul.

His loyalty is a grand example for those in Christ. The spiritual marks of Paul would indeed, if assimilated today, produce a church people of love, having faith, hope, and an unbounded zeal of labor. The time is short. The warfare is hard. Soon the great Commander will come to inspect His warriors and bestow on them the victor's crown. Let us be busy with the warfare of truth, hope, faith, and righteousness.

AN OPEN LETTER TO FRIENDS

(Continued from page 6)

proached, the building was of wrong dimension to receive the head stone. To this day it has never been set. Instead, where the builders discontinued work on the Pyramid, they located an Egyptian altar stone, indicating that He who should become crowned would be sacrificed.

Rejected for the Old—Accepted for the New. But though Christ was rejected by Pharisee and priest, He was accepted by God. God resurrected Him. He was placed at God's right hand "above every name that is named," says Paul in Ephesians 1. He was made King by God. And this before a people or nation was organized to obey Him. "Without hands" He was carved by the Father, and accepted.

Which Smote the Image Upon His Feet. Regarding the last point "(C)" in the previous outline, it was the stone, not the mountain, that smote the image upon his feet. It was after that the image had been crushed to powder (Dan. 2:35) that "the stone . . . became a great mountain, and filled the whole earth." It would, therefore, seem that it was the stone phase of the new Kingdom of God which was to smite the image upon his feet. But that image was a symbol of Gentile succession of kingdoms throughout

Gentile times. The feet of the image could but refer to the closing period of the Gentile Era.

The word "break" in verses 34, 35 is defined by the Companion Bible to mean "they were beaten small." The respective governments of the several divisions of the image have been broken and ruined in due succession until now. But the stone was to crush or beat them finer. Verse 35 says they "became like the chaff of the summer threshingfloors; and the wind carried them away." How that broken image is now being ground to bits!

In these citations, as elsewhere through the Scriptures, the Bible has informed us of a great change coming over the governmental setup of earth's peoples. Again and again, the Bible avers that Christ has been assigned to kingship over the earth; that He is coming again to take His throne and reign. Ephesians 1:20, 21 tells us that, in Paul's day, He already, "at God's own right hand," was above every other power and dominion.

Like Moses and Aaron of old who, before the first Kingdom was founded at Mount Sinai, implored Pharaoh to let God's people Israel go, so, from the right hand of God, before the new Kingdom takes form in the earth, Christ, the Stone, wields the crushing weight of His unseen power upon the dilapidated elements of Gentile dominion.

The Pyramid, in the same definite manner in which it has in advance timed so accurately numerous previous epochs of history, indicates that the epoch of the absent Christ's increased influence over the affairs of nations was to begin in the middle of 1909. Like the plagues crushing Egypt prior to the exodus of Israel, so the World War, followed by such high tempestuous international waters that no nation or industry found anchorage in port, began to crush the spirit of today's Egypt. This extreme was then reversed to the tremendous financial and economic depression commencing in Europe the last of May, 1928, the cause and continuance of which no scholastic or business expert, other than Biblical, has been able to understand. Now, this tantalizing, unexplainable, and uncontrollable "war of nerves," punctuated by jabs of the most barbaric, inhuman, military thrusts known to history, confounds the world.

And this pulverizing is to continue to completion.

God's Judgments

Where are we? What is the matter?

We have most probably passed the time of Revelation 5:6, 7, and the song that followed. We have likely passed that point indicated by Revelation 6:1. Yes, it *seems* certain that we have passed the milepost of Revelation 11:15, and that phases of Revelation 17 and 18 are now in the "mills of God."

The Pyramid indicates that since 1936 we are in the short period of judgment during which God's protection

aids Israel. Isaiah, addressing the LORD, says: "When thy judgments *are* in the earth, the inhabitants of the world will learn righteousness" (26:9).

It *seems* as though the "stone" of Daniel 2:34 is already crushing the image of Gentile sovereignty to "break in pieces and consume all these kingdoms," and to "carry them away" as by a wind; this to provide a "clearing" in which "the God of heaven shall set up a kingdom, which shall never be destroyed."

The Jews, the Finns, the Czechs, yea, the Americans, the British—all in this large Egypt-of-the-world are in the storm area. "Alas! for the day *is* great," writes Jeremiah at 30:7, "so that none is like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it."

The exhortation of Isaiah 26:4 is here refreshing: "Trust ye in the LORD: for in the LORD JEHOVAH is everlasting strength." (concluded)

BELIEVE ONE WAY — OR DIE!

(Continued from page 3)

of God Himself, and to deny the truth of what Paul uttered? We do all this unless we state with unalterable conviction that our beliefs are right and that all other beliefs are wrong! If we feel that our beliefs may not be right, then we have no cause and no excuse for teaching them to anyone.

"Believe one way—or die!" This should be, *must* be, the war cry of the Church of God. Fanaticism? *Yes!*—the same fanaticism that sent Jesus to die on Calvary, that hurled Paul's anathemas against the smugness of the priests and Pharisees, that induced Stephen to let himself be crushed beneath the stones! True Christianity is the very essence of fanaticism, and any deviation from fanaticism is a deviation from the sole way that leads into the eternal Kingdom of our Lord.

It will be argued, of course, that the Church of God must rely upon human interpretation of divinely inspired Scripture, and that the Church of God thus is no more apt to be correct than, say, the Methodists or Presbyterians or Christian Scientists. The argument is false upon its face! Can one, by logic, deny the express statements of the Word of God itself? Can one, by human reasoning, set himself up as judge of all the universe, and proclaim that the judgments of the Lord are *not* true and righteous altogether? One *can* do either of these things—but without effect upon the destiny of men!

Of course, this is only a poem, but it speaks for many of our homes today. Many church members had better send the Bible back to God, because they never use it. They continue day after day, betraying our Lord as did Judas Iscariot, but if anyone told them that they were deliberately doing anything like that, they would be tempted to do him some evil. Would they not? They would, perhaps, inflict a punishment upon him for such an accusation. How true, nevertheless, his statement would be!

Human interpretations differ, but obvious truths remain the same. When, for example, it is stated definitely, in bald, inspired words, that "the wages of sin is death," it is only the persistent skeptic who would doubt that this means exactly what it says. When it is demanded of men that they worship only Jehovah—a command originated by the Old Testament and repeated by the New—none but the deluded or the atheist could find cause for establishing two secondary gods on a level with the Lord. "Those who believe not shall be damned"—there is no room for equivocation here! The facts are plain; neither the Church of God nor any other body has the right to twist them by "interpretation."

Church records for the past ten years have shown an appalling rate of decrease in attendance. A non-attendant member reminds one of a man or woman who belongs to the social register and has been invited to an elaborate supper. He would not be left out for anything, and attends though he is under doctor's orders not to eat foods which are likely to be served at such a supper. Just so is a non-attendant church member. He has his name on the list for invitations, but he does not dare—he thinks—to partake of all the truly good things of the Lord.

People like this are being Judases, because they are betraying the Lord to the other people of their communities. So, dear friends, let us watch our steps and not be Judases, too.

The greatest man that was ever on the earth sacrificed His life that we might have everlasting life, and not lose our life as did Judas after he betrayed the Lord. He was lost to everlasting life, and he was not long alive to enjoy any luxury to have been gained with the money that he received. Let us not betray Christ for thirty pieces of silver. Let us go to church, study our Bibles, and prove to our communities that we belong to the most precious of all churches: *The Church of God of the Abrahamic Faith!*

"Believe one way—or die." This, in the end, was all that Jesus said when He issued the Great Commission. "Believe one way—or die." This, in the end, is all that the Church of God and all its members have any right to teach!

"I marvel that ye are so soon removed . . . unto another gospel: which is not another . . . But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Paul in Galatians 1:6-8).

STUDENTS' SPECIAL

From a study of Luke 17:19-31, one learns that a certain beggar was full of sores, that the beggar died, and that he was carried to Abraham's bosom. Nothing is said of any merits or righteousness of the beggar, nothing is said of a departing spirit, home in heaven, or liberated soul. Being, therefore, somewhat disturbed by the Orthodox interpretation, Brother Charles Lindsay of Pearl City, Illinois, inquires: "In the resurrection morning, will Abraham find it necessary to shake a scabby old fellow from his bosom?"

BETTER THINGS TO COME

(Continued from front page)

much glory of the Lord manifested by its inhabitants. In Habakkuk 2:14, we read, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Do you really think there will be that much glory of the Lord in the earth? Do you realize to what extent the waters cover the sea? There are approximately 141,500,000 square miles of sea. Almost three times more of the earth's surface is covered by water than there is dry land. There is a place in the sea off the coast of the Philippine Islands that is 34,210 feet deep, or about six and one half miles. It is so deep that it would swallow Mount Everest, the highest mountain in the world, and it would still be more than four thousand feet below the surface.

John, in Revelation 21:1, saw a new heaven and a new earth. He said, "There was no more sea." Will the sea be replaced by the glory of the Lord?

As a part of the curse in the earth today, we have thorns and thistles and many noxious weeds and other evils, so that no matter how well we cultivate, the earth does not yield her increase. Someday that curse shall be removed, and not only will the very best land yield good crops, but, according to Isaiah 35, the wilderness and solitary place and even the desert shall bring forth and blossom abundantly. In Isaiah 11:9, the Prophet, speaking of things that now bring us sorrow, states: "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." We read, in Amos 9:13, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed."

Not many places of the earth's surface can, at this time, boast such a condition as that, for it would be too hot, or too cold, too dry or too wet, or there would be insect pests, or our mortal nature would fail us somewhere "along the line." In Leviticus 26:3-16, God told the Israelites of the blessings that might be theirs if they would hearken unto

the voice of God, but Israel failed and received not the fulfillment of these things because of their unbelief and hardness of heart. When God's glory covers the earth, and thorns and thistles and unbelief give way to faith and obedience, then will the earth yield her increase.

Psalm 15 tells who shall enjoy those better things, and Hebrews 11:6 leads us to believe the rewards will be to those who diligently seek God.

Is it too much for us to seek to do God's will, to the end we might come to possess the better things? Some more of those better things are mentioned in Revelation 3:21; 20:6; 21:4.

In this life of mortality we are brought face to face with not only our own difficulties, but also with those of our nearest and dearest friends.

There are not many of us who have not followed loved ones to the long last resting place. We who put our trust in God can know beyond a doubt that some day they shall live again (Isa. 26:19). Though we have not seen anyone raised from the dead, we believe men will be raised, for Paul reveals the mystery (1 Cor. 15).

We know that Jesus is the resurrection and the life, and if our lives are hid with God in Christ, when He comes the second time without sin unto salvation, those faithful ones will be brought with Him. What power or law God will use to accomplish this, we do not know; but again we trust Him (1 Cor. 15:42-49). For many centuries men have been looking for the second coming of Christ, but I am glad He did not come a hundred years ago, as that would have left no place for me to qualify for the great salvation.

Even though Christ has not yet come, God "is not slack concerning his promise, but is longsuffering to us-ward" (2 Peter 3:9). In John 3:1, 2, we read, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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."

Surely the Lord has better things in store for us than mortality, for in 1 Corinthians 2:9 we read, "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This is a reference from Isaiah 64:4, which is as follows: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

Not even the beauty and freshness and newness of the Garden of Eden, before sin entered in, could compare with those better things to come. When the King comes, may He find us standing firmly on the promises of God, to the end that we may dwell forever in His holy hill.

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Prayer Changes Things

* * *

By Mrs. Emory Macy, Troy, Ohio

A meditation, a wish, a supplication to God, or, perhaps, a song of praise is prayer. Jesus said to all who bought and sold in the Temple, "My house shall be called the house of prayer; but ye have made it a den of thieves."

When we enter a church, let us meditate, lest we bring shame upon ourselves by wrongdoing. "Whatsoever ye shall ask in prayer, believing, ye shall receive."

Why should we pray? Prayer is often scoffed at as just another reason to cover some acts of life that are not able to bear the light. This is not true of secret prayer, which is the effective kind. Probably we would be much surprised if we knew how many people depend upon prayer for guidance and power in their daily living. There is something in us, something in our natures, that recognizes the influence of the Higher Power and overrules in all our affairs.

The story of two traveling men is often told today to bring the independent man to his senses, so to speak. Two men were bantering with each other about their knowledge of the Bible. One said, "I wonder if you can recite the Lord's Prayer." The answer was, "Surely," and he recited the familiar prayer of childhood, "Now I lay me down to sleep," and so forth. The first man listened to every word, and said, "Well, I didn't think you could do it."

Does prayer change things? There has always been this question in the minds of those who have ever tried to pray. Only those who have prayed in faith and humility know that it is answered.

One who has tried to pray says:

"He asked for strength to achieve; he was made weak that he might obey.

"He asked for health that he might do greater things; he was given infirmity that he might do better things.

"He asked for riches that he might be happy; he was given poverty that he might be wise.

"He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

"He asked for things that he might enjoy life; he was given life that he might enjoy things.

"He received nothing he asked for, but much more—all that he needed."

A Child Is Born

* * *

By Mellie James, Piedmont, S. Car.

In Isaiah 9:6, we read the prophecy that a child was to be born, a Son would be given who would be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Like all of God's promises, it was fulfilled to the letter. Years later in a humble stable, the Son of God was born. Though Herod sought the Child's life, the Babe escaped and grew to be a man. Yet, from His very birth, His life was sought.

"Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: . . . And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2:25-30).

Indeed, the birth of Christ did bring God's salvation: through His advent, those who were alienated from God were reconciled, for as many as came unto Christ were in no wise cast out, but were permitted to eat of the fatness of the Lord's pasture. Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for his sheep" (John 10:9-11).

Prayer

"If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own willful way—
Dear Lord, forgive!"

—C. Maud Battersby.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

The Obedient Israelites

The Israelites, God's chosen people, were slaves in Egypt. Many plagues were sent upon the Egyptians because their ruler, Pharaoh, would not free the Israelites.

God told Moses, the Israelites' leader, that He would send one more plague upon the Egyptians that would surely cause Pharaoh to send the people out of the country. God said that at about midnight He would go out into Egypt and all of the firstborn would die. The "first-born" means the oldest child in a family.

Now, how did the Israelites keep their oldest children from being stricken with this awful plague? Moses did as God had told him! They were to kill a lamb. The blood was to be sprinkled upon the sides and upper doorposts of their homes. The families were to eat the roasted Passover lamb within their own homes at midnight. They ate unleavened bread and bitter herbs, too. By obeying God, the Israelites did not lose any of their children. Death had "passed over" them. So, in memory of this time when they were freed from Egypt, and their first-born were freed from death, the Israelites keep "The Passover" feast.

On the same midnight which brought joy to the Israelites, a great cry arose among the Egyptians, for not one of their homes escaped the death of their firstborn—not even Pharaoh's.

That very night Pharaoh sent for Moses and Aaron and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said."

In the Upper Room

Jesus and His disciples met in an upper room to keep the Feast of the Passover. As Jesus and His disciples were eating their feast, Jesus told them that one of them would betray Him. At once they asked, "Lord, is it I?"

"He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been better for that man if he had not been born" (Matt. 26:23, 24).

Then Judas said, "Master, is it I?"

Jesus told him, "Thou hast said."

"This Do . . ."

As they ate, Jesus took bread, blessed it, broke it, and gave to His disciples. He said, "Take, eat." He told them this bread represented His body, broken for them. Then He took the cup, gave thanks for it, and gave it to them to drink. He told them that the fruit of the vine represented His blood which was shed for many (whosoever will) for the remission of sins.

As Christians partake of this Communion service, there is joy in remembering that Jesus said He would not drink of the fruit of the vine any more until He will drink it "with you in my Father's kingdom." Today we, too, continue to sing a hymn in closing.

This sacred service, as recorded in 1 Corinthians 11, is to be kept in remembrance of Christ. It keeps our Lord's suffering and death before us, and the hope of His coming ever uppermost in our hearts and lives.

ECE Club News

Three new members this week! We now have two hundred nine members. Shall we strive to get three hundred members? Send me your name, also the year, month, and day of your birth.

Our new members are: Virgil and Kathleen Granquist of St. Cloud, Minn., and Joyce Marie Magedanz of Lexington, Ky. Joyce informs us that she is first to join from the "bluegrass" country. Are there any other readers from that section?

Stop and Pray

"It's just a helpful thing to do—

Just to pray;

Anyone, no matter who,

Ought to pray.

Take a little time each day

From the minutes of the way,

Spare it from your work or play;

Stop and pray."—*Selected.*

Happy Birthday Wishes

Virgil Granquist, March 3, age 11, St. Cloud, Minn.

Roger Swanson, Feb. 27, age 8, Eden Valley, Minn.

Marilyn Millner, March 1, age 13, Cleveland, Ohio.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Feb. 13-March 2—Special meetings at North Salem Church of God, five miles north of Plymouth, Ind.
 Feb. 25-Mar. 17—Special meetings at Blanchard, Mich.
 March 3-24—Special Meetings at South Bend, Ind. (Corner Dayton and Leer Streets.)
 March 12-24—Special meetings at Oregon, Ill.
 March 30, 31—Illinois Spring Quarterly Conference at Ripley.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.

ILLINOIS SPRING CONFERENCE

Ripley—March 30, 31

Word from President Walter Wiggins says that the Illinois Spring Quarterly Conference will be held at Ripley on March 30 and 31. For a royal welcome and a profitable time, come to Ripley on those dates.

SMYRNA, WASHINGTON

The recent series of evangelistic meetings in Smyrna, Wash., continued eighteen nights. Our work is to sow the seed; God will give the increase. May any fruitage from this labor bring glory to God through Jesus Christ.

Lyle Rankin.

HERALD RECEIPTS

Mrs. V. Sitler (for others); Mrs. Eska E. Evans; Mrs. Valura Karnett; Mrs. C. S. Prime; Mrs. James Buchanan; Mrs. C. J. Lamberson; Mrs. Charles W. Sudbury; Mrs. C. V. Mattison (for another); Love for Truth, Niagara Falls, N. Y. (3); Jessie M. B. Kauffman; P. D. Choat; Vivian Kirkpatrick (for others); Mrs. Edna Brewer (for another).

TRAINING SCHOOL FUND

Elmer Winfrey family	10.00
A Brother	5.00

THE TITHING BULLETIN

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SPRAGUE, WEST VIRGINIA

Charles Baskel Barley and wife, Bonita Elizabeth, of Tamroy, W. Va., were baptized by Bro. Clarence Poland after the morning worship, February 18. We are very happy to have this young couple with us. Once more we go ahead with new courage and strength that these new members will give us. We pray that God will guide them all the way.

Our church work here is progressing very well. We have good attendance at both Sunday school and Berean class, in spite of the inclement weather which we have been experiencing.

Anna Mae Poland.

JESSE CABOT WIGGINS

Jesse Cabot Wiggins was born in April, 1868, and died February 19, 1940.

Bro. Wiggins was baptized about 1903 by Bro. H. C. Gregg. In 1895 he was married to Viola Martin, who preceded him in death. To this union were born six children: Emil, Marshall, Walter, Luther, Bessie Woolard, and Jessie Turner.

For many years Bro. Wiggins stood alone against the ridicule of differing beliefs and perfected his family in the reason for the belief that was in him. It was the crowning pleasure of his life to witness the establishment of the Eldorado church, after years of earnest labor. His final effort in life was devoted to the church. Without the knowledge of his family, he prepared the church for services on Wednesday night, prior to his death on Monday.

Funeral services were conducted by the writer February 21, at Eldorado, Ill.

It seems wasted effort to mention the hope that was in a man who subordinated everything to service to God. We can only say, with all awe and humility, that we wish to be found worthy to greet him when he assumes his place in the morning.

James M. Watkins.

OLIVER S. LINDSAY

Oliver S. Lindsay was born near Adeline, Ill., May 13, 1868. He grew to manhood on the home farm near Adeline, taught school for several years, then entered the railway mail service. He was baptized in his youth by Eld. J. August Smith, a friend of the family for many years. In the early 90's he married Miss Julia Runyan of Davis Junction, Ill. Though no children were born to this union, they reared a niece of his wife. She is Mrs. Ruth Lindsay Bunker. Death claimed our brother Oliver at his home in Algona, Iowa, February 21, 1940. Funeral services were conducted February 23.

S. J. Lindsay.

THY WILL BE DONE

By N. H. Geiselman

Lord, in my hand I bring you not
 Love, this alone; my Sovereign will
 Take this as my best offering fraught.
 Shape me that I may love you still.

I love to do Thy holy work
 Whatever it may Thy pleasure be
 When in Thy blessed service, Lord,
 I feel the hand that leadeth me.

Oh Lord! I stand poor and alone—
 Thy gracious mercy to beseech;
 Take this, my offering, as Thine own,
 Make it as meat; and me enrich.

That when life's shadows pass away,
 And we shall see each face to face,
 That I as one Thy trophy be
 An emblem of Thy sovereign grace.

Teach me each day Thy will to know,
 And help me, till the crown be won,
 Whichever way the winds may blow,
 To say, "Thy will, Thy will be done."

Gleanings From the Field

By the time these lines are read, Bro. John Denchfield will be assisting Bro. Vivian Kirkpatrick in a series of evangelistic meetings at Blanchard, Mich. There is a good interest among the young people at Blanchard.

As we go to press, word reaches us that Sr. A. M. Siple, Hammond, La., died February 25. We extend our sympathy to the bereaved.

"It is necessary to eschew all unscriptural practices of the churches of the world, if we are to keep ourselves 'unspotted from the world.'"—A. E. Griffiths, Cleveland, Ohio.

Bro. G. E. Marsh, pastor of Southlawn Park Church of God in Grand Rapids, Mich., has prepared a neat booklet outlining Bible readings for those of his congregation who wish to read the Book within a year.

Following an appendectomy, Bro. J. R. LeCrone, Woodstock, Va., returned home from the hospital, February 20, and continues to gain strength.

Carol Ann, two-year-old daughter of Mr. and Mrs. Ferris Zeckiel, Culver, Ind., is seriously sick, and has been taken to Epworth Hospital, South Bend, Ind.

Sr. Lydia Miller, Delta, Ohio, recently received a letter of appreciation from the president of the Kiwanis Club of Napoleon, Ohio, who had read one of her articles in The Restitution Herald.

Mother Necessity will soon be inventing some new adjectives for Russia.

The student's home of the Bible Training School is grateful to Bro. and Sr. DeWitt Dauntler, Dixon, Ill., and Bro. and Sr. Delos Andrew, Oregon, Ill., for gifts of canned milk, and to Sr. Etta Mattison, Oregon, Ill., for gifts of jellies and cookies.

Evangelist J. W. McLain reports "twelve to twenty young people in the choir each night"—this referring to the series of meetings now in progress at the North Salem Church of God, five miles north of Plymouth, Ind.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

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"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, is ready for mailing. Order from National Bible Institution, Oregon, Ill. Prices are: 5 cents each; 35 cents per dozen; \$2.00 per hundred.

THE RESTITUTION HERALD

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L. E. Conner Business Manager

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by S. J. Lindsay

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National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, MARCH 5, 1940

NUMBER 23

RESTITUTION

By C. E. Randall

"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; . . . whom the heaven must receive until the times of restitution" (Acts 3:19-21).

IN A previous article, under heading of "Chiliasm," effort was made to show that the Bible teaches a future millennial reign of Christ on earth. Some scriptures are now brought forth to reveal that such a millennial age will be one of *restitution*.

The work of restitution is one of restoration. Both the English and American revisers use the word "restoration" instead of "restitution" in their revision of the King James Version of 1611. Strong, in his Exhaustive Concordance, defines the meaning of restitution as being "re-constitution." Bullinger, in the Companion Bible, explains it as being a "re-establishment from a state of ruin." Liddell and Scott, in their Hebrew-Greek Lexicon, render it as a "complete restoration," like "the return of the stars to the same place in the heavens as in the former year."

When the disciples went to Jesus prior to His ascension, they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" The word "restore," in this question asked by the disciples, is the root word in the original from which "restitution" comes. Thus, the time of restitution is the time when the Kingdom will be restored. When we talk about the Kingdom of God, we are speaking about the "times of restitution," and when thinking about restitution, we must necessarily be meditating about the Kingdom. They will be joined together under the millennial work of Jesus. Restitution means the reconstituting of the Kingdom of God following Christ's revelation from heaven. This Kingdom reconstitution is literally the restoration—complete restoration—of the Kingdom of God over which David and Solomon reigned. The kingdom of these two kings was called the "kingdom of the Lord over Israel" (1 Chron. 28:5). To deny this restoration of the Kingdom to Israel is to deny the work of restitution God promised as belonging to the work of

Jesus, who, when He returns will have "his reward . . . with him, and his work before him" (Isa. 40:10).

The restoration of the Kingdom was in the mind of the angel, when he said to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end" (Luke 1:32, 33). This was spoken concerning Jesus and what He will do in the "times of restitution."

If there is to be restoration, something must be lost or in a state of ruin. Examination of the subject reveals the Kingdom in an "undone" condition. It was prophesied to be a *desolate house* (Matt. 23:37-39) until the owners said: "Blessed is he that cometh in the name of the Lord." All attempts to make the "throne and the kingdom" of continuous existence end at the "haunted house." During the covenant days of Moses, two courses were placed before Israel. They were: (1) "It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth" (Deut. 28:1); and (2) "It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. . . . And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. . . . And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God" (vv. 15, 37, 62). (Read the whole chapter.)

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EDITORIAL



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 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Russia Advances

More than half a million soldiers, despite the many thousands slain, are pounding at Finland's door. Russia is determined, it seems, to break or outflank the Mannerheim Line. At this writing, the Red forces are within two miles of Viipuri, the second largest city of Finland.

Neutral Norway and Sweden

Should Russia overpower Finland, the peace-loving nations of Norway and Sweden would be immediately imperiled. Thus far, these nations have tried to conceal their sympathies, and have tried to convince Russia, if not any other nations, that they are neutral. Neutrality in the present war is, however, most impossible for these sister nations to Finland. In fact, certain organizations within Norway and Sweden are convinced that it is better to now help Finland than to later fight Russia who would be more determined and better equipped after having conquered the Finns.

Whatever part these peace-loving nations may yet fulfill in the present crisis, it is significant that Norway officially announces through Foreign Minister Haldvan Koht that her neutrality has already cost fifty ships and the lives of three hundred fifty sailors. Who has infringed upon Norway's neutrality? Did France or England sink Norway's ships? May it not be more probable that Russia's ally is responsible? Under the present pressure will not neutral countries which appear sympathetic to the Finns? . . . In spite of such evident and growing intricacies of war, Norway and Sweden are pleading with the belligerent nations to cease illegal warfare. It reminds us of the pleas Finland made a few months ago!

Shy Uncle Sam Is Interested

When a nation is at war, it needs more than guns and ammunition. Credit is paramount. Shy as Uncle Sam may be, his sympathy for Finland is stirred within him by recalling that this lone nation has consistently made payments on her World War loan.

Consequently, the Congress of the United States has

about completed legislation making it possible for Finland to borrow \$20,000,000 for "non-military purposes." This prospective loan will enable Finland to purchase commercial aircraft from the United States. It does not require a detective to solve the riddle: any type of aircraft, yes, *any type of assistance* from the United States will surely reinforce the Mannerheim Line, and it is equally as certain to anger the enemy who doggedly assails the Mannerheim Line.

Press reports indicate that Major Kermit Roosevelt, son of the late President Theodore Roosevelt, may soon take command of the international volunteer brigade of the Finnish army. Though such action would be wholly voluntary on the Major's part, and would not officially involve the United States, it would surely be understood by Russia and Germany as a token of American sympathy to their enemy. Yes, shy Uncle Sam is interested.

Jesus Never Fails

Jesus never fails. He is an anchor to the soul in time of storm. He has promised, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

There is, however, another and more unique way in which *Jesus never fails*: His word has never failed! The promised coin was found in the mouth of the very first fish which Peter caught; Peter and John were met by a man "bearing a pitcher of water," and he showed them the "large upper room furnished"; the cock *did* crow as Jesus had said; the Temple *was* destroyed as Jesus foretold! It is this unfailing Voice which prophesied "wars and rumours of wars" (Matt. 24:6). It is Jesus who asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

A small audience is no surprise to a minister who knows his Bible. Russia is no riddle to the saints of God. Let Faith be swept from off her feet. Let all the sea be turned to blood. *Jesus never fails!* Jesus Christ has foretold what men now fear may come to pass. Finally, when Earth has wrung her sodden garments and wallowed in her mire, there will sound a cry from heaven:

"Behold, the bridegroom cometh"!

Defiling God's Temple

By Laurence M. Howell

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians 3:16, 17).

IN 1 Corinthians 6:19, 20, we read, "What? know ye not that your body is the temple of the Holy Ghost (Holy Spirit) which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Here we read about some serious, solemn facts and admonitions concerning those who take upon themselves the name of Christ. By so doing their redemption is bought with a price, even the blood of Christ. Therefore, their bodies are no longer their own to be used for sinful lusts and the works of the flesh; rather, they should be used for the indwelling of God's Spirit and His glorification through a clean, pure life.

We are told by the opening text that if we defile the temples of our bodies, which Christ purchased, then God will destroy those temples. The obvious meaning here is that, should we permit our bodies and minds to yield to foul, pernicious habits and actions that make us no longer fit habitations for God's Spirit and His glorification, then God is no longer pledged to save us, but will destroy us in the second death. It seems clear to me that such persons as above referred to come under the condemnation of Galatians 5:19-21, and "that they which do such things shall not inherit the kingdom of God."

In this connection let us notice some specific habits or sins that defile some bodies or temples of God, some brethren, today. One revolting, pernicious habit common in high schools of today is cigarette smoking. Boys of our church (and shall I say, also, girls), who have been baptized and should honor God with clean personal habits, are among those falling victims to this curse. All too often, teachers themselves are setting the example. Sad it is for those parents of the church, who, by both example and precept, have tried to teach their children to shun this habit, have pleaded with them to avoid it, and then see them become entangled in the snares of Satan!

No doubt, there are some cases where a church parent has the habit. In such cases, what can be expected of the children? That parent's responsibility is certainly great!

Someone will say, "What harm is there in cigarette smoking?" Well, what good is there in it? Can you mention a single thing? It is conducive to health in any way? Does it brighten your intellect and make you able to bet-

ter master difficult studies in school? Does it make you more refined, more gentlemanly or ladylike to observers? Lastly, do you really feel like you are glorifying God in your body by the habit?

It is a shameful waste of money that should be put to better use. Many become such slaves to the habit that they cannot break away from it, should they later wish to do so. Some become nervous wrecks from the habit. I once hired a young man to work on the farm for me. When he was eating at the table, his hand trembled like a leaf. He was a slave to the habit. Further, it is a dirty, filthy habit that makes the clothing and cars of those who smoke ill-smelling and repulsive to others who do not themselves smoke. I was once eating at a depot lunch counter. A woman customer close by lighted a cigarette and began puffing the smoke almost in my face. I felt like getting up and leaving.

One good test of whether the habit being discussed is wrong is to ask yourself this question: If Jesus were here, would He smoke cigarettes or approve anyone's smoking? Soberly and honestly answer this question, and I do not believe you can go wrong. The same test will apply to any other questionable habit.

In our fast, modern age loose morals are sometimes winked at among some church people. In justification of such a life, it may be said, "Preacher So-and-so lives that way and gets by, so why shouldn't I?"

In view of these conditions, since we are our brothers' keepers, is there not a heavy responsibility resting upon the churches as to the kind of church and Sunday school leaders they choose? If we expect the members of our Sunday schools to lead clean personal lives, shall we not need to have superintendents and teachers of clean personal habits? Of course, not all persons of clean habits have the ability to teach, so this qualification should also be sought for teachers.

In selecting ministers, known moral character, as well as clean personal habits should be a prerequisite. Paul admonished Timothy thus: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

Then, why be so careful of our conduct and character? Because our bodies are the temples of God! "If any man defile the temple of God, him shall God destroy."

The Providence of God

By Harry Goekler

THE Book of Esther is unique, inasmuch as it does not contain the name of God, nor even a *distinct* allusion to prayer. Yet, it is the inspired word of God. It is a very interesting story, and, all through its changing scenes, God is to be seen bringing things to pass in order to further His own purposes, even though His name is not mentioned. Perhaps the key to the book is found in 4:14: "Who knoweth whether thou art come to the kingdom for such a time as this?" This verse clearly shows us that events may be ordered in the life of a person to a definite end; he may be providentially guided into certain relationships, all with a view to his action in that position.

This book clearly teaches that God works out His will through the development of events, so that the things which He purposes shall eventually come to pass. We might call this divine ordering of our affairs God's providential dealing, and so it is. However, the writer does not wish to leave the impression that he believes in predestination, nor that the foregoing statement teaches such. Man is a free moral agent, capable of making his own decisions, yet his decisions many times reveal God's purposes being unfolded, showing clearly a divine providence. The Book of Esther very forcefully brings out this thought on numerous occasions.

In this book, God's voice is not audible; His prophets utter no prophecy; no priest is seen ministering in holy things. Still God's hand is indicated, working all things together for good, for His own glory and the good of His chosen people Israel. Read the book as you would a short story. Note its gradual unfolding of events and dramatic incidents. We shall not recount the story in detail, but wish to direct your attention to some of the outstanding cases of God's providence.

We have first the description of a royal feast. There is nothing unusual in this. The unusual happened when the queen refused to go, at the king's command, to join in the banquet revelry. From whence did Queen Vashti get the desire and the courage to refuse this command, which refusal led her to lose her throne?

Next, we read of Esther, an orphaned Jewess, who had been cared for by her cousin Mordecai, chosen to fill the position from which Vashti had been removed. How did it happen that she, a Jewess, was chosen from among the many beautiful maidens who were brought together to be

presented to the king? Having been made queen, "Esther obtained favour in the sight of all them that looked upon her." Why?

Next, we read of a subtle plot which was directed against the person of the king by two of his chamberlains. The plot was brought to light by Mordecai, who informed against the plotters, and the king's life was saved. How did it come to pass that the thing was known to Mordecai? Who guided him in his discoveries? Was it not, perhaps, the invisible power and guidance of God which was directing him?



Harry Goekler

Following this, Mordecai refused to bow down before wicked Haman, who had recently been appointed by the king to a very high position. Perhaps Mordecai could not bring himself to bow before a man of this character. At any rate, we wonder from what source Mordecai obtained strength and courage to refuse to yield in the presence of such a high and wicked official. Haman was so angered that he determined not only to ruin Mordecai, but to destroy all the people of the Jews throughout the kingdom, and sought authority from King Ahasuerus to do this. Now, do you not begin to see why Esther was so providentially chosen queen? She had access to the presence of the king; her race was in danger of destruction; she had been brought to the kingdom for such a time as this.

With a noble disregard for her own life, Esther determined to go in with her petition to the presence, or chamber, of the king. She went into the inner court—where anyone was in danger of instant death, save as the king might be gracious toward him—and she was received favorably. Why did the king extend his golden scepter and treat her favorably, when she went in unbidden? Why this particular occasion for such kindness on his part? Was it not, perhaps, the unseen hand of God directing his actions? A banquet was arranged by Esther for the king, with only one guest being invited: Haman. After it was over and a promise was obtained for them to come again on the morrow, Haman went home very well pleased with himself, but very bitter toward Mordecai. He caused a high gallows to be built, upon which he planned to hang his enemy. Why is the gallows introduced at this juncture?

That night, after the banquet, the king could not sleep. He called for his servants; and asked them to read to him

from the book of the records. Why, on this particular night, could not the king sleep? How did it come to pass that the servants read the official record of the plot which Mordecai had discovered and reported some time before this? The king thereupon decided that some reward ought to be given in recognition of Mordecai's devotion and faithfulness to him. The question arises, Why had not Ahasuerus done this before? Why was the king impressed at this time to redeem his earlier neglect? Then Haman came into the picture. Not knowing that the king had spent a restless night, he had come quite early, expecting to be able to get permission to hang Mordecai. Before he could open his mouth to make his request, the king spoke. What, on this occasion, caused the king to speak first?

The king asked Haman for some suggestion as to how to best honor a certain man, whom he wished to honor. Haman, thinking he was the one the king desired to

honor, advised a certain course of high honor to be bestowed on this man. The king agreed, and sent Haman away to lead his horse through the streets with Mordecai clothed in kingly robes seated thereon; and Haman was to cry aloud as he walked, "Thus shall it be done unto the man whom the king delighteth to honour." Again we ask a question: Who caused to be worked out so perfectly all the details of this plan which resulted in the elevation of the Jew and the humiliation of his enemy? The writer firmly believes it was Jehovah working all things according to His will. Working through kings, servants, and others, God's purposes were accomplished. Truly, "God moves in mysterious ways His wonders to perform."

The second banquet was held. Once again, Ahasuerus, Esther, and Haman were together. This time the queen made her request. It was for the lives of her people. She
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Humility and Reverence

By Glenn M. Birkey

WEBSTER defines "humility" as freedom from pride: lowliness and meekness. He defines "reverence" as profound respect mingled with fear and affection. In all four Gospels, Christ emphasized both. He even washed the disciples' feet to show that He meant what He said about humility.

In Proverbs 15:33 we read that reverence for the Lord is the basis of wisdom, and humility leads to honor. Again, Proverbs 18:12 teaches that haughtiness goes before destruction and humility before honor. Proverbs 22:4 says that the reward of humility and reverence for the Lord is riches, honor, and life.

You must all clothe yourselves in humility toward one another, for God opposes the proud, but shows mercy to the humble. Submit humbly, therefore, to God's mighty hand so that in due time He may raise you up. (See 1 Peter 5:5,6). It would seem by the foregoing scriptures that reverence and humility are something we should observe in order that we may live to please our heavenly Father. We know by experience that, if we wrong a brother, we are prone not to ask forgiveness if we have too much pride.

The story is told of a young man who had a poor, widowed mother who was anxious that her son should attend college—even though it meant great sacrifice for her, as she would be obliged to take in washings to support herself and help pay his expenses at school in a dis-

tant city. He entered the college, did well, passed his examinations with high marks, and graduated at the head of his class. He invited his mother to the graduating exercises, but she, not being able to purchase suitable clothes in which to attend, wrote to her son, much to his disappointment, that she would be unable to come. However, later she could not resist, and decided to go, wearing the clothes she had, and to sit at the rear of the auditorium where she would not be noticed.

Near the end of the program, as the diplomas were being presented, the son happened to see his mother at the rear of the room. When he received his diploma, he walked down off the platform and back to the rear of the room where his mother was. Addressing the audience, he said, "Here is the one who should receive this diploma, as she made it possible for me to be here." He revered his mother, and was not too proud to let all the people there know about it, even though she wore threadbare clothes at his graduation.

Shall we not reverence God, the Maker of heaven and earth, and His Son Jesus Christ, the Author and Finisher of our faith (Heb. 12:2)? Shall we not be filled with humility, and repent for the deeds caused by our carnal natures?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

The Coming Kingdom

By M. O. Williamson

IN THE Transfiguration of Christ we see a picture of the Kingdom of God, which Jesus will come to establish. "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them" (Matt. 17:1, 2). In the Scripture a mountain may represent a kingdom (Dan. 2:44). In the Transfiguration picture, the mountain represents God's Kingdom, with Jesus there as King. None other has ever been like Jesus: none with the same countenance, and none with clothes to glisten as did His; He is clothed with a nature that can have no pain, sickness, sorrow, or crying, and cannot die any more. His countenance was as the sun. No act of His was shameful, for He did always those things that pleased His Father.

Isaiah 9:7 refers to Christ as King of God's Kingdom, saying: He is "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."

Moses, appearing in the Transfiguration scene, assures us that a resurrection is to take place, for Moses, we are told, died on Pisgah's height. Hence, Moses stands in the picture as the representative of those who have died in the services of God; of those who made their journey toward the Land of Promise, of all those who died in faith. It was said of Moses, "He endured, as seeing him who is invisible" (Heb. 11:27). All who have died in the faith will be in the Kingdom of God. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:16).

When Christ comes, the Kingdom will come. His work will be to "judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). God said to Isaiah, "Thy dead men shall live." "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" (John 5:28, 29).

We come now to another part of the picture. Elias was with Moses and Christ in the picture. As Moses was there to represent those who have died in the faith (for we are told that Moses died), so we must have someone to represent those who do not sleep, or those of whom it is said, "We which are alive and remain." Elias' death is not recorded in the Scriptures. Hence, we have a representative of ourselves, if we should live only, it seems, a few more years. "We which are alive and remain unto the coming

of the Lord shall not prevent them which are asleep . . . Then we . . . 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. 4:15, 17).

The picture thus far refers to those "that have done good unto the resurrection of life" (John 5:29). The better resurrection has taken place, in which we are told some wanted a part (Heb. 11:35). That is the time when "blessedness and holiness" will be pronounced upon those who had part in the first resurrection. Here are people who, Jesus says, "shall never die" (John 11:26). "On such the second death hath no power" (Rev. 20:6). Remember that Jesus, Moses, and Elias appeared in glory, or in glorified bodies. The word "transfigure" means to change the outward form or appearance. Job said he would wait till his change would come (Job 14:14). "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed" (1 Cor. 15:51).

Next in the picture we consider the three disciples, not changed, but still in their weakness or mortal state, whose eyes are heavy with sleep. These, to my mind, as a reader of the Scripture, represent mortal Israel. "Thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8). "Therefore my people shall know my name: therefore shall they know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:6, 7).

"A bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2).

"As they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead" (Matt. 17:9). Now we learn that this scenery was only a vision, not a reality. The vision does not teach that Christ and the saints, who have died from Abel down to the present, are now in glory or in the Kingdom or in heaven. The scene is all on the

earth, not in heaven. Christ, at the time of this vision had not arisen from the dead. He was not in His Kingdom.

Jesus promised His disciples that when He sat on His throne, they could sit upon twelve thrones, judging the twelve tribes of Israel" ((Matt. 19:28). Great Britain still holds the mandate over the Holy Land. The Kingdom of God will not come until Jesus comes (2 Tim. 4:1). "When they had lifted their eyes, they saw no man, save Jesus only" (Matt. 17:8).

We now consider a picture of mortal Israel asking this question, "What are these wounds in thine hands?" The Lord, we believe, shall answer, "Those with which I was wounded in the house of my friends" (Zech. 13:6). Jesus has said to Israel, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39). "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9). "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3).

"When they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him" (Matt. 17:14-16). Here a beautiful thought is taught that, when Jesus comes, the wonderful works of healing will take place. Notice that the disciples could not cure him. So it is today with those who whoop and shout! Jesus said, "Bring him hither to me" (Matt. 17:17). "Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:4-6).

Let us notice, too, that Jesus took three disciples with Him, and left the other disciples. Those who were left, to my mind, represent the left of the nations who fought against Jerusalem (Zech. 14:16). "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein" (Zech. 13:8).

Jesus has told us, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:32). Jesus, after He ascended to the Father, re-

vealed to His disciple, John, these words: "After this (scaling of a hundred forty-four thousand Israelites) I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:9, 15-17).

The Apostle Peter said to Jesus, "Lord, it is good for us to be here: let us build three tabernacles: one for thee, one for Moses, and one for Elias." Peter, it seems, wanted to build in the vision. If the vision was that good, what shall the reality be? "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isa. 65:21).

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4:1-4).

"The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:8, 9).

When Jesus comes, the blind shall see, the deaf shall hear, and the lame shall walk. When Jesus comes, the Kingdom will come. In this mountain or Kingdom, nothing will hurt. "Thy kingdom come. Thy will be done in earth as it is in heaven."

"Let thy lovingkindnesses also come unto me, O Jehovah, even thy salvation, according to thy word. So shall I have an answer for him that reproacheth me: for I trust in thy word" (Psalm 119:41, 42, A.R.V.).

“Wake Up the Mighty Men”

By J. E. Adamson

WHAT will be the outcome of the troubles among the nations? Before we can make a good forecast of events among the nations, we must have a well grounded knowledge of the use of symbols in prophecy. The prophets had a well established code by which they described things seen in the night visions (Num. 12:6). For instance:

“Waters . . . are peoples, and multitudes, and nations, and tongues” (Rev. 17:15).

Rivers were armies (Isa. 8:6-8; Rev. 12:15, 16). Earthquakes were revolutions, upsetting thrones, and replacing them with other forms of government (Rev. 6:12; 11:19; 16:18). Mountains are nations (Rev. 8:8; Jer. 51:2; Micah 4:1).

The clay in the legs of the statue of Daniel 2, part of iron and part of clay, showed the influence of the democratic form of government as opposed to the dictatorial form. It will be found only in the last three hundred years, with a growing tendency to join these peoples into a group to withstand the great coalition of the Dragon and the Beast.

Then, there is the false prophet, or Mohammedanism, which will be found sometimes on one side, then on the other. This power came on the scene in 582 A.D., and ended with the “thousand three hundred and five and thirty days” (Dan. 12:12). This period began October, 1917, and ended in October, 1918, by our calendar, when the Turks lost control of the Holy Land. The Syrians celebrated the date by minting a coin dated 1917-1335.

In many ways, the sister who said, “Watch Turkey,” was right. Turkey was the River Euphrates, which was to dry up, so that the way could be prepared for the kings who would come from the Rising Sun, Japan. Even as great rivers dry up, it takes a long time for completion. Turkey is not yet dried up, and may again become a factor in the Near East.

Great Britain, as Tarshish, and the isles may have a large part in the events leading up to the finale. With her I expect to see France, Belgium, Holland, Denmark, Norway, Sweden, Finland, and, before the end, all of Germany except Prussia, which will go along with Russia. The Balkan powers probably will come in with the Western powers. Also, Egypt should be found with them.

Russia is not “the king of the north” of Daniel 11 (verses 15, 40). Part of it is and always has been Syria, since the day that Alexander the Great divided his kingdom (Dan. 11:4; 7:6) among his four favorite generals.

Egypt was given to the King of the South, Syria to the King of the North; the other two had Greece, Macedonia, and Thrace divided between them. Russia is the “land of Magog,” and “Gomer and all his bands” is Prussia (Ezek. 38). They will drive south, “and Egypt shall not escape and Ethiopia shall be at his steps.”

Now we have the stage set, excepting the United States. It may be the unnamed power that is “beyond the rivers of Ethiopia: that sendeth ambassadors”—a land that tries to be peaceful. In the long run, the United States will be found on the side of the other democracies, fighting for the “nation scattered and peeled . . . whose land the rivers have spoiled” (Isa. 18). (*Rivers* signify armies.)

The end will come with a present to “the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers (the armies) have spoiled, to the place of the name of the Lord of hosts, the mount Zion” (Isa. 18:7). The allied democracies will be sorely pressed in their battle for the defense of the land and the people, but the end is certain, because the Lord has promised to “fight against those nations (that come against Jerusalem to battle), as when he fought in the day of battle” (Zech. 14:3).

How did the Lord fight in the day of battle? Read the story of the siege of Jerusalem by Sennacherib (Isa. 37:36; Zech. 14:12, 13).

After the war comes the judgment of the nations (Matt. 25:31-46; also Rev. 21:23-25). This last is in line with Genesis 12:3, “I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

Here is a transcription of Psalm 46, which is in line with the prophetic code: “God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the peoples of the nations be removed and though the nations be carried into the midst of the peoples around the great sea, though the people thereof roar and be troubled to the point of revolution, so that the nations shake with the swelling thereof. Selah.”

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; . . . beat your plowshares into swords, and your pruninghooks into spears . . . Put ye in the sickle, for the harvest is ripe” (Joel 3:9, 10, 13).

"Understandest Thou What Thou Readest?"

By Rufus Curtis

EARNESTLY seeking a satisfactory answer to the question, "What is truth?" concerning the Kingdom of God, which should have first place of importance in our seeking, I was told by so-called orthodox teachers that the Kingdom of God was set up at Jerusalem during Jesus' first ministry, and those who joined His *ecclesia*, were translated into it immediately. Paul's statement to the church at Colosse was cited as proof (Matt. 6:33; Col. 1:13; Dan. 2:44).

The Emphatic Diaglott translates Colossians 1:13: "changed in order to," instead of "translated us into." This translation removes the seeming difficulty of this text, as well as in other things "hard to be understood" (2 Peter 3:16), without "comparing spiritual things with spiritual," and earnest study, and "attentance to reading" (1 Cor. 2:13; 2 Tim. 2:15; 1 Tim. 4:13). It will not do to give casual thought to things of momentous results. We must "think on these things" if we would know if they "are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report" (Phil. 4:8).

If Christ's Kingdom was established during His first appearing, what a mockery to be still praying: "Thy kingdom come"! If it was then set up, what a pity for John the Baptist, for if he was in the Kingdom of God, he was inferior to the angels, for they are deathless, but he was not! Herodias' daughter, at her mother's instructions, to satisfy her inward grudge against John the Baptist (She would have killed him; but she could not) requested of Herod the Tetrarch that he bring the head of John the Baptist "in a charger" (Mark 6:17-27). Herod, then, rather than disavow his rash pledge to his accomplices in crime, had John beheaded. "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of

heaven is greater than he" (Matt. 11:11).

It is not for us to disarrange God's "eternal purpose which he purposed in Christ Jesus our Lord," and try to crowd His Kingdom into this world, to suit our preconceived notions, when it chronologically belongs to "the world to come" (Eph. 3:11; John 18:36; Heb. 2:5). "Those things which are revealed belong unto us and to our children for ever," and we should "search the scriptures," as Jesus taught by precept and example, for the testimony that *cannot be refuted*; and "sound speech that *cannot be condemned*" (Deut. 29:29; John 5:39; Luke 24:27; Isa. 8:20; Titus 2:8).

Members of Christ's princely retinue will, "in the re-generation," sit on "thrones, judging the twelve tribes of Israel" (Matt. 19:27-29; Isa. 32:1). The little town of Bethlehem had one illustrious inhabitant, who is yet to "be ruler in Israel" (Micah 5:3; Luke 1:30-33; Isa. 9:6, 7; Psalm 2:6-12).

If "the church" and "the kingdom" are synonymous terms, why not use them interchangeably? Jesus, when speaking to His disciples, said, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:23-25). I have frequently heard of the Seven Wonders of the World, but think one would have to add an eighth to the number, when he discovered a man of "great possessions," having much difficulty in having his name inscribed on church membership books (Luke 10:17-22).

Paul exhorted Jesus' disciples "to continue in the faith," and that it was "through much tribulation" they might "enter into the kingdom of God" (Acts 14:21, 22). *Basileia*, the Hebrew word for "kingdom," and the Greek word *ecclesia*, for "church" are

The Coming Reign

By Roxana Wince (deceased)

O, we dream of a day that is coming,
A day of sweet promise and trust,
When the captive and long-trodden city
Of Zion shall wake from the dust;
When Salem in beautiful garments
Shall shake off her burden of pain,
And the north and the south without money
Shall loosen her captives again.

When the hoped-for Messiah of ages
Shall bring the bright mansions adown,
And shall take as a gift from the Father,
Of earth's mighty kingdoms the crown,
When the fierce, haughty rulers of nations
To Him in submission shall bow,
And the cruel, cold steel of the warrior,
Be changed for the hook and the plow.

When the saints in their raiment of glory,
Shall sit with the Son on His throne,
And shall make to all nations and kindreds
The blessings of Abraham known;
When the band of the harpers shall praise Him
With song that no other may learn,
And the palm-bearing ones give their service
Wherever their footsteps may turn.

O, we dream of a day that is coming,
A day of sweet promise and trust,
When the earth in her vestments of beauty
Shall be the bright home of the just;
When forgotten the day of our trouble,
The tears shall be wiped from our face,
And the sorrow and crying and anguish
Have never in Eden a place.

not synonymous. The work of the *ecclesia* is to "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 after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:14-17; Amos 9:11-15). "The poor of this world," though "rich in faith," were only "heirs of the kingdom which he hath promised to them that love him" (James 2:5). It is the "Father's good pleasure" to give the Kingdom to His "little flock," when "the Son of man shall come in his glory, and all the holy angels with him," to reckon with the nations (Luke 12:22; Matt. 25:31-34)! Christians are now heirs; then, in the blissful ages to come, they will "take the kingdom, and possess the kingdom for ever" (Eph. 2:7; Dan. 7:18).

The Kingdom is geographically described as "under the whole heaven," and "over all the earth" (Dan. 7:27; Zech. 14:9). For the saints to possess a Kingdom that "shall stand for ever," will necessitate their being invested with "life eternal," to run commensurate with an "everlasting kingdom" (Dan. 2:44; Matt. 25:46). Do not our hearts burn within us as the Scripture opens to us the premillennial coming of Jesus, and the post-resurrection events that will then have ushered us into its enduring "pleasures for evermore" (Luke 24:32; Dan. 7:13, 14; Luke 20:35, 36; Psalm 16:11)? May the Lord deliver us "from every evil work, and preserve us unto his heavenly kingdom," for which we wait, and watch, and pray (2 Tim. 4:18; Mark 13:32-37; Matt. 6:10).

Dear brethren, let us "continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard" (Col. 1:23). "When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:13-20).

Paul wrote of being a "debtor" to pass on to others the joyful news of coming deliverance for the world's toiling, sorrowing millions, through God's "only begotten

Son" (Rom. 1:9-16; Psalm 2:6-12; John 3:14-16; Gal. 3:6-9). To turn aside to "any other gospel" is to seal one's own doom, and to sign his own death warrant (Gal. 1:6-9). For any person to neglect so great salvation is to miss "the prize of the high calling of God in Christ Jesus," and lose himself, or be a castaway (Heb. 2:3; Phil. 3:13, 14; Luke 9:25; 1 Cor. 9:24-27; Acts 13:46).

In conclusion, I call attention to the poem within this article. It was written many years ago by Sr. Roxana Wince (deceased) who, like Persis, "laboured much in the Lord" (Rom. 16:12).

"FAITH COMETH BY HEARING"

It is a divine law that "faith cometh by hearing" (Rom. 10:17). The same text also shows that God has ordained that true faith is to be founded upon the Word. Congregations of but few members often believe they cannot afford a pastor, or, having a pastor, that they cannot afford an evangelist for special meetings. The pastor or the evangelist is not hired. What, then, is the result?

Somewhere there was a minister who was ready to serve, ready to go almost any distance to serve, and to serve for almost any pay. The church where he might have gone could not afford to have him come. The invitation to the minister was not written. There was no preaching, no hearing, no faith. After a few years the few members died or moved away. As a mute testimony, the church building held its place—for a while. Now it is converted into a garage.

A PROPHECY OF ISAIAH

By W. G. Moffet

One of the interesting prophecies of Isaiah is found in 26:20, 21: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

I think this prophecy will be fulfilled at the end of the thousand years spoken of in Revelation 20. Verse 5 teaches that there will be some who will not live again until the thousand years are finished.

When this prophecy is fulfilled, the earth will no more cover her slain, which to my mind cannot be until these last ones are raised to life. Also, when the Lord comes out of His place (the place where He will be at that time), it will be to punish the inhabitants of the earth for their iniquity. This will be at the little season. There will be a great indignation at that time.

THE PROVIDENCE OF GOD

(Continued from page 5)

accused Haman of being the enemy. In great anger, the king rose from his place and went into the garden. When he returned, Haman was prostrate, pleading for mercy. He was ordered removed. When one of the servants mentioned the gallows already built, the king said, "Hang him thereon." Thus they hanged Haman on the gallows that he had prepared for Mordecai.

The king then issued a new decree, stating that the Jews would be permitted to fight for their lives, which, of course, meant that their enemies would be defeated.

Today the Jewish people still commemorate their great deliverance, and call it the Feast of Purim. Who caused this deliverance? Was it merely a chain of circumstances or of striking coincidences? Surely, it was Jehovah who was keeping watch over His chosen people, and working for their good through events in the affairs of men. As you think back over this wonderful story, do you not see how a greater power than man was surely and silently guiding and directing certain events and certain persons?

God is working today among nations and individuals to further develop His great plan of the ages. Month by month, year by year, prophecies are fulfilled according to God's Word. Those who trust in Him and in His Word know that His providence follows them through their lives. May we be found able to recognize His hand and guidance! May we, like Esther, be courageous and unflinching in the position into which His hand has providentially led us! For our humble service in carrying out God's plan and purpose there will be granted a rich reward.

RESTITUTION

(Continued from front page)

It is easy for all to discern which course Israel pursued. Being disobedient, the Israelites became, as all well know, an astonishment, proverb, and byword among all nations. Their numbers are being reduced and will continue to be diminished until the great Restorer returns from heaven. Having chosen for themselves the "way of the transgressor," the promise that they should be as numerous as the stars of heaven, like other promises made upon the condition of faithfulness, must await the day when they turn from their wicked ways to look upon Him whom they pierced, and mourn for Him "as one mourneth for his only son" (Zech. 12:10, 11). This complete undoneness of the Kingdom is the prophetic picture given by the major and minor prophets. Hosea revealed the status thus: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without tera-

phim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3:4, 5). Israel—the Kingdom— is "without" today. This nation is empty in respect to God's blessings. Its seeking the Lord will be a post-resurrection effort, for the resurrected David will be a "prince among them" at that time.

Christ the Restorer

The "times of restitution" must await the coming of Christ, as it is written: "Whom the heaven must receive until the times of restitution." The coming of Christ will mark the beginning of restoration. The Whitby theory of the gradual conversion of the world, which was nearly universally accepted a hundred years ago, has been cast aside by many in the past half century, as the pre-millennial coming of Christ has reappeared in the teachings of all denominations. However, out of the Whitbyan theory came the notion of a gradual transition from the Gospel Age into the Kingdom Age. This teaching has taken on various forms, such as the secret and invisible reigning of Christ with the gradual absorption of the saints into His select group as they reach the end of life. This philosophy of transition can be expressed in the words: "Millions now living shall never die."

Another form of transition from Man's Day into the Lord's Day is a sort of easing from sin unto righteousness through the adoption of God's laws among certain nations, preferably the democratic powers. This latter approach branches into two channels of thought, one going in the direction of a "social gospel," and the other placing great emphasis on the "national message." This last viewpoint is the same as the Jewish belief of Christ's time: "We have Abraham to our father" (Matt. 3:9), and, being of lineal descent, have a divine right over other nations and peoples. This thought makes an "ideology" out of flesh, which, according to Scripture, "profiteth nothing" (John 6:63), and revives trust in man because of birth-right (Psalm 146:3, 4).

"Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50), and will not be the medium through which the Kingdom will be restored. This work is by Scripture assigned to Christ, the period being at "his coming." The "appearing" and "his kingdom" are so closely related in time and work that they are almost synonymous. The woman (Kingdom) is to be barren when the Lord returns. The work of Christ, the Restorer, at His appearing and Kingdom (2 Tim. 4:1), will be to restore the "barren woman" and bring the "forsaken," "desolate," and "widowed" once again into reconciliation with His "Father" and her "husband." In our next article about "Restitution" we will discuss the restoration of this "barren" woman, who has lost so many of her children.

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Seek and Ye Shall Find

* * *

By Mary Richardson, Hammond, La.

It is commonly known that unless a person really searches for employment, it will seldom come his way. The person who earnestly desires work will exercise every effort in order that the goal may be gained. Not often does one receive a position, as presented on a silver platter, so to speak. It is only by conscientious effort and unceasing labor that any progress will be made toward the eventual securing of a position. Perseverance is characteristic of the person who is not a shirker, but who assumes his responsibilities. This person has learned, after seeking for a position and securing it, that a responsibility is involved. If he is a zealous person, that responsibility will be assumed as fully as possible.

Just so in relation to a position with God! The Christian, by unceasing study and effort, learns that in the Bible are ways and means by which he may become a true servant of Christ. He makes this period of study a necessary part of his daily tasks, and in life he proves to the world that he is assuming the important responsibility of being a true follower of Christ. Not a day passes that he does not gladden someone's life, help a brother in need, speak a cheering word to the discouraged, or do kind and loving deeds. He has a realization of the importance of his position, and tries to the utmost to please his Master. His life is a shining light to others. By that influence others come to see and understand the wonderful truths of God. He is such a zealous worker that others reflect some of the vitality of his efforts. This Christian is a true friend to all—willing at all times to lend a helping hand. His influence does not remain merely in his community; it is felt and commented upon in surrounding vicinities. The thought of self is always last, God being first and others second. This Christian has a well-rounded growth of power and development. He has almost completely overcome jealousy, envy, quarreling, hatred, and other forces that tend to endanger his position with God.

In connection with a knowledge of the Bible, the Christian finds that, unless he is persistent in his study, he can never gain an insight into the beauty of God's truths. The more he studies, the more unsearchable the wonderful truths become, creating in him the desire to continue this

study. He often wonders how some of the leading psychologists and sociologists can disregard that Jesus ever existed. The feeling of contentment, joy, peace, and happiness are his in every phase of life.

Possibly the Christian might obtain material rewards for his services, but the spiritual rewards of blessings are far greater than wages. The great attribute of love prompts him to render humble services to others. Because of his use of his time for others, God richly blesses that individual. The servant has an inner feeling of satisfaction if he is striving to give of his best for the Master. This Christian intends ever to be in the Master's employ. Each day finds him trying all the more to do those things pleasing to the Master. Truly, his efforts will not go unrewarded.

Would you not like to be in the Master's employ? Why not apply today?

The Olive Tree

* * *

James Kessler in the Ohio "Berean Bugler"

Paul explained the means of salvation of the Gentiles and the Jews. How clearly? By the figure of the olive tree! He stated the relation of Israel to the salvation of the Gentiles. He explained that the natural branches (the Jews) were broken off because of unbelief. He then warned the Gentiles who were grafted into the tree not to assume that the natural branches were broken off simply to admit them. Instead, he emphasized the fact that they hold their place in the tree by faith, and that unbelief on their part will have the same effect as the unbelief of the Jews.

The Gentiles do not constitute the root, but are borne by it. The natural branches may be grafted into Christ by their acceptance of the gospel—reversing the conditions which resulted from their unbelief.

"A thought is not our own until we impart it to another, . . . One can bear grief but it takes two to be glad. We reach the divine through someone, and by dividing our joy with this one we double it and come in touch with the Universe. The sky is never so blue, the birds never sing so blithely, our acquaintances are never so gracious as when we are filled with love for someone."—*Elbert Hubbard.*



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Not as I will, but as thou wilt" (Matt. 26:39).

Gethsemane

Our story today is about Jesus, near the end of His ministry. It was His desire to go to a place of prayer. He took His friends along. As they came to Gethsemane, He commanded His disciples, "Sit ye here, while I go and pray yonder."

Peter, James, and John were asked to go with Jesus. Our Lord was very sad and tired, for He was beginning to feel our sins pressing upon Him. We must remember He carried all the sins of the whole world to the cross. He had none of His own. Peter, James, and John were told to sit and "watch" while Jesus went a little farther, alone, to pray.

We are told that Gethsemane was a garden or orchard where the olives were brought, that their oil might be pressed out. It was there that our sins so pressed upon Jesus that He sweat, as it were, great drops of blood, which fell to the ground.

Jesus prayed to God and asked Him, that if it were possible, to let the "cup" pass from Him. This "cup" of bearing all our sins and dying for the world, was a great burden and caused Jesus much sorrow and pain. Jesus said at the close of His prayer, "Nevertheless not as I will, but as thou wilt."

Jesus twice returned to the three friends, and three times returned to pray alone. Peter, James, and John slept. The third time Jesus came back to the disciples, He told them they should sleep on and take their rest.

The following verse must have been spoken later, for it commands the disciples to rise. Christ said, "Rise, let us be going: behold, he is at hand that doth betray me."

The Garden of Prayer

We, too, talk to God. We enjoy meeting Him in that garden of quiet. We pray through our Lord Jesus Christ, for He is the "one mediator between God and men" (1 Tim. 2:5). Because Jesus prayed in the Garden, bearing the burden of our sins, He understands all our problems.

We praise God for His tender mercies and loving care. We thank Him, too. Then, there are loved ones we cannot watch over. We can tell God about them. He is able

to do all things. We ask God for guidance each day. We, too, want God's will to be done in our lives.

"Thy Will Be Done"

"When clouds of sense obscure the view
And seem to hide the narrow way,
What joy it is to humbly pray,
'Father, what wouldst Thou have me do?'"

"O childlike faith! O beauteous words!
They make the burdened heart to sing
With praise and gratitude, and bring
Swift harmony, as flying birds.

"The foe is vanquished, peace is won,
When earthly chains of human pride
And selfishness are cast aside
That we may say, 'Thy will be done.'"

—Rowena A. Mills; selected by Mrs.
Benjamin A. Johnson.

ECE Club News

Six new members today! Mrs. Mae Mercer of Macomb, Illinois, sends us the following names: Robert, Donald, Larry, and Juanita Croxton, Georgia Venard, and George Parks, all of Macomb.

Send in your name soon, won't you? We have two hundred fifteen members now!

Happy Birthday Wishes

Richard Lindstrom, age 13, March 5, Columbia Station, Ohio.

Helen Burnett, age 9, March 4, Ripley, Ill.

Gordon Landry, age 12, March 10, Hammond, La.

"'Up and be doing,' is the word that comes from God for each of us. Leave some 'good work' behind you that shall not be wholly lost when you have passed away. Do something worth living for. Is there no want, no suffering, no sorrow that you can relieve? Is there no act of tardy justice, no need of cheerful kindness, no long-forgotten duty that you can perform? If there be any such deed, go and do it in the name of Christ."—Selected.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Feb. 25-Mar. 17—Special meetings at Blanchard, Mich.
 March 3-24—Special Meetings at South Bend, Ind. (Corner Dayton and Leer Streets.)
 March 12-24—Special meetings at Oregon, Ill.
 March 30, 31—Illinois Spring Quarterly Conference at Ripley.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.

TO OUR BROTHERHOOD

I must come to you again for financial assistance, as the time has come when we must put in our order for paper to keep our publications going. This means that we must have about \$300 in addition to what we now have for this purpose. For several years we have been contributing to several funds which, in the aggregate, amounts to quite a sum. This, when divided and distributed to these various activities, makes the situation appear in a different light.

However, you are no longer being asked to contribute to the special indebtedness fund, which has given us much concern for several years, as final distribution of that fund—more than \$600—has recently been made, and now there are no notes outstanding against the General Conference. Our work has gradually been building up during the past years, and we now are supporting more helpful activities than ever before, all of which are in healthy, developing condition. This has been done with the contributions and cooperation of our people, who, and only who, are entitled to credit for this happy situation. God has wonderfully blessed us in providing the means by which we can carry on His work, and if we will continue to do the best we can with what we have we can keep the good work from lagging for want of funds, and yet suffer no want ourselves.

I do not hesitate to come to you in these emergencies, knowing that you understand the situation, and have always given liberal response. But if any should desire any particular information concerning any feature of the National Bible Institution's activities, kindly write me privately or through The Restitution Herald and your inquiries will be given prompt attention. Any and all members of our General Conference are entitled to all information concerning the operation of the National Bible Institution that we may be able to give, and we are glad to give such information upon request.

L. E. Conner.

HERALD RECEIPTS

Mrs. Mary Calkins; William H. Moore; O. H. Berry; Harvey U. Krogh, Sr.; Mrs. A. P. Leannon; J. W. Cooper; Norman Gorby (for another); A. W. McCoy; S. A. Hoke; Mrs. Nora Pieser; Mrs. Merle C. Alsbury; C. D. Shaw; Mrs. J. C. Lindsey, Sr.; Mrs. Elizabeth O. Prier; Mrs. Morris Zeller; Ben Carpenter (self and another); Anna Drew (for another); Mrs. Mabel Lindsay.

RIPLEY, ILLINOIS

We invite all who can possibly arrange to come to be present at the Illinois Spring Quarterly Conference which will be held at Ripley March 30 and 31. There will be accommodations for all who come.

There has been an epidemic of mumps making the rounds in this community. No serious cases are yet reported.

Our Sunday school and church attendance has not been up to the standard the past six weeks. Sickness has caused the decrease. We are hoping to soon see an increase in the attendance.

The following is a copy of our pastor's resignation: "As pastor of the Ripley Church of God, I hereby tender my resignation, to become effective June 1, 1940. I give this early

notice since we have come to this definite decision after much prayer and consideration, and because it will give the church ample notification."—Wilsie J. McKnight.

Helen Lewis, Secy.

BLANCHARD, MICHIGAN

Our special series of meetings began February 25. Bro. John Denchfield was in charge.

There has been considerable sickness here lately. Those on the sick list are: Gertrude Munn, Paul Larsen, Dora Walker, and Dalena Ward.

Mr. and Mrs. Al Windweh moved to Wyman, and now they will be able to attend church more regularly.

M. Farrell, Secy.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. Vivian Kirkpatrick, pastor of the Church of God at Blanchard, Mich., arranges free transportation for all who need a way to attend the evangelistic services now being conducted by Bro. John Denchfield.

There are about five million slaves in the world.

"We recently drove to Wichita, Kans., a distance of about eighty miles, to hear some sermons of Bro. A. L. Corbaley who was visiting in the home of Bro. and Sr. Dart."—Mrs. Cora Reed, Attica, Kans.

"We are surely living in the closing days of the gospel dispensation."—Andrew W. McCoy, Piedmont, S. C.

"The Herald of February 20 arrived today. I am particularly pleased to see Sr. E. C. Rallsback's article, 'The Times of Restitution.'"—R. H. Judd, Toronto, Ont.

Former President Herbert Hoover recently told the Foreign Affairs Committee of the House of Representatives that at least seven million Poles are in need of food.

Strike one!—"We believe the answer to the recent Web Duster is the Book of Esther."—Mrs. James Buchanan, Leavenworth, Wash.

Safe hit!—"King Nebuchadnezzar ordered several others killed because his memory failed."—Larry Nedrow, Oregon, Ill.

Bro. and Sr. Harvey Krogh, Jr., have moved from West Milton, Ohio, to Frederick, an inland village, and their address is now: Tipp City, Ohio, Rt. 2.

Sr. Nellie Eychaner, Chana, Ill., recently fell and fractured her hip. She is a member of the Church of God at Oregon, Ill.

The morals of army life are seldom ideal, but what must they be in the army of godless Russia where women serve side by side with men!

"Ye shall earnestly contend for the faith once delivered unto the saints" (Jude 3).

Since March 1, 1940, Jews in Italy are neither allowed to hold public office nor to serve in the army or navy. The next step will probably be to persecute them for their lack of patriotism.

Sr. A. M. Jones, Eagle Grove, Iowa, visited the Bible Training School, and was entertained at the students' home, February 29. We hope that she does not wait until the next February 29 (four years hence) to again visit the School.

Bro. James W. McLain, Culver, Ind., will, D.V., begin evangelistic meetings at the Oregon, Ill., Church of God, March 12.

Russia, which comprises about one seventh of the earth's surface, might be considered by postmillennialists as the exception which proves the rule, if, indeed, it could be supposed that the other six sevenths of the world is being converted to Christ.

It is always springtime for sowing the Word of God.

"We very much enjoy The Restitution Herald. May the good work prosper is our prayer."—C. D. Shaw, O'Neal, Ark.

We are sorry to report the death of the two-year daughter, Carol Ann, of Mr. and Mrs. Ferris Zechiel, Culver, Ind. Carol Ann was their only child.

"Words cannot express how much we enjoy The Herald."—Mrs. Morris Zeller, Alliance, Nebr.

Enroll now for the Summer Bible Training School to be conducted at Oregon, Ill., June 18-July 26. The cost? \$30.00, the same as last year.

Bro. T. A. Drinkard, Handley, Texas, writes, "I am now able to be up, but it seems to take a long time to regain my strength."

"I do not know how I could be content without The Herald."—Mrs. W. L. Robbins, Riviera, Texas.

FONTHILL, ONTARIO, REPORT

The Fonthill Church of God Sunday school has elected officers for 1940. They are: superintendent, Melvin Haines; assistant superintendent, J. H. Fletcher, Jr.; secretary-treasurer, Rena Fletcher; organist, Winnie Lampitt; assistant organist, Fred Jones.

At the beginning of last year, a new class of young people was organized, making seven classes in all. This new class is under the leadership of Bro. W. H. Becmer. We were sorry that Bro. Will Holland resigned his office this year. He has been superintendent for five years. We shall all miss his friendly, welcoming smile during the coming year.

The average attendance for 1939 was 55; average visitors, 3; total average, 58. The average collection was \$4.24; the total collection was \$289.51.

We are entering 1940 with our country in another terrible war, but we look into the future with hope, knowing that the time is near at hand when the Prince of Peace will set up His Kingdom.

Rena Fletcher, Secy.

NORTHWEST CONFERENCE REPORT
Felida Washington

Friday, February 16, at 8:00 p.m. the meeting was called to order by the secretary. "The Gospel" was the sermon subject at both this meeting and at the 11:00 o'clock meeting Saturday morning. The Saturday evening subject was "Spirits in Prison," at which time Zechariah 13 and 14 were also considered. The Sunday services were as follows: Morning worship at 11:00 o'clock; dinner at 12:30 p.m.; open discussion and Communion at 3:00 p.m.; and the closing service at 8:00 o'clock. The morning sermon subject was "The Efficacy of Christ's Death" and the evening subject was "Work During the Millennium."

The Oregon and Washington churches were proportionately represented. President H. J. Prosser was unable to attend because of Sr. Prosser's sickness. Alfred Anthon was the only minister present. From a distance came Sam Lawrence and wife, Mrs. Carter, Grace Lawrence, Mrs. E. R. and Hazel Burk.

Bro. Anthon's discussions were interesting and instructive. He used a blackboard to chart three of his lessons concerning the Millennium and the work that is to be done at that time by the saints, priests, and kings under Christ.

The yearly meeting of the Northwest Conference will be held, D.V., at Corvallis, Ore., sometime in June—the exact date to be reported later. We hope to have a large attendance.

Flora E. Hogue, Secy.

MISS MARY SMITH

Miss Mary Ellen Smith was born January 24, 1857, at Fall River, Wis. She moved to Minnesota with her parents in 1865. She made her home with her step-mother, Mrs. Lee Bennett, from the time she was eight years of age. Since 1930 she has been with the Alvin Bennett family near Eden Valley, Minn.

Some forty years ago she was baptized by Elder E. E. Thoms, and she remained faithful until her death, February 27, 1940.

She leaves to mourn her death one sister, Mrs. George Crane, one niece, Miss Ruth Crane of Upland, Calif., her step-mother, Mrs. Lee Bennett, and a host of friends.

Funeral services were conducted at the Church of God in Eden Valley, the local pastor officiating, after which she was laid to rest in the cemetery just west of town to await the call of our Savior.

Walter Wiggins.

DREW - SHEAFFER

At the home of Merle Drew near Dixon, Ill., Friday, February 23, 1940, a quiet wedding was solemnized, when Mrs. Elsie C. Drew became the wife of John I. Sheaffer. The bride was attended by Miss Kathryn Sheaffer, daughter of the groom, and the groom was attended by Merle Drew, son of the bride. The immediate families of both bride and groom were all present to congratulate the happy couple, and to supply them with rice sufficient for immediate needs.

After the couple were safely joined in their new and holy relationship a bountiful and delicious turkey dinner was served, and a pleasant and enjoyable time was had by all present. The party broke up early in the evening, as the newly married couple were whisked away to the station to board a train for a limited wedding trip.

Mr. and Mrs. Sheaffer are well known and highly respected citizens of the community, and as soon as some improvements on the farm residence are completed, they will be at home to their many friends in their comfortable home in Palmyra Township, west of Dixon on U.S. highway No. 30, and in a God-honoring, Christian home.

L. E. Conner.

CONTRIBUTIONS TO N. B. I.

Fonthill, Ont., Church of God	\$ 4.00
Robert Hardesty	17.00
Oregon, Ill., Church of God	8.10
Mr. and Mrs. Harvey Krogh, Jr.,	1.70
Maybelle Hanson	4.00
From Ontario	4.00
Mr. and Mrs. Ivan Hughes	20.00
Harvey U. Krogh, Sr.	1.00
Maurertown, Vt., S. S.	4.13
Elizabeth Ordnung	2.00
Mrs. T. J. Ellis	25.00

LAUNDRY

Mr. and Mrs. George McMurtrie	\$4.00
E. B.	2.00

REMITTANCE FORM

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

- For General Expenses \$.....
- For Training School \$.....
- For Golden Rule Home \$.....

Name
Address

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

William A. Reid; Leota B. Hanson; Jessie M. B. Kauffman; Delos Andrew; Maybelle Hanson; Dorothy Magaw (2).

TRAINING SCHOOL FUND

William H. Moore	\$2.50
St. Cloud, Minn., S. S.	5.00
C. R.	5.00
Mr. and Mrs. Oscar Jenkins	5.00
Elizabeth Ordnung	5.00

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The religion of Jesus was active. This coupon is presented to assist our readers to be more active in their religion. "Faith without works is dead."

You may now send The Restitution Herald to your friends at the rate of one dollar for nine months. Use the lines below for the names and addresses of your friends, and remit one dollar per name:

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Amount enclosed: \$.....

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(Note: the above offer is for new subscriptions only.)

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

TRACTS						
Name	No.	Per	Per			
	Pages	Doz.	100			
Essential Truths	1	\$.05	\$.30	Where Are the Dead? L. W. Bronson	36	.50 4.00
God's Promises, Anna E. Drew	2	.05	.30	John 3:16 and You (poem)		
Obedience (Baptism), F. E. Siple	2	.05	.30	R. H. Judd	1	.10 .60
The Reasons Why	2	.05	.30	The Rich Man and Lazarus,		
The Baptist Confession of Faith	2	.05	.30	J. H. Anderson	10	.25 1.75
What Must I Do to Be Saved?				The Resurrection, J. L. Wince	32	.12 .75
J. F. Waggoner	4	.10	.60	B O O K S		
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Name	Pages	Each Per 6
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses,		
The Thief on the Cross, F. E. Siple	4	.10	.60	paper, D. C. Robison and L. E.		
A Study of the Word "Soul"	4	.10	.60	Conner	58	\$.10
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained,		
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	paper, Lyman Booth	220	.75
Immortality of the Human Soul,				The Pine Woods Bible Class, board		
S. T. Shirley	4	.10	.60	cloth, Wilson	480	.75 \$3.50
What Is a Christian?	4	.10	.60	The Destiny of Russia and the Signs		
Did Christ Preexist? R. H. Judd	4	.10	.60	of the Times, board cloth, Wilson	96	.25 1.25
The Coming of Christ, R. A. Curtis	6	.15	.90	The Student's Textbook, board cloth,		
What Do the Scriptures Teach?				Wilson	200	.45 2.60
R. H. Judd	6	.15	.90	The Book of Revelation Made Easy to		
Hell—What Is It?	8	.20	1.20	Understand, board cloth, Wilson	96	.25 1.25
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An Important Biblical Discovery,				Lyman Booth	88	.40
J. G. Haupt	8	.10	.60	BEREAN BOOKS		
Do You Believe That—	1	free for postage		Name	Pages	Each
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God, R. H. Judd	12	.25	1.75	Children's Bible Story and Study Book	60	.20
Dictatorship, Fascism and Communism,				Senior Berean Book One (The Gospel Plan)	50	.20
W. P. Hicks	8	.10	.60	Senior Berean Book Two (Life and Im-		
How Much Do You Believe on the				mortality)	50	.20
Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Three (God's Kingdom)	50	.20
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Four (The Gospel and		
God's Covenant With Abraham,				Christian Living)	50	.20
S. J. Lindsay	19	.50	4.00			

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

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All on the Altar

By C. E. Lapp



C. E. Lapp

WHEN God called Abraham out of Ur of the Chaldees, it was to sojourn in a land not yet known, by a way not seen, and among people with whom he was not acquainted. He followed God's direction, not knowing where he was going or what the outcome would be, but He believed God would lead him in the right way. As he journeyed from Haran to Beer-sheba, he erected altars where he worshiped by bringing offerings or sacrifices to God. All of the promises that were given to Abraham came to him because of his faith and obedience to God.

God later made the supreme test of Abraham's faith. He said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:2).

In Leviticus 1, God reveals to us what was used for burnt offerings. The one who offered was to bring it from his flock; it was to be a male without blemish; he was to offer it of his own *voluntary* will before the Lord. The burnt offering was an act to show that the offerer wanted to be more consecrated or devoted to God. He was to place his hand upon the head of the burnt offering, and it was to be accepted *for him* to make *atonement* for him. In other words, it was to make up for the consecration that he lacked. He himself was to kill the offering, skin it, and cut it into pieces. The skin was given to the priest for his part of the work. The offering was cut in pieces that it might lay out in order upon the altar; also, that any disease or blemish on the inside might be discovered before it was offered. God was showing the man that He wanted not only an offering without blemish, but that the offerer was to be completely consecrated. Even the inward parts were washed before being offered, showing what David meant when he said, "Create in me a clean

heart, O God." Purity and perfection were most desired in the offerer—as well as in the offering. It was to be a whole burnt offering, and, as the smoke arose before God, it was pleasant to Him as incense. Are we to be surprised? It meant that another person was consecrating himself wholly unto the Lord.

To the spiritually minded Israelite there was a continual offering of himself to the Lord in consecration and devotion. "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will

meet you, to speak there unto thee" (Ex. 29:38-43). Morning and evening the Israelite was to observe the offering, morning and evening he was to reconsecrate and rededicate himself to the Lord. Morning and evening the offering was to atone for his lack of consecration and devotion. We may also notice, as the Israelite offered himself wholly to God in consecration and devotion, that God would come and speak to him there.

God called upon Abraham to make such an offering of his son. Isaac was a son of Abraham's old age (one hundred years), well beloved, an only son: one in whom all the promises of God were to be fulfilled. Abraham did not wait until some future date to make the sacrifice or the consecration, nor did he make excuses nor give alibis. He arose early in the morning, and made ready for the journey and sacrifice. As they drew near to the mountain where the offering of his only son was to take place, he said to the two young men with them, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Abraham did not consider that giving up his most precious possession on earth was too great a sacrifice, but said, "We will go . . . worship." The greatest sacrifice that God will ever call us to make

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EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

“I Will Shake All Nations”

The Bible foretells a final shaking of all nations. “Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and *I will shake all nations*” (Hag. 2:6, 7). “I will gather all nations against Jerusalem to battle . . . and it shall come to pass in that day, that a great tumult from the Lord shall be among them” (Zech. 14:2, 13). Joel, too, foretold a conflict involving all nations, saying: “When I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations . . . into the valley of Jehoshaphat . . . for there will I sit to judge all the heathen round about” (Joel 3:1, 2, 12).

No nation lives unto itself; no nation is apart. So complex is the interrelationship of nations, that each country is concerned about the commerce and politics of all others. The Atlantic and Pacific Oceans have been taking reducing exercises for a long time. As a result, the European nations are but a day's journey from the United States, and the Asiatic nations are almost as near. What shall come to pass will not be determined by the Monroe Doctrine. The prophets of God made no exception for America when they foretold the gathering and shaking of “all nations.”

Though the United States is reluctant to become involved in the present conflict, current events indicate that cautious statesmen see less clearly into the future than did the prophets who so bluntly and unhesitatingly foretold the *all-nations* gathering and shaking in Palestine. Money is being loaned to Finland. We were not particularly concerned a few months ago about the devastation of Warsaw, but we are now at white heat enthusiasm about Viipuri and Helsinki. Our tooted neutrality is bogus: it actually helps Great Britain and France to more effectively war upon Germany. Many young Americans, including some who are well trained, have crossed the boundary line to enlist in the Canadian fighting forces.

Strict neutrality in the modern world is not to be expected, and hardly to be encouraged. Who today cannot see a fulfillment of the words of the Son of God: “*Upon the earth distress of nations, with perplexity*”? The shak-

ing of *all nations* not only appears to be possible, but it now seems more certain of fulfillment than at any preceding time in the history of the world.

War? Yes! Men sow to the wind; let them reap the whirlwind! Terrible? Certainly! How else will the nations learn?

“All Nations Shall Serve Him”

Earth's failures will magnify Heaven's success. When the earth becomes so filled with violence that “every man's sword shall be against his brother” (Ezek. 38:21), the Lord will come to execute judgment in the earth. In the same verses that Haggai wrote, “Thus saith the Lord of hosts . . . I will shake all nations,” he also prophesied, “The desire of all nations (Christ) shall come” (Hag. 2:6, 7). Interwoven with Zechariah's prophecy that God “will gather all nations against Jerusalem to battle” is the promise: “Then shall the Lord go forth . . . and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east” (Zech. 14:2-4). Moreover, Joel's message was not complete when he called “the heathen . . . to the valley of Jehoshaphat” (3:12), for he prophesied that the Lord would “utter his voice from Jerusalem” (v. 16), and that “then shall Jerusalem be holy, and there shall no strangers pass through her any more” (v. 17).

When the nations have exhausted themselves, Christ “shall come down like rain upon the mown grass: as showers that water the earth” (Psalm 72:6). Christ's dominion shall be “from sea to sea, and from the river unto the ends of the earth” (v. 8). “Yea, all kings shall fall down before him: *all nations shall serve him*” (v. 11).

“There remaineth therefore a rest to the people of God” (Heb. 4:6). “There shall be no more curse” (Rev. 22:3). Then “all the earth shall be filled with the glory of the Lord” (Num. 14:21), and “the pure in heart . . . shall see God” (Matt. 5:8).

The Howl Betrays the Whip

Those who howl, “There is no justice,” are beginning to perceive that there *is*. The howl betrays the whip!

Are You Watching?

By S. J. Lindsay

"What I say unto you I say unto all, Watch" (Mark 13:37).

IF WE as faithful Christians are watching now, what do we see? Ezekiel 38 portrays to us a scene which is not very far from fulfillment at this moment. There we find Gog, of the land of Magog, represented as a power hungering for land and wealth. When the proper time comes, Gog will lead his forces against the people that have been called from the four corners of the world, a people who have brought back to their land the wealth of the world, gold and silver and cattle and goods. This lustful power will come against Palestine to take a spoil and to take a prey. Prophetic interpreters are agreed that the power thus described as an aggressor is none other than Russia. Apparently opposing this aggressor power, we find the "merchants of Tarshish" (England) questioning Gog's purpose in making this venture into the land of Palestine. The trouble that will follow, and its results, are foretold in Ezekiel 39. It will be necessary to carefully read these two chapters to get the worth of the picture painted there. Not only are Russia and England to be concerned, for this prophecy includes many more nations, all of whom gather at Palestine for this awful conflict. Consider:

"Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:1, 2).

Zechariah 14:1, 2 gives us the same picture in other words: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

From these three writers we see a picture so replete with information that Christians may know what to watch for among the nations of today. The Russians have begun their rampage for more territory and more power. They have already intimidated Latvia, Lithuania, and another small country on the Baltic, snatched from the none-too-willing Hitler the major portion of Poland; now they are reaching out with deathlike grasp for Finland and will, probably, at great cost, overrule that ill-

fated people and their land. It is understood by Italy and the lesser provinces of southeastern Europe that Russia's next victim will be Rumania. It is so much expected that these smaller powers recently held a conference to determine how best to throw off this danger. Furthermore, it is concluded that Russia's thirst will still be dissatisfied, and that to slake it, an attempt will be made against Palestine. It has not been stated in so many words, but the recent action of the British shows that they fear this result, for England has been gathering her Australian and New Zealand armies to Egypt and to Palestine.

Notice how gradually the nations are being drawn into the whirlpool of war. If Russia is successful in Finland, it is now feared by the allied powers that a way will be sought through Norway and Sweden to the sea, so that the Russians may find a possession in the Atlantic that will aid them in becoming the great world power they seek to be. So, for the first time in the centuries, Norway and Sweden are slowly being drawn into the whirl. Holland and Belgium are actively engaged in trying to stave off what they fear are to be encroachments upon them by Germany in her struggle to be "boss" of the world.

The whole of Europe has the war fever so much that the disease is ready to break out and be at its worst at any time, and all this is moving in the direction of the southeast toward Palestine. Why Palestine? Because the people who are to repossess this land will have the riches of the world at their command, and it is well known by the powers of earth that the nation which rules Palestine rules the key to the world's commerce, for Palestine lies on the portage both by land and by sea. The Scriptures speak of Jerusalem as placed "in the midst of the nations" (Ezek. 5:5).

Christ says in Revelation 3:18: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy wickedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

We have believed for a long time that the people of the Church of God have taken too much for granted: that they have taken the story of salvation as a matter of course, while they busy themselves with affairs of the present, such as the accumulation of wealth which sooner or later must perish, to the neglect of the weightier matters of life everlasting.

Passover: Its Passion, Crucifixion, Resurrection

By F. L. Austin

WITH equinoctial accuracy the Passover season returns yearly to the world with its powers to reawaken in Christian souls the slumbering concerns of the Lord's passion and crucifixion and resurrection. Nay, more. For well nigh twice as many years the same Passover has yearly aroused Hebrew memories to a long past yesterday mingled with hopes for a brighter tomorrow. With every return, new invigoration of heart pulsates alike in Hebrew and Christian breasts. All civilization awakens from hibernation at the season of Passover Feast. There must be a reason. There is. Passover was ordained of Heaven.

Its Origin and Purpose

Passover was begotten of the LORD, Jehovah. It was born of its mother Israel as she was in the midst of racial passion which resulted in her exodus from Egyptian bondage. For many centuries the birthday anniversary of this eldest child of Israel was commemorated largely by expressions of religious and patriotic gladness and thanksgiving. No eventual aftermath was contemplated.

Since, it has been learned from Scripture revelation that not only Passover but also each of the other children soon to be born to Israel from the same Paternity—Pentecost, Trumpets, Atonement, Tabernacles—became respectively age-enduring prophets. It is learned that their natal anniversaries pointed not so much to the past of Israel as to its future: a future of ever-increasing moment to man and to Jehovah; a future whose secret was closely rolled within the scroll of the eternal; a future, the story of which would in character resemble the characteristics of Israel's exodus and of her wilderness tabernacling. As the scroll of God unrolls abreast the ages, these revelation stories illuminate the pathways through troublous times.

Passover: Its Historic Fact

It was under the culture of Egypt that Passover had its birth. About two hundred fifteen years after Abraham had become recipient of the LORD's promises, his grandson had been magnetically, as it were, drawn into Egypt by the allurements of abundance of food. Little did he realize at the time that Egypt was a sample of the great Gentile world to come. It was a veritable symbol of a coming greater anti-God development. Jacob's allurements was at a time when a drought in the Promised Land had shortened rations. No suffering prevailed, though such appeared to be a future possibility. Although the LORD, in Genesis 12:1, 2, had said to Abram and to his unborn

family, "I will bless thee," and although Melchizedek, "priest of the most high God," had blessed Abram, as recorded in Genesis 14:18-20, "and said, Blessed be Abram of the most high God, possessor of heaven and earth," yet, the possibility of hunger shook the grandson's heart, and Jacob said to his sons, in Genesis 42:1, 2: "Behold, I have heard that there is corn in Egypt, get you down thither, and buy for us . . . that we may live, and not die." Instead of asking "the most high God, possessor of heaven and earth" for guidance and aid he sent down to one of God's opponents—to Egypt. He ate of the bait; he was trapped.

In due time, the LORD, true to His covenant of Genesis 15:17, 18, proceeded to judge Egypt; "afterwards shall (Israel) come out with great substance."

Counterreasonings

It was some forty years prior to the exodus that Moses sought to inspire Israel to seek liberation in order that she might serve God more truly. This became a growing urge in the heart of Israel. More and more her people tired of enforced labor and craved God-given rights to freedom and to Heaven's blessings.

But Egypt still opposed the God of Israel. She claimed her own gods. The God of Israel was so different in His requirements. Egypt was against Him. She was anti-God. Besides, the Israelites belonged to Egypt. They were bond servants. They were property, chattels, as corn would be, or camels. To liberate Israel would be a tremendous economic loss.

And thus, while Moses and Aaron demanded, in the name of Jehovah, the release of Israel, Pharaoh persistently refused the demands, and challenged the LORD in whose name they were made. The many marvelous works wrought in the name of Heaven only hardened his heart the more.

The Passover: Its Setup

It was after all this that "the LORD said," in Exodus 11:1: "Yet will I bring one plague . . . afterwards he will let you go." So, the announcement of verse 5: "All the firstborn in the land of Egypt shall die."

To protect Israel from suffering this extraordinary calamity, and also to testify the power of Heaven, "the LORD spake," as recited in Exodus 12, that Israel was to carefully select lambs on Nisan 10, care for them until the latter part of Nisan 14. Before sundown of the 14th, the lambs were to be slain and blood therefrom was to be

placed upon the doorposts, and the bodies thereof to be roasted. The families were to enter their homes fittingly dressed for instant departure, and eat of the lamb and of unleavened bread.

The night came. The death angel passed over the land. All Egyptian firstborn were slain, but none of the Israelitish.

About midnight of the 15th, Pharaoh hastened Israel's departure, ordering: "Go, serve the LORD."

Calendric computation indicates that Nisan 15th of that year fell upon the sixth day of the week, our Friday. Morning came and they camped, briefly. Another

march—and camp was pitched for the night. The 16th brought them to the western shore of the Red Sea.

But, in the meantime, Pharaoh had changed his mind and was pursuing to capture Israel. His chariots came in sight at the Red Sea encampment.

Calmed by Moses, their captain, the Israelites listened for Heaven's directing word. It came (Ex. 14:15): "Stretch out thine hand over the sea, and divide it." It was done. All night Israel marched through that "valley of the shadow of death." Early in the morning of that Nisan 17 they were safe on the shores of a new land.

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Does Jesus Care?

By Mrs. Raymond Knife

"The Lord thinketh on me" (Psalm 40:17).

OFTEN, as we journey through life, we are confronted with the question under consideration. Many trying circumstances almost overwhelm us. Disappointment, injustice, grief, and sudden death are all familiar experiences. They can be borne bravely if we only remember that "the Lord thinketh on me," and that if we go to Him in meditation and prayer, He will give grace and courage.

Sorrow is measured out to us until it seems more than we can bear. Sickness, pain, and death lay their heavy hands upon us and we struggle and moan under their weight.

Perhaps we have planned to accomplish some very good deed, and our hopes are shattered until we cannot gather the fragments together to go on. Again, it may be stormy, or some other unforeseen thing comes along and strips us of those worldly things which mean so much to us. However, as one door closes, another opens.

The loss may be the means of giving us time and opportunity for better service in the work for which Paul surrendered every earthly advantage. How much better qualified we are to serve others if we first learn the lesson we wish to impart!

Patience is the result if we yield ourselves to God's molding; a trait of character that is invaluable. Paul spoke of it in Romans 5:3-5 and a portion of 2 Corinthians 7. We should be filled with joy, if, after having experienced many tribulations, they cultivate in us that patience which is not resignation, but a mixture of hope, courage, and faith that "the Lord thinketh on me."

Let us also keep in mind the tribulations of Paul: how, finally, he attained the much desired goal of his career.

He was flogged. He was cast into a prison such as we moderns have never seen. He was put in a dungeon that was vermin-infested, disease laden. He had no sunshine by day, nor star gleam by night. Can you imagine such gloom? He had nothing to give him hope and comfort, yet he knew and rejoiced in the faith that "the Lord thinketh on me."

All these lessons, if gleaned from our journey, broaden our sympathy, intensify our courage, and increase our faith. Paul found this to be true, and portrayed it beautifully in the opening of his second letter to the Corinthians.

God comforts us in all our trials, that we may be able to comfort others.

Here are some statements from His Word of truth: "Whom the Lord loveth he chasteneth," "that we must through much tribulation enter into the kingdom of God." He declares: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"We look not at the things which are seen, but to the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.

If He who suffered so greatly could cast off circumstances which surrounded life and give to all of us through the ages such glorious, comforting words, should we do less for those around us?

Let us never forget there is a top to every hill. May we learn to take all our difficulties to Him who cares to receive the grace and comfort which He alone can give.

Humanity's Dream Foretold

By E. O. Stewart

IN Daniel 2:29, Daniel told the king of Babylon the reason why the God of heaven brought before him a mental picture of what shall "come to pass hereafter."

The king had gone to bed for the night, and as almost everyone does after going to bed, he began to meditate. Daniel spoke thus: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." This dream is as significant today as it was in Nebuchadnezzar's time.

In studying, to understand what the mental image stands for, we should remember that it was given in order to make known what shall be "in the latter days."

The mental image was a picture of that which shall be in existence at the time the Stone shall smite the image upon its feet. In other words, the Stone shall not smite the mental image which came to Nebuchadnezzar in a dream, for that image vanished from his mind so completely that he could not even recall it.

The vanishing of the mental picture from the king's mind, and the inability of the astrologers and magicians to recall it, gave Daniel the opportunity to bring to nought the wisdom of the wise, and to introduce God, who alone has the power to reveal secrets.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:31-35).

"This is the dream; and we will tell the interpretation thereof before the king," continued Daniel. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory, and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

The failure to recognize the metaphorical figure of

speech in the statement, "Thou art this head of gold," has been the source of a great deal of unnecessary confusion.

A metaphor is a figure of speech by which one word is employed for another, of which it is the image. When Jesus said, "This cup is my blood," He used the figure of speech known as metaphor; He meant: "This cup stands for, or represents, my blood." "Thou art this head of gold" applied to Nebuchadnezzar and his kingdom in the same way that Jesus applied this "cup" to His blood. Nebuchadnezzar and his kingdom are this "head of gold," as "this cup" was Christ's blood.

If the ancient Babylonian, Medo-Persian, Grecian, and Roman kingdoms are not used to represent the image which humanity will construct in the latter days, then how can the iron, clay, brass, silver, and gold be broken to pieces together, by the Stone, when it smites the image upon its feet? (See Daniel 2:35.)

As we view it, the mental picture which vanished from the king's mind and was recalled by Daniel, was given in answer to the king's meditation, when his inquiring mind sought to know what shall come to pass hereafter. This image was intended to reveal to the king what humanity shall do *in the latter days*. It is the picture of a reconstructed system, which will consist of an amalgamation of what humanity terms the best of the ancient kingdoms of Babylon, Medo-Persia, Greece, and Rome.

That system, or image, constructed by humanity in the latter days is described in Revelation 18 as follows: "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood (varnished wood), and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots (automobiles), and slaves, and souls of men" (Rev. 18:12-13).

To enjoy the pleasures which these things offer is the world's chief desire today. All nations are drunk with this wine. The merchants of the earth use the radio to advertise every one of the articles mentioned in the foregoing verses, in order to enhance people's desire for these luxuries.

Is this not the golden image of the end time? Is it not the idol which men worship instead of God? If not, what is the image which is to be broken in pieces by the "stone . . . cut out without hands"?

One Mind in Christ

By Florence E. Tuttle

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Peter 3:8, 9).

AN OLD lady, a sort of modern Dorcas, full of good works, once said to me, "It doesn't matter what one believes. Don't think that God is going to cast people out because they don't believe like you do. I believe people out of every denomination will be saved. I have read my Bible for fifty years, and I know. I hope they preach me right up into glory when I die. My belief is good enough for me."

So it is. It was good enough for their forefathers, so it is good enough for them, is the way the majority of people think. They go to church and listen to the preacher, believing, or not caring whether it is the truth or not. They go to church and they are good folks, they think. They do not bother to search the Scriptures to see whether the preacher is telling them the truth.

Thus the Devil exercises his influence in many a pulpit, shining as an angel of light.

"Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

Many and varied are the religious deceptions of Satan, the head of all antichrists.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18).

False beliefs have caused parents to murder their sons or daughters. It has been the means of others putting out their eyes or cutting off their hands. Others have committed suicide because Jesus did not return the day they had set. (See Matt. 24:36.)

Some have thought they could live without food an unreasonable length of time, because Jesus fasted forty days and forty nights (Matt. 4:2); some worship the image of Jesus' mother, a mortal being (Ex. 20:4). Some people believe in rolling on the floor, or going into a trance, believing they are baptized with the Holy Spirit (Matt. 3:11). They do not consider verse 12, which shows it will be at Jesus' second coming, as a reward of righteousness (Matt. 25:34; 2 Tim. 4:7, 8). Others believe they

are now immune from poisonous snake bites (Mark 16:18). Still other antichrists have upheld the practice of having many wives (Rev. 14:4).

Go into a large city at certain times, and you will see on the square several soap-box preachers, each one preaching a different doctrine. Into what confusion and lies has man twisted God's Word. "In vain do they worship me, teaching for doctrine, the commandments of men" (Matt. 15:9). "Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in time of their visitation they shall perish" (Jer. 10:14, 15).

O, Church of God of the blessed truth, may we strive to be of one mind in Christ! Let not Satan weaken one link in our faith, but may we keep ourselves in one accord in Christ Jesus, that the house of God be not divided.

Jesus knew men's thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" (Matt. 12:25, 26).

There is a warning of Jesus' in Revelation 18:4 for the true saints to come out of this church of confusion or Babylon. "Prove all things; hold fast that which is good" (1 Thess. 5:21). "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). "Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. 15:5, 6).

"God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33).

Who is the author of all the confusion of the hundreds of churches, each one of a different faith? Paul says, "One Lord, one faith, one baptism" (Eph. 4:5).

Mortal man has brought about this confusion. This evil spirit that has predominated man since Adam fell victim to it, is likened unto a beast (Gen. 3:14), and in Revelation 13:18 it is said to be man.

Rock Foundation

By Mrs. Sue E. Stuart

WHAT is your foundation? On what do you build your hope for eternal life? Some have for a foundation the teaching of their preacher, not searching the Scriptures to see if they are receiving the Word of God. Some men build on the thought that at one time in their lives they were convicted of their sins and repented. They don't seem to think that they have anything else to do to inherit eternal life, or they say they will go to heaven when they die. It is no wonder they cannot work; they have no foundation laid.

However, a faithful few have for a foundation Jesus Christ the great Cornerstone, and "upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Some men say that the Bible is a waybill from earth to heaven, but I don't find it that way. Rather, it is a waybill to eternal life on the earth. Why should we plan to go to heaven when Matthew 5:5 tells us the meek "shall inherit the earth."

"Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Why try to lay other foundations when Paul says other foundations "can no man lay"?

"Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:26,27).

Why not hear the sayings of Jesus and do them? We hear His sayings by searching the Scriptures. Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24,25). How does one build on this Rock foundation? By reading and studying the Word of God, and by obeying it!

How can anyone obey the Word of God if he does not know what it teaches? What has he to build on?

Our belief without Bible proof is worthless. If I believe that my soul is immortal and will go to heaven when I die, that does not make it true, for I have no Bible proof for such a belief. "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: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19,20).

If you or I believe that the wicked shall live eternally in torment, that does not make it true, for Malachi 4:1 tells us that "the day cometh" that shall burn them up, that it shall leave them neither root nor branch.

We also read in Acts 3:23: "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." A soul could not be destroyed and be living in torment at the same time.

If any of us believe that we can be saved without being baptized, that does not make it true, for Jesus told Nicodemus, "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

Jesus knew that Nicodemus did not understand what He meant by being born of the Spirit. Jesus explained to him so he would know that when one was born of the Spirit, he could go and come as the wind. In John 3:8 we read, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." No man has ever been able to go and come as the wind except Jesus, and He did not until after He was brought forth from the grave. That is when we will be born of the Spirit: when we are brought forth from the grave, and given immortal life in place of mortality.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16). Let us be certain that we are building on this sure foundation.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (1 Peter 2:6).

"Now therefore ye are 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" (Eph. 2:19,20).

The Word of God and Jesus Christ comprise the foundation on which we must build for eternal life; so, let us search the Scriptures and build thereon.

Paul tells us that "by faith Abraham, when he was called to go out into a place which he should after re-

ceive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the

same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:8-10). Where did Abraham go out to view his inheritance? in heaven or on the earth? It was most surely on the earth!

The Day of Adam's Death

By O. E. Beck

PAUL said, "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). "Rightly dividing the word" compels us to believe that we would consider the Scriptures in error if we should advocate that Adam paid the penalty of death for transgression in a twenty-four-hour day. Beginning with the writing of Moses in Genesis 1:1-13, we can plainly see that God separated light from darkness, created heaven and the earth, called forth the grass and trees; and, in each case, He called it evening and morning, first day (Gen. 1:5), second day (Gen. 1:8), third day (Gen. 1:13).

I would that you observe closely the next quotation (v. 14): "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years." (Read vv. 16-18.) God placed them in the firmament of heaven to rule over the day and night, and to divide the seasons and time in the earth. (Note v. 19: "The evening and the morning were the fourth day.")

After the fourth day, God created great whales, and the fowl, and reckoned "the fifth day" (v. 23). Next in God's creation were cattle and the creeping things. God then said, "Let us make man in our image and after our likeness, and let him have dominion." After completing this phase of His work, He numbered it the "sixth day" (v. 31).

If one rightly divides Genesis 1, he must first see six creative days that are not reckoned with the twenty-four-hour day based on solar time, with the sun, the moon, and stars controlling the seasons which God created on His fourth creative day (vv. 14, 19). Furthermore, one must reckon creative time God's way. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years is as one day" (2 Peter 3:8). (See Psalm 90:4.) Hence, we clearly see that there were six creative days (one-thousand-year days) from the time God began His work until He placed man in charge of His creation the sixth day (Gen. 1:26, 27).

The seventh day (thousand-year day) God sanctified, and He rested from all His work. After God rested (Gen.

2:2, 3), He again took an interest in the work of His hands, and began where He quit—with man. But, dear reader, Adam was created the sixth day (1:26), and God rested the seventh (2:2, 3). Obviously, it was the eighth day when God began again with man (2:7). You might say that would make Adam more than one thousand years of age. That is not true, for when God created Adam, He said that he (Adam) was very good (1:31). Being good, Adam was not subject to death, for that which is good is free from death. Adam was not subject to death until he disobeyed the creative Father (2:17). Moreover, as long as Adam was good and not subject to death, years were not accounted unto him, for that which is good in the sight of God cannot perish or fade away.

Notice the following: God said that all He had created was good. God was not altogether pleased with good. He wanted man perfect. That which is perfect can be obtained only through suffering, according to the righteous judgment of God (2 Thess. 1:5). Therefore, God planted a Garden eastward in Eden, and placed in it the man whom He formed of the dust. That Adam was placed in the Garden (Paradise) after he had spent a lengthy time in goodness, is a type of endless Paradise to the overcomer. Remember: when Adam was placed in the Garden, he was also placed on probation. Hence, we see the trials of our first father, Adam.

I have stated heretofore that God was not pleased with good alone. Even though Adam was good, he was flesh. That which is flesh is carnal-minded. That which is carnal-minded is against God (Rom. 8:7).

You might now say that God made Adam good. Even so, God created Adam subject to vanity. However, Adam was not vain until after he transgressed. Adam was in the Garden of God (Paradise) feasting on heavenly resources the eighth creative day, until he transgressed—became vain—and was driven from the Garden. Adam relied on natural resources until then. Years and days were not accounted unto Adam. According to the heavenly regime, Adam did not live out the eighth creative day (one thousand years, 2 Peter 3:8).

When Adam was driven from the Eden nature, his

days were accounted unto him according to the solar and lunar system, created the fourth creative day (Gen. 1:19).

Because the creature (Adam) was created subject to vanity through transgression, he became vain, not willingly, but "by reason of him who hath subjected the same in hope" (Rom. 8:20).

If Adam did not wish to sin, why did he sin? You may say, "Because it was God's plan for him to sin." God did not plan it. Did you not know that so long as Adam was alone, he never sinned? Because of his loneliness, God gave to him a helpmeet (a woman), "bone of my bones, and flesh of my flesh" (Gen. 2:23). "Therefore shall a man leave his father and his mother, and shall cleave unto his wife" (Gen. 2:24). To understand how that affected Adam, we read: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

Upon such impulse acted our father, Adam. It is not even intimated that Adam would have or even wanted to disobey at any time—until after Eve was deceived and separated from him through transgression. Then he performed that duty imposed upon him: gave his life for her. In that act he sacrificed his own life and that of his posterity for Eve, the mother of all living. Where sin abounded, grace did much more abound, and God prepared coverings of skin for them (Gen. 3:21).

Because of one transgression, Adam received a typical covering of grace (the skins). As time passed in the earth and transgression was greater, Christ died to take away "the sin of the world" (John 1:29), seeing that the un-failing love and gracious mercies of God have (because of transgression) abounded, both to Adam and his posterity, that they might be saved (John 3:16). God also numbered man's days (Gen. 6:3). "The days of our years are threescore years and ten" (Psalm 90:10).

Not until after the transgression did God number our days according to the division and signs of the solar system, twenty-four hours a day, three hundred sixty days a year. Similarly, in the preparation of the Exodus of the Hebrews from Egyptian bondage, God said, "This month shall be unto you the beginning of months" (Ex. 12:2). We well know there were Hebrews and time before this date (B.C. 1491), for they had been in bondage four hundred years. That was God's way of reckoning time. So it is with Adam. May God have His way!

DO IT NOW—DO IT NOW

Who will be the first student to enroll? Plans are being completed for the Summer Bible Training School to be conducted at Oregon, Illinois, June 18 - July 26. State Conferences, local churches, prospective students, you must help us. Enroll for this special course in training. *Do it—do it now!*

PASSOVER: ITS PASSION, CRUCIFIXION, RESURRECTION

(Continued from page 5)

According to Exodus 4:22, Israel, as a nation, was the LORD's firstborn. Then, besides, the firstborn of each family had been saved on the 15th, and they, too, were present on the morning of the 17th. So, all who that morning were raised from the waters of death, were firstborn: Aaron, a firstborn; the firstborn of every family; Israel, the LORD's firstborn.

As for the Egyptians, "In the morning watch the LORD looked . . . and troubled" them. "Moses stretched forth his hand . . . the sea returned . . . when the morning appeared; . . . the LORD overthrew the Egyptians in . . . the sea." And it was the early morn of Nisan 17, the first day of the week.

Passover was ended. The first-sheaf of harvest—a whole bundle of firstborn—was waved in song before the LORD.

Summation

The prolonged travesty of travail that Egypt had forced upon Israel for many years began to definitely terminate upon the 10th day of a new first month of a new type of year, even of a new epoch. From the 10th through the 14th was a period of faith-testing passion. Then followed the evening-to-midnight test of the 15th. Thence, hurriedly out into the moonlit night for the crucial flight of exodus. All was finished and a new life became theirs early in the morning of the 17th, when a song of triumph to God for His victory was sung.

A Prophetic Picture

Luke records in 9:31 that at the Mount of Transfiguration Moses and Elias spoke to Jesus "of his decease (Greek—'exodus') which he should accomplish at Jerusalem." He, too, God's firstborn Son, must make an exodus. Not geographically, but an exodus from the flesh to the spirit. He, God's firstborn, was also "the Lamb of God."

He was approved by the multitude as He rode into Jerusalem on Nisan 10th. Again it was the first day of the week, and Passover. His passion continued through the 14th. His crucial test, death, and exodus, were completed "very early in the morning" of the first day of the week, Nisan 17. All this was done "in the street of that great city, which spiritually is called Sodom and Egypt" (Rev. 11:8).

Step by step, the Egyptian processes of Passover foretold those of our Savior—God's firstborn Son.

Crowning event that this latter was, and all-important to the whole world, yet Scripture indicates still another exodus; one that is already in the dawning. Another Passover with its exodus? Yes; two of them—possibly three. But a study of this must be deferred for another week.

In the meantime, a study of the prophetic fingers of God's appointed feasts will richly bless. 2-20-40

WATCH AND PRAY

By R. A. Curtis

WATCH and pray" is the wise admonition Jesus gave, who was born to be King over all the earth, in the world to come, for His Kingdom is not of this world (Mark 13:32-37; John 18:33-37; Zech. 14:9). Jesus gave a cogent reason for constant watchfulness and prayer: "Watch ye therefore: for you know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping" (Mark 13:35, 36). See 1 Thessalonians 5:4-7.

The prayer that Jesus taught His disciples to use, in answer to their request, "Lord, teach us to pray," is not obsolete yet (Luke 11:1-4). In apostolic times, Joseph of Arimathea, along with other professed followers of Jesus, "waited for the kingdom of God" (Mark 15:43; Matt. 6:10; 1 Thess. 1:9, 10). The time of its restoration to Israel was a matter of earnest inquiry among Jesus followers (Acts 1:3, 6-8). In contemplating the answer to that divinely taught prayer, our hearts are made glad by "that blessed hope" for the future (Titus 2:11-15; 3:4-7).

"Happiest they of human race,
To whom the Lord hath given grace,
To read, to heed, to hope, to pray,
To lift the latch, and force the way;
But better had they ne'er been born,
Who read to doubt, or read to scorn."

ALL ON THE ALTAR

(Continued from front page)

will be worship to us if done as unto the Lord.

Abraham and Isaac continued to the place of the offering. The altar was made, the wood was in order, and Isaac was bound. Abraham then lifted the knife to strike the fatal blow, but before it could descend to take Isaac's life, an angel stayed the hand, and said, "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." "Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

The angel of the Lord 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 the 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."

Let us note that the promises given to Abraham were sworn to only after the Lord had evidence that Abraham would be obedient in following His every command. Abraham made the supreme consecration to the Lord, and, because of his unquestionable faith in the Lord, God accepted him and made to him the great promises.

Jesus said to the Jews, "If ye continue in my word, then are ye my disciples indeed." However, they said, "We are of Abraham," and indeed they were by the flesh, but not according to the Spirit. Jesus said to them, "If ye were Abraham's children, ye would do the works of Abraham," but "ye are of your father the devil, and the lusts of your father ye will do." They were not only living in sin, but were trying to kill Jesus. No faith toward God was being exercised. They were still bound in sin, and had not done as Abraham: made the supreme consecration of self and all they had—therefore, their claim amounted to nothing.

"Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? . . . Ye see then how that by works a man is justified, and not by faith only" (James 2:21, 24). Abraham not only believed God, but gave himself completely to the Lord in any way the Lord wished to use him. Every Christian is called to make a complete consecration, even as was Abraham.

Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). Here is something real and practical for everyday living: to present or give ourselves to be wholly consumed in service to the world and its ways, so he added, "*Be not conformed to this world.*"

How many fathers would offer their sons for a complete sacrifice unto the Lord and then see that that sacrifice was carried out? Yet, many have offered their children to the world completely, and have furnished the means to educate them in the ways of the world. There would be many young men today in wholehearted service to the Lord if more parents had been of the faith such as Abraham exercised. Some fathers and mothers—claiming to be of the faith of Abraham—have stood in the way of their children's giving themselves to full-time Christian service.

God tells us to make a complete consecration of all that we have and all that we are today, just as in Abraham's time; and, according to God's own Word, they that have that faith to make a complete consecration will be blessed with faithful Abraham.

BEREAN DEPARTMENT

Lorraine Brossard, Editor, Eden Valley, Minn.

J. R. LeCrone, President
Route 1
Woodstock, Virginia

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740 Laraway, S. E.
Grand Rapids, Michigan



Thank You!

* * *

By Corine James, Piedmont, S. Car.

The words "thank you" are often used as an expression of gratitude or appreciation for services that are done for us; but they are often used merely for politeness, rather than for any wish to be truly thankful.

The most priceless and precious gift that we have to be thankful for is, at times, not realized, or else the lighted candle is hid under a bushel—therefore the light of it is not evident. Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). This precious Gift is Jesus our Savior, the Light of the World. He was given to us through the love of God—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). If we appreciate this gift, we can show our appreciation by accepting it through baptism. After the acceptance of Jesus, we will, in the end, be awarded another gift—everlasting life—which is not available if we fail to accept the first.

Another way of showing our gratitude to the Lord for His gift is by prayer and everyday Christian expression. Then we will be letting our lights shine brightly.

It may be easy to deceive our fellow men, but "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Paul's words to the Galatians are comforting to those who grow weary. "Let us not be weary in well doing: for in due season we shall reap if we faint not" (Gal. 6:9).

Father, make us, we pray Thee
Such children as Thou wouldst have us to be:
Quick to obey, glad to be taught,
And never afraid to speak the truth.
Guide and protect us through this day,
In our work and in our play—
This we ask in His dear Name. Amen.

Words of Wisdom

"Forget each kindness that you do
As soon as you have done it:
Forget the praise that falls on you
The moment you have won it:

Forget each slight, each spite, each sneer,
Wherever you may meet it.

"Remember every kindness done
To you, whate'er it measures;
Remember praise by others won
And pass it on with pleasure:
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

"Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember Heaven's above you,
And you will find, through age and youth,
That many hearts will love you."

—Author unknown.

Try This! A Scripture Cake!

Opulent thoughts, generous judgment, bounteous loving-kindness, a blessing on every outgoing and incoming coin. Flavor with a rich imagination and stir through it with a steady purpose.

One and one half cups 1 Kings 4:22; one and one half cups Judges 5:25; two cups Jeremiah 6:20; two cups Nahum 3:12; one cup Numbers 17:8; two tablespoons 1 Samuel 14:25; six tablespoons Jeremiah 17:11; two cups 1 Samuel 30:12; season to taste with 2 Chronicles 9:9; add one half cup Judges 4:19, a pinch of Leviticus 2:13, and two tablespoons Amos 4:5.

Follow Solomon's rule for making a good boy (Prov. 23:14) and you will have a good cake.

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
Now is the time you own,
Give, love, toil with a will,
Place no faith in tomorrow,
For then the clock may be still."

—Author unknown.



THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"He is despised, and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).

Despised and Rejected

On the day of the crucifixion, Christ was brought before Caiaphas where He was mocked. He was then taken before Pilate. Pilate wanted the people to let Jesus go free, but they refused, so Pilate washed his hands before the people, and thus tried to feel relieved of further responsibility of what happened to Jesus. The people crowned Jesus with thorns, and then mocked Him some more. They made Christ, our innocent Lord, carry His own cross. It became so heavy! Finally, a man named Simon came along, and the crowd forced him to carry the cross the rest of the way.

What sorrow it brings to our hearts to know that Jesus was so despised and sinned against! Let us today try more earnestly to honor and praise Him. May we ever remember what He suffered for us.

Our Willing Sacrifice

Jesus was crucified at the place of a skull: Golgotha. Three crosses were there: our Savior hung between two thieves.

Vinegar mingled with gall (Matt. 27:34) was offered, but He refused to drink it. It was given to the sufferers to help deaden their pain. Our Lord suffered the full measure for our sins.

The soldiers divided His clothing. When they found that His main garment was woven in one piece, they cast lots for it. In so doing, they fulfilled a prophecy that is found in Psalm 22:18. Then the soldiers sat down to watch and wait. They wanted none of His friends to come and carry Him away.

Over Christ's head was written: "THIS IS JESUS THE KING OF THE JEWS." The mob of scoffers mocked Him. He was spit upon. They wagged their heads and said that He should come down from the cross, "if thou be the Son of God." Jesus knew that to come down from His place of suffering would cause His mission to fail. He was our willing Sacrifice. The chief priests, scribes, and elders were among the scoffers.

The mother of Jesus was near. Others were near who loved Him, too, but they could not relieve His suffering.

Finally it began to grow dark. Our Savior died for all who will turn to Him and do His will. How sad it is that so many still reject His loving, willing sacrifice which was made for them!

The Seven Words From the Cross

1. "Father, forgive them; for they know not what they do" (Luke 23:34).
2. "Woman, behold thy son!" and "Behold thy mother!" (John 19:26, 27).
3. "Verily I say unto thee, to day shalt thou be with me in paradise" (Luke 23:43).
4. "I thirst" (John 19:28).
5. "My God, my God, why hast thou forsaken me?" (Matt. 27:46).
6. "It is finished" (John 19:30).
7. "Father, into thy hands I commend my spirit" (Luke 23:46).

ECE Club News

Mrs. Mae Mercer sent us four more names this week. They are: Henry and Joseph Alton, Gene Bowman, and Pauline Miller, all of Macomb, Illinois.

A Prayer

"Let me, by living close to Thee,
 In all life's strain and stir and stress,
 Learn how to help humanity
 To find a place of quietness;
 Teach me to heal the hurt of pain,
 Teach me the heavy heart to cheer;
 To speak the word of hope again,
 And faith that casts out fear. Amen."

Happy Birthday Wishes

Kathleen Granquist, March 17, age 15, St. Cloud, Minn.
 Eugene Muhvic, March 14, age 13, Cleveland, Ohio.

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccl. 5:2).

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Feb. 25-Mar. 17—Special meetings at Blanchard, Mich.
 March 3-24—Special Meetings at South Bend, Ind. (Corner Dayton and Leer Streets.)
 March 12-24—Special meetings at Oregon, Ill.
 March 30, 31—Illinois Spring Quarterly Conference at Ripley.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.

ILLINOIS SPRING DOLLAR DAY Wednesday, April 3, 1940

Illinois Spring Dollar Day has been set for Wednesday, April 3, 1940. Receipts from this day should help much to bring the General Fund to where it belongs. Watch for the Dollar Day letters, you should receive about March 29.

Delos Andrew, Treas.

NORTH SALEM, INDIANA

Early this season, Bro. F. L. Austin conducted a week's meeting on requested subjects. Almost immediately after this meeting J. W. McLain, the State's evangelist, began a series of studies designed particularly for the membership. Very little evangelism was attempted. One week of meeting was followed by a week of inactivity due to sickness and sub-zero weather. The work was resumed in the third week, making a total of two weeks out of the three.

After a rest of two weeks, a three-weeks' evangelistic meeting was begun. Fourteen non-member families in the immediate vicinity of the church were contacted. A special effort was made to interest the young people. Each evening they would eagerly take their places as a choir. There were about eighteen or twenty in this work most of the evenings. This field is wide open for opportune work.

Although Berean work and other phases of the work had dropped to a low mark, the leaders are again taking hold with a determination to promote a program that will keep the non-member group interested.

Two were baptized: Mrs. Ralph Reese, a grandmother, and Mrs. Ray Heyde, mother of a fine family of young folks. The addresses are Plymouth, Ind., R.F.D.

J. W. McLain.

VISITORS AT ELDORADO, ILLINOIS

Recent visitors of the Eldorado brethren were Bro. and Sr. Frank Siple, who were en route from Hammond, La., to Grand Rapids, Mich. They first went to the church, but Sunday school had been dismissed, so they went to the home of Bro. and Sr. Silas Overton, where several of the church members gathered to greet them. We would have liked to have had them visit Eldorado longer, but they were hurrying back to Grand Rapids for a funeral service.

Marshall Wiggins, Secy.

BLANCHARD, MICHIGAN

The evangelistic meetings here, with Bro. John Denchfield in charge, are becoming more interesting each night. We have an average of forty present, with twelve in perfect attendance.

Sr. Marie Ward recently underwent an operation for appendicitis. We pray that God will take care of her in this time of need.

We also pray that God will bless Sr. Briggs, one of our faithful workers. She is in poor health.

M. Farrell, Secy.

MOOREFIELD, NEBRASKA

Special services will be conducted Easter Sunday. There will be Sunday school at 10:00 a.m., a sermon at 11:00 a.m., and at 2:00 p.m. there will be a special "sing song," Scripture readings, and love feast.

All who read this are invited to attend the services. Arrange a special song for the service. Bring your hymn books. You are always welcome at the Moorefield Church of God.

E. E. Giesler, Minister.

ST CLOUD, MINNESOTA

Attendance is increasing at both morning and evening services, and plans have been made to hold services every evening for a week before Easter, with a sunrise service Easter morning.

Two have been baptized recently: Richard Granquist of St. Cloud, and Orris Mills of Eden Valley, who is attending State Teachers' College at St. Cloud.

Mrs. Grace Skinner, Secy.

LOUISIANA CHURCH NOTES

With the return of warmer weather our church attendance is increasing, for which we are thankful. We are glad to report, also, that most of those who have been sick are in good health again.

The Happy Woods church lost a faithful and devoted worker in the death of Mrs. A. M. (Grandma) Siple. For years she stood almost alone in the teaching of the gospel. As a result of her faithfulness others were added to the faith. She was, in very truth, the pillar of the Happy Woods Sunday school and church. Today a small but active congregation gives abundant testimony to the result and fruits of her faithful teaching and labors. She was also a moving figure in the teaching of the gospel at Blood River. Today, that church, also, bears testimony to her zeal. Though she now sleeps quietly in death, her influence and work will continue in the lives of others.

Mr. and Mrs. Taft Richardson of the Blood River church are the parents of a baby girl, born February 23. The name is Norma Sue.

The Blood River Berean class has ordered copies of the new Berean book, and will begin the study of them soon.

Harry Goekler, Pastor.

CONTRIBUTIONS TO N. B. I.

M.E.B.	\$4.00
Mrs. Eva H. M. Fletcher	5.00
Mrs. R. A. Robinson	1.50
Leila E. Whitehead	5.00
Alletta Renner	1.00
Herbert Edwards	1.00
Mr. and Mrs. C. E. Hatch	3.00
Mrs. G. B. Sprinkle	1.55

Gleanings From the Field

"The field is the world."—Jesus.

"A beautiful church with no worshipping young people in it is not much glory to God."—Mrs. Dorothy Demmitt, Tipp City, Ohio.

Her oncore: "Every opportunity is a responsibility."

"The signs are pointing more and more to that glorious time of Christ's second coming."—Earl B. Friend, Newkirk, Okla.

Finland prefers the hum of a hundred war planes from France to the chatter of peace proposals from Russia.

Bro. Charles Lapp, Cashmere, Wash., plans to soon return to The Herald columns. That is good news from the Western front.

Writing a congratulatory note about Bro. Arlen Marsh's recent article "Believe One Way—or Die," Bro. C. E. Randall adds, "I believe we must return to that definite, strong, and positive affirmation of our tenets of faith, if our existence is to be justified."

Bro. T. A. Drinkard, Handley, Texas, is scheduled to be at Cleveland, Ark., July 25-28, the dates for the State Conference.

Hitler philosophy: Uncle Sam is not likely to take over Britain's fastest ship as a part payment on her war debt.

"I believe the circuit letter is a good means of keeping our young people interested in church work."—Mrs. G. J. Rahn, Pomona, Calif.

"Lovers of pleasure" at attention: children's admission fee to this summer's New York Fair will be only ten cents.

"Those views of the Holy Land are very interesting."—F. F. Upton, Geneva, Ohio. . . . There are more to come within a few weeks.

Thieves never die rich, nor does one ever add to his own name by stealing another's.

"I especially liked the article 'Better Things to Come' by Bro. Ben Carpenter."—Mrs. Esther H. Sprinkle, Cheyenne, Wyo.

Protestantism protests—or does it?

Diplomacy: Joachim von Ribbentrop, Hitler's foreign chief, is trying to persuade Mussolini to act as mediator in the Finnish-Russian war. . . . On your toes, or you won't keep up!

Send The Restitution Herald to your friends.

Enroll now for the Summer Bible Training School.

ARLOA MINER SIPLE

Sr. A. M. Siple, familiarly known as "Grandma" Siple, quietly fell asleep in Jesus at her home in Hammond, La., at the close of her eighty-eighth birthday, February 25, 1940.

She was born in Ohio on February 25, 1852. The larger part of her girlhood was spent in Missouri and Iowa. At the outbreak of the Civil War in 1861, she, with her parents, moved from Missouri into Iowa, because of the divided sentiment in Missouri which made life precarious.

In 1869, she was married to Elias Siple. To this union eight children were born, six of whom survive. They are: Albert of Hammond, George of Oregon, Ill., Willis of Memphis, Tenn., Ella of Hammond, Bessie Dittmar of Victor, Colo., and Frank of Grand Rapids, Mich.

The Siple family moved to Louisiana in 1890, and became an active part of the "Pine Woods Bible Class" which was conducted by Bro. W. H. Wilson.

Mr. Siple died forty-five years ago, but through these many years, Sr. Siple raised her family and actively supported the cause of truth, remaining faithful to the end. Her active and devoted spirit had much to do with the organizing and continuance of the Happy Woods Sunday school which later developed into the Happy Woods Church of God. Protracted meetings were held year after year until eventually the group of Louisiana workers became strong enough to support a pastor.

Even during her advanced years, Sr. Siple rarely missed a church service, and she constantly looked for the coming of Christ.

On Sunday, February 25, she had received and enjoyed many gifts, cards, and letters in honor of her eighty-eighth birthday. She was even up part of the day, and had walked into the living room. But, at the close of the day, she quietly lay back and fell asleep, into the sleep from which only Jesus can wake her.

Funeral services were conducted at the home in Hammond on Wednesday, February 28, at 2:00 p.m., by Bro. Harry Goekler. Burial was in Greenlawn Cemetery, by the side of her husband. All the children were present except Bessie of Colorado.

The foregoing, written by a member of the family, is but a modest testimony of the life and work of "Grandma" Siple. As a result of her work and efforts for the cause of truth in years gone by, Louisiana has two small but active churches today. During recent years she had been unable to take an active part in church services, but she was always present at the various meetings as long as health permitted. One of the greatest comforts of her declining years was the reading of the Bible and The Restitution Herald. Her life was an inspiration to all who knew her, especially to those of the Church of God. Her hope and faith rested firmly on the teachings of the Scriptures, and she looked with joy to the time when Jesus would return to establish His glorious Kingdom on the earth. Her work is ended, now she sleeps in death, awaiting the morn of the resurrection.

Harry Goekler.

CAROL ANN ZECHIEL

Carol Ann Zechiel, daughter of Ferris and Leona Zechiel, Culver, Ind., was born December 25, 1937. She remained to brighten the home of her parents and grandparents for only a little over two years, having died February 27, 1940. She was the only child. Her parents are active workers in the Burr Oak church.

Funeral services were conducted from the Burr Oak church, conducted by the writer.

J. W. McLain.

JOHN C. RANKIN

John C. Rankin died at his home in Puyallup, Wash., January 1, 1940, at the age of sixty-four years. He was married to Emma F. Neff of Glen Elder, Kan., November 1, 1896. To this union were born seven children, one of whom died in infancy.

The Rankins made their home in Kansas until 1910, at which time the family moved to Washington. He had lived in Puyallup and vicinity for thirty years. He was a member of the Church of God of the Faith of Abraham.

Surviving are his wife, Emma F.; one daughter, Mrs. Hazel Broughton of Fort Steilacoom; five sons, J. Curtis and J. Forest of Puyallup, E. Lyle of Cashmere, Everett T. of Benston, and Earl W. of Puyallup; three brothers, J. A. and E. C. of Kansas, and R. C. of Puyallup; three sisters, Mrs. Ella Kammer of Colorado, Mrs. Mollie Conger, and Mrs. Belle Neff of Kansas, and nine grandchildren.

Funeral services were held in the Hill Funeral Home at 2:00 o'clock, January 5, 1940, and burial was in the cemetery on the hill south of Puyallup. The writer conducted the services.

Charles Lapp.

THOMAS W. HOLLWAY

Thomas W. Hollway was born in Devonshire, England, May 16, 1848. At the age of three years, his parents came to the United States, settling in New York State, where they lived until his early manhood. He moved with his parents to Iowa, near Waterloo, where he met and later married Sarah E. Eyestone. After living on a farm there for about seven years, they moved with their first three children to a farm in Calhoun Co., Iowa. Six more children were born on this farm. At the age of forty-five years, he and his family moved to Sac City, Iowa, in 1894.

He was baptized into the Church of God in middle life, and remained steadfast in that faith. In 1910 he and his wife moved to Long Beach, Calif., where he lived until his death, February 26, 1940.

His wife preceded him in death. The children left to mourn his death are Frederick H. Hollway, Mary Elma Bell, Emma E. Haffner, all of Long Beach; Bessie M. Moore of Hollywood, Calif.; Jennie L. Young, Long Beach; and Mabel Maxwell of Selma, Calif. All were present at the funeral. Besides his six living children, he leaves nine grandchildren, and eight great-grandchildren.

Funeral services were held at 1:30 p.m., February 28, at Patterson and McQuilken Funeral Parlors, Norman J. Macleod officiating. He was laid to rest beside his wife in Sunnyside Mausoleum. Mrs. Mary Elma Bell.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Georgia and Wayne Thompson; Myrtle Oliver (6); Elsie Moore; Mr. and Mrs. Paul C. Johnson.

TRAINING SCHOOL FUND

M.E.B.	\$ 5.00
Elnora Waldo	2.00
George L. Huffman	10.00
H.E.S.	5.00

LAUNDRY

M.E.B.	\$5.00
Mrs. Charles A. Harris	3.00

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

HERALD RECEIPTS

Mrs. Charles A. Harris; Harry W. Stroud; F. Carpenter; Mrs. Vern Todd (self and another); Mrs. Ella M. Rose; Earl H. Reinhard; Mrs. E. W. Johnson (for another); Forest C. Stilson; R. L. Funk; Dr. Samuel Metheny; M. Long (for another); W. W. Booth; W. E. Wharton; Mary Elton (for others); S. P. Dismukes (self and another); Fred Paisley (self and others); Mrs. May Williams; William Hanson (for others); Mrs. E. J. Breece; Conrad Dickel; Mrs. Henry Ellingson; Mrs. Fred Johring; Mrs. E. E. Gockley; Clara Bannum; Elnora Waldo; Mrs. Guy Lewis; E. E. Giesler (for another); George L. Huffman; Mrs. Myrtle J. Norris; Emily Fyfe; Alletta Renner (self and another); Almeda Wertz; F. F. Upton; C. E. Hatch; Mrs. A. E. Moch; Mrs. Mary White.

REMITTANCE FORM

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....
 For Training School . . . \$.....
 For Golden Rule Home . . . \$.....

Name

Address

THE CHURCH OF GOD

Oregon, Illinois

invites you

to hear

J. W. McLAIN

of

Culver, Indiana

in



EVANGELISTIC MEETINGS

March 12 - 24

Nightly, 7:30; Sundays, 11:00 a.m.

Evangelist McLain's sermons will be about "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12).

Music and choir work will be features of the services.

Young people will receive special attention. All are invited.

Come With Your Neighbor!

The Illinois Evangelist

C. E. Lapp, Editor

*"When the Church Builds Evangelism,
Evangelism Will Build the Church."*

Spring Conference at Ripley, March 30, 31

You have only two more weeks to plan to attend the first quarterly conference of the year 1940. If you have attended before, you will surely be present this year, but if you have never attended before, you will be glad you did. There will be two days of feasting on the good things of the Lord, and you will find that fellowship with other Christians, the inspiration you will receive, besides the week-end trip, will amply repay you for all the effort and cost. Make up a carload of friends and come to Ripley, March 30, 31.

Western Illinois Monthly Schedule

Macomb—First, second, and fourth Sundays. Prayer meeting and Bible study Wednesday nights.

Fredericktown, Mo.—Continuous meetings from Friday to Tuesday, including each third Sunday.

St. Louis, Mo.—Services each Thursday evening before and each Wednesday evening after the third Sunday.

Camden—Friday evenings by appointment.

Fredericktown Moving Forward

During the last month a new gas furnace has been installed in the church. We are thankful to the Lord, for it was surely needed to make the church comfortable for services. A fine spirit of cooperation with a desire to go forward is resulting in a number of changes. The Sunday school has also been organized, and we are expecting to see some rapid growth in that department of the church.

The will to work plus a love for the Lord makes for progress in any church, but the lack of either of these will destroy any possibility of going forward in His work.

Macomb Building Fund

Some will remember that we had a lot given to the church on which to build, and we all know it takes money to build a church. Some say it can't be done, but we are going to knock the "t" out of can't, for we believe it *can* be done. God can make a great tree of a tiny seed, therefore, we believe God can bless and multiply a small beginning. Jesus fed the five thousand with five loaves and two fishes. Some probably said then it couldn't be done.

In accord with our faith we have started a building fund. A short time after starting it, a businessman who is a total stranger to our church and work sent us a check for \$25. Incidentally he is a tither and has set aside the Lord's money for the Lord's use. Your gift toward this church will be just as acceptable in large or small amount. Mrs. Mae Mercer, 529 W. Piper St., Macomb, Ill., is our treasurer.

Six Grand Surprises for You If —

If you are a Christian and will start to tithe according to Malachi 3:7-10, you will have at least six surprises. You will be surprised:

(1) At the amount of money you have for the Lord's work.

(2) At the deepening of your spiritual life in paying the tithe and putting the Lord first in your money matters.

(3) At the ease you will have in meeting your own obligations with the nine tenths.

(4) At the ease in going from the one tenth to larger giving.

(5) At the preparation this gives you to be a faithful and wise steward over the remaining nine tenths.

(6) At yourself in not adopting the plan sooner. Try, and see.

Interesting? No Wonder!

The Bible contains sixty-six books written by forty different men, some educated, some illiterate, some kings, some peasants, over a period of sixteen hundred years in places as far distant as Babylon in Asia and Rome in Italy; yet, it has a oneness that is remarkable. It is the only book printed in one thousand different languages and dialects. Is it any wonder the skeptic's words fail to mar its truth? Holy men of God spoke as they were moved by the Holy Ghost. That explains why it is interesting to all men of all ages.

Financial Statement

GENERAL FUND

Receipts for February

Balance on hand, February 1, 1940	\$ 4.01
Individual contributions	17.00
Received from churches	127.00
Borrowed from Special Evangelistic Fund	80.00
	<hr/>
	\$228.01

Expenses

Extra Restitution Heralds with "Illinois Evangelist" page	\$ 6.60
Telephone call	.50
Salary for Evangelists	216.95
Balance on hand, March 1	3.96
	<hr/>
	\$228.01

SPECIAL EVANGELISTIC FUND

Balance on hand, February 1	\$370.90
Loan to General Fund	80.00
	<hr/>
Balance on hand March 1	\$290.90

Please note the difference between receipts and expenditures in the General Fund.

Delos Andrew, Treasurer, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, MARCH 19, 1940

NUMBER 25



Easter and Resurrection

By L. E. Conner



WE are approaching the day set apart for the celebration of the resurrection of the Lord Jesus Christ from the tomb. This day is generally known as "Easter Sunday"; and some consideration of its meaning may help us more fully to appreciate the important event. In fact, two of the greatest events of history are included here, and should be considered together.

The word "Easter" occurs once in the Scriptures, in Acts 12:4, and refers not to the day of the resurrection of Christ, but to the Jewish Passover, with the feast and holy days included in the celebration, over a period of seven days; and it was during this period of time that our Lord was crucified, buried, and resurrected.

The crucifixion took place on the day of preparation (Mark 15:42), but the sabbath here mentioned was not the seventh-day Sabbath. Rather, it was the day of "holy convocation" that was observed at the beginning of the Passover services, and at the ending. (See Ex. 12:16.) See also John 19:14, where it is spoken of as the "preparation of the passover." No special preparations were necessary for the observance of the seventh-day Sabbath, which occurred every week, but for the observance of this Holy Convocation (sabbath), spoken of as "an high day" (John 19:31), special preparation must be made. Houses of the Israelites were made ready by the removal of all leaven from them, and so forth, which was not necessary for the observance of the regular seventh-day Sabbath.

It is my thought that the only reference to the seventh-day Sabbath that is made in the account of the crucifixion and resurrection of Christ is in that part that refers to the women who came "in the end of the sabbath," early

in the morning as it began to dawn toward the first day of the week.

According to the foregoing references and interpretations, we can see harmony in the Scriptures relating to the death, burial, and resurrection of our Lord, namely: He was crucified on the day we now call Wednesday, the day of the preparation of the Passover, the following day being the day of Holy Convocation, the same being "an high day" (an extraordinary Sabbath day), and this being followed by what we call Friday, and the next day following being the seventh-day Sabbath, during the following night of which Jesus rose from the dead; thus fulfilling and harmonizing with the Savior's statement that "the Son of man shall be three days and three nights in the heart of the earth" (Matt. 12:40). The Scriptures, when correctly interpreted, are consistent, harmonious, and informative.

In this connection, let us consider an incident that is seldom considered in its relation to this subject. In Matthew 27:62-66, inclusive, we read that the chief priests and Pharisees came to Pilate and presented a petition to secure a guard to be placed over the tomb where Jesus slept to prevent His disciples from stealing Him away. They were told by the ruler to go and attend to the matter, which they did, "sealing the stone and setting a watch." This they would not dare do on the Sabbath day. Evidently, what is meant in the text by: "the next day, that followed the day of the preparation" was the next *laboring* day, when it would be lawful for them to do such work, which followed the "high day," concerning which the law was very strict, and that first *work* day was the day we call Friday. But, if the day of

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EDITORIAL



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“The Third Day He Shall Rise Again”

Before Jesus suffered the trial and the cross, before He pointed out the traitor at the Last Supper, He foretold His own resurrection, saying: “The third day he shall rise again” (Matt. 20:19). Jesus was so certain of resurrection that “for the joy set before him, (He) endured the cross, disregarding the shame” (Heb. 12:2, Diag.).

Jesus had pledged to God a willingness to die for truth and righteousness when, by His burial in Jordan, He prefigured His actual death and burial. Baptism meant that much to Jesus. Hence, one can see the significance of Christ’s question to James and John: “Can ye . . . be baptized with the baptism that I am baptized with?” (Mark 10:38). Moreover, one can sense the Savior’s pledge in baptism from His words to the Twelve: “I have a baptism to be baptized with; and how am I straitened till it be accomplished!” (Luke 12:50).

As it were, the shadow of the cross reached from Calvary to the very shore of Jordan, and Jesus arose from the watery grave to walk faithfully in that shadow. At the first, the shadow was so dim that only Jesus perceived it. John the Baptist did not see it. Peter did not see it. Who, except Jesus, understood the sacrifice necessary to “fulfil all righteousness” (Matt. 3:15)? Despite Peter’s “Be it far from thee, Lord,” Jesus perceived that only by strict faithfulness could the resurrection life be won—not only for Himself, but for Peter and thousands of other followers who are slow to savor “the things of God” (Matt. 16:23).

Beyond the cross was the crown; beyond the veil was immortality. Hence came the inspired life of Jesus and His inspired assurance: “The third day he shall rise again.” What though the way was rough? Is the way of transgression easy? Is there victory in sin? What though but few disciples proved loyal? The Father would not fail Him; of that Jesus was sure.

The shadow grew darker. “He took the cup, and gave thanks”! In Gethsemane He “fell on his face,” being alone and in great agony. It was night when the kiss was offered, and Jesus drew back not an inch. The cock crew—long hours after Jesus had prayed for Peter. The thorns!

The nails! The wagging heads! “*Eli, Eli, lama sabach-thani!*”! The veil in the Temple? Yea, His *flesh was rent in twain* (Heb. 10:20).

The mockery was not yet finished. “That deceiver said, while he was yet alive,” mocked the priests and Pharisees, “After three days I will rise again” (Matt. 27:63). The stone was rolled against the tomb, the Roman seal was affixed, the watch was stationed to make certain that “that deceiver” would not be stolen away. . . . How neatly did God confound the enemy by making him to witness the angel whose “countenance was like lightning, and his raiment white as snow”! “The keepers did shake, and became as dead men” (Matt. 28:4).

The Roman-sealed stone at the entrance of the tomb in no way diminished God’s power or purpose to call forth His Son. The watch, though terrified by the angel, later fell victim to the trump of coin (vv. 11-16), but men’s lies in no way changed the realities of Grace. The Eleven were afraid of the Jews, and had secluded themselves within a room in Jerusalem, but their wavering faith in no way affected the relationship between Father and Son. Certain women—devout, but forgetful—went to the tomb that they might anoint the Savior’s body, but their plans in no way altered the Father’s plan.

The Temple *was* built in three days (Matt. 26:61). The sign of the Prophet Jonas *was* given to the wicked and adulterous generation (Matt. 16:4). Nor were the Jews “persuaded, though one rose from the dead” (Luke 16:31)!

Said Jesus to the apostles: “Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (Luke 24:38, 39). Now, from heaven itself, Jesus testifies to all: “I am he that liveth, and was dead; and, behold, I am alive for evermore” (Rev. 1:18). “He continueth ever” (Heb. 7:24), “he ever liveth” (v. 25), and the Son of God “is consecrated for evermore” (v. 28).

The resurrection of Jesus Christ has a very present meaning. That He arose more than nineteen centuries ago is much, but that the Son of God *lives forever* is more!

Our Hope in the Resurrection

Part One

By Cecil Sater

CAN we give a good sound reason why we attend church? Is our reason worth telling some friend or stranger? It must be because of *hope*. But where does hope come from? What is this hope, and what caused us to have it? Is it because someone has told us that the Bible contains directions and instructions for eternal life? How do we know that this Book is true? There are many books being published which claim to give the formula for life. Critics say the Bible is just a fable. How do we know that they are wrong and the Bible is right? Peter said, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (1 Peter 3:15, 16).

An acquaintance of mine once said to me, "I never could understand why you started preaching. Why have you placed your faith in that old Book? You are too smart a man to do so foolish a thing."

I asked, "Did you ever read the Bible; do you know what is in it?"

He answered, "Yes, I was trying to read it the other day, and I can't understand it. It is written in such an out-of-date language. It is vulgar, and really not fit to give to a child to read. So, I refuse to read it."

I then asked him if he had *any* faith, or had a hope of life after death.

He answered, "Yes. I have a beautiful hope. It is a religion of my own—something real."

I said: "Tell me what it is."

His answer was: "Reincarnation."

He explained it to me, saying that it is a belief or a hope in one leaving this body at death and entering another at the birth of a child. He stated, "If you have lived a good life, and have made progress toward bettering yourself while in this body, you have the privilege of entering into one of higher degree, one that is destined to be a greater man or woman, whichever the case may be."

I was patient enough to listen to the reason for his hope, and attempted to answer his question as to why I was preaching, and why I had faith in this old Book that he slandered. When I started to explain my reasons, he could not listen even for a few minutes. I did tell him

that his hope was an ancient one, and that it was what some of the *heathen* nations had believed for years.

Can we really give good reasons for the hope within us? Many people go to church and believe what the preacher tells them, all the days of their lives, without really learning whether or not they are being taught the truth. Others refuse to believe anything without first investigating to see whether or not it is true. In order to test the Bible to see whether it is a Book that can give us a hope worth while, we must study much.

I began to test the prophecies. I compared them with history, and found that the prophecies were undoubtedly true. This gave me confidence in the Book. The next step was to find what hope it contained for men. By studying it, I discovered that it gives promise of life after death. *Life after death!* This means something! When is this life after death to be? Will it be immediately after death, or will it be sometime later? By investigating further, I learned that this life after death will come at the resurrection of the dead. Within the covers of this Book, the ones who are considered righteous by the great Life-giver find a hope of gaining eternal life at the resurrection of the just.

In the New Testament is described a Man who lived and walked and associated with the people on the earth: He died, and was resurrected. What does this indicate? It proves that I may so live that I, too, after breath leaves me, may receive the glorified life at the resurrection! Think of it! Here is a book that has stood all tests, slanders, and abuse: it proves to be the Word of the great Creator, and has the promises of eternal life for you and me at the resurrection of the just, if we fulfill certain requirements. This is a great hope: a hope that should awake in us a faith that will cause us to be numbered with those of the first resurrection.

Peter praised the God of heaven for giving the followers of Christ this hope: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5). We, like Peter, should be thankful for this same hope. (*Turn to page 10*)

Christ Our Passover

By F. L. Austin

AS IS the case with every other topic of Bible study, so with that of Passover—the more one carefully searches, the more one becomes filled with the breadth and depth and richness of the revelation presented therein.

Under the heading of "Passover: Its Passion, Crucifixion, Resurrection," a few thoughts were offered last week relative to the Bible account in Exodus of the institution of Passover, and of its relative association with our Savior's passion and crucifixion and resurrection. The aim was to attract the reader's attention to the marvelous similarity followed by the divine outline in both instances: namely, both began on the 10th day of Nisan, both attained a first climax on the 14th, and both reached the great climax on the 17th. Also, both were introduced with a period of previously unexperienced anguish, or passion, of mind and body; both reached a date when final decision must then be made as to a definite cutting loose from a former order of life, and that at tremendous sacrifice; and both were rewarded with a new order of life on the first day of a new period. The fact that the days of the week and the dates of the month synchronized is also very significant.

In both instances, those who remained under the old order were tethered, as it were, to the angel of death. Those, however, who gladly grasped the Hand of God, marched on to increasingly greater rewards: Israel, to freedom beyond the sea, thence forty years to the Promised Land; the Anointed, to resurrection freedom, thence forty days to ascension to His Father's right hand.

Israel's Second Exodus

On both of these occasions the dates and days were identical. But, Bible history records other Passover seasons when all were not the same, and when the exodus was of different nature. Joshua narrated one such in chapters 3, 4, and 5. The mental sufferings or passions resulting from the death of Moses and his replacement by Joshua, the untried leader, were continued on Nisan 10. On that first day of Passover Israel was told to take its exodus from the wilderness life of forty years and march across Jordan.

The high spring waters had greatly widened the river by overflowing all its terraced banks, thus covering not alone the lower but also the higher flats. The waters were held back some thirty miles north of the Dead Sea by no other dam than that of the unseen power of God, near the city of Adam. Higher and rapidly higher rose the

waters that poured down from the distant Lebanon mountains and from the intervening valley system. As the waters mounted ever higher throughout the day, the Unseen Dam correspondingly rose. Many hours would be required for that multitude of humans with their flocks and herds to cross the widened river bed.

Would the Unseen Hand be sufficient? Or, hours later, as the river bed from shore to shore should become filled with the massive company, would the Dam break and release torrents of rushing waters that would sweep tangled masses of humans and beasts into the Sea of Death below?

How humanly natural that agonizing passion should tug at the heartstrings of parent and child, of captain and soldier, that day! How much greater was this Jordan giant than were the giants of the Anakims whom, nearly forty years previous, the Israelites refused to face!

Calmed by the manifest faith of leaders as they stood midway on dry ground, reverently holding the Ark of the Covenant, symbol of God's presence, this national company marched forward.

It was the 10th of Nisan, the day to select a lamb. And how all Israel that day manifested a choice in their newly God-appointed leader, Joshua! One can but think of the acclaim that greeted the Lamb of God as He, upon a Nisan 10th, centuries later, rode into Jerusalem upon a colt.

Across Jordan, and Israel "kept the passover . . . and did eat of the old corn of the land on the morrow after the passover. . . . And the manna ceased," wrote Joshua (5:10-12).

What passion and death and revival did Israel experience on this another Passover exodus!

The Exodus of the New Testament: Firstborn

There is another exodus prophesied for the near future. The Old Testament never refers to it except by beautiful symbolism. The New Testament predicts that it shall be twofold in its passion and death and resurrection. Thus, the identifying characteristics strongly suggest that it will occur in connection with the Passover season, and that in the near future.

This predicted exodus pertains to a "firstborn" group collected and perfected by New Testament processes. It was beautifully symbolized, and thus predicted, by the "firstborn" group which was assigned to the care of the Tabernacle from Mount Sinai and onward, under Old Covenant rules.

That firstborn group was first called out by Heaven at the time of the tenth plague over Egypt. The firstborn son of every family of Israel was then saved. But while "the LORD" saved them, and thus, in a sense, they belonged to Him, yet, in fact, they were the firstborn—and thus principal heirs—of their respective families. In this as in all other of God's selections, He did not select man's firstborn and heir to become Heaven's firstborn heir. So, as soon as the Sinaitic Covenant became operative, and foremost heirs of God thereunder were needed for responsibility therein, "the LORD spake unto Moses," as re-

ported at Numbers 3:5, 15, to number all of the tribe of Levi. Then, at verses 40 and 45, He said, "number all the firstborn . . . take the Levites instead of all the firstborn . . . and the Levites shall be mine." Count for count were the Levites taken instead of the firstborn who were saved in Egypt by the blood of the Passover lamb. And the Levites were put in charge of "the LORD's" Tabernacle which was set up "on the first day of the first month" of the first new year day in the wilderness. In addition, "Levi had no part nor inheritance with his brethren; the LORD is his
(Please turn to page 11)

Resurrection of Jesus

By Paul M. Hatch

THE raising up again from the dead or condition of death was a truth believed generally among Jewish people. The only exception was probably the sect of the Sadducees. The simple-minded folk who followed Jesus believed in the resurrection of themselves in the last day, but it had escaped their knowledge that Jesus, the One approved of God, would also enter into life through the door of resurrection.

The tragedy of Christ's crucifixion had well nigh destroyed all their faith and fond hopes of the establishment of the Kingdom of God. The two men on the way to Emmaus were very much downcast over the happenings to Jesus in the few days previous. "Idle tales" was the thought of the disciples when the women who had visited the tomb on the day after the Sabbath reported that they had found it empty. Only impetuous Peter ran to the tomb to see if the report was true.

The other disciples with Peter came to believe in the raising of Jesus the same night when He appeared in their midst in the room with bolted doors. Incredulous Thomas (who was not present at the time) continued unbelieving until the time that he actually put his hand in the wounded side and observed the nail-printed hands.

Later, in Galilee and upon the lake, Jesus revealed Himself and instructed the disciples in the things concerning the Kingdom of God. So sure were they of the resurrection of the Son of God that its truth could not be denied, and they all testified unto their deaths that it was true. The last that was seen of the resurrected Christ on the Ascension Day was a fulcrum of power in their hands to endure the greatest of hardship in proclaiming the message in the days following.

Many years later, the Apostle Paul saw the risen Christ in His glorious surroundings, in light above the bright-

ness of the sun. He calls this sight, in his letter to the Corinthians, as being before the due time. He went forth from this experience in his great argument of the resurrection of the dead. He had the greatest proof of all time that there was to be a resurrection of the dead, for he had seen the One in glorious resurrection vesture, when he was purposing to persecute those of this faith at Damascus.

Although the dazzling light blinded Paul's physical sight, an inner light dawned in his soul, and that inner light never dimmed throughout his illustrious career of testifying for Jesus and His cause. It continued to reflect the brightness of the resurrected One, although its brightness shone upon one that was born before a due conversion.

Another class of men also saw the brightness of the resurrection—they who stood guard at the tomb. After this frightening experience, they went to the council and chief priests and truthfully told all that had happened. The members of the council and priests must have believed the guard's report, but their pride and station of life and authority moved them to bribe the soldiers to spread an untruth among the people that Christ's body had been stolen away by His disciples. The vast majority of the people at Jerusalem believed this report, but many hundred believed the preaching of the disciples and were converted to Christianity.

From a very small beginning, indeed, did the belief of the resurrection of Jesus spread over the land of Judea, spilling its truth into other lands and among other peoples. The prophets proclaimed that the Gentiles would come to its light and belief, and they have. All Christians celebrate the season of Easter for the truth of the resurrected Christ.

An Easter Meditation

By Florence L. Griffith

EASTER! It is a joyous, glorious word for all mankind! Birds are singing, trees are leafing, the grass is greening, flowers are budding, and days are full of sunshine's cheer! Lilies—orange, red, white—appear in all their loveliness before us. Inspiring! Encouraging! Truly a resurrection of nature—a newness of life! Man is filled with new hope, awakened by newness of life. Surely, it was a part of God's plan for His children.

Easter, however, has a more significant meaning than this. It commemorates the resurrection of Jesus Christ. We know that God planned that there should be a resurrection day for the redemption of mankind. To know that Christ was victorious over our greatest enemy, death, creates in us a desire to pledge ourselves anew to continuous living for Him, for we have a wonderful hope before us. God, the Creator of heaven and earth, has two great witnesses—nature and the Bible—each harmonious with the other, each filling us with renewed faith. As Christ's life was one of beauty and purity, God must have planned that a year should never go by without a resurrection of nature to help exemplify Christ's resurrection. On that first resurrection morn, more than nineteen hundred years ago, white lilies bedecked the hillsides of the Holy City.

To us, the white Easter lily symbolizes purity; but Christ's purity surpasses even the most gorgeous of lilies. Christ did not live by laws, rules, or creeds, but as an example for us. He marked a pathway upon which the radiant light of His personality cast a halo of power and beauty. He never faltered from the way of righteousness; we discover in His life strength, conviction, and character made beautiful and attractive through a heart of compassion, through humility, through prayer. Many times His heart burned with indignation. Numerous times He was tempted by those who, through envy, tried to cause Him to stumble. Others were revengeful, cowardly; some, through slander, tried His patience. But, through it all, Jesus was true, unwavering, ever faithful unto the end, doing His Father's will. Suffering and condemnation could not move Him; threats, flattery, or popular opinion could not change His conviction of the right.

Underlying this strength of character and conviction were tenderness and love, the crowning beauty of forgiveness and sympathy "the lily work of Christ." There were grace and beauty in all that He did, and when He died, it was His strength crowned with beauty that broke the unsympathetic hearts of men. While on the cross, Christ's asking forgiveness toward His enemies, His

mercy, His tender love shown for His mother: these virtues caused the centurion and others with him to say: "Truly, this was the Son of God."

In 1 Kings 7:22, we read, "Upon the top of the pillars was lily work: so was the work of the pillars finished." This passage is used in the description of Solomon's Temple. We find these words of Solomon in 1 Kings 5:5: "Behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name." Solomon's Temple was this house built unto the name of the Lord—God's sanctuary. "Upon the top of the pillars was lily work: so was the work of the pillars finished." The pillars were of brass and were given names: Jachin, meaning "strength," and Boaz, meaning "firmness." These names were symbolic of power and might, symbolic of God. "Upon the top of the pillars was lily work." Lilies and other things of nature decorated the tops of the pillars, symbolizing beauty. "So was the work finished." The pillars of God's sanctuary, then, represented beauty and strength and were then complete.

From this vision of God symbolized in Solomon's Temple and from the example of our Savior, we see the ideal character of man. Let our lives represent the pillars of Solomon's Temple. We, as individuals, possess certain virtues, but unless our lives are crowned with the lilies of Christ's perfect beauty, they are not complete. The Apostle Paul, who always urged men to "fight the good fight," says in Colossians 3:12-14: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (or love), which is the bond of perfectness."

Love! The most beautiful thing in the world! It takes strength and Christlike love to forgive. While on the cross, the multitudes cried for His blood. But did He let His love break there? No! Amidst His agony and pain He cried, "Father, forgive them, for they know not what they do."

Christ gave His life that we might be redeemed through Him. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26). Through His resurrection, death holds

no terror for those who believe in the risen Lord. On this Easter, discouraged hearts are filled with hopes, lives are transformed by the light which Christ left by the grave, knowing that whosoever walks in His pathway has no

fear of death. Their beings radiate with a newness of life. This promise is as sure as nature's resurrection day each year, and carries with it spiritual beauty in tune with the beauty of nature, both of which are God's plans for us.

"My God! My God! Why . . . ?"

Selected by Arthur Gilbey

THIS cry comes to us from the beginning of our human story. It is true that we first find it in one of the verses of the Twenty-second Psalm. But there is no doubt that the Poet was not the first to speak these words. Ever since man has been able to think and to suffer, he has instinctively uttered this challenge to the God who rules the universe. There can be hardly anyone who has penetrated very far into the problems of life without having some such words wrung from his heart. This is the outcry of the human race; it is as old as humanity and as new as the pain in your own heart.

There are facts which face man every day which would almost seem to make this a devil's world. Here is a man who has always believed in God. He has thought that God is kind and good. He has never doubted that the Father of all is all-powerful, and the time comes—it happened to Him and it may happen to us—that hardly a human hope is left. Can such a man say, "God's in His heaven, all's right with the world"?

The apparently incoherent pictures which follow each other in this ancient poem may at first sight seem to be incomprehensible. It was long, long ago in the hills of Palestine; a man has been turned out of his village and is an outcast, running for his life. He is starved, thirsty, and friendless. He meets many dangers; roaring lions are tracking him in the glens. When he escapes to the plain, he is attacked by a stampeding herd of the bulls of Bashan. When he draws near to a strange village, he is bitten by the wild dogs and robbed by the residents, who are fiercer still. So, after terrible hours of suffering, he flings this challenge in the face of the Almighty, "My God! My God! Why hast thou forsaken me?"

Long centuries afterward, the same words were uttered by the Savior of the world as He hung upon His cross. It is significant that Jesus in His bitterest hour goes back to the Bible of His childhood. We notice that, for the first time in the Gospel story, He addresses His Father not in the old, familiar terms, but almost as a stranger. There seems almost blank surprise caused by unbearable suffering. Our own experience tells us that in the face of stark tragedy it is possible for a man to look upon his dearest

friend as a stranger. It is also worth noticing that this is the only time that Jesus ever asked a question. His whole life in relationship to His father on earth was so intimate that His prayers until now were without question.

In the British Museum one can see a strange, moving drawing by William Blake, entitled "Satan Before the Cross." In the dark shadow, dimly illumined by lightning flashes, Jesus looks down at the figure of the Tempter, who stands confronting Him. We can almost hear what he is saying. "Well, you would not listen to me. I offered to share the world with you. You can see now that you would have been wise to have compromised. Where is Peter, your Rock Man? Hiding, somewhere! Look at Judas, he sold you for a few filthy, silver coins, and the priests of the God that you love so much, they're jeering at you from the crowd." Does God rule?

This terrible picture is only a phase of human experience. In order to get a true picture of human life and of the experience of our Savior, we must look to the end of the story. A few minutes later, in spite of the darkness of the sky, light and peace came to One who seemed to be breaking. The world will never forget that, before the end, our Redeemer spoke to His Father in words of perfect trust. Peace had come at last: "Father, into thy hands I commend my spirit." When that cosmic experience was over, when the light of the resurrection morning had come, it was then that Christ gave His greatest legacy to all who in any age should believe in Him. "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." This is the most priceless possession that could be given to humanity. *A congregation never meets for worship but there are some who need peace more than anything else. "Never morning wore to evening but some heart did break" for the lack of the very thing which Christianity alone can bestow.*

"Give me for light the sunshine of Thy sorrow,
Give me for shelter the shadow of Thy cross,
Give me to share the glory of tomorrow,
And gone from my heart is the bitterness of loss."

—*The Globe and Mail*, Toronto, Ont.

GOD, THE HIDING PLACE OF POWER

An Easter Message

By R. H. Judd

THE Apostle Paul wrote, "That which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they may be without excuse" (Rom. 1:19, 20, R.V.).

There is a wonderful representation of God in Habakkuk 3:4, which is somewhat difficult to comprehend in the Authorized Version and even in the Revised Version. By comparing other translations, we are able to see a much more understandable picture.

It is true that the primary meaning of the Hebrew word *yad* is "hand," and as such it is translated more than one thousand times in Scripture. It is also correctly translated "side" in about seven instances, and there is little question that it should be so translated in Habakkuk 3:4. Thus, according to the Variorum Bible, the verse would read: "His appearance was as the sun" (compare Job 31:26, margin), "and had rays" (or bright beams, see margin) "coming out of his side, and there is the hiding place of his power."

It is a beautiful picture of the sun with which we are all acquainted, and, to those who have seen a sunrise in Eastern lands, it is one which they will never forget. Coming up almost suddenly from the darkness of night, it sheds its brilliant and glorious rays of silent power over the whole land, and all nature awakens from sleep, for nature as truly sleeps through the hours of the night as we do ourselves.

As we look at the bright orb and its shining rays, we become so enraptured with the wonder of it that we almost fail to think about the endless hidden power that must be stored up within the bosom of the sun, for "there is the hiding place of his power."

Spring will soon burst upon us, and every leafy tree, shrub, and flower will gladden our eyes. Stored and hidden within each lies a power that has baffled man's ingenuity. He cannot explain the hidden power of the tiniest seed, yet, in his own self-reliance, he has endeavored to fathom what is the source of the ceaseless energy of the sun. He knows that the rays of the sun continually reach forth from the hiding place of power. There his knowledge ends. New facts and new knowledge may be discovered from its rays, but of the vast reservoir of might in that "hiding place of . . . power" he knows but little. Job said, "These are *parts* of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?"

Here is a picture of God Almighty given to us, that we may, in some small degree, understand the greatness of His power, and continual source of supply. Well may we join with King David in saying: "Thou art my hiding place." As spring bursts forth into newness of life from its hiding place of power, so Paul exclaimed the wonder of it all when he said: "That I may know him, and the power of his resurrection," for to know Christ results in life eternal.

Beneath the glorious beams of light
That come with the rising sun,
There lies the hiding place of power
And from which their race is won.

And we who seek to live each day,
In the joy of morning's hour;
Go in the strength of Him who is
The true hiding place of power.

THE TWO THIEVES

By Jennie B. Boyle

"They that were crucified with him reviled him."

IN considering any subject, the proper way to approach it is first to accumulate all the facts in connection with it, then, as a lawyer would say, "Sum up the evidence."

It was prophesied in Isaiah 53:12, that Jesus Christ would be numbered with the transgressors. Matthew 27:44 states that when the hissing crowd was mocking and jeering at Jesus, "the thieves also, which were crucified with him, cast the same in his teeth."

Of the three narrators who mention the thieves, two say that both thieves were guilty of reviling the Savior.

It is often claimed that the account given by Luke shows that one of these thieves was a repentant sinner, and that he was promised salvation. Certainly, the Word of God does not *contradict* itself! Is it not possible that the thief mentioned by Luke was speaking in sarcasm? Otherwise, how can the three accounts be harmonized?

Jesus was hanging on the cross. Over Him were written the words "KING OF THE JEWS." He had only a few hours to live. Did it look as if He would ever have a Kingdom? Yet, the thief said, "Remember me when thou comest into thy kingdom." How could it be possible that this thief understood anything about a resurrection, when he had had no opportunity to learn about it, as the disciples themselves, who had been associated with Jesus for three years, did not understand it? "They kept that saying with themselves, questioning one with another what the rising of the dead should mean." And, after Christ did arise, did the disciples believe it? John 20:9 informs us, "As yet they knew not the Scripture, that he must rise again from the dead."

Those who visited the sepulcher heard the two men in

shining garments say, "He is not here, but is risen." These witnesses went and told the disciples (Luke 24:11), "and their words seemed to them as idle tales."

We read in Mark 16:11, "They, when they had heard that he was alive, and had been seen of her (Mary Magdalene), believed not." In Mark 16:14, we learn that Jesus "upbraided them with their unbelief."

This shows how the disciples regarded it. They believed their hopes were ended when the Savior died; there was nothing for them to do but to go back to their fishing.

For these reasons I do not think the thief was sincere in making the request he did about the Kingdom.

Furthermore, 1 Corinthians 15:2 tells us that our salvation depends on belief in the gospel. What is the gospel? Briefly, it is the *death, burial, and resurrection* of Jesus Christ.

How could the thief have believed this gospel, when the death, burial, and resurrection of Christ had not yet taken place? Also, it is stated, "Without shedding of blood is no remission." At the time the thief was talking, that blood had not been shed.

Jesus answered the thief: "I say unto thee, Today shalt thou be with me in paradise." (It is my belief that this passage could and should have been punctuated: "I say unto thee today, Shalt thou be with me in paradise?") Notice carefully how it is worded. It is not a statement, but a question, and since this question has not been answered, did Jesus promise him anything? However, we know that the time will come when these two thieves will be resurrected. They will then be judged. How these thieves will be dealt with at that time we do not know, but we have this assurance in Psalm 19:9, God's judgments are true and righteous altogether.

JOHN 13:1-12

By James A. Patrick

IS the supper described in this chapter the Passover Supper, and was the Lord's Supper instituted at that time? I think not. What reason have I for thinking that this supper was not the Passover Supper? Let us examine the Scriptures to find out.

In Mark 14:1, we are told that it was yet two days until the Feast of the Passover. In verse 10 of this chapter, we are told that Judas Iscariot "went unto the chief priests to betray him." Then, in verse 12, we read, "The first day of unleavened bread, when they killed the passover, his disciples said unto him," and so forth.

In Matthew 26:2, we find that it was two days before the Passover. In verse 14, we learn that "Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?" Verse 17 says, "The first day of the feast of unleavened bread the

disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?"

In 22:1-4 of his book, Luke tells us, "The feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, . . . And he went his way, and communed with the chief priests and captains, how he might betray him unto them." In verse 7 we read, "Then came the day of unleavened bread, when the passover must be killed."

It is very evident from the texts quoted that Judas went to the chief priests sometime within the two days before the Passover. Immediately after the Passover Supper they went to Gethsemane (Matt. 26:36).

Matthew and Mark say that certain events took place two days before the Passover. Luke says, "Now the feast of unleavened bread drew nigh."

John 13:1 says, "Before the feast of the passover," hence, the supper described in this chapter was "before the feast of the passover." Another point of evidence is that Judas went out to betray Christ "immediately" after the supper described in this chapter. This was before the Feast of the Passover, according to John 13:1. Matthew and Mark tell us that Judas went out to betray Christ after the supper at the house of Simon the leper.

Luke says nothing about a supper during those two days before the Passover, but both Matthew and Mark do. The supper, described in the chapter under discussion, evidently was the one at the house of Simon the leper. Some might object because John says nothing about the woman pouring ointment on the head of Jesus. Neither does Luke. In fact, Luke said nothing about the supper at the house of Simon the leper.

It is also a significant fact that John made no mention of the bread and wine, though Matthew, Mark, and Luke were very explicit in their statements regarding this event.

Did Judas eat the Lord's Supper with the others? Let the Scriptures answer.

"When the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. . . . Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating Jesus took bread" (Matt. 26:20-26).

Mark's account is much the same as Matthew's, but Luke is more explicit. Let us read: "When the hour was come, he sat down, and the twelve apostles with him. . . . And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: . . . And he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you: . . . But, behold, the hand of him that betrayeth me is with me on the table" (Luke 22:14, 17, 19, 21).

EASTER AND RESURRECTION

(Continued from front page)

preparation were Friday, the day before the seventh-day Sabbath, when could this work have been done? There could have been no possible time for it according to that interpretation.

A careful study of the scriptures relating to the subject leads us to the definite conclusion that Christ was crucified on the day we call Wednesday—the day of preparation. He was placed in the tomb at or near the close of that day, and remained there three days and three nights according to His statement recorded in Matthew 12:40, and rose from the tomb at some time during the night immediately following the seventh-day Sabbath—the day known to us as Saturday.

The term "Easter," used but once in the Scriptures (Acts 12:4), is translated from the Greek word *pascha*, the meaning of which is: "a passing over," and was used in referring to the Passover services, when the paschal lamb was sacrificed: but it was not used with reference to the resurrection of Christ nor to the *day* upon which He was raised.

If the word "Easter" were used in designating the anniversary day for our services in memory of Christ's sacrifice upon the cross instead of its use in connection with His triumph over death and the grave, it would be more appropriately used, if words are to be used in expressing thoughts according to their meaning.

That our Lord rose from the tomb very early in the morning of the first day of the week, or during the night immediately following the seventh-day Sabbath, or in the early morning of the first day, there can be no doubt, according to the Scriptures. Therefore, the first day of the week, our Sunday, is surely the appropriate day upon which we should conduct our services of praise and rejoicing in memory of His triumph. When we consider what that triumph means to us, should there be any bounds to our rejoicing and expressions of gratitude to both God and our Savior Jesus Christ, who, by demonstration, brought life and immortality to light through the gospel, and who said to His disciples: "Because I live, ye shall live also"? When we consider the situation and condition of this sin-distressed, war-afflicted world, judged and controlled by selfish and, apparently, bloodthirsty rulers, to realize that by the resurrection of our Lord, God has given assurance that He has "appointed a day (a period of time) in the which he will judge (rule) the world in righteousness by that man whom he has ordained," and that being the One whose resurrection we are celebrating, whose dominion shall be from sea to sea, and from the rivers to the ends of the earth, let us rejoice in His triumph. It means to us endless life and peace.

PAUL'S EASTER MESSAGE

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once. . . . After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. . . .

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead" (1 Cor. 15:3-20).

OUR HOPE IN RESURRECTION

(Continued from page 3)

Paul said, in 1 Corinthians 15: "If there be no resurrection of the dead, then is Christ not risen" (If what the Jews have been saying is so, Christ did not rise from the dead.) ". . . and your faith is also vain." Paul further stated, "If Christ be not risen, then is our preaching vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Yes, we would be as unfortunate as the man who has no hope, or as the man who has false hope. God's Word, however, says that your hope and my hope is in the resurrection of the dead.

Modern compilers of ancient history have stated that the writers of the Old Testament did not have any hope of a life beyond this present one. They say that those people hoped for a wonderful land flowing with milk and honey, and they themselves to have abundance of everything: good health and long life on the earth. At death (these compilers say) all went to the grave to sleep with the fathers forever. This shows how incomplete their research was. Old Testament characters' hope was in the resurrection of the dead, as is yours and mine.

Isaiah said, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19). We read that Job had this same hope: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in

my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me" (19:25-27). The angel of the Lord said to Daniel: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." There are many scriptures that prove that the Old Testament taught exactly the same as does the New about the subject of resurrection, and Israel's hope was the same as ours. *Why?* Because they were worshiping the same God: the God that had said we could live again, and that had promised to raise us out of the graves.

This hope of resurrection is the greatest of all hopes. If there is no resurrection, then our faith is vain, and all they that have fallen asleep in Christ are perished. This emphatically proves that our only hope of life beyond the grave is in the resurrection. This will come to pass when we are recompensed, or, in other words, rewarded, for "recompense" means "to reward." To prove this, we read Luke 14:13, 14: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

(To be continued)

CHRIST OUR PASSOVER

(Continued from page 5)

inheritance," wrote Moses in Deuteronomy 10:8, 9.

All this was done in "example," as a "pattern"—thus prophetic, as a symbol—of a similar process to take place under a "new and better covenant"—the one solemnized by Christ at Mount Zion.

Therefore, under the New Covenant "Christ our passover is sacrificed for us," said Paul in 1 Corinthians 5:7, when writing to "the church of God." He was "the Lamb of God." For whom was He slain? The pattern in Egypt answers, "For the firstborn." Hebrews 12:23 gives a title, namely, "church of the firstborn." Furthermore, as our Passover, Christ could have been sacrificed for none other than the "called out ones," the firstborn.

Their First Exodus

But, being "called out" necessitates that they leave something—make an exit, an exodus—such as Israel's first exodus out of Egypt into the wilderness. Such symbolism predicts that the Christian must have made an exodus out of wrong mannerisms of thinkings and doings of human worldliness. Cost what it may of suffering and passion, he must die to the fettering laws of his own carnal dictatorship. He may find himself raised only to a new wilderness life under the guidance of the Spirit of Christ; but at least he is thus dead to the old and alive to the new. It has been a real exodus.

Under the New Testament wording he is, as Paul wrote in Romans 6:6 and Galations 2:20: "Our old man is crucified with *him*"; and, "I am crucified with Christ: nevertheless I live." "Risen with Christ," he states in Colossians 3:1. And so, conversion from an old order of the world unto the new in Christ is more, far more, than merely a raised hand, a mourner's bench, or a fellowship service. It is a veritable exodus out of an ungodly order into one that is of God and of His loved Son.

A Second Christian Exodus

Just as it was necessary for Israel, led by God's firstborn, to undergo the passions of the second and greater exodus, even to cross the deeper and more violent Jordan before attaining the Promised Land; and just as Christ, in His exodus, underwent the violent passions of a veritable death, so also must the Christian expect to follow his Master out of life, through death, to be raised into the newness of the promised life of the New Covenant.

It is this resurrection, which the Scriptures so fully assure, that seems to be so strikingly suggested as associated with the soon-coming Passover season. For, it was the day after Passover Sabbath, even the first day of the week, that Moses sang the song of victory to God after crossing the Red Sea; it was the morning after Passover, after crossing Jordan, that Israel "did eat of the old corn of the land"; it was "very early in the morning" of "the first day of the week," the morrow after Passover Sabbath, that the angel voiced the awe-striking words, "He is not here, but is risen."

In all these it was the day after Passover that victory was experienced. While such historic facts do not in themselves certainly certify that the "church of the firstborn" will sing its praises and consecrate itself anew to the "King of kings" upon a glorious anniversary of the day of Passover, yet the fact that in recent years the press has unwittingly reported so many events as taking place on dates that were anniversaries of the Old Testament New Year, or Atonement, or Tabernacles, suggests that probably all these God-appointed special days were indicative of the seasons when events of corresponding character should be repeated. And, as the Passover season has repeatedly witnessed the triumph of the new over the suffering of the passions and death of the old, therefore it is wise to be on the "watch" that we be not taken unawares at some future Passover season.

That the coming of Christ to call the "church of the firstborn" to resurrection victory is nearing is attested by current history completing ever more fully prophetic utterances relative thereto.

Let Christians hastily and heartily shape their lives to be as they would have them to be when the victorious anthem of the "church of the firstborn" shall voice Hallelujah Praises to God and to the Lamb. 2-28-'40

THE CHILDREN'S PAGE

PREPARED BY MARGE SAVAGE

Waite Park, Minnesota



"Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:29).

The Easter Story

A prayer to pray before beginning the story for Easter:

"Jesus, tender Savior,
Thou hast died for me,
Make me very thankful
In my heart to Thee.
When the sad, sad story
Of Thy grief I read,
Make me very sorry
For my sins indeed."

The Savior died, alone, upon the cruel cross for you and me.

Two good men took Him down from the cross, wrapped Him in clean linen with a mixture of spices bound in the linen here and there, as was their custom. He was placed in Joseph's new sepulcher.

Is it not strange that there were none of the Twelve Disciples there to care for Him? Joseph and Nicodemus belonged to a group of people who did not love Jesus. These men had followed Him secretly while He was alive. Now that He is dead, they are willing and loyal enough to openly care for Him.

Two women also were present at the burial of Jesus. They were Mary Magdalene whom Christ had healed (Luke 8:2), and Mary the mother of James, Joses, and Salome (Mark 15:40).

A great stone was rolled over the door of the tomb. Then they all went away.

He Is Risen

The next day the chief priests and Pharisees met with Pilate. They talked of some of the things Jesus had said. They recalled that He had declared He would rise again after three days. So, to keep the friends of Jesus from stealing His body in the night, they sealed the door. They were afraid His disciples would tell the people that Christ had risen. They also set a watch of some men at the tomb.

Early in the morning of the first day of the week, Sunday, the two women returned to the tomb.

Suddenly there was a great earthquake, and an angel

of the Lord came down from heaven and rolled away the stone and sat upon it. The guards were so frightened that they fell down as dead men.

The angel spoke to the two women: "Fear not ye, . . . for he is risen as he said." Then, to prove that He was telling the truth, he added, "Come, see the place where the Lord lay."

Jesus was alive! He is alive now, and always will be alive! He is now at His Father's right hand, pleading for us. Easter day is the happiest day of all the year. Christ lives!

Here is another prayer you will like to pray on Easter day and every day:

"Now I know Thou livest,
And dost plead for me:
Make me very thankful
In my prayers to Thee."

ECE Club News

Two more new members! We now introduce: Ruth Esther Johnson of Lake View, Iowa, and Ronald Randall of St. Cloud, Minn.

"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."

Happy Birthday Wishes

Ronald Randall, March 7, age 5, St. Cloud, Minn.
Jean Moch, March 18, age 13, Fruita, Colo.
Billie Stine, March 19, age 10, Tipp City, Ohio.
Norman Paul, March 20, age 7, Niagara Falls, N. Y.
Lois MacDonald, March 20, age 12, Lander, Wyo.
Dean Moore, March 20, age 13, Mineral, Calif.
Marty Lookmania, March 20, age 13, Cleveland, Ohio.
Paul Poland, March 22, age 9, Shady Springs, W. Va.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:7).



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Use No Substitutes

* * * *By G. L. Cooper, Ah-Gwah-Ching, Minn.*

The title of this article is used by a great many companies in regard to their products. It is but natural for them to do so, for they believe in their products, otherwise they would not be selling them. It is equally true that, when we become attached to a certain brand of goods, we wish to use that one and will have no substitute. Yet, when we consider the matter of Christianity, we oftentimes not only accept, but seemingly demand a substitute. Permit me to explain.

"I am a Christian!" you may say with pride in your voice. Here are some questions you must answer about yourself in regard to this. Do your friends and your associates need to be told you are serving Christ, or do they see it in your every action and word? Do you really act like a Christian, or do you substitute a worldly attitude for your Christianity?

Another form of substitution is as follows: At Christmas time, when Christendom celebrates its Leader's birthday (we are not concerned at this time whether or not it is the correct date), almost everyone, so-called Christians included, substitutes a mere mockery in the form of commercialism and the Santa Claus myth.

Soon it will be Easter, and once again will come a great substitution. I mean the substitution of the Easter bunny and its eggs for the beautiful story of the resurrection of Christ. To me this is the most absurd of all. Don't do it! Accept nothing but the genuine article—the Bible story of Christ.

Use no substitutes. Prove your Christianity by so doing.

God's Eternal Heartache

* * * *By Newell Dwight Hillis (a selection)*

What if Calvary is God's eternal heartache, manifest in time! What if sore-footed and heavy-hearted, bruised with many a fall, we should come back to the old home, from which we once fled away, gay and foolish prodigals! The time was when, as small boys and girls, with blinding tears, we groped toward the mother's bosom and sobbed out our bitter pain and sorrow with the full story of our sin. What if the form on Calvary were like the king of

eternity, toiling up the hill of time, his feet bare, his locks all wet with the dew of the night, while he cries: "Oh, Absalom! my son, my son, Absalom!" What if we are Absalom, and have hurt God's heart! Reason staggers. Groping, trusting, hoping, we fall blindly on the stairs that slope through darkness up to God. But, failing, we fall into the arms of Him who hath suffered vicariously for man from the foundation of the world.

Religion

* * *

By John Mercer, St. Cloud, Minn.

Religion

Is offered to everybody.
There is a true and a false Religion.

Religion

Requires faith in something.
One has faith in God in true Religion.

Religion

Is not of the past or future.
From *alpha* to *omega* stands Religion.

Religion

Is the oldest of our institutions.
The greatest modern institution is Religion.

Religion

Is absolutely universal.
Some falsely say they have no Religion.

Religion

Truly is changeable.
Yet, we have a changeless Religion.

Religion

In God and Christ is unsurpassed.
The true at last is this Religion.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James).

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- August 15-25—Virginia State Conference at Maurertown.
 March 3-24—Special Meetings at South Bend, Ind. (Corner Dayton and Leer Streets.)
 March 12-24—Special meetings at Oregon, Ill.
 March 30, 31—Illinois Spring Quarterly Conference at Ripley.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.

ILLINOIS QUARTERLY CONFERENCE

Those planning to attend the Illinois Quarterly Conference at Ripley, March 30, 31, please take note of this announcement. Dinner and supper will be served in the former I.O.O.F. Hall, near the church, both Saturday and Sunday. If you are late arriving, you may be served a lunch by going to the hall.

Helen Lewis, Secy.

REPORT OF BROTHER A. L. CORBALEY

My wife and I left our home in Puyallup on December 7. Our destination was Wichita, Kans., where we arrived three days later. We went to the home of Bro. and Sr. F. J. Dart, where we stayed for more than three weeks. We held many private meetings with people who were interested in the gospel of the Kingdom, and while there a public discussion was arranged between Mr. Hill, a minister of the Church of Christ of that place, and myself. The subjects discussed were: "The Kingdom," "The Restoration of Israel," "The Millennial Reign of Christ," and "The Nature of Man." Mr. Hill is the pastor of a large church in Wichita with a large membership. We desired to have the discussion in their church building, but the elders of the church would not give their consent. The reason they gave was that the Church of God had so few members in the place. So the discussion was held in the home of Bro. Dart. It lasted for six sessions, and was conducted in the Christian spirit throughout.

Concerning the "Kingdom" question, Mr. Hill affirmed that the church and the Kingdom are the same, and that the Kingdom was set up on the day of Pentecost, that Jesus is now seated on the throne of David in heaven, that the Twelve Apostles are now seated on twelve thrones in heaven, and are ruling over the Twelve Tribes of Israel. To our surprise, he read Daniel 2 to prove his contentions.

It was pointed out to him that the Stone cut out of the mountain without hands, and which smote the metallic image upon the feet and toes, which were part of iron mixed with miry clay, broke in pieces together the iron, the clay, the brass, the silver, and the gold, so that they "became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." If the Kingdom was established on the day of Pente-

cost, there would never be any feet nor toes on the image, but the smiting would be in the days of the reign of Caesar, centuries before the kingdom of Rome was divided into ten parts. We are even now in the divided form of the Roman Empire, so the smiting is still future.

Several of the members of the Church of Christ took all of the references that were read. Several members of the Church of God came from a distance to attend the meetings, some of them as far as sixty miles. The ones attending were: M. A. Reed, Mrs. Cora Reed, Miss Vesta E. Reed, Miss Lucile Reed, Rachel Oliver, C. P. Oliver, A. M. Oliver, Attica, Kans.; Claud J. Rinehart and Letha E. Rinehart of Riverdale, Kans. We were pleased to meet these brothers and sisters. They expressed themselves as being well satisfied with the results of the discussion, as it was a real Bible study, with the object in view that the

Bible teaching on the questions discussed might be made clear.

Bidding the Dart family farewell, we continued our journey to San Diego, Calif., where we have two sons living. While there, we visited Bro. and Sr. F. N. Patterson who live near El Cajon, on the finest citrus farm in that region. He markets most of his citrus fruits in San Diego, supplying many of the stores there. We partook of the ordinances with them while we were there.

We then went to Glendale, Calif., where my brother Platt is living. While we held no public meetings there, we had many private talks with families and companies gathered in private homes, who desired to know how the present world conditions would terminate, whether the Scriptures taught that the present conflicts now raging would involve all nations, ending in the Battle of Armageddon, or would it quiet down and the nations settle

Gleanings From the Field

"The field is the world."—Jesus.

"Bro. Harry Goekler's article 'The Providence of God,' which appeared in The Restitution Herald for March 5 is well written, and it should help all Christians to cast their care upon Him who so constantly helps His people who put their trust in Him (1 Peter 5:7; Isa. 41:10)."—R. A. Curtis, Dayton, Ohio.

Marriage is the longest sentence that can be imposed by a justice of the peace.

Accompanying a contribution for the National Bible Institution, Bro. John Lehman and Sr. Anna Eidemiller, West Milton, Ohio, write, "We surely appreciate and enjoy the good articles in The Restitution Herald, and we hope that all the brethren will cooperate to provide the needed money."

Bro. F. E. Siple, Grand Rapids, Mich., will conduct Easter services for the Church of God at Burr Oak, Ind.

"We need to return to the truths that were taught years ago. I believe that we are doing that, and think we will accomplish more in our missionary work by doing so."—Paul M. Hatch, Harvey, Ill.

"I hope that plans for the Summer Bible Training School are progressing satisfactorily. My only sorrow is that I am not in a place to help more with the work."—Norman J. Macleod, Pomona, Calif.

"Sr. Eva L. Stearns spoke to the Los Angeles congregation March 10. Her subject was 'Recent Archaeological Proofs of the Authenticity of Daniel's Writings.' The subject was very interesting."—Mrs. Emma C. Railsback, Los Angeles, Calif.

Evangelist James W. McLain is conducting special meetings at Oregon, Ill., which will continue until Easter Sunday night. The interest is good and increasing.

A parsonage is being completed by our church at Los Angeles, Calif.

"We plan to take a picture of the church building, and will send it to you."—Mrs. A. J. Chaplin, Arkansas City, Kans.

\$30.00 is the cost complete—for board, room, and tuition—to attend the Summer Bible Training School at Oregon, Ill., June 18-July 26. Enroll now.

Easter lies: rabbits lay eggs, Lent, Good Friday, and that only a part of Christ died, was buried, and rose from the tomb.

This is the "encore" to last week's "oneore."

"Good meetings are in progress here, with Bro. F. L. Austin as our speaker."—F. A. Stilson, South Bend, Ind.

"I understand that there are three in West Virginia who wish to attend the Summer Bible Training School."—J. R. LeCrone, Woodstock, Va.

"I had a rather stormy time reaching the eighty-eighth port of my life, as I was sick for about two weeks at that time. However, I arrived safely and unloaded most of the cargo of affliction, and am sailing on. When the voyage is over, I hope to meet the faithful in the harbor of the Kingdom of God."—H. B. Hathaway, Corvallis, Ore.

"Tuesday, March 5, a group of people from the Burr Oak church motored to South Bend, Ind., to hear Elder F. L. Austin speak. The sermon that evening was concerning God's anointing of the people and things of His service. The Burr Oak people thoroughly enjoyed the evening with the South Bend folks."—James W. McLain, Culver, Ind.

Bro. Lewis Lindsay, Oregon, Ill., is recovering from injuries received from an automobile accident.

their present differences without divine intervention.

At one of these meetings, the people present became so interested that it was 2 a.m. when I arrived at my brother's house.

We were at Glendale for three weeks. We then went to Oakland, Calif., where we have relatives living. While there, we took a side trip to St. Helena, where my only sister is living. From there we went to Healdsburg, Calif., where Sr. Seely lives. She is the only person in the place who belongs to the Church of God of the Faith of Abraham. She is eighty-five years of age, and is afflicted with arthritis, still she is cheerful and strong in the faith of the soon-coming of the Lord to give life and immortality to His people, and to rule the world in righteousness. She and her husband were baptized many years ago by my father. We surely enjoyed our sojourn with her. We also visited with the Gladden sisters while there. They are twins, and are the grandchildren of Mr. and Mrs. W. N. Gladden. They were faithful members of the Church of God.

From there we returned to our home, with many happy recollections of our journey, and a prayer that the dear ones whom we met may be faithful till the coming of the Lord, which we have every reason to believe is near, "even at the door."

Your brother in hope,
A. L. Corbaley.

P.S.—We found many Christmas cards awaiting us at our home from brothers and sisters in the faith. Many thanks for them!

BAGGARLEY - RAILTON

Saturday, March 9, 1940, was the wedding date chosen by Miss Cecil Baggarley and Mr. Austin Railton. The ceremony was performed by the writer at the home of the bride's grandmother in Winchester, Va., before the mantel, which was banked with ferns and white snapdragons. The wedding march was played by a violin soloist.

The bride wore an afternoon gown of spring blue, with harmonizing hat and accessories. The shoulder corsage was of white bride's roses. Her attendant was dressed in dusty rose, with a shoulder corsage of pink roses and sweet peas.

Following the ceremony, which was at twelve o'clock noon, guests were entertained at a reception in the home. The cutting of the three-tiered wedding cake was accompanied by the usual excitement and gayety of this occasion.

After a short honeymoon, the young couple will make their home in Winchester.

Both bride and groom are members of the Church of God, and we wish for them all the happiness that life can bring.

J. R. LeCrone.

HERALD RECEIPTS

Mrs. Edward H. Barek; Mrs. Dorothy Demmitt (for another); Frank C. Dielman; Howard H. Moore; Mrs. John S. Taylor; George McMurtrie (for others); A. L. Corbaley (for others); F. H. Knodle; H. J. Edmister; J. E. Wilson; Mrs. Arthur Ward; Mrs. Eva C. Collins; Mrs. Frank Henry; JoAnn George; Mrs. A. J. Chaplin; Mrs. W. J. Allender; James W. McLain (for another); Mrs. Emma Eaton (for another); Mrs. Mandes Reed; F. H. Adams; Mrs. Sidney Martin (self and another).

TRAINING SCHOOL FUND

Mrs. Edward H. Barek	\$10.00
Mrs. John S. Taylor	3.00
Mrs. E. C. Griffin	5.00

THE RESURRECTION MORN

By Mrs. Mae Nedrow

Some glad day we shall see Him,
For He promised He'd come for His own.
Some day the dark clouds will vanish;
There'll be joy that never was known.

The Savior will come for His loved ones,
For those He has kept in His care.
When He shouts, "Arise, oh ye faithful!"
Dear friends, how I hope to be there!

It will be a glorious resurrection,
A bright and happy morn,
As the saved all gather round Him,
Safely sheltered from the storm.

This land shall be full of God's glory,
As the patriarchs, Peter, and Paul,
And our loved ones will sing in the chorus,
When we arise at the dear Master's call.

No more shall the Jews be hated
And tossed about as the wind,
But with humbleness and contriteness,
They'll see how they have sinned.

They'll see Christ as their great Messiah,
And God as their All in All;
Humbly they'll kneel before Him,
As on His name they shall call.

In those wondrous times of restitution,
When all Israel shall be restored,
The blessings of our mighty God
Upon them will be poured.

CONTRIBUTIONS TO N. B. I.

Mrs. Edward H. Barek	\$ 5.00
Mr. and Mrs. George J. Rahn	5.00
Leila E. Whitehead (P)	10.00
Earle Mogle	2.00
Mr. and Mrs. Charles Netts	5.00
J. W. Sweet	2.50
Mrs. Howard Moore	1.26
W. A. Reid	3.00
Mr. and Mrs. D. W. Kirkpatrick	9.50
John Lehman & Anna Eidemiller (P)	10.00
Mr. and Mrs. H. S. Bell	10.00
Laurel Macy (P)	2.00
Anonymous (P)	10.00

FIRST PRINCIPLES

"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, is ready for mailing. Order from National Bible Institution, Oregon, Ill. Prices are: 5 cents each; 35 cents per dozen; \$2.00 per hundred.

"REDEEMING THE TIME"

By Harvey Krogh, Sr.

There are joys and sorrows,
There are things worth while.
Yes, and moments idly spent
As the hands go round the dial.

So, we must be up and doing—
Obeying our Master's command:
Watching, working, and ready,
For the time is near at hand.

He's coming soon to rule the earth,
And the seas from shore to shore.
May we be worthy to reign with Him,
And live forevermore.

It has been one hundred forty years since Easter was March 24, and it will not again occur that date until sixty-five years hence.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

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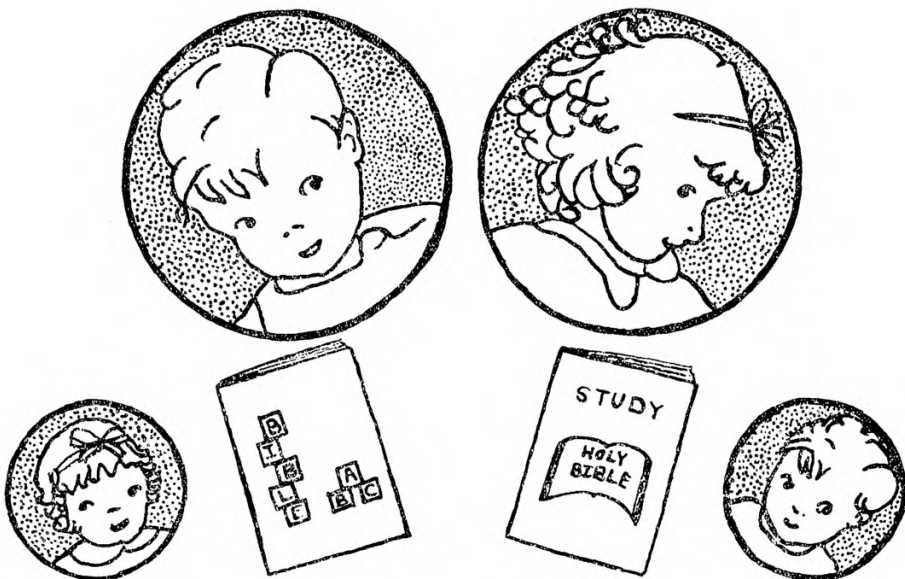
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois



Children's Quarterlies

The National Bible Institution now offers quarterlies for children. Many Sunday schools are using them. A three-years' course has been planned for each of the two series described in the following paragraphs.

The first quarterly is intended for small children. It is the "Bible ABC's." This group of lessons covers *two quarters*, as there is a lesson for each letter of the alphabet. Each lesson has a story; a picture to color, to cut out, and to paste in the booklet; a letter to color, to cut out and to paste in the book; a Bible rime, and a Bible verse. The lesson stories are made on separate leaflets with pictures to color, also, which the child may take home each Sunday. The price for this quarterly is ten cents *per quarter*.

In this series, "Bible ABC's" is followed by "Bible Rimes." This is very similar to "Bible ABC's" but is made in booklet form. There are a little four-line rime, Bible verse, picture to color, story, and instructions for each lesson. The price is ten cents *per quarter*.

The next series is for older children. It is called the "Bible Foundation," because it furnishes a good Bible foundation of knowledge for the child. It commences with the Creation stories, and covers such stories as: "The Garden of Eden," "One Language for All," "Abraham." There are a story, Bible text to read, picture to color, and a test at the end of each lesson. Each lesson is worked out a little differently to add interest to the work. The price of this is also ten cents *per quarter*.

We now have our own quarterlies for children. Are we going to use them? If interested, write for samples or send your order to the

National Bible Institution,

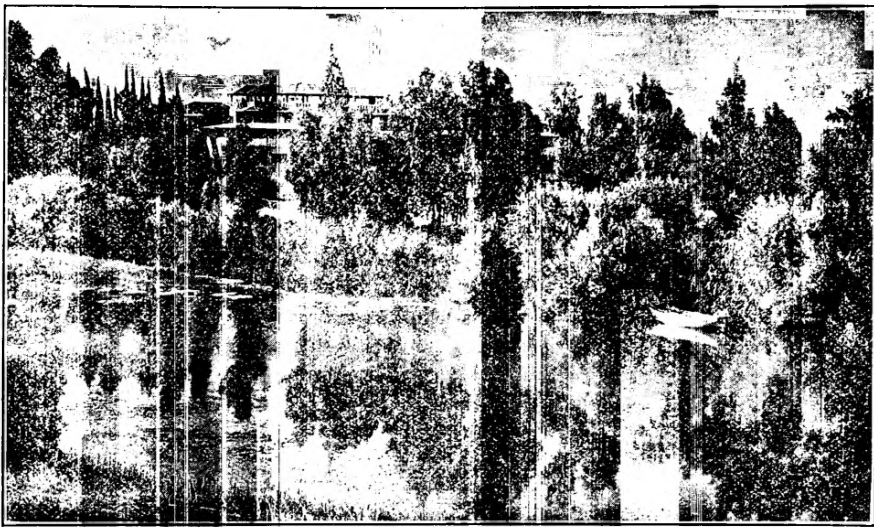
Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, MARCH 26, 1940

NUMBER 26



A GLIMPSE OF A JEWISH COLONY ON THE JORDAN RIVER

"Beauty for ashes" (Isaiah 61:3).

Isaiah prophesied that Christ will "appoint unto them that mourn in Zion . . . beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

"And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

"But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . .

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations" (Isaiah 61:3-6, 11).

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Summer Bible Training School

Plans are being completed for the Summer Bible Training School to be conducted at Oregon, Illinois, June 18-July 26. Every reasonable effort is being made to insure the success of the Summer School—a period of training worthy of every young man and young woman who is really interested in becoming a better worker for Christ. The Summer School is being planned for the youth of the Church of God; the youth of the Church of God must plan for the Summer School. *Cooperation of all is essential.*

We are now able and glad to announce all members of the staff. They are: S. J. Lindsay, Tempe, Arizona; L. E. Conner, Oregon, Illinois; and Otto E. Dick, Frankfort, Indiana. Brothers S. J. Lindsay and L. E. Conner hardly need introduction. Both men are known and loved by all our brotherhood. Brother Lindsay will conduct classes in Bible study, and Brother Conner will conduct classes in public speaking. Brother Otto E. Dick is president of the Indiana State Conference of the Church of God. He has a Master's degree from the Indiana State University, and has eleven years' experience as a high school principal. Though not yet definitely decided, he will probably teach classes in English and in some practical course such as "Problems of Christian Youth." Brother Dick will be Dean of the Summer Bible Training School.

These three stalwarts, Brothers Lindsay, Conner, and Dick, will comprise a most efficient and consecrated staff. The Board of Religious Education could offer nothing better. It now behooves the entire Church of God to cooperate. Support the Summer School with your contributions and by enrolling students, but especially by enrolling students.

The Summer School is planned to be particularly helpful to youth of high school age and over. The expenses are figured at a minimum. The cost per student for the six weeks' course is only thirty dollars for tuition, board, and room. There will be but little additional cost for one or two textbooks. It is time to enroll! Youth of the Church of God, the bell for service rings!

"Cast Thy Bread Upon the Waters"

Excepting Canada, only five foreign countries are represented on the subscription list of The Restitution Herald. They are: England, Scotland, New Zealand, Australia, and India. Nor are there many readers of The Restitution Herald in any one of these countries. That seven copies of our church paper each week leave Oregon, Illinois, for their mission in the foreign field will interest our readers, we believe, but this part of our work is so deplorably undeveloped as to tempt one never to whisper it.

Nevertheless, truth is truth. If truth hurts a little, it may be well to let it hurt. This deplorable inactivity of failing to send our church message beyond our own borders will never be improved by refusing to talk about it. There may be ways in which it can be remedied. Certainly, the war is a lame excuse for doing nothing. Mexico, Central America, and all the countries of South America are free from the war zone. Not even one copy of The Restitution Herald goes to the whole continent of South America, nor to Mexico, nor to Central America, nor to Cuba, nor to the Hawaiian Islands, nor to Alaska! God's love surely reaches wherever God's sun shines and wherever He makes the rain to fall. Surely there are some English-speaking people in all these places who might gladly receive the message of the Church of God.

Despite the limitations of mail service to some of the warring nations, there is a possibility of developing the usefulness of The Restitution Herald in all the world. The war is, in fact, a challenge to the Church of God to "fight the good fight of faith," to more zealously sow the precious seed of promise than ever before. Sorrows and torn confidences of all nations make rife the proclaiming of truths about the coming of Christ.

Knowing that "where there is no vision the people perish," it would sometimes seem that the Church of God should be particularly thankful that the gong has not already sounded. It is time to awake, to seek ways of service, to open up new paths and new fields, and as never before, to cast our bread upon the waters that God might have occasion to bless what we too selfishly now enjoy within our walls.

O What a Goodly Outside!

By Arlen Marsh

*Falsehoods which we spurn today
Were the truths of long ago.
—Whittier.*

WITH the possible exception of the myth started by the Serpent in the Garden of Eden, the doctrine of the Trinity has penetrated more deeply into Christian life than any other of the falsehoods to which orthodoxy clings.

By the Trinity, of course, is meant a Godhead consisting of three separate, but eternally equal, parts. According to this conception, the Godhead is composed of (a) Jehovah Himself, (b) Jesus Christ the Son, (c) the Holy Spirit. All three of these portions of the Godhead are presumably equal in power, eternity, and righteousness; and all three are persons, capable of operating either as a triune unit or as distinct entities.

The Trinitarian conception has, through the progress of the centuries, become so exceedingly involved that even its most ardent advocates confess to a lack of understanding of it. Bible institutes require subscription to the doctrine of the Trinity are unable—by their own admission—to teach their students how or why such a Trinity can exist, and where the Bible indicates it.

The Church of God never has endorsed the Trinity or any of its forms. Indeed, a goodly share of the church's older writings and sermons were given over to the sole effort of combating the Trinitarian doctrines. As the years marched, however, this primeval attitude gave way to a less and less stubborn expression of the so-called "Unitarian"—or one-God faith. Not that the Trinity was countenanced by the church, but that the church paid less and less attention to it.

As the inevitable result of letting down the oratorical and literary bars on the subject, there has grown up within the Church of God the feeling that perhaps Unitarian ideas are not so important after all, that possibly those who accept the Trinity will be saved, that there is no good reason for insisting that belief in a unit God in contradistinction to a triune God is essential in the work of calling men out for future places in the Kingdom.

(Oddly enough, many of those who have adopted the view that acceptance of the Trinity has little or no bearing upon a man's position in the sight of God still hold forth that Catholicism is an essence of evil. Catholic doctrines as taught by Protestants thus are made to be acceptable, but not Catholic doctrines as taught by Catholics!)

Actually, there is every reason to believe in the iron-bound necessity for discarding the doctrine of the Trinity if one is to gain an unending place in the Kingdom of God. So emphatic is the Bible on the score that it seems almost blasphemy to declare that there is no positive requirement for teaching—and for being convinced of—the unity of God, of His total separation in person from Jesus Christ, and of the complete lack of personality on the part of the Holy Spirit.

On the very face of it, the orthodox conception of the Trinity is at once erroneous and destructive of the best portions of the gospel Jesus preached. If the Godhead does exist, if it is composed of three equal persons, each eternal, then it follows of necessity that Jesus—a part of that Godhead—could not die. Eternal beings do not die. Recognizing this fact, the Trinitarians have turned to the orthodox doctrine of natural immortality and have said that Jesus did not die. Only a few have spoken of the time "when God died," and these have not found wide credence among church laymen and leaders.

If Jesus could not die—and did not die—the entire purpose for His life automatically is destroyed. According to Christ Himself, Gentiles were to "scourge him, and put him to death" (Luke 18:33); and the saying is bluntly contradicted by those who would have us think that Jesus did not die. In short, if Trinitarians are right, then Jesus was guilty of a lie; and the Bible, which declared Him to be sinless, is not to be trusted in any respect. Paul carried the argument along in his letter to the Corinthians, when he commented plainly that unless Jesus died and rose again His followers had no reason for their faith (1 Cor. 15).

A proviso was put into His mission by Jesus: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32, 33). "If I be lifted up from the earth." Unless Jesus died, He would not "draw all men" to Him, He would be unable to accomplish His sole purpose—of bringing to men the possibility of gaining eternal life in a perfect world. Yet, if the Trinitarian conception is adopted, it must be denied that Jesus died, since Jesus is eternal and God Himself; and if this denial be made, the reason for Jesus' life is done away, and the whole gospel of Christianity collapses in an irreparable heap of ruins.

On the other hand, if the enlightened ones who teach that Jesus, God, and the Holy Ghost are one, and that

(Please turn to page 11)

Our Hope in the Resurrection

Part Two

By Cecil Sater

WHEN Lazarus died and Jesus, being sent for, came to Mary and Martha his sisters, Martha said to Him, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus said to her, "Thy brother shall rise again." Martha plainly showed that she believed in the resurrection of the dead, and that she had faith in God, because she said, "I know that he shall rise again in the resurrection at the last day."

Jesus answered, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

The Master was talking about the resurrection of the dead, and had given assurance that if anyone ever lived and believed in Him, that person would live again. When? At the resurrection! Christ also plainly stated that if any saint is living at that time, or the time when the just dead are to be resurrected, he would never die (John 11:26). "I am the resurrection and the life," said Jesus. Who gave Jesus authority to make so bold a statement? It was the Father in heaven who gave Him this power of life—of raising the dead. He had it even before He gave His own life on the cross. What, though, did He say after He was resurrected from the dead? "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (the grave) and of death" (Rev. 1:18).

There are many today who do not believe in the resurrection of the dead, but I, with kindness, say that such people are without a true hope of eternal life. Always many people have made light of this great doctrine. At the time of the apostles, some had them persecuted because they taught the resurrection. Peter was teaching the resurrection through Christ when he was thrown into a dungeon, following that great day of Pentecost, when some three thousand persons were converted under his powerful preaching. As he said, "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide" (Acts 3:26; 4:1-3).

Also, Paul and others were persecuted for preaching this greatest and most important hope—the resurrection of the just to eternal life. This message helps one to have a greater faith in God who raised up Jesus from the dead, showing abundant mercy on them who love Him.

Paul, in his Thessalonian letter, says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

I do not believe that God does things by "hocus-pocus" methods or "presto chango and it is done." The Lord was released from the tomb when angels broke the government seal and rolled away the stone. This part, of course, men could have done, but we know nothing about the method of giving back life to that body; this secret belongs to God and His heavenly hosts. A great and wonderful process is used.

"What a gathering of the faithful that will be," when all the saints will be assembled to meet their great Redeemer, the Lord Jesus Christ! Your children who have fallen asleep and all loved ones who have fallen asleep in Christ will be there. All will have eternal life—life without end—with everlasting joy and gladness in their hearts. Saints will then "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Even though every one of us falls asleep before the Master's return, the next event in our lives will be the resurrection. The intervening period of years between the time one closes his eyes in death and that great event will seem as nothing. The only time we have left between the present days and the awakening out of sleep from our graves will be the remaining years of our mortal lives.

"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. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (Concluded)

The Voice of the Prophetic Word

By Harry Gockler

WE ARE living in momentous days: days full of vital import to every believer. The prophetic Word speaks of many things which should be very interesting to the Christian is a fact that cannot be denied. Many things are to occur at the end of the age that should have a call that cannot be unheeded by those who really seek to know which God wants them to know. There are an eastern and a western confederacy of the nations booked for the end time. There are a return and a resettlement of the Jews to Palestine spoken of, and there is a crown prince spoken of who will arise in due time to make a covenant with the Jews.

These are some of the movements that are discernible at present in the troubled upheavals of this old world. God's purposes and work gradually are being developed and completed by the nations and individuals. His Word of truth is being fulfilled and is bearing fruit. Observe Isaiah 55:11, "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."

Are these things of any interest and of vital import to the saints who are now dwelling on the earth? They certainly should be, and they are to those who are willing and who do study the Scriptures to see whether these things are so. Let us not miss the golden opportunities of reading and of searching the Word of God, which will make clear to us the facts as they are so definitely recorded on its glorious pages. The beginning of the last days of the Gentiles is certainly upon us, as well as of the Jewish return to the Promised Land. May we search the Scripture to the very depth and may we not only search it, but may its vital truths, its powerful messages, grip our hearts to such an extent that our lives will be changed and that we may walk uprightly before the Lord.

Many people are living alarmingly indifferent lives in these searching days, these days of rapidly changing times. It is the few rather than the many who take time to read the Word of God. It is the few rather than the many who take time to pray for guidance and strength.

It is the few rather than the many who count it a privilege to meet with the assembled brethren to study and consider the prophetic Word in all its beauty and truth.

How very different from God's mind is the mind of the normal human. God holds before us things that are of great importance, but man is inclined to seek for that which is of inferior import. God asks us to study and search His Word, which will show us things that are to come to pass in the last days, but man is inclined to seek after that which will leave him more blinded than ever. We try, too many times, to make the holy Scripture fit our own ideas and theories, rather than adjusting our ideas to fit Scripture.

Once, when Jesus was speaking to two disciples, as they were walking along the way, their eyes were "holden" so that they knew Him not. Then He said unto them, "O fools, and slow of heart to believe all that the prophets have spoken." Then He began with Moses and all the prophets, and expounded unto them all the things in the Scripture concerning Himself. In due time, after a prolonged talk with them, and after He had taken bread, and blessed, and broke, "their eyes were opened." Then they knew Him. Are we any better than they? Are we more wide awake to the glorious truths that He has given us in the prophetic Word concerning Himself than they?

The great Apostle Paul wrote these words to Timothy as recorded in 2 Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Friends, let us search the Word of God. Let us take time to ponder the powerful truths, the glorious promises, and take heed to the voice of the prophetic Word as it calls to us to read, to hear, to see, and to know that which He desires us to know. The time may not be long in which we may do this. The coming of Jesus to receive those who are watching, waiting, and longing for His glorious return is imminent. Let us, then, study the prophetic Word so that we may understand its truths and be found watching and laboring in His vineyard when He shall come to claim His own.

The Two Seeds

By Alexander Nichols

"Believe in the light, that ye may be the children of light" (John 12:36).

BY studying the first three chapters of Genesis, we read that man is responsible for sin. That is why God always deals with man rather than woman (Gen. 2:15, 17). Adam was not deceived (1 Tim. 2:14). God put man in the Garden and commanded him, saying, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). We read in Genesis 3:4, "The serpent said unto the woman, Ye shall not surely die." The Lord said to the Serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field." God said, "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." This enmity is an enemy, or an antagonist, or an opposer. God is just as much opposed to sin and Satan as Satan is to Him.

"God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). Man was included. There is no good in sin, so there must have been no sin in Adam. We find that sin is a transgression of the law (1 John 3:4). Did Adam break the law? He did! Therefore, he became a sinner. That is the origin of sin. We know from the foregoing that some time in the future there is to be a great conflict between the Seed of the woman and the seed of the Serpent. The Serpent is going to do everything he can to keep his head from being bruised. *Are we going to help him by saying that he does not exist?* There is a great conflict between God and the Serpent and between the Spirit of God and the spirit of the Devil. Their spirits work in the flesh or hearts of men, each opposing the other. God demands faith in and strict obedience to His Word. The Devil tries to make us believe that God's Word is untrue.

Because death was pronounced upon Adam, the first two boys born were born with sin in the flesh. Sin manifested itself in Cain. Because Abel wished to do right, Cain killed him. From that time on, sin increased rapidly. God repented that He had made man. As is recorded in Genesis 4:25, Eve bore another son and named him Seth, "For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Then, in Genesis 6:5-7, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at

his heart, and the Lord said, I will destroy man whom I have created from the face of the earth." However, Noah found grace in the eyes of the Lord. He believed God's Word and was obedient to it. It is recorded in Genesis 6:18 that God made a covenant with Noah, and, in verse 22, "Thus did Noah according to all that God commanded him so did he." God gave him the token of the covenant.

The foregoing is to show the great progress of sin in the flesh, which was created by Adam's transgression.

What was the Seed which was to bruise the Serpent's head? Men say that God created sin in man, that he knew good and evil. The knowledge was not sin. The first thing God said was that He made man *good*. Next, He said, "He has *become* as one of us to know good and evil." He also said that the Serpent had something to do with it. Which will you believe? In Genesis 3:15, God said the Seed of the woman would bruise the Serpent's head. In Isaiah 7:14, we are promised that "a virgin shall conceive, and bear a son, and shall call his name Immanuel." In Genesis 22:18, God promised Abraham that in his Seed all the families of the earth should be blessed. The promise again is made in Galatians 3:16: "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." God said to David, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations" (Psalm 89:3, 4).

The angel, speaking to Mary, said, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:31). We believe that this is the Seed who is to bruise the Serpent's head.

As it is written in Matthew 2:8, Herod pretended that he wished to worship Jesus in order to have opportunity to kill Him, but when he saw that he was mocked by the Wise Men, he ordered that all the children under two years of age should be killed. The Serpent said in the Garden that God lied. If Herod (representing Satan) could have killed Christ, Satan would have accomplished what he had set out to do. The spirit of the Devil was working in Herod. There are children of Satan on this earth as surely as there are children of God. He does his work through "sin in the flesh."

Christ said to the Pharisees, "Ye are of your father the

devil, and the lusts of your father ye will do. He was a murderer from the beginning" (John 8:44). Note the word "lusts." According to this, *lust, sin in the flesh* (sin in man), is from the Devil. Christ said it was from the Devil. Man says God created him with it, but God said He made man "very good." Which shall we believe?

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). This is the enmity between the two seeds spoken of in the Garden of Eden.

Let us notice some more of the Devil's agents' work. Pilate said, "What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." "They cried out the more, saying, Let him be crucified." (See Matt. 27:22, 23.)

Read Matthew 27. In verse 63, we read, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." "Now," they probably boasted, "we will show God whether that Seed of the woman will bruise our heads or not!"

After Christ was risen, the angel said, "He is not here:

for he is risen, as he said. Come, see the place where the Lord lay." The soldiers went and reported His resurrection, but were paid large sums of money to say that His disciples came and stole Him away by night while they slept (Matt. 28:12, 13). This shows that they were capable of telling lies such as their father the Devil would invent (John 8:44).

In Hebrews 2:14, we learn that the Seed of the woman (Christ) will destroy or bruise the Serpent's head: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." It was through death and resurrection that Christ obtained the power to destroy Satan. Satan and his cohorts killed Jesus, but God gave Christ a new life so that He will conquer sin when the time comes. Jesus said, "All power is given unto me in heaven and in earth" (Matt. 28:18). Jesus now has that power, but the time is not fully ripe for Him to exercise it.

John saw an angel come down from heaven to bind
(Please turn to page 11)

Work Harmoniously Together

By Margaret Mattison

MEN of the world view professed Christians as clean-lived individuals who are living according to the teachings of Christ. Therefore, Christians should be living examples of Christian teachings. Men of the world profess their beliefs openly. Is it not more important that Christians publicly display their principles?

Hate is in the creeds of the worldly. The Bible tells Christians, "Love your enemies, bless them that curse you, do good to them that hate you" (Matt. 5:44). Love should radiate from the heart of the godly man. He, if he is a real Christian, is considerate of others, doing good even to those who hate him. The man who has overcome the thought of doing evil to those who dislike him has accomplished much.

"Whosoever hateth his brother is a murderer . . . no murderer hath eternal life abiding in him" (1 John 3:15). Persons desiring eternal life must not hate others; for, when they hate, they are committing murder within their own hearts, and murderers shall not receive the promise.

Christians need not fight their battles against sin alone. They are commanded to help each other. "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16). How closely united a

church would be if its individual members heeded this scripture! There would be fewer misunderstandings among the brethren: fewer causes for dissension and separation. A humble spirit is desirable for Christian life: "Humble yourselves . . . under the mighty hand of God."

Members of the church should help one another "fight the good fight of faith." Paul told the Galatians that "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1). Members of the fold who are not strong must be guided by those of more stalwart faith.

"If thy brother trespass against thee, go and tell him his fault between thee and him alone" (Matt. 18:15). Is one to tell the faults of a friend or brother to many people? No! The matter concerns only the one who errs and his friend. If this man trespasses again, one should forgive him "until seventy times seven."

A church should be united, the members working together in love and understanding for the glory of the Lord. It is necessary that individual Christians should live according to Christ's commandments, saying, as did David, "Who can understand his errors? cleanse thou me from secret faults" (Psalm 19:12).

The Lord's Brethren

Selected by Harvey Krogh, Jr.

ACCORDING to Matthew 13:55, the Lord had four brothers (i.e., half-brothers, as we say), James, Joses, Simon, and Judas. He had at least three sisters, also, — "and his sisters, are they not all with us?" Had there been but two, the word "all" would have been "both."

The Lord is called Mary's "firstborn" (Matt. 1:25 and Luke 2:7), and the natural inference is that Mary had other children. The word *prototokos* is used only in these two passages and in Romans 8:29; Colossians 1:15-18; Hebrews 1:6; 11:28; 12:23 (pl.); Revelation 1:5, so that the meaning is easily ascertained. Had He been her only son, the word would have been *monogenes*, which occurs in Luke 7:12; 8:42; 9:38, of human parentage; and of the Lord, as the only begotten of the Father, in John 1:14, 18; 3:16, 18; 1 John 4:9. In Hebrews 11:17 it is used of Isaac, Abraham's only son according to the promise.

In Psalm 69, a Psalm with many predictive allusions to the Lord's earthly life (see note on title), verse 8 reads, "I am become a stranger unto my brethren, and an alien to my mother's children." The Gospel history records His brethren in association with His mother. After the miracle at Cana, which they probably witnessed, we are told that "he went down to Capernaum, he, and his mother, and his brethren, and his disciples" (John 2:12). Later on they exhibit a spirit of opposition or jealousy, for while He is speaking to the people, His brethren, accompanied by His mother, sought Him, apparently to hinder His work (Matt. 12:46, 47; Mark 3:31, 32; Luke 8:19, 20). In Mark 3:21 we read, "When his friends heard of it, they went out to lay hold on him; for they said, He is beside himself." The expression "his friends" (margin, "kinsmen") is *hoi par' autou*, "those beside him," and it denotes a relationship so close as to identify them with the "brethren" of verse 31. Again (John 7:3-10), they showed lack of sympathy with His work, and the reason is given in verse 5, "For neither did his brethren believe him." They are not seen again till, after His resurrection, they are gathered in the upper room with the apostles, and with His mother and theirs (Acts 1:14). Their unbelief had gone. James had become a servant of the Lord Jesus Christ (James 1:1), through the appearance to him of the risen Savior (1 Cor. 15:7), and, shortly, is a "pillar" of the church in Jerusalem (Acts 12:17; 15:13-21; 21:18; Gal.

Though the subject is of no great importance, we submit the following, with all kindness, for those who wish to further study about the Lord's brethren, as it is found in the Companion Bible, Appendix 182.—Harvey Krogh, Jr.

1:19; 2:9, 12). The other brethren seem to have joined in the witness by itinerating; see 1 Corinthians 9:5.

The natural meaning of the term "his brethren," in the Scripture record, would never have been challenged, but for the desire, when corruption crept into the churches (Acts 20:29, 30), of raising Mary from the position of "handmaid of the Lord" (Luke 1:38) to the exalted one of *theotokos*, mother of God, whence it was an easy step to investing her with divine honors, as being herself a goddess. And thus the way was cleared for identifying her with the great goddess of paganism, who is the mother of a divine son, and who is yet a virgin, a deity best known by the appellation she bore in Egypt, Isis, the mother of Horus. So it was put forth that Mary had no children other than the Lord, and that His brethren and sisters were either the children of Joseph by a former wife, or the Lord's cousins, the children of Mary the wife of Cleopas. Those who maintained the former opinion asserted that Joseph was an old man when he married Mary. Of this there is not the least hint in the Gospel records. If he had older children, the right of the Lord Jesus to the throne of David would be invalidated, for the two genealogies in Matthew 1 and Luke 3 show that the regal rights were united in Joseph and Mary.

With reference to Jerome's "cousin" theory, it may be stated that the word "brother" is used in Scripture, (1) in the sense of blood relationship, as children of the same parent or parents; (2) in the wider sense of descent from a common ancestor, e.g., Acts 7:23, 25, where Abraham is the forefather; (3) in a still wider signification of fellow man (Matt. 7:3-5; 18:15); (4) to express spiritual relationship (Matt. 23:8; 28:10; Acts 9:17; Rom. 8:29; Heb. 2:11). In the passages where His brethren are referred to, viz., Matthew 12:46, 47; 13:55; Mark 3:31; Luke 8:19; John 7:3, 5, 10; Acts 1:14; 1 Corinthians 9:5; Galatians 1:19, only the first meaning can apply. Had they been cousins, the term would have been *sungenes*, which is used in Mark 6:4; Luke 1:36, 58; 2:44; 14:12; 21:16; John 18:26; Acts 10:24; Romans 9:3; 16:7, 11, 21, and is translated "kin," "kinsman," or "kinsfolk," except in Luke 1:36, 58, where it is rendered "cousin." The Scriptures distinguish "kinsman" from "brothers"; see Luke 14:12; 21:16. Only in Romans 9:3 are the two words in

aposition, and there "brother" is used in the sense of fellow Israelite (No. 2). "Brother," therefore, when used in the New Testament in any sense other than that of No. 2 or of No. 3, must be restricted to signification No. 1.

ANSWER TO A QUERY

By *Emma C. Railsback*

ON THE "Among the Churches" page of The Restitution Herald of February 20, this question is asked: "If Jesus did not have brothers and sisters born of His mother Mary, what do the following scriptures mean: Psalm 69:8; Matthew 1:25; 12:46-50; Luke 2:5-7; 8:19-21; Mark 3:31-35; John 7:3-10?" Others beside this brother seem to think that the above texts are unanswerable in harmony with the thought of Jesus being Mary's only son.

Let us see. We shall first examine Psalm 69:8. It reads, "I am become a stranger unto my brethren, and an alien unto my mother's children." This is David's prophecy concerning Christ's humiliation. The word "children" is, no doubt, thought to be conclusive evidence that Mary had other children, but let us examine it. In Leviticus 20:17, we find the same Hebrew word *ben* translated "people." "It is a wicked thing: and they shall be cut off in the sight of their *people*." Read the context, and you will see that "people" is the proper translation. Again, in 2 Chronicles 35:5, 7, 12, 13, we find four other instances where the word *ben* is translated "people." Verse 7 reads, "Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings," and, again, in verses 12 and 13, these phrases, "according to the divisions of the families of the people" and "divided them speedily among all the people."

The word *ben* is used in the same sense in Psalm 69:8: "I am become a stranger to my brethren, and an alien unto my mother's people."

Matthew 1:25 and Luke 2:5-7 speak of Jesus as being Mary's first born. If the inquirer will read Exodus 13:2, Numbers 3:12, 13, and Luke's quotation from the law, Luke 2:23, he will readily see that the firstborn was the one that opened the womb and was consecrated to God because of His special provision for their salvation from destruction when the death angel passed over in Egypt. The sense in which it is used does not imply that other births must follow. The firstborn were traded for the tribe of Levi and they became God's firstborn company, showing that the word "firstborn" came to be applied to those especially consecrated to God, as is also said of the church.

I was surprised to know that anyone would take the view that Mary must necessarily have had other children simply because Jesus was called the firstborn.

In my former article I explained the use of the word "brethren," which is found in the other texts given in the

inquiry, but perhaps I did not make it clear. Young, in his Analytical Concordance, says that *brother* and *sister* are frequently used for relatives or companions. In Genesis 14:14, Abraham's nephew is called his brother. In the Sermon on the Mount (Matt. 5:22), Jesus refers to a companion as a brother. Notice also Acts 3:22; 9:30; 1 Corinthians 5:11.

It seems to me that anyone who had carefully studied the Word would soon be able to recognize the truth of the foregoing statement. Does anyone think that Joseph was the father of the four brothers mentioned as Jesus' "brethren," when we are distinctly told that they are sons of Alpheus (Matt. 13:55; Luke 6:15, 16)? Let us seek for harmony in this as well as in other subjects.

YOUR VALLEY OF BACA

By *Vivian Kirkpatrick*

NO MAP of Palestine, however large, will show one the Valley of Baca, for, geographically speaking, there is no such place. Yet, in the journey of human experiences the Valley of Baca lies somewhere between the cradle and the grave in most of our lives.

The Bible mentions this valley but once (Psalm 84:6): "Who passing through the valley of Baca make it a well." It is the valley of disappointment, of disillusionment, of bitter sorrow, of grief, of weeping—the valley of misery all go through.

What is your Valley of Baca? What is my Valley of Baca? It might be any one of many things which might be mentioned—perhaps it is marriage. It promised to be such a pleasant valley of companionship, of mutual pleasure, of progress! Then it closed in! It became drab, dull, with hard walls shutting out the world. There were no longer any gracious promises ahead: there was only a valley of disappointment and of disillusionment.

Again, it might be that job begun in such eager anticipation: the job which was to lead to such rich and fertile country in the future! It would be a future of broad fields of opportunity, of wealth, of ease, of comfort, but the years passed; instead of opportunity's fields there was left only the valley of lost hope and lost interest. The path had grown narrower; walls of increasing years shut one in; lack of capital and bitter competition made the "going" difficult; the routine and the disappointment had dried up all the hope and the energy of youth—only the Valley of Baca lay before one, hard, arid, fearful.

It might be responsibility that has dragged one into his Valley of Baca. There are but few men who are broken by their own troubles alone. They could bear their *own* crosses, provide their *own* living, win their *own* battles, but they had on their backs the burdens of other—children, relatives, sick, poor. Alone, they might scale the

walls hemming them in and escape to the fair land beyond, but the burden determines their pathway, and that pathway lies through the Valley of Baca.

Perhaps all who have read this far may say, "I know my Valley of Baca; I am now in it." Fortunate indeed is the person who cannot say that!

Once one is in his Valley of Baca, there are but three things he can do. One can turn about face, waste his time, and eat out his heart with remorse. One can say, "If only I had not chosen this way!" or "If only I could go back!" That cry is continually ringing in our ears from those who did not choose wisely, from those who tried to break the conventions of both God and man, from those who rejected God for the world and now feel it is too late. However, one cannot go back, no matter how hard he tries. What has been done has been done, and nothing he can do can undo it now, he must go forward. Self-pity only embitters one's spirit, saps one's strength, and makes the task harder.

One can lie down and die. Thousands have done it and are still doing it. All around one are the graves of those who grew disheartened and gave up. That is one way out: the easiest way out, but it is not a solution to one's problem. It is merely an acknowledgment that one is a weakling, unable to cope with adversity.

One can go forward. It takes courage. It will test that courage at every step on the forward journey, but there is a great deal of satisfaction, as he goes forward in his Valley of Baca, to see how bravely he can travel to the other end. And, as one travels through that valley, he can dig. Perhaps one will not find water to quench his thirst, but he can at least dig a hole to bury his resentment and despair, to go forward with a lighter load. Who knows but that in his digging he will discover living water, not only for himself and his own needs, but living water that will help others who are suffering even more than he in that vale of sorrow, so that they might say of him, "Who passing through the Valley of Weeping make it a place of springing water."

It has happened. It can happen. It always will happen. There will be those who are so courageous they do not allow even the Valley of Baca to daunt them. They focus their eyes on the fertile plains beyond the valley of sorrows; they refuse to see the arid path which besets them; they refuse to allow it to dismay them or turn them back; but, keeping their eyes ever on that vision before them, they struggle through. To those, almost by a miracle it seems, the valley of sorrows and of weeping no longer is such; it has become the plain of hope. One can notice the passage of these people through the Valley of Baca by the springs of living water they leave along their trail for those who must travel in their footsteps along the weeping way.

THOU SHALT NOT COVET

By Mrs. Catherine Davis

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Jesus in Luke 12:15).

THE parable of the rich man shows how he coveted wealth and thought only of earthly comfort. He neglected thinking of the future life. Those people who lay up earthly treasures are not rich toward God. It is better to lay up treasures above—where your treasures are—for your heart, also, will be there. Thieves cannot break through to steal those treasures. Thieves shall not inherit the Kingdom of God (1 Cor. 6:10).

When people covet what is not their own it leads to crime, even to wars among nations. Nations covet power and what does not belong to them. Power belongs to God who shall render to all according to their works. "Thou shalt not covet . . . Thou shalt love thy neighbour as thyself" (Rom. 13:9).

A young ruler asked Jesus what to do to be saved. Jesus told him of the commandments. "All these," he said, "have I kept from my youth up." Then Jesus said: "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me" (Luke 18:22). The young man was sorrowful, for he was very rich.

Riches may bar men from the Kingdom, because they love wealth more than the things of God, despising the riches of His goodness, which lead to repentance (Rom. 2:4). Let the rich make God their strength and not trust in their wealth, but use their wealth for the glory of God. Those who heap up riches walk in a vain show. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts. . . . For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many arrows" (1 Tim. 6:9, 10).

Humans use most of their talents to gather wealth, but forget God. Those who have wealth should help needy neighbors, and honor God with their substance. They should work for God so that they may lay up treasure above. Gifts, however excellent, are nothing without charity. Happy is the Christian who is always ready to help those in need. No riches can compare with the riches of His grace. "Freely ye have received, freely give."

TEETH WITH NOTHING TO CHEW

The "cleanness of teeth" (Amos 4:6) that the Prophet foretold was no advertisement for Pepsodent, nor did it refer in any way to properly polishing one's "uppers." Instead, "cleanness of teeth" was a warning that lewd Israelites would soon have no bread to eat!

THE TWO SEEDS

(Continued from page 7)

Satan for a thousand years (Rev. 20:1, 2). We read, "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 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. . . . And death and hell were cast into the lake of fire. This is the second death" (Rev. 20:7-10, 14). This will be the end of Satan, sin, and death. This Satan is the same Satan that deceived the woman in the Garden of Eden.

If the only "devil" there is occurs in man's nature or flesh, why will he be loosed to deceive the nations at the end of the thousand years? Which shall we believe, God or man?

O WHAT A GOODLY OUTSIDE!

(Continued from page 3)

Jesus actually did die, are correct, the solar system and mankind were without benefit of divine guidance for three days and three nights while Jesus remained dead in His sepulcher. This idea, of course, is opposed to the divinely inspired utterance which denominated God as "immortal" (1 Tim. 1:17); for if Jesus and God are equal and eternal, Jesus is quite as "immortal" as God.

There is not even room in the doctrine of the Trinity for a three-portion being to correspond with the monster Scylla, about which Homer sang in the days of ancient Greece. Scylla had six heads, and lived on even when five of them had been "killed." The Trinitarian notion proclaims that Jesus and God are equal, which makes it physically impossible for either of these two heads of the Godhead to die.

It is, however, the teaching of Jesus and the Apostles, and the commands of Jehovah Himself, that sets up the most important reasons for a powerful attack on the doctrine of the Trinity.

Asked what was the first and greatest commandment, Jesus replied bluntly, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). This was a citation from Deuter-

onomy, which, in effect, repeated the first of the Ten Commandments: "Thou shalt have no other gods before me." Obviously, it is impossible to worship three gods and to accord them equal power and eternity, and still obey this "first and greatest" of the divine commandments. Since Jesus is reported as saying that those who loved Him and were His friends would keep His commands, and since He indicated that the first of the Ten Commandments was the most important of them all, it appears unreasonable for one to call himself a true Christian and refuse to abide by the Biblically given order.

Death was the invariable penalty for idolatry in Israel—national death ultimately was inflicted because of national idolatry. Worshiping any God besides Jehovah is idolatry. It follows, then, that setting up two more deities and considering them integral parts of a triune Godhead is idolatry—and that that idolatry is punishable by the same punishment that was meted out for earlier acts of disobedience: death. In fact, this proposition is firmly established by the two well-known verses—"sin is the transgression of the law" and "the wages of sin is death." The law decrees that we shall worship *one* God; transgression of that law is sin; sin is punishable by death. There can be no equivocation about this—and there can be no reasonable hesitancy about insisting that belief in a unit God is essential to the salvation of men!

The comment of Shakespeare, "O what a goodly outside hath falsehood!" never had stronger support than in connection with the insidious theory that it makes no particular difference whether we believe in the Trinity or not. The theory—false when tested by the Bible—carries the outward appearance of the beauty of truth. It may be delightful, for example, to believe that our relatives can live "good lives," simultaneously violating the "first and greatest commandment," and find places in the Kingdom of God; but there is no Scriptural foundation for the notion. It may give us a feeling of well-being and complacency to believe that our next-door neighbors—*good* neighbors, too!—may worship three gods instead of one and still receive eternal life; but there is no Biblical basis for the sensation. The Bible, on the contrary, is definite in its demands that we worship only Jehovah, and it is equally definite in its statements that transgression of this law is a sure way to destruction.

During the last few years, the Church of God has partially paraphrased the wording of Whittier. It has taken to spurning the truths as well as the falsehoods—and it has thus fallen into falsehood itself. When we adopt the view that the Trinity—accepted as truth by the credulous Middle Ages—is falsehood to be spurned today, to be fought with every power at our disposal, the church will reach a firm position for teaching other truths of the gospel!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Ye shall be witnesses . . . unto the uttermost part of the earth" (Acts 1:8).

The "Good News" Is Told

It makes us sad to think that Jesus had to have someone sent to tell His closest friends that He had risen from the dead. Not one of His disciples waited at the tomb to be the first to greet Him. He had told them that He would rise again after three days. Now, the angel at the empty tomb gave the faithful women a message for Christ's disciples. Can you not see their glad faces as they hurried away with their wonderful news?

There were some others who were telling of the risen Christ: some guards who had been at the tomb. They told the chief priests and elders "everything that had been done." They met together in a quiet way, for they didn't want their followers to know that Jesus had risen. At last the priests and elders decided what they wanted the soldiers to tell the people. These bad leaders gave the soldiers a large sum of money to say that Christ's disciples came in the night and stole Him away.

You boys and girls know how serious a charge it was to have a number of soldiers admit they had slept while on duty! We know they told that false story, and that some believed it, for it is still a common story among the Jewish people.

We have a hope because we believe that Jesus is risen. We know that because He lives, we, too, shall live (John 14:19).

Jesus Gives an Order

"Go ye . . . and teach all nations, baptizing them . . . teaching them to observe all . . . I have commanded you." That is what Jesus told His followers to do. It is still in the Bible, with a special meaning for each of us today. Everyone should be taught about Jesus. Everyone should know what Jesus requires His people to do. Everyone has to choose his own way or Jesus' way. Will you help spread the gospel? Give to your church for home and foreign missions. Spread the "Good News." There is this promise connected with the teaching of all nations: "Lo, I am with you always, even unto the end of the world."

Perhaps some of you would like to be missionaries. If so, write to me about it.

ECE Membership

Our two hundred twenty-second member is Robert (Bobby) Pierce, Mishawaka, Indiana. He writes that he has missed Sunday school only once in the last three years—when he had measles. We're proud of that record, Bobby!

Membership Cards

Membership cards will soon be sent to those who have not received them. If you wish to join our "Everyday Christian Expression Club," just send me your name, year, month, and day of your birth, and address. Your cards will be mailed to you as soon as they arrive.

Three Gates

If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold.

These narrow gates: First—"Is it true?"
Then—"Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest—"Is it kind?"

And if to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—Beth Day.

Happy Birthday Wishes

Juanita Macy, age 14, March 26, Troy, Ohio, Rt. 3.
Beatrice Elskow, age 14, March 28, Cleveland, Ohio.

Jesus and a Child

"Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great" (Luke 9:46-48).



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Life Renewed

* * *

By Mrs. Jack Haag, Eden Valley, Minn.

Blustery, roaring March! Soft, timid, pulsing April—each playing a dual role; for, beneath the bluster of March hides a warm, melting heart, and beneath the softness of April we often find a cold and icy soul. Yet we have no doubt as to their integrity, for during the passing of the years they have constantly played their dual roles—never varying, never being all warm and melting or entirely blustery and cold—and in them lies a hidden promise—a promise as certain as life or death—a promise that un-faillingly bursts forth into the budding glory of new life. It is the old, old story of the spring of the year—completely beautiful in itself and unchanging, regardless of strife and wars, of malice and hatred, of greed and prejudice; for beside the body of a dying soldier a tiny flower may burst into bloom.

In far, war-torn China, spring will reveal its miraculous glory. In tiny, defiant Finland, hidden, lifeless streams will become gurgling symbols of awakened life. In eastern France and western Germany the bird life will mix its glorious carols with the booming of detonating cannons. Grim, bedraggled soldiers will trample beneath bloody feet tiny, timid flowers, lifting their heads to a warm and smiling sun. The pungent smell of a fresh and softened earth will be drowned in the acrid smoke of burned powder and poisonous gases. Doubts of a just and loving God will prevail in hundreds of broken hearts as they see their loved ones march grimly off to almost certain death—see their homes, filled with their treasures, become masses of twisted debris—see the azure heavens become filled with the screaming whine of diving, death-dealing planes. Yet, in spite of all, how can any human heart doubt a divine Being as it perceives the bare, ugly tree becoming a picture of unpaintable beauty—the brown earth's breast covered with a velvety green robe—the tiny buds slowly opening to flaunt blossoms, the somber cocoons breaking to usher forth shimmering, dancing, fluttering creatures, the white snow melting under the tender touch of the sun, into racing, gurgling rivulets, the wee blue egg in the nest one day gone and in its stead a naked but warm little body, the miraculous notes that soar from the tiny throats of our songsters?

Spring, in itself, should change our doubt into faith, even as Habakkuk's doubt was changed, and, if our hearts are awake and our senses even slightly responsive, not even a fight should be necessary to change that doubt to faith.

Thoughts About Prayer

* * *

By Mary Richardson, Hammond, La.

One of the greatest privileges the Christian enjoys is prayer. There are some people who profess to be Christians, who in reality neglect this sacred part of their lives. If only they could realize the beauty, the feeling of contentment, and the blessings that come from God through the medium of prayer!

If one is truly a Christian, God hears and answers his prayer, inasmuch as it is in accordance with His will. "The effectual fervent prayer of a righteous man avail-eth much." If one's prayer is vain or purely selfish, God does not answer it. If we keep the commands of God, we do not desire worldly gain and pleasures; rather, we are ready and willing to give our time and labor to Him.

Prayer puts the Christian in harmony with God. If the Christian is in harmony with God, his will becomes more and more in accord with the will of God. If a person is in harmony with God, he does not have worldly ambitions; his thoughts run in channels of Christian duty.

The Christian will not use prayer as means to a selfish end. He will not resort to prayer for personal advantages. Prayer will become a means of keeping in harmony and fellowship with God to such an extent that the Christian has no desire for things that are outside the will of God.

Happy is the Christian who puts his trust in God and goes to God daily by means of prayer. Let us not neglect this vital phase of our lives.

Pithy Sayings

* * *

By Roy L. Smith (a selection)

Any sinner is apt to quote some Scripture in an effort to justify his own sinning.

Too many people let their tongues run in high while their consciences are in neutral.

The only reason why there is so much gossip in the world is because so many of us are anxious to listen to it.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- March 30, 31—Illinois Spring Quarterly Conference at Ripley.
 May 21-26—Annual May Meeting at Fonthill, Ontario.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 28 - July 7—Special Meetings at Mullin, Texas.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 15-25—Virginia State Conference at Maurertown.

HILLISBURG, INDIANA

As today was our regular preaching day and was such an ideal spring day, two good audiences heard Bro. J. H. Anderson preach two very interesting sermons. There were forty-three present for Sunday school, fifty-seven for the morning services, and tonight there were seventy-nine present. When we have that many at our services, we have a large crowd for our country church. Now that the weather is getting better, we hope to have a good attendance every Sunday. Also, we expect soon to resume our Berean lessons. We had to discontinue them on account of the cold weather. When it gets twenty degrees below zero, it's just too cold to get out.

I am sending a "Web Duster." "Fair Havens"—where are they and where in the Bible are they found? Lota Huffer.

OREGON, ILLINOIS

Large audiences listened attentively to Evangelist McLain's Easter Sunday sermons. In fact, the interest was good throughout the two weeks of special meetings. All the membership has been strengthened, and several of those who listened to Bro. McLain's messages about the Kingdom of God, but who are not yet members of the faith, are "almost persuaded." It was no weakness on the Apostle Paul's part that Agrippa made no better confession.

Sr. T. J. Ellis, Waterloo, Iowa, was a guest at the Student's Home and attended more than the second half of the series of meetings. Also, there came from the Brush Creek, Ohio, congregation five who were privileged to hear Bro. McLain. They were: Bro. and Sr. Harold Kessler, Sr. Harvey U. Krogh, Jr., and Srs. June and Lorna Maey. Brethren from Rockford, Dixon, and other nearby cities also helped much toward making the meeting a success. Sydney E. Magaw, Pastor.

HERALD RECEIPTS

Ella Randall (for another); Dessa E. Benn; Sylvan Richey; Mrs. Wallace Woolf (for another); A friend in hope; Mrs. Maurice Guest (for another); Mrs. George Reighard; Mrs. John Fyfe; Mrs. E. Thorene (for another); Dwight Pestle; Mrs. Iva Moore.

FREDERICKTOWN, MISSOURI

The Sunday school elected the following officers for the year: superintendent, Bro. Lloyd Cooper; assistant superintendent, Bro. H. T. Cooper; secretary, Sr. Alice Cooper; treasurer, Sr. Agnes Cooper; pianist, Sr. Zelta Cooper. The teachers are: adult class, Bro. Roy Thomas; intermediate class, Sr. Sibyl Holsouser; primary class, Miss Zelta Cooper.

Our church has just had a new gas furnace installed. With such a severe winter this year, we were very uncomfortable, but when another winter rolls around, we shall be better prepared for it.

Beginning March 15 and extending over March 20, Bro. C. E. Lapp of Macomb, Ill., held services each night. He also taught day Bible classes on Monday and Tuesday. We had a good series of meetings and there was good attendance. All our members, as well as some others, have been greatly benefited by these meetings. More interest is being manifested since Bro. Lapp has been coming among us. He is a very able speaker and teacher, and everyone who can come is invited to study and worship with us.

Our next series of meetings will be April 19-23, when, God willing, Bro. Lapp will again be with us.

Mrs. J. C. Cooper.

EVANGELISTIC FUND RECEIPTS

We gratefully acknowledge receipt of the following contributions to the Evangelistic Fund of the National Ministerial Association of the Church of God, which have been received since last report. Many thanks for your cooperation in this worthy cause.

Mr. and Mrs. C. E. Mills	\$11.41
Hope Chapel (S. Bend, Ind.), birthday collections	4.23
C. R.	5.00
Mr. and Mrs. Harlan Bell	5.00
Emma Eaton	2.00
Skelton, W. Va., S. S., birthday col.	3.32
F. A. Stilson, Treasurer, 411 E. South St., South Bend, Indiana	

TRAINING SCHOOL FUND

Ella Randall	\$ 1.00
Leonard Pelton	1.00
Mrs. George Reighard	3.00
A Sister	50.00
Mrs. C. L. McCallister	2.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Jessie M. B. Kauffman; Lydia A. Railsback; Ella M. Siple; W. A. Reid.

Gleanings From the Field

"The field is the world."—Jesus.

After ten years of faithfully digging in the sands of Egypt, the French Egyptologist Pierre Montet recently discovered the tomb of Psou Sennes, thought to be one of Solomon's many fathers-in-law.

A very few copies of The Restitution Herald leave each week for their mission in foreign countries. Read editorial: "Cast Thy Bread Upon the Waters."

"The articles by Bro. F. L. Austin have been read and enjoyed by many who are not members of the church. . . . We appreciate the pictures."—Mrs. Dessa E. Benn, Dayton, Ohio.

"Bro. Vivian Kirkpatrick has interested a large group of young people since he became pastor here."—Ceil A. Smead, Blanchard, Mich.

"The difference between just an ordinary doctor and a specialist is about twenty-five dollars."—Bill Payer.

Ruth Anne, eleven and one half pound daughter, was born March 19 to Bro. and Sr. Wilsie McKnight, Ripley, Ill. Congratulations

A strong French-British military force in Syria and Palestine awaits any possible Russian attack against Afghanistan, Iraq, or Iran.

In our issue of March 5, President L. E. Conner reminded our readers that a new lot of paper for The Herald and Sunday school quarterly had been ordered. The paper has arrived. Enough money to pay for it has not. The amount, \$310.00, is due April 10.

It is reported from Jerusalem that during February and March plans were completed for exporting 342,000 cases of citrus fruits to the United Kingdom.

"The Summer Bible Training School is now being arranged for and plans completed for its successful operation. Yet, if the School is to be successful, there must be students. To our shame, none from Fonthill have been in attendance at previous Schools. The Summer School is not primarily for preachers, for it takes more than six weeks to make and prepare a minister of the gospel. It is more for Christian workers in our Sunday schools and Berean and Bible classes. Six weeks for thirty dollars! Where can you secure board, room, and Biblical instruction for six weeks for thirty dollars? The churches could make no better investment than to send (pay their way) some of their workers to the forthcoming Summer Training School.

"Workers, will you not respond to the call of the Lord, and go to Oregon for this six weeks of intensive training, so that you will be better prepared to teach and win others the truth and to the Lord Jesus? Don't read this and then forget about it. Make the matter a subject of prayer. Niagara Falls, Fonthill, and Weiland should be able to send several of their workers to Oregon. Who will be first to say, 'Lord, here am I, send me.'"—C. E. Randall in Church of God Messenger.

March: the lamb lashes his tail, and Mother Nature shakes her feather bed.

"An ocean is a body of water surrounded by trouble."—Willie.

ANNA HARLAN CADY

Mrs. Anna Harlan Cady of 336 N. 12th St., Corvallis, Ore., well known matron, fell asleep at 8:10 a.m., Thursday, March 14, 1940. Sr. Anna had been in failing health for two years. The daughter of Barton and Jane Ayers Harlan, she was born in Indiana, January 6, 1857. She lived the early part of her life, and received her education there; later married J. J. Cady, who died here April 1, 1909. The family had lived in Nebraska for many years, also in Iowa for a short time before coming to Corvallis in 1901. "Sr. Cady" (this was her name among her church friends) was a member of the Church of God of the Abrahamic Faith. Her kind and hospitable nature won for her a host of close friends. These friends and her church have, indeed, lost a precious member.

She was the mother of nine children, all of whom survive and were here for the funeral service. They are: Mrs. Mabel Bergholz, Sedro-Wooley, Wash.; Mrs. H. J. Pfandofer, Evanston, Ill.; Mrs. Alice Perry, Corvallis; Charles M. and Ray B., Portland, Ore.; Ross, Boise, Idaho; Ralph, Arlington, Wash.; Harry P., Corvallis; Allen H., Seattle, Wash. There are also fifteen grandchildren and one great-grandchild. One sister, Mrs. John H. Adams, Holbrook, Nebr., is now the only survivor of a family of thirteen children.

We recall that Bro. and Sr. Cady were the leaders that organized the Church of God of the Abrahamic Faith in Corvallis. This church is located at 331 N. 17th Street. Let us build a real and ennobling monument to them by building up and maintaining faithfully the trust left us by them, and thus show our appreciation for their service of love for truth and for us.

When in the glad morning of the resurrection we again clasp that feeble hand turned again to the days of its youth, when her flesh again shall be as fresh as a child's, let us all on that morning be there. Let us at that time be able to look back to this life, feeling that while here we ennobled our associates—that we did those things that God in His message to us asked of us. One of the special requests is: Search the Scriptures daily.

The writer used 1 Thessalonians 4:13-18; Job 33:25; Luke 24; 1 John 3:1, 2; Zechariah 13 and 14. These texts proved that resurrection will come; what a resurrected person will be. Also a quick allusion was made to the axiom of science that matter is not self-generative; therefore, science proves there is a Creator. Is our Bible a message from that Creator? There are many infallible proofs.

Alfred Anthon.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

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If you wish to specify how you wish it used, fill out the following blanks:

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DON'T FORGET TO PRAY

Selected by Mrs. Iva Moore

"Ere you left your room this morning
Did you think to pray?
In the name of Christ our Savior,
Did you ask for loving favor
As a shield today?"

"O, how praying rests the weary!
Prayer will change the night to day,
Or when life seems dark and dreary
Don't forget to pray."

CONTRIBUTIONS TO N. B. I.

Mrs. B. F. Cook	\$ 7.00
Jessie M. B. Kauffman (P)	1.00
Mr. and Mrs. C. A. Smead	5.00
Mr. and Mrs. Russel Harman (P)	10.00
Ella M. Siple (P)	10.00
A Sister (GRH)	25.00
F. A. Stilson	1.83

THE TITHING BULLETIN

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

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THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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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.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

SEND THE RESTITUTION HERALD TO YOUR FRIENDS

The religion of Jesus was active. This coupon is presented to assist our readers to be more active in their religion. "Faith without works is dead."

You may now send The Restitution Herald to your friends at the rate of one dollar for nine months. Use the lines below for the names and addresses of your friends, and remit one dollar per name:

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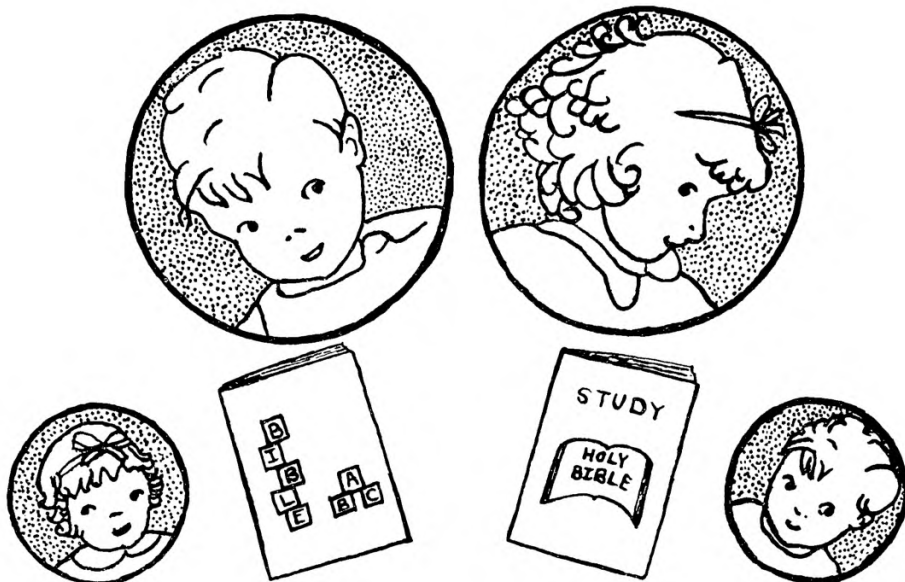
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Children's Quarterlies

The National Bible Institution now offers quarterlies for children. Many Sunday schools are using them. A three-years' course has been planned for each of the two series described in the following paragraphs.

The first quarterly is intended for small children. It is the "Bible ABC's." This group of lessons covers *two quarters*, as there is a lesson for each letter of the alphabet. Each lesson has a story; a picture to color, to cut out, and to paste in the booklet; a letter to color, to cut out and to paste in the book; a Bible rime, and a Bible verse. The lesson stories are made on separate leaflets with pictures to color, also, which the child may take home each Sunday. The price for this quarterly is ten cents *per quarter*.

In this series, "Bible ABC's" is followed by "Bible Rimes." This is very similar to "Bible ABC's" but is made in booklet form. There are a little four-line rime, Bible verse, picture to color, story, and instructions for each lesson. The price is ten cents *per quarter*.

The next series is for older children. It is called the "Bible Foundation," because it furnishes a good Bible foundation of knowledge for the child. It commences with the Creation stories, and covers such stories as: "The Garden of Eden," "One Language for All," "Abraham." There are a story, Bible text to read, picture to color, and a test at the end of each lesson. Each lesson is worked out a little differently to add interest to the work. The price of this is also ten cents *per quarter*.

We now have our own quarterlies for children. Are we going to use them? If interested, write for samples or send your order to the

National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, APRIL 2, 1940

NUMBER 27

Restoration of the Barren

By C. E. Randall

ISRAEL is the pivotal nation of the Bible. In this nation centers the *shekinah* handiwork of God. Israel has long been the chosen nation. The Israelites were selected because the "Lord loved them" and because of the promise He had made to the family head (Deut. 7:6-9). Having loved Israel with an "everlasting love," God took her to be His wife, and in this position she was to be a priestly nation, a peculiar treasure above all people (Ex. 19:5, 6). She has been peculiar, but not priestly, in her calling. The reason for her failure to be a "kingdom of priests" is to be found in her disobedience. She was so sinful in her conduct, God could no longer tolerate her whoredoms and gave unto her a "bill of divorce" (Jer. 3). This bill of divorce was to be temporary rather than permanent, as will be seen in the supporting evidence set forth in this article.

A few of the causes leading up to the separation were, first, her desire to be like other nations (1 Sam. 8:5-7). In this she went against the will of her Husband and, in doing so, committed wrong, for it has always been God's plan that the husband should be the head of the wife. Then, too, when she became like others, she ceased to be separate, and her peculiarity lost much of its distinctiveness. To please God, one must be separate from the uncircumcised and unclean, and must remain in this set-apart relationship, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" To follow the ways of the unclean will of necessity lead to the condemnation that awaits the travelers of such ways.

Another sin that led Israel away from God was insincerity. She drew near to God with her lips, but her heart was far from Him (Isa. 29:10-14). This kind of worship was and is most displeasing to God; yet, how much one sees of this type of worship among Gentiles today, as well

as read about it in the midst of Israel prior to her divorcement! Being clean on the outside but full of sin within, her sacrifices, though offered according to prescribed law, were an abomination to God (Isa. 1:10-14).

Serving God and walking in the evil imaginations of the heart creates an intolerable condition insofar as God is concerned. Dual devotion is like a house divided against itself—it cannot stand. So Israel's divided affection was more and more being reflected in her worship. Instead of offering the first fruits of the harvest and sacrificing the best of the flock, Israelites came before God with the gleanings and sacrificed the culls of their herds. Neglect to bring their tithes and offerings before the Lord resulted in a stoppage of God's blessings on their fields and herds (Mal. 3:8-15). It is quite possible that many church members will be able to discern a marked likeness in their own lives.



C. E. Randall

The patience of the Husband became exhausted when the mother rejected her own Son. It was bad enough for this harlot to stone and kill the prophets who were sent to her to woo her back to her Husband, but she "would not" listen to their pleadings, and when her own came to her, she said, "Away with him," and "His blood be on us and on our children" (Matt. 23:37-39; 27:25).

With a "bill of divorce" in her hands and her house left "desolate," she has been a wandering "widow" all these centuries among all nations, and "among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deut. 28:65, 66).

A fair example of this woman who was to be an "empty vine" in her "forsaken" state is (Please turn to page 11)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879, Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Bearing the Father's Name

There is sound evidence in Ephesians 3:14, 15 that the church should be called the "Church of God." Inasmuch as this study is based upon these words of the Apostle Paul, we quote: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The question arises: Is it of the Father, or is it of the Lord Jesus Christ that the whole family in heaven and earth is named?

Of first importance, let it be considered that Paul spoke of bowing his knees "unto the Father." Hence, "the Father" is grammatically and logically the more likely antecedent for the following pronoun "whom," and the thought seems to be that the whole family in heaven and earth is named of the Father, rather than of Christ. . . . As a corollary thought, it is interesting to read that when John the Revelator fell before the angel (Rev. 22:8), he was promptly corrected: "See thou do it not: . . . worship God" (v. 9).

A most significant play upon words in the Greek text further corroborates the thought that it is God's name, rather than Christ's, that is used as the name-source of all the family. (In fact, is not Christ a Son in that family, and, therefore, *obviously* not the name-source?) Here, though, is the peculiar play on words: the Greek word translated "family" is *patria*, and *patria* is derived from *pater*, the word translated "Father." Not only are the two words so closely akin in spelling and pronunciation as to almost force a *significant connection in meaning*, but one word is actually derived (or named) from the other. Plainly: "family" is derived from "Father." The evident application is that God is the origin of the whole family in heaven and earth. God, being the origin, or Father, of the whole family, rightly calls the whole family after His own name.

Various commentaries and translations indicate, too, that the family is to bear the Father's name, rather than that of the Son. The Vatican Manuscript omits the words: "of our Lord Jesus Christ," thus making the "of whom" necessarily to refer to "Father." The Emphatic Diaglott translates the quotation as follows: "I bend my knees to

the Father, from whom the whole family in the heavens and on earth is named." The American Revised Version and Moffatt's Translation likewise omit the reference to Christ, and surely indicate God as the origin of His own family and, hence, the One whose name the church should bear.

Seeing that God has named the whole family after His own name (Eph. 3:14, 15), it follows, surely, that the church which is especially called out "for his name" (Acts 15:14), not only correctly bears the name "Church of God," but has no right to make for itself any other name.

Ancient Recognition of God's Name

In the days of Enos "began men to call themselves by the name of the Lord" (Gen. 4:26, margin). Later, Babel's builders became dissatisfied with God's name, and said, "Let us make us a name, lest we be scattered" (Gen. 11:4). This displeased the Lord, and He punished them with that very curse which they sought to avoid, as it is written: "The Lord scattered them" (v. 8).

Still later, the Children of Israel recognized God's name in their national title: they comprised "the kingdom of the Lord" (1 Chron. 28:5). Praying unto that Name by which all *the family* in heaven and earth is named, and speaking particularly of the worldly nations, Isaiah said, "Thou never barest rule over them; they were not called by thy name" (Isa. 63:19). The fact that Isaiah said the worldly nations were not called by the Father's name distinguished the Children of Israel as those who did thus recognize the Father's name.

The Church of God Was First

Before ever a "Papa" (such is the meaning of "Pope") sat in Rome, Saul of Tarsus "persecuted the church of God" (1 Cor. 15:9). It is thus obvious that the church of God existed *before* Catholicism was invented.

There can be no question about the name Inspiration gave to the early church, nor is there today any Scriptural license for changing that name "lest we be scattered" or for any other reason. God's Word calls His church "the church of God" in Acts 20:28; 1 Corinthians 10:32; 11:22; 15:9; Galatians 1:13; 1 Timothy 3:5 and 15.

Cross-Bearing

By C. E. Lapp

"He bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst" (John 19:17, 18).

THE earthly ministry of Jesus was drawing to a close. For several short years He had gone from place to place preaching the good news of God's Kingdom, ministering to the physical and spiritual needs of all with whom He came in contact, calling men to forsake all this world could give to follow Him. After all the good He had done, His ministry was coming to an ignominious ending. It was no surprise to Him, for Jesus knew what was in the heart of man, and He had told the disciples that they might expect this very thing.

"Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again" (Mark 10:33, 34). Peter took him, and began to rebuke him, but Jesus made it plain that these things must come to pass to fulfill His mission for man.

Some people have dared to venture the thought that because Jesus was the Son of God the cross did not cause Him the pain that any other man would have suffered. The suffering He endured there was more than the ordinary physical torture, for He became accursed for the sins of the whole world. He surely must have suffered more than the average person would under similar circumstances, for He had done nothing to merit such a tortuous death. The only thing Jesus saw in

The Cross

was the benefit it would bring to all generations. He looked beyond its suffering for His joy: "Who for the joy that was set before him *endured* the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). The cross was not His joy; the glory was that which should follow. Jesus looked beyond the shame and reproach of men to His great resurrection glory that God had revealed to Him on the Mount of Transfiguration. Christ was not forced to the cross, but He went willingly: "I lay down my life for the sheep." His heart was moved with compassion and pity when He looked upon poor, suffering humanity, for they were scattered and dying as sheep without a shepherd.

After Christ's resurrection, He said, "I am he that liveth, and was dead; and, behold, I am alive for evermore,

Amen; and have the keys of hell and death" (Rev. 1:18). What did the cross mean to Jesus? First of all, it meant death to Him. From the very beginning of His life, He was always subject to His Father: "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:8-11). Christ's motive was to overcome death in order that He would be able to give life to all who should seek the Father by Him. Now if we would follow Him we should bear His words: "If any man will come after me, let him deny himself, and

Take Up His Cross Daily

and follow me" (Luke 9:23). There are many different ideas as to what a cross means to us. Some say that the burdens of life are our crosses, but all people have burdens, whether Christians or of the world. Making a living may be considered a cross, but all have to make a living. Some say the thorns of life become a cross, but none can escape trials or temptations. We cannot escape work or trials, but we may escape a cross, and some have never yet found the cross that Jesus said we should take up daily. He had His burden, or work, and was tempted in all points like as we are, but one day He added His cross. He had set his face toward Jerusalem, even when it was only to bring Him to shame, suffering, and death. He took the cross by His own free will.

Our Crosses

Our crosses are borne willingly, and are services we render to Christ or others for God's glory. A cross is something we carry of our own will; all other is duty. It will do two things for us. First, it will take us out of ourselves, and Christ will live within us by His Spirit. The cross brings death to self, and even as John the Baptist said of Jesus, "He must increase, I must decrease," so we should daily put self to death through cross-bearing, that Christ may have complete control of our lives. Paul said, "I die daily."

The cross will bring us joy. We shall come to enjoy the sacrifice our cross calls us to (Please turn to page 10)

A Lesson in Humility

By A. E. Griffiths

"Be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matt. 23:8).

THE verse quoted above is a direct command to avoid being addressed with a title. We are all plain brethren, and if there is anyone among us greater than another, it is he who serves most. Jesus spoke to the disciples, when they were arguing about which was the greatest among them: "There was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be the younger; and he that is chief, as he that doth serve" (Luke 22:24-26). Jesus was more emphatic in this doctrine in Matthew's account, where He says, "Whosoever shall be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:27, 28).

Humility was undoubtedly the most prominent characteristic of Jesus at His first advent, and that is exactly as it was prophesied it should be, but woe unto those people who offend Him at His second coming. He will give no quarter to anyone at that time.

A gentle disposition can always acquire better results than a bellicose one. That is why Paul counseled Timothy to be meek in approaching those he wished to teach: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. 2:24, 25). How much easier one can listen to a person who can teach the Scriptures in a quiet and convincing manner! When one tries to bully people into believing something they do not like, he only antagonizes them and makes enemies instead of friends. If we follow the rules God formulated in this matter, we shall be more instrumental in spreading the truth than if we try to force our beliefs on people.

These thoughts lead us to a consideration of the misuse of a certain title. I refer to the word "Reverend." I regret to say I have seen this title used on several occasions to designate a minister of the Church of God. This, to say the least, is unscriptural, and is taking upon oneself altogether too much importance. The only time this word is used in the Bible is in Psalm 111:9; there it refers to God in all His greatness. "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." The idea of taking a title that is

applied only to God is absolutely wrong. It is as serious an error to refer to a Reverend Jones as to an Almighty Jones. One title is equally as consistent as is the other. The word "rabbi" was condemned by Jesus, and that name was applied only to men, never to God. What would Jesus have said if the Jews had used the word "reverend"? They would, of course, have been sternly rebuked. Episcopalians and Catholics apply this title to all their clergy and priests, often augmenting it by the use of "Most Reverend" and "Very Reverend." But, considering their ignorance of the truth, this is only natural and is to be expected. Jesus accepted only one title during His life, and that was truly His, namely, "Christ," meaning "anointed." Even this title, He told His disciples, would be assumed by others, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). Deception seems to be the main object of man; he is never satisfied unless he is misleading someone. The whole attitude of man is one of importance; he wishes to be recognized as a person of authority. How different this is from the words of the Savior: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29)!

Meekness was an obsession with Jesus. He used this in one of the Beatitudes, "The meek . . . shall inherit the earth" (Matt. 5:5). When He said this, He was quoting Psalm 37:11. It is also stated in Psalm 149:4, "He will beautify the meek with salvation."

Moses was a great leader of Israel, and a forerunner of Christ. Let us look at his record. "The man Moses was very meek, above all men which were upon the face of the earth" (Num. 12:3). The idea of the general of an army being meek would sound ridiculous in these days. Imagine applying such a term to Stalin, Hitler, or Mussolini! It would not even fit the docile Mr. Chamberlain, considering all his peace protestations. The fact is that the children of God must be meek and humble if they are to qualify for the Kingdom of God. Their requirement is "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4). Any person with this disposition would refuse a title to his name; in fact, he would scorn it. Therefore, if anyone should re-

fer to us as Reverends, we should at once correct them, and demonstrate that we are all brethren and should serve and love each other, according as Paul has instructed us, "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:19). If you aspire to inherit the Kingdom, you must "humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6), even as Christ "humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). He clearly demon-

strated to us that first we must humble ourselves before God. Let us remember Abraham's attitude toward his Creator, "I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). Abraham, who was far greater in God's sight than any Reverend minister who ever lived, called himself but dust and ashes. That is the spirit God wants in us now. When He is ready, He will glorify us even as He glorified His beloved Son. Let us all strive for that achievement and humble ourselves before Him now.

Viewing the Present From the Future

Part One

By J. R. LeCrone

THERE is a well known saying to the effect that if our foresight were only as good as our "hindsight" we should be able to avoid most of our difficulties. In other words, if we were only as adept at deciding what to do now as we are at seeing what we should have done in the past, our problems would be greatly simplified. Time and distance lend perspective and help us to see things in their proper relationship one to another and to evaluate them more accurately. Hence, our ability to see so clearly what should have been done in the past!

During the Easter season just past, most of us have been meditating upon the events surrounding the crucifixion and resurrection of Jesus. We have observed with a great deal of interest the mental attitude and the physical actions of the apostles as they, together with the Master, approached that important event. Looking backward from our superior point of vantage gained by the passage of time and the consideration of subsequent happenings, we are amazed that the apostles, who had walked and talked with Jesus on such intimate terms, could have been so blind and weak as to make the mistakes that they made.

For instance, we remember that when the collectors of tribute once found Jesus without money, He solved the problem by sending Peter to catch a fish. Peter was to pay the tribute with the coin that he should find in its mouth. The money was in the mouth of the very first fish Peter caught. We feel certain that Judas hardly could have been ignorant of the incident. And, when we reflect that Judas must surely have been present on the occasion when Jesus bridged the gap between their financial means and their needs by feeding more than five thousand people with five loaves and two fishes (Matt. 14:19, 20), we wonder how Judas possibly could have failed to understand the

relative unimportance of money to followers of the Lord.

Then, across the gulf that time has fixed between us, our hearts cry out to him: "Oh, Judas! Judas! Couldn't you trust such a Master to provide for your needs? Why must you permit your anticipation of the needs of the morrow to tempt you into betraying your Master for money? How your greed must have blinded you!"

The scene shifts, and the Word of God permits us to view Peter, James, and John sleeping peacefully upon the hillside while the Lord, who had asked them to watch with Him, sweat great drops of blood in His solitary agony. Immediately we remember the blessing bestowed upon these three when they were permitted to witness the glory of the transfiguration upon the mountainside and we wonder how, with such an experience behind them, they could sleep when Jesus said, "Watch." "Why," our hearts inquire of them, "why couldn't you deny the desires of the flesh and watch with Him for just one hour? How could anyone so close to the loving Master have been so self-centered and selfish!"

In another look through the magic mirror of the Word, we see Peter, with his Lord on trial for His very life, violently denying that he ever knew Him. Then we recall how Peter once walked upon the turbulent waves of the Sea of Galilee in obedience to his Lord's command, and how impressed he had been when the wind and waves subsided at Jesus' "Peace, be still." It was Peter to whom God first revealed that Jesus is "the Christ, the Son of the living God" (Matt. 16:16). "Surely," we reason in our hearts, "Peter should have known that a Jesus who could command the wind and waves could easily have delivered him from the hands of this angry mob! How could

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The Second Death

By *W. S. Tomlinson*

THIS is a Scriptural subject, and the study of it may prove profitable. We believe all are familiar with the Scriptural use of the word "death." Therefore, it is only necessary to remind you that Adam was threatened with death if he disobeyed the Creator. The death threatened was a going back to the dust from which he was taken. "Dust thou art, and unto dust shalt thou return (Gen. 3:19). Adam transgressed the command given him and was sentenced back to the ground from which he was taken. The divine comment upon that transgression is stated by Paul in Romans 5:12, "By one man sin entered into the world, and death by sin, and so death passed upon all men." Adam's sin did not pass to all men, but the circumstance resulting in death passed upon all men.

Adam became subject to death because of sin, and, as water rises no higher than its source, so Adam's posterity could not exceed that of his own. There is no exception to this law; hence, all are styled "by nature the children of wrath" (Eph. 2:3). "Death reigned . . . over them that had not sinned after the similitude of Adam's transgression" (Rom. 5:14). It matters not whether men are sinless or actual transgressors; if they are born under the state of things introduced by sin, they must yield their lives to its righteous claim. That is one reason why Jesus, who was sinless, had to die, for he was "born of a woman, born under the law" (Gal. 4:4, R.V.).

Having accounted for death, which all must concede is the first death, let us now proceed to learn from the Scriptures what is the second death. Before a second death can be experienced, there must be a retrieve from the first death; and, since all are under the law of death introduced by sin, how are they to be released from death? The passage previously quoted informs us that "God sent forth his Son, born of a woman, born under the law, to redeem them that were under the law." This is further explained in Hebrews 2:14, where it says, in reference to Jesus, He was a partaker "of flesh and blood . . . that through death he might destroy him that had the power of death." We have seen that sin brought death into the world, and if death is to be destroyed, something must be done to nullify the power of sin. Such was the mission of Jesus. John said of him, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). This He did by acting submissively and obediently to His Fa-

ther's will. Romans 8:3 informs us that "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," and in 6:10 it says, "In that he died, he died unto sin once," so "death hath no more dominion over him." Then it could be written, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). Briefly, this is the process by which Jesus obtained redemption from death.

In the case of all others, something different must be done, for all others have sinned, and they can obtain redemption only through Him who knew no sin. Only "the law of the Spirit of life in Christ Jesus" can free them from the law introduced by sin. "But how?" it may be asked. We have the answer in Romans 3: "Justified freely . . . through the redemption that is in Christ Jesus." "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" The obedience of Christ unto death, even the death of the cross (Phil 2:8) freed Him from



W. S. Tomlinson

the power of sin and death, and those who are baptized "into his death" are symbolically freed from the same law. After Jesus had satisfied the claims of the law, He was raised from the dead by the glory of the Father; and, if we extend the symbol, those raised from the watery grave of baptism come forth to a new life. In 2 Corinthians 5:17, we read, "If any man be in Christ, he is a new creature (or a creation); old things are passed away." A like thought is expressed in Ephesians 2:4, 5: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." The Diaglott version is still better, "We also being dead in offences, he made alive together with the Anointed One." Those who have thus been made alive are related to a new order, which is styled the law of the spirit of life in Christ Jesus.

A law is of no value unless it offers a reward for obedience and has a penalty for disobedience. From this new law either life or death will be obtained. Those who are under this law, if they walk after the Spirit, will receive eternal life; those who walk not after the Spirit shall not see life; one is the antithesis of the other. This we understand to be the second death. Let us consider a few texts which will develop this thought.

The first is a familiar one: "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to

the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). Please remember that all of the passages we shall use were written to those who had put on Christ, and you will understand that it is to such the blessings are promised and the curses threatened. The corruption here spoken of stands in opposition to everlasting life. If Romans 8:1 is read in conjunction with this verse, one better understands its true meaning. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Condemnation, then, can come to those whose walk is not after the Spirit, and condemnation, if not removed, ends in death, and death ends in corruption. Second Peter speaks of some who had forsaken the right way, had gone astray,

and had become the servants of corruption. Then Peter added the significant words: "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, (and) are again entangled . . . and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20, 21).

From Hebrews 10:26, 27, we learn why it was better not to have known the way of righteousness, and then turn from it: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no
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Two-Facedness

By Mrs. Verna Stine

*"These . . . things doth the Lord hate . . . a false witness that speaketh lies,
and he that soweth discord among brethren" (Prov. 6:16-20).*

THE following story provides a fitting introduction to this article. A woman saw her neighbor coming to her home, and said within the hearing of her young son, "Dear me! Here comes that two-faced Mrs. Doublesmirk! I do wish she would stay at home!" Upon her arrival, Mrs. Doublesmirk was given a hearty welcome (or so it appeared) and was made comfortable. After walking around the guest's chair twice and looking at her questionably, the boy was asked why he did so. He exclaimed, "Why Mother, I see only one face, but you said Mrs. Doublesmirk was two-faced."

We learn from Proverbs 6:16-20, that the Lord hates a false witness. We know that a false witness bearing a lie was the cause of man's downfall. Eve believed Satan when he told her she would not die if she ate of the fruit from the tree which God commanded Adam to let alone. Disobedience followed, and death comes to all because of sin.

The law requires that a witness must swear before God to tell the truth before he is allowed to testify in court. One false witness may send an innocent person to his death. We like to believe that God was referring to these greater issues, but let us consider other ways of bearing false witness. Repeating harmful gossip and allowing evil imaginations to speak aloud are faults found in most of us. It surely does sow discord among brethren. We read in Proverbs 10:18, "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool."

Are we guilty of being two-faced in religion? One face

may portray faith, hope, and charity; the other, hatred, anger, and disbelief. If so, sooner or later the ugly one will be discovered by our friends. Then we will be known for what we really are—false witnesses of Christ. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). We agree that one day in the week was set aside for worship, and all Israelites were commanded to keep the Sabbath Day holy. What about the other six days? Should God be served then, or should carnal natures take command? One who wears the long, ugly face all week finds it very hard to change to the religious face on Sunday. Because a smile broadens the face, it just doesn't seem to fit between the ears.

Talking aloud during church services robs God of the reverence due Him, besides disturbing sacred thoughts of those who are seated near the guilty ones. Let us not be found false witnesses in this manner.

Much talking is often proof of deceitfulness. In Proverbs 17:27, 28, we read, "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."

Christ taught us love. We are His disciples. Let us remain true to the Christian vows we have taken, that we may not be found false witnesses of Him.

Conditional Immortality

By T. A. Drinkard

THIS question has been asked by a certain sister: "If the Church of God does not make clear the vital truths of conditional immortality, how can we expect to hold fast to our doctrine?" She then said, "There is much coming over the radio and printed in stories to entrench the belief of a spirit existence immediately after death."

I am glad that this sister has had the courage to speak her mind on this great and important question, because she has seen the danger of failing to "take heed . . . unto the doctrine" and faith that have made the Church of God an outstanding people. Others have voiced their sentiments in this way over a period of years. There is little, if anything, gained by hiding facts. Are we safe? Are we clean "through the word"? Are we all interested in teaching the Word of God as He would have us teach it, or are some of us willing to compromise for popularity's sake? The faith, doctrine, and practice of the Church of God have never been popular, and never will be. One of the most interesting things in this connection to me is this: I ask men if what they teach as the truth really is the truth. The answer, "I believe it is," has come to me, not only from those of other faiths but from some of my own brethren as well. But does your "I believe it is" prove it so? If your faith is supported by the Word of God, you may then say that the Word of God teaches it, and that is the reason you believe it. If I cannot prove what I believe by the Word of God, there is something wrong—*with my teaching.*

I am glad to see this challenge; I pray that there will be more of them, as it will help to warn those inclined to step aside. The truths of conditional immortality as taught by the Church of God have been a distinguishing mark between her and those teaching otherwise. To fail to teach these fundamental truths, simply because they do not meet with popular consent, or because it isolates its advocates, would be to prove unfaithful to the Author of all truth.

Regardless of popular consent, the ministers of the Church of God should go forward teaching these truths that characterized the work of Christ. The doctrine of conditional immortality conflicts with every doctrine that is based upon the immortality of the soul before the resurrection at the coming of Jesus Christ. Tell me, if you can and will, just one victory that can be won by those who believe in conditional immortality compromising with advocates of the contrary part; or fellowshiping them in order to have *union*? I submit that we lower our

standards relative to truth by so doing. If we are not right, then let us change and get right. Why live in a doubtful atmosphere? I further submit that when we show the spirit of compromise we violate the spirit of Christ's teaching. Until someone finds at least one instance where Jesus followed this rule, I shall contend that faithfulness to the Master's command is imperative.

Conditional immortality is either right or wrong. I say, without stuttering, that it is true, and this affirms that everything pertaining to the immortality of the soul is wrong. The principles relative to conditional immortality teach that man is mortal, that immortality as such is promised to man upon the condition that he render obedience to certain requirements. This fact is clearly sustained by the Word of God. (See Eccl. 12:13; Matt. 7:21, 24, 25; Rom. 6:23; 2:6, 7; Rev. 2:7.)

It is true that over the radio much is said relative to spirit existence after death, rather, between death and resurrection. All such teaching is based upon the innate immortality of the soul—the greatest religious fraud that was ever advocated, with one exception. If the immortality of the soul and what it stands for can be sustained by the Word of God, then I will affirm that I am a sinner without God and without hope in the world and never will be saved. Let us notice what it stands for, and then we can understand it better. I solemnly submit:

(1) It teaches that there is no death to the real person, but only to the shell or house in which the man was encased over a period of years.

(2) What is called death is simply a fiasco, a failure, and a fraud.

(3) It denies the necessity of a resurrection of the real person.

(4) It opposes the necessity for the coming of Jesus Christ for the purpose of rewarding His people.

(5) It calls for eternal torment, another unscriptural doctrine.

(6) To briefly sum it up, it calls for and demands universalism, because, if one soul is immortal, all souls would be the same; therefore, every soul would be saved. If the souls are immortal, one of them could not be tormented; the fire could not scorch them—much less burn them.

When we know that such teaching is being broadcast over the radio and otherwise, how urgent and necessary it is that the Church of God ministers do their utmost to teach the people the vital and fundamental truths as clearly set forth in the Word of God! We might consider

a few more questions in order that the subject might be made more clear.

Knowing that Jesus Christ said, "Ye shall know the truth, and the truth shall make you free" (John 8:32), I ask: If in order to be made free we must know the truth through teaching (John 6:45) of the Word of God, can we be saved through the teaching of error? Is the doctrine of the immortality of the soul true? If not, how can a man be saved who believes in it? Are we right in our teaching of conditional immortality? Admit that conditional immortality is true and you are forced to reject all doctrines based upon the immortality of the soul. There is one who has taught the immortality of the soul for many years, who recently said over the radio that he no longer teaches as he used to. He now teaches that there is absolutely no death. The writer knows him personally, and knows that he has tried to teach the immortality of the soul, at the same time teaching that there would be death. But he has now come to the conclusion that if the immortality of the soul is true such is all wrong, and that there really is no death.

Of course, if there is no death, that what is called death is all transition, or the passing of the immortal soul through the beautiful gate into the land of bliss; and, if the old fleshly body is nothing but an added weight or an extra burden, why fool with it? There is another thing about this deception. That is: if the soul or spirit can survive the death of the body (can live without the body), why have a body? If those teaching these theories are not entangled in a mixup out of which they are unable to extricate themselves, I am unable to understand their language. If men can and will be saved through teaching of the immortality of the soul, then why teach conditional immortality?

HEARKEN TO THE LORD

By Lydia E. Miller

SAMUEL told Saul, "The Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed." Saul did not obey the voice of the Lord, but "didst fly upon the spoil . . . took of the spoil, sheep and oxen, the chief things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal" (1 Sam. 15: 19, 21).

Then 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. And Saul said

unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice" (1 Sam. 15: 22, 24).

Today, also, the great error of the people is in not hearkening to the Word of the Lord. Instead of obeying God, individuals listen to the voice of the people and try to be popular in the church.

We read in 1 Samuel 16, that Saul died and Samuel mourned for him. The Lord had sent Samuel to Jesse, the Bethlehemite, to provide "a king among his sons." Samuel anointed one of Jesse's sons to be king. "Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither." Jesse then brought David from the caring of the sheep. The Lord said, "Arise, anoint him: for this is he." Samuel then anointed David as king.

Later, we read the story of David's fight with the Philistine Goliath, of the putting of Saul's armor upon David: how he removed the armor, trusting in the God of Israel for strength. "He took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine . . . And when the Philistine looked about, and saw David, he disdaind him: for he was but a youth" (1 Sam. 17:40, 42).

David was a mere youth, whereas Goliath was a great champion. David said to him, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

We read that David ran to meet the Philistine, that he put his hand into the bag and drew out a stone "and slang it, and smote the Philistine in his forehead . . . and he fell upon his face to the earth." David had no sword, so he used Goliath's own sword to behead him. When the Philistines saw that their champion was dead, they fled. The Lord that delivered David from the lion and the bear, also delivered him from the Philistine.

David was a man after God's own heart, because he trusted in the living God. Jesus, too, did His Father's will, even submitting to death on the cross, that we might have life from the grave. God has given us commandments by His holy prophets, and we should delight in keeping them, that we may learn how to please the true and living God. Disobedience is what brought sin and suffering into the world. Our first parents listened to, "Ye shall not surely die." Let us hearken to the Lord and His commandments.

CROSS-BEARING

(Continued from page 3)

make, and shall be brought close to the side of Jesus where we have the privilege of knowing the fellowship of His sufferings. If children, we are joint heirs with Christ; if it so be that we suffer with Him, that we may be also glorified together.

Too often we say, "Thank God, I've never murdered, or stolen anything," yet negative morality is nothing to our credit. Why not seek a positive love that will send us out to find a cross to bear for Him!

The only way to love God and man is Jesus' way: the way of the cross. If we follow Him, it will mean a denial of self and the world. The greatest sin is the thing we *might have done*. Jesus' way is the way of the cross. Let us take up our crosses daily, and be His faithful followers.

"If any man will come after me, let him deny himself, and take up his cross, and follow me."—*Jesus*.

THE SECOND DEATH

(Continued from page 7)

more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Consider the words "no more sacrifice for sins" in the light of Romans 6:23, "The wages of sin is death." The result of practicing sin after having known the way of righteousness brings the doom of death, which will be a second one. Another passage dealing with this phase of the subject is Jude 12, but look first at verse 4, which says, "Certain men crept in unawares . . . turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ" (R.V.). Then Jude likened them to trees whose fruit withers, the first step in declension. After that they are without fruit entirely, then "twice dead," and plucked up by the roots. Do not the words "twice dead" refer to being dead in trespasses and sins (Eph. 2:1), and then becoming dead again under the law of life in Christ Jesus (Rev. 3:1)? The mental state must always precede the physical.

What, then, is the second death? The phrase occurs four times, always in the Book of Revelation, which is so titled because it is a "revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." It is for His servants—those who know the Master's will. These servants interpret it according to what is elsewhere revealed. With this rule in mind, we will look at the first passage, Revelation 2:11: "He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt

of the second death." Overcomers shall not be hurt of the second death! This implies that all who could be overcomers and are not, shall be hurt of the second death.

The other passages are Revelation 20:6, 14; 21:8, all of which represent the execution of judgment upon the unfaithful—those who knew the Lord's will and did it not. It will be accomplished at or soon after the events recorded in Daniel 12:2, 2 Thessalonians 1:7-9, and Revelation 11:18.

Seeing we know these things, what manner of persons ought we to be? What an awful destiny awaits those who prove unfaithful to the trust committed to their care! "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). "How shall we escape, if we neglect so great salvation?" (Heb. 2:3). There is no escaping the just condemnation, though, like Esau, we seek the place of repentance with tears. Let all strive to be overcomers!

VIEWING THE PRESENT FROM THE FUTURE

(Continued from page 5)

he, to whom God had given such a blessed revelation, deny that he had ever known the Son of God?"

We see one more picture before we cease to examine the past from our mountaintop of Scripture. This time we see Jesus wearing His crown of thorns and enduring the taunts and sneers of the crowds as He struggled under the weight of a heavy cross on the road that leads to Golgotha. As we watch, we see that He stumbled and fell under His burden, and a stranger standing by was forced to carry the cross for Him. But where were the apostles? How did it happen that they, who had so often protested their affection for Him and sworn everlasting devotion, were missing a golden opportunity to demonstrate their love when He needed it most?

Oh, there they are, "following afar off" on the outskirts of the hostile crowd, too fearful and timid to offer their help! "For shame!" we cry across the centuries at them. "Think of all the times that Jesus came to your aid! Think of the many times that you received the most tender care and loving service at His hands! Don't let Him suffer thus alone! Get down there and help Him!"

We, because it all seems so clear to us, conclude that the apostles must have been very stupid fellows indeed not to comprehend what was taking place, and very cowardly and faithless to desert Jesus in His hour of need as they did. We feel confident that, had we been in their places, our records would have been much better.

"But, before we disobey the command to "judge not," let us pause and reflect a bit. How, do you suppose, would the actions of the Christians of the year 1940 A.D., appear to Christians a few generations hence? Let us, for a few

moments, attempt the difficult feat of projecting ourselves, in imagination, into the future, and, looking backward upon our own times, try to grasp the reactions of future generations as they study our lives.

Will future Christians be tempted to say of us: "Oh, foolish people of the twentieth century, why, with the experience of Judas, as well as more than nineteen hundred years of subsequent Christian experience to study, did you insist upon betraying your Lord for money? Couldn't you earn enough for your needs in six days without attempting to turn the Lord's day into financial gain, also? Must you be eternally trying, by your own efforts, to make the future secure? Didn't Judas' experience teach you anything? Why, you even ignored a direct invitation from God when He said, '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). How could you have failed to grasp the elementary fact that a little money with the blessing of the Lord is far greater wealth than much gold without that blessing?"

—o—

RESTORATION OF THE BARREN

(Continued from front page)

to be found in her experiences in connection with the "Lublin Reservation" recently founded in Poland. From the city of Lodz more than two hundred thousand Jews have been ordered to the reservation. More than seventy thousand have been expelled from this city since the fall of Poland, and are wandering in the fields and nearby towns. A dispatch of December 30 states that seventeen hundred Jews were being driven out of the city each day and loaded into freight cars, their homes being taken by repatriated Baltic Germans. In Vienna, during October, 1939, large numbers of Jews were ordered to report for deportation to the Lublin Reservation, which was to be effected on October 18, 1939. All they could take was limited to 110 pounds in weight. The order, in part, read: "Every person drafted may take along clothing and equipment not exceeding 50 kg. (110 pounds) in weight, and comprising any of the articles enumerated in the attached list. Each person may take along a sum of money not exceeding 300 Reichsmarks."

We have read volumes about the whereabouts of this woman and her present status. Many endeavor to make her the head nations and most enlightened in Biblical knowledge. Such marks of identification are directly opposite to the ones set forth in the Scriptures. The Israelites were to be blinded until the "times of the Gentiles" be fulfilled (Rom. 11:25; 2 Cor. 3:13-15). They were to

be sifted among all nations (Amos 9:8,9). Their house was to be desolate until the Lord should come (Matt. 23:38, 39). Scattered among all nations, "Israel shall be a proverb and a byword" (1 Kings 9:4-8; Deut. 28:37). So says the inspired Word.

In this condition of dispersion and desperation, Israel, the wife of God, will be "hedged up" and she shall say: "I will go and return to my first husband; for then was it better with me than now." Read Hosea 2 for the story of the restoration of this barren woman back to her first Husband. The *Valley of Achor* (valley of suffering) which they now are passing through will be a door of hope to them.

Her forbidden path will at last become loathsome to her and she shall say, "I will go and return to my first husband; for then was it better with me than now." This return to God will come when "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). The present return to Palestine of this harlot and the rebuilding of her gardens are significant, but not motivated by truth, spirit, or purity, and is of temporary character, because that all she is doing will be destroyed. Reclaiming the wealth of the Dead Sea, harnessing the power of the Jordan River made sacred by Jesus' baptism, rearing up of educational institutions, establishing modern hospitals, building up-to-date towns and cities, culturing fine orchards, and general improvement and advancement (even though it may lead to a veritable "garden of Eden") are "vessels fitted to destruction." When the "overflowing scourge shall pass through" (Isa. 28:18) and all nations are gathered "against Jerusalem to battle" (Zech 14:1-3), requiring "seven months" (Ezek. 39:12) to bury the dead, there will not be much left of Israel's vaunted progress and balanced budget. So completely exhausted and wasted will they be that they will call upon the Lord to "build the ruined places, and plant that that was desolate." (Ezek. 36:36, 37). The "barren woman" must pass through "Jacob's trouble," described by Jesus as "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Jer. 30:4-9; Matt. 24:21, 22), before she will seek salvation at the Lord's hand.

When the Lord returns to Zion and the mother (Israel), who has been playing the harlot, looks upon her Son whom she pierced, she shall mourn for Him as one that is in bitterness for his firstborn. In that day Israel shall be saved and the Lord of hosts "will cut off the names of the idols out of the land, and they shall no more be remembered: and also he will cause the prophets and the unclean spirit to pass out of the land," and all the "promised good" will come to the reconciled wife, who will no longer call Jehovah "Baali," that is, "My Lord," but shall call Him "Ishi," that is, "My Husband."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Hate the evil, and love the good, and establish judgment in the gate" (Amos 5:15).

A Prayer

"Dear Father, guard my lips today
And let them speak no ill;
Direct my hands, my heart, my feet,
And let me do Thy will.
In Jesus' name, Amen."

Prophets Speak

We turn from the study of stories and lessons in the Book of Matthew to a number of messages by the prophets. Although these writers talked a long, long time ago, we will find in these messages valuable help for us today.

Amos Pleads

Amos, our prophet today, was a shepherd and a dresser of sycamore trees. He was a very common man, not well trained or educated. He lived a few miles from Bethlehem in the southern kingdom. He was called to prophesy in the northern kingdom, Israel.

At the time Amos prophesied, both kingdoms (Israel and Judah) were prosperous and wealthy. The people were proud, selfish, and lovers of ease and luxury. They were badly treating the poor people. Idol worship was common in Israel. They still worshiped a calf. The town, Bethel, was the center of the calf worship. It was here that God sent Amos to scold and warn the people. He begged them to turn from their evil ways.

The people did not like to be scolded. "They hate him that rebuketh in the gate," says God's Word. At the gate we find the common meeting place of the eastern cities. There trials were held and sermons were preached. It was here that Amos cried out his warnings. He said that a wise person would keep silent at such a time. However, Amos did not. His message was "Hate the evil, and love the good, and establish judgment in the gate."

It is not enough to merely not seek evil, and hate evil, but one should seek good and love the good. "Blessed are they that keep his testimonies, and that seek him with the whole heart" (Psalm 119:2). Paul tells us to "abstain from all appearance of evil" (1 Thess. 5:22). It isn't enough to keep from evil, but our lights should shine brightly al-

ways. It isn't enough to keep from doing evil things, but we must seek first the Kingdom of God and His righteousness.

ECE Club News

More membership cards have been sent to me. All members, to date, should have their cards by now. If you want one, send your name, year, month, and day of birth, and your address. Will you join now?

Footprints

"The floor was filled and varnished
With utmost skill and care.
To walk thereon till it was dry
Surely no one would dare.

"But one did dare and proudly strode—
A kingly fellow he!
Walked boldly in, nor careful tread—
My son, then not yet three.

"The years have swiftly come and gone,
But still close by the door,
Beneath a rug, I cherish those
Wee footprints on my floor."

—Selected by Mrs. B. A. Johnson.

We are leaving footprints every day, wherever we go. We must ever watch to see that we keep in the straight and narrow way. And, as we go, we must smile!

"A smile is quite a funny thing,
It wrinkles up your face,
And when it's gone you'll never find
Its secret hiding place.
But far more wonderful it is
To see what smiles can do.
You smile at one, he smiles at you,
And so one smile makes two."

Happy Birthday Wishes

Roxine Durkin, age 7, April 4, Cleveland, Ohio.

Lee Stine, age 11, April 3, Tipp City, Ohio.

Thelma Richardson, age 14, Hammond, La.



BEREAN DEPARTMENT

Lorraine Brossard, Editor, Eden Valley, Minn.

J. R. LeCrone, President
Route 1
Woodstock, Virginia

Frances Munshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan

What Would You Be?

"Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies: give me neither poverty nor riches" (Prov. 30:7, 8).

These are the words of Agur in his confession of faith. How great his faith must have been to have the wisdom and sincerity to make a request that would insure his continuing steadfast and secure in faith!

We can remember many instances where pride or vanity has been the downfall of someone. Many who gain fame and a great name are gradually walking away from God; their lives are spent in the effort to remain in the limelight, regardless of "ways and means" or the results. Have you ever grown very proud of something you own or something you do, and then see this thing become as dust—probably a source of heartache? Did not God prepare a worm to destroy the gourd so that He might show His power and authority to Jonah? When such an instance repeats itself today in our lives, we might learn by broad-minded reasoning that God has prepared for our escape from some harm. Can we be too proud of the growth and activity of our church, so that we see it decline despite our efforts? Then we are the ones who are failing, and before we place the blame in any specific place, let us investigate our home life. Many of our church failures are the results of personal errors and weaknesses. Again, consider the havoc wrought by lies—usually interesting, juicy bits added to some gossip. This is truly serious, for it can cause infidelity, bitterness, and even ruined lives. If we would only watch every word and think, "Maybe this that I am about to say will hurt someone"! So with God's answer to our prayer to remove from us vanity and lies, this life will be more enjoyable for our associates, and the example that we set will not be unheeded.

Agur prayed that he might not have poverty, "lest I be poor, and steal, and take the name of my God in vain." The greatest amount of crime is committed by people from slum districts—poverty is the cause. These who are born into such conditions are often too weak to rise above them, and they choose the easiest path—downward.

Riches are equally as dangerous, as Agur realized when he said, "Feed me food convenient for me: lest I be full,

and deny thee, and say, Who is the Lord?" Riches induce the possessors to feel master over all. Often greediness and selfishness control their lives.

You'll Need a Pencil

A certain man was asked his age. He answered:

"Take the number of Christ's disciples, add to that the number of times the Israelites marched around the city of Jericho, add the number of days Christ was in the wilderness fasting, subtract the number of spies that brought back a favorable report, add the number of Books in the Bible, divide by the number of times that Peter denied Christ, add the number of stones that David had when he fought Goliath, subtract the number of days Nineveh was to stand, add the number of fish that disciples caught when Jesus told them to cast their net into the sea, add the number of men that Gideon finally selected to fight with him, subtract the number of years from the giving of the promise to Abraham to the giving of the law, add the number of disciples that Jesus sent out two by two, add the number of times the word "immortal" occurs in the Bible, add the number of a man as found in Revelation, divide by the number of times Moses struck the rock to bring water when he disobeyed God, subtract the number of times the sheet was let down from heaven to Peter in a vision, subtract the number of "singing men and singing women" mentioned in the second chapter of Ezra, divide by the number of coverings the tabernacle had, and you have my age."

Work this out; the answer will appear next week.

Lines on Life

* * *

By E. W. G. Huffman (a selection)

Life is not measured by our years,
Nor tears,
Nor by our worldly fears,
Or cares;
For life is measured,
And treasured
Only
By our dreams,
Our deeds,
Our faith,
Our prayers.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- April 13, 14—Iowa Spring Conference at Stanhope.
 May 21-26—Annual May Meeting at Fonthill, Ontario.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 28 - July 7—Special Meetings at Mullin, Texas.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 15-25—Virginia State Conference at Maurertown.

BAPTISM AT TEMPE, ARIZONA

On Easter Sunday evening, just before the evening service, Miss Betty Lou Cole was baptized into the Lord Jesus Christ. Betty has contemplated the matter for some time and chose Easter Sunday as a time most fitting. She has been attending our Sunday school for two years or more. Sr. Anna Corbell has been her teacher, and this, no doubt, accounts in some measure for the action on Betty's part. Betty has been a faithful attendant at Sunday school and church. May she live long to enjoy her fellowship with the people of God and to do her bit for the Master as opportunity offers. May God bless and keep her.

S. J. Lindsay.

HOLBROOK, NEBRASKA

There will be morning and afternoon services at Holbrook, Nebr., Sunday, April 7. Dinner will be served in the church basement. The writer will speak about "Consecration" at the eleven o'clock service; the afternoon sermon topic is "The Revelation of Jesus Christ."

We urge all the members to be present. Invite a friend to attend the service; you may help lead someone to Christ. Be on time for Sunday school; study the lesson before time for class.

E. E. Giesler.

SOUTHLAWN PARK CHURCH OF GOD Grand Rapids, Michigan

Regardless of the snow and cold weather, Easter was a very profitable day at our church. In the morning the choir gave an Easter cantata, and, from all reports, it was beautifully done. Bro. G. E. Marsh gave a short sermon about Easter. At noon, dinner was served in the annex and in the afternoon service Bro. Marsh gave the sermon. Communion was observed at that time. In the evening Bro. Arlen Marsh was the speaker and his subject was "God's Minute."

Bro. Frank Siple, accompanied by his daughters Mildred and Virginia and the writer, journeyed to Burr Oak, Ind., for the Easter services, where Bro. Siple spoke both morning and evening. This was an enjoyable trip, and the day was well worth-while.

Leslie Niles.

IOWA SPRING CONFERENCE

The Iowa Spring Conference is to be held April 13, 14, in the home of Bro. and Sr. Oscar Jenkins, in Stanhope, one and one half blocks west of the Methodist Church, on Main Street.

At the Saturday evening Bible study, Exodus 25-40 will be considered. Sunday at 10:00 a.m. is Sunday school, and at 11:00 a.m., a sermon. There will be preaching at 2:30 p.m.

Basket dinner will be served at noon.

We are hoping to see many of the brethren attend this conference.

Esther Jenkins, Cor. Secy.

BLANCHARD, MICHIGAN

Our evangelistic meetings closed Sunday, March 17, with an all-day meeting, dinner and supper at the church. Bro. C. A. Smead preached in the morning. His subject was "Love." Bro. John Denchfield spoke in the afternoon, before the love feast and the Communion service. In the evening, Bro. Denchfield presented "God's Clock Ticks." The little souvenirs he gave to those of perfect attendance are very highly prized.

The Berean class had a farewell party Monday evening, after which Bro. Denchfield left for Grand Rapids, homeward bound. We received much good from his sermons and are proud to have made the acquaintance of such a noble and pleasant worker.

We are very sorry to say that Sr. Briggs and Sr. Cora Decker are very sick. Sr. Marie Ward is home from the hospital after her operation.

M. Farrell, Secy.

CORPUS, CHRISTI, TEXAS

There were seventy-seven in attendance at Sunday school on Easter Sunday. We have a small building—18 x 20—but we have good interest, and many are learning the truth.

May God's blessing rest upon the work everywhere. The testing time will soon be over.

George A. Waters.

ST. CLOUD, MINNESOTA

The pre-Easter services held here proved a blessing to many. They began on Sunday, March 17, with 82 present for Sunday school and 85 for morning worship service. They continued each evening throughout the week with an average attendance of 56, and a perfect attendance for 11. The largest number present was 95 on Easter Sunday morning.

Mrs. Verna Saatzer of St. Cloud was baptized Sunday evening.

The adult Bible class had 26 present on March 17, and 40 on Easter Sunday, including, however, 7 babies, who behaved perfectly and evidently enjoyed their visit.

Bro. V. Thoms, who is so recently bereaved, is spending some time at the home of his daughter, Mrs. George Savage of Waite Park.

Bro. Mercer is expecting to open a new Sunday school in Pantown, a suburb of St. Cloud, very soon. We ask the prayers of the faithful for this new field of labor for Christ.

Mrs. Grace Skinner, Reporter.

PENNELWOOD CHURCH

Grand Rapids, Michigan

Palm Sunday, March 17, South Bend, Ind., church members were hosts to a goodly number of people from the Pennellwood Church. In the afternoon a sermon by Bro. F. L. Austin was enjoyed. In the evening, Sr. Austin, with the aid of local talent, presented the pageant "The Challenge of the Cross."

We are thankful that Dale Bloore is again able to attend school and Sunday school, having recovered from scarlet fever and a knee injury.

A baby grand piano and side lights greatly improve the appearance of the interior of our chapel.

Easter morning the young people attended a devotional service and breakfast at the home of Mr. and Mrs. H. W. Simpson.

Mrs. L. F. Slocum, Secy.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Silas M. Claypool; Mr. and Mrs. Delos Andrew; Maybelle Hanson; Leota B. Hanson.

Gleanings From the Field

"The field is the world."—Jesus.

"I am proud of our Restitution Herald, and I think the pictures of its writers add immeasurably to its value. . . . May our prayer ever be, 'O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles' (Psalm 43: 3)."—R. A. Curtis, 1825 First Ave., Dayton, Ohio.

En route from Blanchard, Mich., to his home in St. Cloud, Minn., Bro. John Denchfield visited with the editor and at the Students' Home at Oregon, Ill., March 19. He addressed the student body.

When Bro. Frank Johnson of Hector, Minn., enrolled in the Bible Training School, he expected to attend but part of the semester. We are glad to learn, now, that he will be privileged to finish the semester's work.

"Home would not be complete without the regular visits of The Herald."—Helen Schaffer, Strafford, Mo.

While the editor was in attendance of the Illinois Quarterly Conference at Ripley, March 30, 31, members of the Training School preached for the congregation at Oregon. Bro. Richard Smith, Dayton, Ohio, and Sr. Muriel Randall, Braham, Minn., conducted the morning service. Bro. Celaine Randall, Fonthill, Ont., Can., and Bro. Frank Johnson, Hector, Minn., took charge of the evening service.

Bro. and Sr. George Siple, who had been visiting in Hammond, La., have returned to their home in Oregon, Ill.

Who will be first to enroll in the Summer Training School?

MARY ELIZABETH THOMS

Mary Elizabeth Thoms, nee Compton, was born in Hillsboro, Ohio, on June 12, 1879, and died at her home at Emily, Minn., March 20, 1940. During early childhood she moved, with her parents, to Minnesota. On February 26, 1899, she was united in marriage to Virgil R. Thoms. To this union nine children were born. They are: Merle (deceased); Mrs. George Savage of Waite Park; Lauren and Lester of Crosby; Ronald of Hackensack; Neil of Emily; Mrs. W. J. McKnight of Mt. Sterling, Ill.; and Merritt and Betty at home.

Also mourning her death are one brother, John Compton of Backus, and one sister, Mrs. Harry Walden of Kansas.

For many years a member and ardent worker of the Church of God, she has lived a very useful life. She will be remembered by all for her readiness in service. Her testimony and songs cannot be forgotten.

Having "finished her course," she was laid to rest in the cemetery near Emily, "looking for that blessed hope." May God hasten the day in which she and "all them also that love his appearing" may receive "the prize of the high calling," the crown of immortality. "Even so, come, Lord Jesus."

John L. Denchfield.

HERALD RECEIPTS

E. L. Boyer; Mrs. Helen Schafer; Mrs. A. M. Ross; Charles D. Balliet (self and another); Glen L. Starbuck; Mrs. O. J. Johnson; Maybelle Hanson; Mrs. G. Kuehne; J. S. Thorpe; George A. Waters (for another); Mrs. Richard Sarten; Ella C. Boyer (self and another); Wayne Yows.

TRAINING SCHOOL FUND

Mrs. T. J. Ellis \$15.00
Mrs. G. Kuehne 3.00
Ella C. Boyer 1.00
South Lawn Park Church, Grand Rapids, Mich. 6.75

CONTRIBUTIONS TO N. B. I.

E. L. Boyer \$ 7.35
Charles D. Balliet 1.00
Lottie E. Young (P) 25.00
Mr. and Mrs. John Railton 5.00
Ida Vogel (P) 10.00
Maybelle Hanson 4.00
Maurertown, Va., S. S. 5.07
Mrs. Roscoe Dunbar (P) 10.00

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....
For Training School . . . \$.....
For Golden Rule Home . . . \$.....

Name

Address

NO ANSWER YET

Dear Mr. _____:

I recently had the pleasure of hearing you speak at the funeral of _____. Some things that you said lead me to ask a few questions which I trust you will find convenient to answer as soon as possible. The passages of Scripture in mind, and about which the questions are asked, are Luke 23:46 and 1 Peter 3:18.

(1) How and when did Christ suffer for sins if He was a dual being?

(2) Was the "spirit" of Luke 23:46 a part of the Christ that suffered for sins?

(3) If so, what part? How could the spirit suffer if it was immortal?

(4) Is immortality subject to suffering?

(5) "Being put to death in the flesh." Was Christ a living entity or personality separate and apart from His body of flesh and bones?

(6) If so, just how was He put to death "in the flesh"? Which part of the dual Christ died for sinners?

(7) Did the flesh die? Did the spirit die? Or, was it both flesh and spirit that died?

(8) "By which also he went and preached unto the spirits in prison." Did Christ do this preaching in person? If so, when, how, and where?

(9) Who were the spirits to whom he preached?

(10) What is meant by "prison"? and where was it located?

(11) Were those "spirits in prison" living personalities who lived in bodies of flesh in the days of Noah, and who were sent to this prison after their bodies were destroyed by the Flood?

(12) Did Christ's spirit go and preach to these spirits during the three days and nights that His body lay in the grave? If so, why was this preaching done? If so, would this not mean a second chance?

Yours truly,

T. A. Drinkard.

THE RESTITUTION HERALD

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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.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

SEND THE RESTITUTION HERALD TO YOUR FRIENDS

The religion of Jesus was active. This coupon is presented to assist our readers to be more active in their religion. "Faith without works is dead."

You may now send The Restitution Herald to your friends at the rate of one dollar for nine months. Use the lines below for the names and addresses of your friends, and remit one dollar per name:

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THE SUMMER TRAINING SCHOOL

ENROLL TODAY

Oregon, Illinois

June 18-July 26

Youth of the Church of God, in answer to your own vision and prayer, another Summer Training School will be conducted at Oregon, Illinois, June 18 - July 26. Three competent and experienced teachers have been engaged. They are Elders S. J. Lindsay and L. E. Conner, and Brother Otto E. Dick. For six weeks there will be daily studies in: "Doctrines of the Church of God," "Problems and Opportunities of Christian Youth," English, and public speaking. The cost per student is only \$30.00 for board, room, and tuition. There will be a small additional cost for the purchase of one or two textbooks. Students, let us hear from you *today*.

Brother S. J. Lindsay writes:

"We send these words of encouragement for the Bible School and Training Classes of the Church of God. No one will question the value that attaches to the Bible School idea as worked out in the Church of God for nearly forty years. It has brought together our young people from over the States and Canada for the purpose of studying the Bible together under competent instructors. Our young people have thus become acquainted with one another. They have been led by that acquaintance to strive harder, because they know that they are not alone in their efforts. By correspondence they have knitted themselves together as one in purpose. The Bible School has been an incentive to more united work in the vineyard. It has in some measure brought together some of our worthy young people in the matter of matrimony, thus making for true Christian homes.



S. J. Lindsay

"*The Bible Training School* idea is another step in advance, because it brings together a class of young people who not only wish to know what is in the Bible, but who wish also to become able to impart that knowledge to others. Fortunate are they who can spend the full year in such study, and fortunate, too, are they who can spend the six weeks allotted to the SUMMER TRAINING SCHOOL. In a six weeks' course, one becomes better acquainted with his Bible, and has a special means at his command for digging down deeply into the more hidden things of Holy Writ.

"There is every advantage to our young people in attending these means of becoming better acquainted with God's great plan of salvation. Let us do everything in our power to encourage attendance at the SUMMER TRAINING SCHOOL."

WHO WILL BE THE FIRST TO ENROLL?

Address: The Summer Training School
Oregon, Illinois

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The House of God

The Ground—Part One

By Harvey U. Krogh, Jr.

ALL men have a right to build or to tear down as they choose, but it is far more honorable to build. If men work together in harmony as they build, there will be more efficiency and the work will progress more rapidly. As all people do not see eye to eye concerning this house of God, it is, therefore, our purpose to come to a better understanding and agreement in these important things.

If you and I were to build a house, we would first agree upon the location and the ground upon which the house was to be built. Indeed, we *are* building a house, and God has chosen the ground, which is the first great requirement if we are to have a part in the building. This ground is *faith* in God. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). All other rules, requirements, and laws hinge on this one thing. Of course, we all know that in order to have faith in God, we must first hear about Him. This must come from His Word, the Bible, or from those who know Him and have faith in Him.

In God's plan for building His house and redeeming man from sin and its results which are sorrow, pain, and death, He called out one man from all others, whose name was Abram. "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). Abram's name was then changed to Abraham, which means "father of a great multitude,"

for he was then to be the father of those who are building and are being built upon this ground. The record continues: "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



Harvey Krogh, Jr.

went" (Heb. 11:8). Abraham, who had no heir, was promised a son in his old age, that of his descendants a Savior should be born who would bless all nations of earth. "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). "Through faith also Sara (Abraham's barren wife) herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised" (Heb. 11:11). 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" (Rom. 4:20-22), "even as Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6).

Abraham was counted as righteous, though no man is righteous by his own power or virtue, but only as God accounts him so. "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 the promised Seed of Abraham, through whom all the nations of the earth should be blessed (Gen. 22:18), "who was delivered for our offences, and was raised again for our justification" (Rom. 4:23-25).

If we come to believe in God, we will be counted as being righteous, no matter (Please turn to page 11)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

What's What in the Summer School

In respect to the proverb "An ounce of prevention is worth a pound of cure," this brief explanation is made concerning the Summer Bible Training School. The School is not intended primarily for prospective ministers, for it is obvious that six weeks of training is inadequate to properly school even a most apt student for the ministry. Should anyone attend the Summer Training School in order to immediately secure a pastorate, he will almost certainly need the proverbial "pound of cure."

The best teaching talent obtainable within the Church of God has not been selected to captain picnic frolics or to chaperon adolescents. The instructors are warm-blooded; they know that "all work and no play makes Jack a dull boy," and they know the magic of a full moon in June. They are pledged, however, to teach sound doctrine, to do all within their powers to deepen the students' conception of loyalty to truth, to develop the students' vision of service, and to better arm the students for that service.

The six-weeks' course of training is planned for all young men and women who, irrespective of securing salaried positions, are zealous to improve their usefulness in any and all possible measures of Christian service. The Summer School is an opportunity that raps loudly at your door if you are a Sunday school or Berean worker. If you have already sensed that service in the Church of God challenges the very best that there is in you, if you are determined to study that you might better answer that challenge, you are sincerely urged to enroll in the Summer Training School.

Away with the "polluted"! "Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts" (Mal. 1:14). The Church of God today needs *the best* of workers. Many of our faithful leaders have already fought the good fight of faith, and many others are necessarily less active than they were when we were taught the faith at their expense. A thousand Demases have forsaken the cause, "having loved this present world" (2 Tim. 4:10). Who now will guard the gate? and who will build the city within the

protecting walls? The dead cannot arise to work again, lest by their almost frenzied zeal they should fully paralyze the limp activities of this later generation. The aged, too, though loyally standing at their posts until the last, cannot go forth to labor in the heat of day.

Let the youth of the Church of God arise. Let youth, willing to be instructed by the seniors of the Church, receive that instruction and then go forth to build.

The Same to You

In the first few years of our ministry, a certain friend frequently said, "God bless you, Syd." The fellow was, it seemed, most sincere. We did the best we could: often letting down the nets and pulling them up. That the friend's benediction (what else shall we call it?) was effective seemed evident, for the nets did not always come up empty. There was, however, something wrong, for the fellow who so insistently wished us well never came up in the gospel net.

There are some problems that mathematicians cannot solve. Why should one bless another, yet stubbornly refuse to follow in the way of that blessing? Literally, the friend was praying against himself, for had his prayer been fully answered he would have long ago accepted Christ.

Words are tricks. They fit together like pieces of an intricate puzzle. They keep one guessing. We would not mock at the words, "God bless you, Syd," but the words somehow mock us, for we are waiting yet for our friend's decision which will justify our saying, "The same to you."

It seems, moreover, that our friend has made many converts. They come around the corners to meet us. They are early risers and stay with us until early the next morning. "God bless you, Syd," we hear them say, and we try to put the puzzle together. . . . Where were you, friend, last Sunday morning, and again in the evening? Where were you on Wednesday evening? Did you really care if we were blessed of God when only "two or three" were there? Send us a new subscription, friend, or write an article of cheer. The Training School is started, friend; you hoped, we recall, that God would give the School. What, friend, are *you* doing to bless the School?

The Origin of Sin

By James A. Patrick

WHAT is sin? Sin is the transgression of divine law. Sin is also something else. It is turning the power to do good into the wrong channel.

God gave Adam and Eve the right to eat of the fruit of all the trees except the tree of the knowledge of good and evil. They ate of the forbidden fruit. That was disobedience of a divine command—sin. They used the same power to eat of the forbidden fruit that they used to eat of the fruit of the other trees of the Garden. Who was to blame? God? the Serpent? Adam and Eve?

Every power that God gave man is a power for good. Analyze every power of your being, and see if all that God gave are not powers for good.

God gave man the power to eat and drink. What a blessing it is to be able to put a sparkling glass of cold water to one's lips on a hot day when one is thirsty! Men also put glasses of whiskey to their lips and drink and become drunken. The same power is used to drink whiskey that is used to drink water. Who is to blame? God? the man that drank? the Devil?

Some people ask, "Why didn't God make man so he couldn't sin?" Would he then have been a man? Wouldn't he have been a machine to move only as God moved him?

One of the things we prize more than almost anything else is the right to choose our own way. Have you never seen the lives of children ruined because parents *forced* them to do the things they did not wish to do?

Going back to God's first dealings with man, we find that He told Adam and Eve not to eat of the fruit of a certain tree. They disobeyed and ate. They used the same power to eat of the forbidden fruit that they used to eat of the other fruits. This power was a power for good. Who was to blame that they turned the power to do good into the wrong channel? Who was to blame that the power to do good became sin?

In a religious article, a writer has this to say, "We turn to Genesis 3:1 to read, 'The serpent was more subtil than any beast of the field which the Lord God had made.' God created this serpent—Devil, satan, dragon—on purpose for His pleasure. God foreknew exactly what this serpent would do, and watched over this serpent to see that it did exactly what He wanted done, and in the exact way." In plain English, God made the serpent do "exactly" what He wanted done.

Further in this same article, we read a statement which confirms my last thought above. After mentioning the

curse, the writer says, "Notice: this curse affected even the serpent (this serpent was not a snake, but some animal having legs; was not a superhuman being, for all the words that it said God put into its mouth)." Poor old Serpent! God made him to do "exactly" what He wanted him to do and made him say what He wanted said, and then made him crawl on his belly all the days of his life, and all he had to eat was dust. Rather severe, wasn't it, when he couldn't help himself? Comparable to some of the acts of Stalin and Hitler, wasn't it?

If God watched over the Serpent to see that he did "exactly" what God wanted done, did God also watch over Adam and Eve to see that they did "exactly" what He wanted them to do?

Another statement by this writer would indicate that this was his thought. I quote: "This brings us to the hardest subject of all Scripture—original sin, and sin as God's great beginning school."

School is a place where we learn to do things. If sin is "God's great beginning school," then Adam and Eve could not learn what God wanted them to learn without sin. What did God want them to learn? Did He want them to learn to be pure and innocent? No. They were already pure and innocent! Did He want them to learn righteousness? No. They were already righteous. What, then, did He wish them to learn? If sin was God's great beginning school, then God wanted them to learn to sin. Why? An echo answers, "Why?"

Some might say that men must sin in order to be strong. But everyone knows that when a man sins he is just that much weaker and less able to resist the next temptation. When a man takes a drink of liquor, he has lost some of his strength to resist the next offer of a drink. So it is with every sin.

If sin was God's great beginning school, then Adam and Eve must have sinned in order to learn. God must have watched over them to see that they did "exactly" what He wanted done, and that was to disobey and thus sin, *if* sin is "God's great beginning school." You see, this idea makes God responsible for all sin, suffering, sorrow, pain, anguish, and horror there are in the world.

Why can't men take what God has said and not inject their own thoughts into a discussion of sin. God has said, "By the law is the knowledge of sin" (Rom. 3:20), *not* by sinning is the knowledge of sin.

When children go to school and the teacher makes a rule that there shall be no *(Please turn to page 11)*

Why Christians Suffer

By Mrs. H. H. Kent

SUFFERING is one of the mediums that God uses to bring His children closer to Him. It is through the bearing of our own crosses that the blessings of life come to us now and rewards will come in the future. If there had been a better way, God would have shown us. Even Christ learned obedience through the things He suffered. Paul suffered for the Kingdom of God. One can hardly think of the suffering of the precious saint, Stephen, without being moved. Everyone who expects to be faithful to God and Bible doctrine in these days of peril and apostasy may expect to suffer.

However, Christians often suffer because of their own sins and mistakes. We all can look back, seeing the mistakes we have made. By acknowledging them to God, we grow in grace and a knowledge of the truth. We are all so human and make many mistakes. Christians pay for their mistakes now, which is far better than to have sins follow to the judgment. Thus our slates are always kept clean.

There are times when we must suffer for the mistakes of others that others may see the light. All Christians who get very far in their experience with God suffer in many ways. We are often misunderstood. Others do not see our good intentions. However, if we have faith in the Bible and live, through faith, a life of prayerful meditation, God's Word will not return to us void. We will have reward in the way of peace and joy, even before Christ comes. Paul says, in 2 Corinthians 1:4, that God "comforteth us . . . that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted" (R.V.). Much suffering is due to the curse and, because of it, we are subject to affliction. We look forward with anticipation to the time when there will be no more sorrow, nor suffering, nor pain, and no more curse. Then we will be able to say that the former things (mentioned above) are passed away.

We read in the Bible of instances where suffering existed in order that God's Word might be proclaimed and His works manifested. We all know the story of the blind man who had been blind from his birth. After healing him, Christ said, "Neither hath this man sinned, nor his parents." Yet, all (father, mother, and son) suffered because of this affliction. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Scourging is severe punishment.

Some sects have commercialized healing. They say that when Christians are sick it is their own fault and because of their sin. This may be true in some cases, but not always. I have known shut-ins who have been sick during most of their lives. Both human and divine aid has failed to gain relief for them. Yet, their lives have often been a comfort to others because of their courage and patience.

Peter tells us that we are healed through Christ's "stripes" (1 Peter 2:24). The blood of Jesus Christ cleanses us from all sin. Many suffer because of ignorance of nature's laws. Scientific knowledge that is in harmony with the Bible has helped us to learn the laws of nature better in these last days. By adhering closely to the better rules for living, in diet, exercise, purity of life, and so forth, we will live longer and be healthier than the past generations.



Mrs. H. H. Kent

The sufferings that we have to endure in these days are not to be compared to the sufferings of many of those who suffered for the truth's sake in the Old Testament times. Look at poor Jeremiah! They put him down into the mire in a dungeon because he told the truth. The Israelites of those days saw, or thought they saw, that there would be suffering for them if they went into Babylonian captivity. Most of us do shrink from suffering, but they thought they knew more than God. They would not believe that God was sending them there for their good. Those who went were cared for as long as God left them there. They did not suffer nearly as much as those who refused to obey God. God delivered Jeremiah, and He will deliver everyone who fully trusts in Him. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all"—not one, but *all!* Here is a promise worth remembering. If Christ carries much longer, we need not be surprised if we have many trials. We too often forget that "all things work together for good to them that love God."

Sometimes Christians suffer because of carrying heavy burdens. Toxins, or poisons, are found in the blood after overwork. I remember the story of a little girl who was walking home one day, carrying her little brother who was almost as big as she was. A kind, old gentleman overtook her and said, "Let me carry your burden for you." The little girl turned to him in surprise and said, "This isn't a burden, it's my little brother, and he isn't heavy." Sometimes love can carry a burden that couldn't be car-

ried in any other way, even to the place where the body suffers from the load before the person realizes it.

Christ suffered many things for us; yet, He was spotless before God. Think of Him as He went to Gethsemane, when, in His agony, He sweat great drops of blood; then He went through the judgment hall, and on to the cross! The chief priests, the elders, and the scribes rejected Him. All His disciples forsook Him. Yet, through it all, He glorified God, in order that we might be overcomers. If we suffer with Him, we shall also reign with Him. We

receive all our blessings because He arose from the grave and triumphed over His foes. When He comes again—which we anticipate will be soon—if we are watching and waiting for Him, He will change our vile bodies that they may be likened unto His glorious body. Then we ourselves will be victors, and our sufferings will be over. The whole creation is groaning now, but Paul says 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).

BAPTISM

By F. O. Sapp

THERE is a difference of opinion among professed Christians upon the question of baptism, and the mode one should use when officiating in behalf of a candidate for salvation. All of these Christians say they accept the Bible as authority for their faith and practice.

The sad thing is that many people receive baptism in some form without giving the sacred ordinance much thought. Not knowing or understanding the significance of baptism, they accept whatever mode the preacher may suggest. If the preacher should be ordained by a group of people who do not believe that baptism is one of the two ordinances of the church of God, the candidate for salvation then is not baptized with water “in the name of Jesus Christ” (Acts 2:38).

We also know people who say that it does not make any difference what one believes in regard to the question of baptism as long as he is honest and sincere. Such an attitude of mind seems to influence many religious folk in these days of modern thought. Sometimes we wonder if the skeptic or infidel is not honest and, perhaps, sincere in his position, but that does not make his position right. We can excuse professed infidels for what they say, but I have very little sympathy for professed followers of Christ who make doubtful statements in regard to doctrine, for they should know better.

If Jesus were here on earth today, He would find many modern Pharisees and scribes who prefer to teach for doctrine the commandments of men (Mark 7:7). Jesus said to His followers, “If ye love me, keep my commandments” (John 14:15).

The question is: Did Jesus command His followers to baptize believers? I quote the words of Jesus as authority in commenting upon any question under discussion. Jesus did command His followers to baptize believers. The following is according to Weymouth’s Translation: “Go

therefore, and make disciples of all the nations; baptize them . . . and teach them to observe every command which I have given you . . .” (Matt. 28:19, 20).

We may understand from the foregoing text that Jesus commanded His followers to go into all of the world to make disciples. It is well to notice that the first thing necessary was to convert the individual and to make a disciple of him. After the individual becomes converted to the teaching or doctrine of Jesus, desiring to be one of His disciples, he is a candidate for baptism. Since the convert desires to be a disciple of Jesus and is a candidate for salvation, and because he is now eligible for baptism, it is only natural that he wishes to know the signification of baptism.

The word “baptism” comes to us in our English Bibles from the Greek words *baptisma* and *baptismos*. These words are never translated “sprinkling” or “pouring” in any version of the Bible. The Greek word *baptisma* occurs twenty-two times in the original, and *baptismos* four times. The word “baptize” comes to us from the Greek words *bapto* and *baptizo*. The word *bapto* occurs three times in the original. It is translated “dip” in Luke 16:24, and “dipped” in John 13:26 and Revelation 19:13. It will be of interest to read each of these texts in your Common Version of the Bible. The Greek word *baptizo* occurs seventy-nine times in the New Testament. It is translated “baptize” seventy-seven times in our English New Testament, and, in Mark 7:4 and Luke 11:38, *baptizo* is translated “wash.”

In Matthew 28:19 Jesus commanded His disciples to baptize believers. The word “baptizing” in that text does not mean “to sprinkle,” neither does it mean to pour water on the candidate’s head. The word “baptizing” should be properly rendered “immersing,” “dipping,” or
(Please turn to page 11)

Viewing the Present From the Future

Part Two

By J. R. LeCrone

WHAT will future Christians say when they learn of the spiritual lethargy into which Christianity has fallen by the early 1940's? When they, from their revealing distance, observe the perfect design that the shifting powers, alliances, and governments of the nations were forming in exact fulfillment of the prophecies of the Word of God, and connect them with the innumerable signs, lesser in proportion but just as unmistakable, that were constantly appearing about us, perhaps they will say: "Jesus was so explicit concerning the signs of His coming, and there they were, so intent upon trying to solve the world's difficulties and bring about by their own efforts the peace that God had so plainly indicated should not come until the Prince of Peace Himself should establish it, that they ignored the signs, forgot to watch, and failed utterly to proclaim His coming! They had forgotten that when Jesus said, 'Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places, all these are the beginning of sorrows' (Matt. 24:7, 8), He was replying to the question, 'What shall be the sign of thy coming, and of the end of the world?' And when they saw the Jews returning to Palestine in preparation for the fulfillment of Matthew 24:15-22, how could they fail to grasp the significance of these things and be stirred to a white-hot zeal and intense activity by them? Yet, the Church of God was, on the whole, merely lukewarm."

When history declares that many who once acknowledged Jesus to be the Son of God and experienced the joy of having Him with them in their daily lives, ceased to walk with Him and declared by their ways of life that they never knew Him, how will students of history explain it? Will they be forced to conclude that the Christian way was abandoned because it was no longer popular and people ceased to follow it because they feared to draw the attention of Christ's enemies to themselves? Will they marvel at our tremendous strides in the physical sciences and be amazed that intellects so capable of profiting from the accumulated knowledge of centuries could have failed to learn from Peter? Perhaps they will say, "But they should have known that all who would live godly in Christ Jesus should suffer persecution (2 Tim. 3:12). Hadn't Jesus told them that they should be hated of all men for His name's sake, and that he who endured to the end should be saved (Matt. 10:22)?"

Then, perhaps, they will observe the multitudes of formerly active disciples following Jesus afar off, clinging to the outskirts of Christianity, keeping their names on church books, but attending only occasionally and taking no active part. Possibly they will discover that lukewarmness was prompted by a fear of identifying themselves with what they thought to be a lost cause, because it appeared that Christianity was dying out and the churches were doomed to failure and abandonment. Maybe then they will say, "I wish that I had lived in that wonderful time and been permitted to experience these things firsthand. I would not thus have been deceived by outward appearances. I should have remembered the prophecy which stated so plainly that that day should not come except there come a falling away first, and that man of sin be revealed, the son of perdition (2 Thess. 2:3), and would have heeded the exhortation to 'consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, . . . and so much the more, as ye see the day approaching' (Heb. 10:24, 25)." How foolish and shortsighted our timid "following afar off" will appear to our descendants! They shall see clearly what our proximity often hides from us—that the present decline in Christian faith should be not an excuse for us to lay down on the job but a signal for more faithful and zealous service.

While we recognize and give thanks for the fact that there are many notable exceptions to the conditions pictured here, we do not believe that, on the whole, our picture of present-day Christianity as viewed from some far future date is overdrawn. The same weaknesses that caused the apostles to stumble are present in all of us. If we can get far enough away from our own time to gain a little perspective, we shall see mirrored in the apostles, their weaknesses, shortcomings, failures, strengths, zealousness, and triumphs—ourselves. With that broad view comes the realization that we are as much in need of the forgiveness and atonement provided when the Lamb of God was sacrificed upon the cross as were the apostles themselves. Gradually it penetrates our consciousness that He died for *our* sins. We see ourselves as we really are: sinners who, without the atoning blood of Christ, would be condemned to death and without hope of the future. We are one with the apostles!

Then comes the thought: Jesus came forth from the

tomb, victor over death, and is alive forevermore. We strive, with our finite minds, to comprehend the eternal meaning and glorious beauty of that truth. Again rings out the peal of hope in our hearts in the words of Jesus, "Because I live, ye shall live also," and that for eternity! Gradually the marvel of it sinks into our hearts, we be-

come filled with the spirit of Christ, and our lives become patterns of joyous service. Hardships, difficulties, oppositions, and pain no longer cause us dismay, for, like Paul, we "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). (Concluded)

Public Prayer

By J. W. McLain

"When thou prayest, thou shalt not be as the hypocrites are" (Matt. 6:5).

MATTHEW 6:5 has been used in many instances to indicate that it is not proper to encourage public prayer services as a part of our work. As a consequence, many congregations have completely neglected this important development of their spiritual activity. Inasmuch as it is generally accepted that private prayer is entirely proper and helpful, we need only to study this text as it concerns public prayer.

It must be acknowledged that the Pharisees had terribly abused the privilege of prayer. It was very common for them to dress in long robes, bind on phylacteries, and stand on the street corners as they made long, loud prayers. Their concern was not so much that God should hear, but that men should recognize that they were very religious. It is to this abuse of prayer that Jesus called attention in the discourse of Matthew 6:5. His lesson concerning this abuse of prayer is just as applicable today as it was in His day. However, it would be foolish to declare that, because some had abused the privilege, no group ought to use prayer in a *proper* way. It would be as extreme to suppose that because one man had abused driving privileges in such a way as to hurt someone, no one ought ever to drive a car.

All evidence of the Scriptures tends to teach a *proper* use of prayer as a feature of congregational participation in worship. Both the type study of the Tabernacle and the record of the early church give support to this view.

It was customary in the Temple service for the devout people of Israel to congregate for prayer at the time of the incense offering. This offering was in the morning, when the priest came to care for the lamps in the sanctuary, and again in the evening, when the lamps were lighted. This made two occasions of the incense offering. At these times, the people waited in the Temple for the scent of the incense that was being offered in the sanctuary. As this fragrance filled the house, the people raised their prayers to God. The significance of this *public prayer*

service is seen in the remarks of Revelation 5:8 and 8:3. Here, the incense offering is called the prayers of saints. Here, the Temple service has its application in the new as visioned by the Revelator.

It was at this hour of incense offering and of prayer that the angel of the Lord appeared to Zacharias. It was his lot to burn the incense. The record of Luke 1:9, 10 shows that the whole multitude was praying without at this time.

It was at the ninth hour, the hour of prayer, that Peter and John went up to the Temple, where they healed the lame man (Acts 3:1).

It was at the ninth hour that the prayers of Cornelius were answered. The angel appeared to him at that time (Acts 10:3).

It is strange that the complete atonement for the sins of Israel was made at the hour of prayer, being, as it were, an answer to their prayers for salvation, for, at the ninth hour, Jesus died. The veil of the Temple was rent in twain, making a new and living way for all to boldly approach the throne of Grace.

The record of Acts 2:42-46 tells us that they "continued stedfast . . . in prayers . . . daily with one accord in the temple." This indicates that the early church put a value upon that prayer service which was conducted at the Temple both morning and evening.

In Acts 4:24, there is evidence of the group lifting up their voice to God for strength and help in their particular difficulties.

When Peter was thrown into prison, the brethren met at the home of Mary, the mother of John, and made prayer without ceasing to God for him (Acts 12:5-12). (I wonder why we shy away from the thought of cottage prayer meetings. Perhaps the modern church has no problems or need of divine help. I wonder if we could get a group together in a crisis to make prayer unceasingly until that prayer was answered.) (Please turn to page 10)

Truth, or the Truth

By James M. Watkins

THE days immediately preceding the crucifixion appear to have been a period of extreme trial for everyone concerned—not alone for Jesus, whose agony in Gethsemane is so clearly defined, but to them also upon whom fell the responsibility of His crucifixion. The Jews apparently were anxious to give all possible responsibility to the Romans, while the attitude of Pilate indicates as earnest a desire on the part of the Romans to reverse the charges.

In the final portion of John 18, as the conversation of Jesus and Pilate was being ended, Jesus testified that it was His purpose to bear witness of the truth and all who were of the truth would hear His voice. Whatever our personal opinions of Pilate may be, it seems certain at least that by this time he was a very weary man. His knowledge of the attitude of the priests and scribes of the Jews toward Christ shows that, without a doubt, he had listened to an endless chain of testimony, leaving him more uncertain and confused than he had been in the beginning. As he turned away from the testimony of Jesus regarding the truth, to go out to offer a last word in His behalf before the Jews, his lips phrased his only answer: a question, "What *is* truth?"

Strangely enough, it is one of the most frequently recurring questions asked by those who have failed to avail themselves of any particular knowledge of Christianity and are reluctant to do so for fear of accepting a wrong viewpoint. On the other side of the scales are the individuals of a dozen denominations who, although widely separated in interpretation of Scripture, personally advocate a "coming to a knowledge of the truth." It is a phrase that, somehow, should be outlawed from all "polite society." It is this phrase coming from so many divergent sources that too often inspires the question, "What is the truth?" Often it is attended with the avowed intention in advance, in the mind of the questioner, not to accept any answer because of the repulsion that was built up by the statement in the beginning. Also, the individual, when confronted with the "out-and-out" question, has no answer. Of course, he can always enumerate various tenets of his belief, but to the skeptic he has only added insult to injury, for the skeptic has not asked for his belief, he has asked for an established fact.

What is the truth? There is only one answer that does not involve the opinions of individuals. These are the words of Jesus: "I am . . . *the truth.*" To me there is a great deal less offense in professing an understanding of

the works and teachings of Christ than in the assertion that one has a knowledge of *the truth.*

Knowledge of the truth does not offer the individual the right to parade his wares before the lesser informed. In a knowledge of the truth alone there is only condemnation. It was the knowledge of good and evil that condemned Adam. We are saved only in a practice of the good. It is in knowing right and failing to do it that one is condemned.

We cannot offer anyone something we do not have, and *we do not have any more truth than that which we practice.* Jesus was *the truth* because He practiced all the elements of truth. To me, the individual is hardly justified in saying he has the truth until he has embodied all the knowledge of Jesus in his everyday living: something that can hardly be accomplished before the coming age. It is only then that one's knowledge will be complete as to the will of God. One cannot practice the things he does not know. If it can be truthfully said that one has only such truth as he knows and practices of the *living* Christ, surely every individual is so far short of the perfection of the truth, that no one is justified in implying the attainment of that goal.

Paul said, "Now we see through a glass darkly." John, in Revelation, was instructed to withhold certain of the facts of his vision. Throughout the entire Scripture, it is borne out that knowledge will in no wise be complete until that time. What will this superior wisdom reveal to us? Will it be that certain denominations have served to qualify individuals for positions of Kingdom work? Will it be that the perfect religion was so far in advance of anything that man has attained that no matter how far apart the roads are now, a great many may lead into it? I can call to mind a certain group whose teachings are widely different from mine, yet as I carefully think it over I never once heard their pastor say that he was qualifying anyone for the priesthood of the Kingdom; in fact, it seems that the Kingdom is ignored entirely. He simply says he is offering them a certain salvation. Having salvation, that is, a minor place in the Kingdom, is one thing, and qualifying for the priesthood is quite another. Cannot both fulfill their promises in the world to come? For if there are rulers there must be someone over which to rule. It seems entirely likely that no denomination entirely satisfies the need of Christianity. The man who raises potatoes for mankind does men a great service, but if he cuts down the trees of the man who raises apples in

order to plant his potatoes, he has done an injustice, because he has unbalanced the means of completely satisfying the needs of mankind. If there is more reward in raising potatoes, it is a friendly gesture to try to convince the apple-raiser to adopt potatoes as a crop, but it is decidedly an unfriendly gesture to destroy his apple trees simply because he does not see the wisdom or reward of raising potatoes. Fruits are paid for according to worth.

Every sincere follower of Christ is endeavoring to raise

a crop of truth of one sort or another. It is to the discredit of no one that men do not place the same valuation upon the crops of others as they do on their own. Yet all have this assurance: they will be paid for according to their worth to mankind. The crop is not judged, save on the basis of what it gives to others. Is it possible that the future will show that all have raised a crop of one sort or another? that all have truth, worth little or much, yet none have *the truth*?

Confessing Christ Openly

By Mary Richardson

"Thou art the Christ, the Son of the living God."

THERE is recorded in Matthew 16:13-24, an important lesson. Within three verses are found some outstanding Christian principles—principles we must adhere to if we are to be true followers of Christ.

At some time in every individual's life, he has been confronted with moments in which confession is inevitable. At other times he feels that if only he could tell others of his sorrows, what a burden would be lifted from his shoulders! Confessions would lighten many hearts.

In Matthew 16:13, Jesus asked this question of His disciples, "Whom do men say that I the Son of man am?" Possibly Jesus thought that this question would lead to another. Then He might be able to draw out the disciples' faith and make plain to them the work that lay before all of them.

Each disciple gave a report of what he had heard others say of Jesus. Some had thought He was John the Baptist come back to life. Even Herod believed this (Matt. 14:2). Others believed He was Elias, or Elijah, a forerunner of the Messiah, but not the Messiah Himself. Still another group thought that He was Jeremiah. Those who felt that they had missed guessing the right one said He was "one of the prophets." Christ did not look like the Messiah the Jews had pictured would come. They knew He was to be King of kings. This one who had come had nothing in His appearance that, to them, looked like a king. He did not wear a crown, sit on a throne, nor hold a scepter.

Jesus then "turned the tables on them." No longer did He ask what the *world* thought of Him, but He brought the question directly to the disciples. Based on the teaching they had received at His feet and their knowledge of His work, Jesus asked of the disciples. "Who do you say that I am?"

Peter acted as spokesman for the disciples. He must have had a keen understanding and ability to speak what he thought. Out of the fullness of his heart burst Peter's confession of the Christ: "Thou art the Christ, the Son of the living God." Peter showed clearly his firm belief in the Messiah.

Peter's answer must have affected Jesus much, for He turned to Peter with a voice filled with happiness and commended him for his answer: "Blessed art thou, Simon Barjona." Peter had not failed to see the truth and accept it when the Father had revealed it through Christ. Peter had not closed his eyes, that he might not see and believe, as the outside world had done. Jesus said flesh and blood had not revealed it to him, but that the Father had.

Upon this faith of Peter's in Christ, and his great confession of Jesus as the Son of God, Christ said: "I will build my church; and the gates of hell shall not prevail against it." Jesus gave Peter a new name, meaning "rock." Out of such material as Peter and the apostles He proposed to build an institution which would stand the test of time and last through the ages. This was Jesus' plan for bringing His Kingdom. Through the years of Christ's ministry, He had taught them. Now they seemed, in part, to understand who He was and what His work was. It is only through our knowledge and acceptance of Christ as our personal Savior that we can gain entrance to the Kingdom. The door to the way of salvation will be closed for those who know Him not as their Redeemer.

Jesus commanded the disciples to tell no man that He was the Christ. His work was not yet finished; the time had not come for it to be revealed to the multitudes. Moreover, the disciples' faith was weak; and, although they had heard Jesus' teachings, their understanding of the true nature of His work was not fully clear. (over)

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Jesus was preparing the disciples for what was to follow, in order that they might not be discouraged when He was crucified. He wanted others to carry on the important work He had started. Christ was crucified because it was a part of the divine plan to save the world from sin. From the Bible we learn that Christ was betrayed, tried, insulted, mocked, scourged by His enemies, and denied by His friends. Yet, far worse than this, He was crucified for our sakes. What a Savior! Jesus plainly told His followers that He was to remain in the grave until the third day—then He would be raised. He was to be a living Christ for us to worship. In verse 22, Peter began to rebuke the Lord, saying, "Be it far from thee, Lord: this shall not be unto thee." The one who formerly was spoken of as a rock then began to weaken. Jesus said to Peter, "Get thee behind me, Satan." Satan, in this instance, used Peter as a means of tempting Christ. Peter was called an "offence," a stumblingblock, because he thought of the things of the world instead of the things of God.

To confess Christ openly is pleasing to the Master. Peter confessed Christ before the other disciples; no doubt, Christ was very glad. Jesus said about confessing Him: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

After our confession of Christ we must live for Him. If we are to be true followers of Christ, our lives must be of service. Christ suffered on the cross to save us. We should be more than willing to take up His cross and follow in His footsteps. It means that we must deny self and forget self for Christ and others. "What is a man profited, if he shall gain the whole world, and lose his own soul?"

PUBLIC PRAYER

(Continued from page 7)

It was on the way to prayer that Paul and Silas healed the girl of the spirit of divination. A place of prayer is evidenced here by their journeying (Acts 16:16).

It was at a public place of prayer that Lydia was converted by the teaching of Paul (Acts 16:13).

It was in the Temple while he was praying that Paul received a warning by a vision (Acts 22:17).

When Paul left the city of Tyre, after having contacted the disciples there, they followed him to the edge of the city as he departed. There they all (men, women, and children) knelt down on the shore and prayed (21:3-5).

All of this evidence would cause one to believe that the early church freely practiced *public* prayer of a sincere, devoted type. The variety of occasions recorded shows that they received help by praying.

All this would lead us to conclude that Jesus was striving to promote prayer that was real and vital. Naturally, He was decrying the abuse of prayer.

If the church of today were a praying church, perhaps the Lord would add to the church daily as in olden times.

If Christian worship measured up to the Temple worship, the houses of God would be houses of prayer. It is written, "My Father's house shall be a house of prayer." The glory of the church's worship should not be less than that of Israel.

THE THIEF'S PLEA

By Milton Lemon

ONE cannot fully visualize the picture of our blessed Savior hanging on the cruel cross between two thieves. Oh, what a bitter cup He was drinking! What awful agony He was suffering! Our Lord was submissive to His Father's will, having prayed, "Not my will, but thine be done." Despite all the cruel treatment imposed upon Him, He opened not His mouth! Christ's crucifixion, worst tragedy of all time, strikes most deeply into my heart when I consider that He who was without sin was nailed to the cross between two thieves.

After all the cruel treatment and reviling by the people, one of the thieves turned toward Jesus. What did he say? According to Luke 23:42, the thief said, "Lord, remember me when thou comest into thy kingdom."

Considering that this thief rebuked the other thief (v. 40), it seems that he was sincere and penitent. We know man has many changing views and reactions, particularly at the time of death. The thief's plea to Christ strikes a sympathetic chord in my heart, as he expressed a desire which I hold dear: "Lord, remember me when thou comest into thy kingdom." I cannot look upon this statement as one of sarcasm, irony, or mockery. His plea seems especially real when one considers the Savior's reply: "To day shalt thou be with me in paradise" (Luke 23:43). We know the thief expressed one of the most vital points in the gospel story, namely, the coming Kingdom, and Christ's answer was the most appropriate one that could be made.

We know the Son of Man died, was buried, rose again the third day, and continued some forty days with His people. He did not go to heaven after He and the thief were crucified. Nothing is said about the thief's being raised to go to heaven with Jesus. The thief did not pray or plead for any such boon. He had, instead, only asked to be remembered when Jesus comes in His Kingdom.

THE ORIGIN OF SIN

(Continued from page 3)

whispering, do the children learn not to whisper by whispering, or do they learn by obeying the rule and not whispering? Everyone knows they learn by obeying the rule.

Let us paraphrase Romans 3:20: "By obeying the law one gains a knowledge of sin."

How did sin originate? Who turned the power for good into the wrong channel? Adam and Eve ate of the forbidden fruit by the same power that they ate of the other fruits. "Wherefore, as by one man sin entered into the world, and death by sin" (Rom. 5:12). It was man who turned the power to good into the wrong channel, and that act became sin.

Indeed, sin is a hard problem; yes, an unsolvable problem, if sin is God's great beginning school, because the idea would make God stoop to sin—with all its attendant horrors—in order to teach His children holiness, without which no man can see God. Moreover, if God must use sin to teach His creatures righteousness, then His attempt has been a dismal failure, because all through the ages many more people have lived lives of sin than have lived righteous lives.

BAPTISM

(Continued from page 5)

"plunging." All lexicographers translate the Greek word *baptizo* "immerse," "dip," or "plunge." No translator has ever rendered these words "sprinkle" or "pour" in any version of the Bible that I have read.

Having learned the true meaning of the word "baptism," and knowing that Jesus commanded His followers to baptize believers, then it behooves all gospel believers to obey the command of Jesus and to fulfill righteousness by accepting the sacred ordinance of baptism. If we reject or neglect to obey the Lord in reference to the ordinance of baptism, we have no Scriptural grounds for expecting to become a member of Christ's body.

The power and virtue of the ordinances of the gospel are in their signification. They have a depth of meaning, and any mode or practice in their observance that fails to express their true meaning, or that fails in action or appearance to represent the thing signified, is only an empty form, and never should be recognized by the church of God.

The Scriptures clearly teach that baptism is an emblem of death, burial, and resurrection. The candidate accepting Christ and obeying His commands is reckoned as

being dead to past sins. Thus, one is buried in a watery grave, and rises from death and the grave into a newness of life. Paul said, "Do you not know that all of us who were baptized into Christ Jesus were baptized into His death?" (Rom. 6:3, Weymouth). What a beautiful symbol! How can anyone question either the mode or the true significance of baptism? It is one of the fundamental doctrines of the Bible, plainly taught and practiced by Jesus and His apostles. Paul tells us that the memberships of the churches "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20).

Do not understand me to say that baptism is the door to salvation. Jesus is "the door" (John 10:7), and if anyone attempts to enter the Kingdom by any other door, "he is a thief and a robber" (John 10:1). Neither do I believe that baptism has any saving power. It is one of God's provisions of the Gospel Age for His church. If there is any saving power, it is in the act of obedience by the candidate for election into the official body of Christ. (See 2 Tim. 2:10-12; Luke 22:29, 30; Rom. 1:5, 6.)

THE HOUSE OF GOD

(Continued from front page)

how sinful we have been in the past. To be counted as righteous means that, as long as we are thus looked upon by Him (who is able to lift us up or cast us down, to save us or destroy us), we are in His favor, and are not condemned for any wrong. The tribulations that we might suffer if we continue in His favor, will be rewarded far above our realization by endless lives of joyful service on this blessed and restored earth at God's appointed time.

Some may be quick to say that merely to have faith in God is not enough for such great rewards. It is true that if we stopped there, we would have no part in the house of God, but faith in God is something that will compel us and empower us to do things that we would not and could not do if we did not have that confidence in Him. Faith means much more than mentally consenting to all of the things that God has written for our learning. It means much more than agreeing on the ground upon which we are building. Faith in God not only causes us to agree mentally that we should preach this good news, but it makes us whole-heartedly take hold and preach by word and deed.

Whether or not you are a Christian, we can all start together on the building of God by beginning on this ground which is *faith in God*. We must first put our confidence wholly in Him, in order that we may build and be built into His family.

The Lord willing, we shall speak of the foundation of the house in next week's Restitution Herald.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Another Prophet Warns Israel

In our last lesson, Amos pleaded for justice, for the rich were mistreating the poor. He begged the Israelites to seek and love good rather than evil. He warned them to change their ways or something would befall them—God's judgment.

Hosea, like Jeremiah, was a "weeping prophet of Israel." He also warned Israel. He called to them to repent and find God's forgiving love. Hosea told them that God had torn, but He could also heal them; He had smitten, but would also bind up the broken parts. Hosea told how their true God loves mercy and obedience better than sacrifice and burnt offerings. He, like Amos, warned the people that God would allow some punishment to befall them if they did not change their ways. They were still worshipping idols at this time.

What punishment is it that lies ahead for headstrong and sinful Israel? If you know, write to me about it, will you?

Hosea ended his prophecy and pleadings by telling them that "the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." How true!

God's Forgiving Love

The Israelites were a headstrong people, not much different from many today! The messages of Hosea bring help to us today who will pause long enough to read and think of them. Also, God will accept us when we truly turn to Him. As His children we are punished for our sins. There is a future judgment for those who do not ask His forgiveness now. The sins or mistakes of a Christian are forgiven daily as we ask forgiveness, in faith believing. "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. 5:24). If we want our sins to be forgiven when Christ returns, then we must live close to Christ, ever trying to do His will.

God allows certain things to happen to His children, but we know "all things work together for good to them that love God" (Rom. 8:28).

God's Word brings life to those who believe. It brings death to those who refuse to believe. It is "to them that perish foolishness, but to those who believe . . . the power of God unto salvation."

May these lessons help you to believe, that you may be blessed with the gift of eternal life when our risen Lord returns. Read the Text of Gold that is printed at the top of the page.

What If:

"What if the little rain should say,
'So small a drop as I
Can ne'er refresh a drooping earth,
I'll tarry in the sky.'"

Maurine Hathaway has written a thought for us:

"I do not know how far
My fragile lamp may cast its beams—
How brightly o'er life's restless waves
Its faithful rays may gleam,
But, lest some weary mariner
May need its feeble light,
I'll keep it trimmed and filled,
And burning bravely through the night."

ECE Club News

Another new member: Sarah Kessler of West Milton, Ohio.

Are there not others who will join? Send me your name, address, month, day, and year of birth, and your membership card will be mailed to you promptly.

Happy Birthday Wishes

Mary Elaine Savage, April 14, age 6, Waite Park, Minn.
Ruth E. Johnson, April 13, age 8, Lake View, Iowa.
Preston Landry, April 14, age 10, Hammond, La.
Charles William Mercer, April 14, age 12, Macomb, Ill.
Florence Capps, April 14, age 14, Shady Springs, W. Va.

"Children, obey your parents in the Lord: for this is right" (Eph. 6:1).



BEREAN DEPARTMENT

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Unspotted From the World

* * *

By *Zelda Cooper, Fredericktown, Mo.*

It is difficult for the young people of today to keep themselves unspotted from the world. We read a prayer for the apostles in John 17:15, 16, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world."

In our schools, factories, and other places of employment, we have dancing, card playing, and gambling. Should we, as Christians, indulge in these things? Would we want Christ to come while we were in a place as illustrated in 1 Peter 4:2-5, indulging in "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries"? Most associates in school and business think it strange that one does not run with them to the same excess of riot, and they speak evil of one.

We are commanded in 1 John 2:15, 17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We have the promise, in verse 17, of eternal life if we obey God's will.

In James 4:4, 7, we read, "Whosoever therefore will be a friend of the world is the enemy of God. . . . Submit yourselves therefore to God. Resist the devil, and he will flee from you." If we seek first the Kingdom of God, then these things are to be added to it; so, by serving God, we shall find the best of pleasure, hoping that by serving Him we will let our lights shine and lead others to the way of salvation.

Can You Think?

* * *

By *Mary Richardson, Hammond, La.*

One little word—think—but, oh, how much it does imply and suggest! The world's progress, the condition of civilization, the great inventions were all wrought by men and women who could and did think. They did not rely upon the other fellow to do their thinking; rather, they forged ahead to carry out what they thought might help the world in its forward march. They were persistent and eager, not only to think, but to put into action that which had been stirring in their minds. The opportunity that a

man has to advance in this world today does not depend so much on the knowledge that he has as on his ability and capacity to think his way out of many problems that arise in his business world.

One thing that is wrong with most young folk — and older ones, too, for that matter—is the inability to *think*. We have had our thinking done for us for so long that the habit has become fixed with us. Of course, we do think about our daily tasks and various interests and activities, but, strictly speaking, do we *think* when we read the Bible? Does the reading stimulate you for further study? Possibly it does arouse an interest in some—to find the why and what of things—but does it create a lasting desire to delve into the deeper things as presented in God's Word, the Bible?

I would like to present an illustration of the point I am considering. Last summer, when I attended the Bible Training School at Oregon, Illinois, one of my very competent instructors was Brother S. J. Lindsay. I am sure most of you know or have heard of this grand old man. His subject matter was, mainly, the types and shadows as presented in the Old and New Testaments. Frequently, very frequently, he asked us questions, and before we or he answered or attempted to answer the question given at the particular time, he was asking another. We were somewhat puzzled by this method of teaching and a few of us complained—myself in that group. Finally Brother Lindsay told us that he wanted us to learn to think. He gave us the idea through the questioning, and it was up to us to concentrate on it and do some real thinking. I think Brother Lindsay has something in that idea; and, although I rejected it at first, I quite agree with him now.

Only by careful study and thought can we become efficient students of God's Word. God has a purpose in making some things in the Bible require more than light thinking—He wants us to get down to good earnest study and put our "thinking caps" on. He wants us to show that we do have that ability and that it is alive and active. In Brother Lindsay's statement there lies untold value, and it would do us all well to "prick up our ears" and take notice.

Most of us would do well to frame that one important word and hang it conspicuously on our walls.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- April 13, 14—Iowa Spring Conference at Stanhope.
 May 21-26—Annual May Meeting at Fonthill, Ontario.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 28 - July 7—Special Meetings at Mullin, Texas.
 June 12-23—Indiana State Conference and Bible School at North Salem.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 15-25—Virginia State Conference at Maurertown.

IOWA SPRING CONFERENCE

The Iowa Spring Conference is to be held April 13, 14, in the home of Bro. and Sr. Oscar Jenkins, in Stanhope, one and one half blocks west of the Methodist Church, on Main Street.

At the Saturday evening Bible study, Exodus 25-40 will be considered. Sunday at 10:00 a.m. is Sunday school, and at 11:00 a.m., a sermon. There will be preaching at 2:30 p.m.

Basket dinner will be served at noon.

We are hoping to see many of the brethren attend this conference.

Esther Jenkins, Cor. Secy.

HERALD RECEIPTS

Mrs. Helen Lewis; Mrs. Etta Densmore; Mrs. Mauvine Greene; Mrs. Carl Weatherwax, Jr.; Mrs. Lottie Sealine; Ella Randall (for another); Mrs. F. B. Fox (for another); William Fey; Mary Hale; Leila E. Whitehead; Mrs. Josephine Engebretson; Mrs. Ed. Tomlin; Mrs. Eva H. M. Fletcher (for another); Mrs. G. M. Siple (for others); George H. Slagle; Mrs. Earl Bowen; Mrs. L. W. McMinn; Mrs. Bessie Lawrence; May J. Abbott (for another); Mrs. Effie Hess; Mrs. Jessie M. Shea; Mrs. Nora Mallory; Mrs. Floyd Mills; Mrs. J. C. Waller; J. H. Williams (for another); Mrs. Ralph Kennard.

CONTRIBUTIONS TO N. B. I.

F. T. L. (P)	\$10.00
R. H. Judd (P)	1.10
Mr. and Mrs. Otto Dick (P.)	10.00
Mattie Benjamin	10.00
Los Angeles, Calif., S.S.	5.00
Leila E. Whitehead	5.00
Mr. and Mrs. Charles Netts	5.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Georgia and Wayne Thompson; Dorothy Magaw (2); Mrs. Eva H. M. Fletcher; Helen (Hisholm).

INDIANA STATE CONFERENCE

The state conference board of the Church of God met at the North Salem Church Sunday, March 24, and made plans for the summer Bible School and Conference. The Bible School will begin on June 12 and will last until June 23. Bro. F. L. Austin will be the guest minister and will be assisted by Bros. J. H. Anderson and James McLain. The board is making a special effort to make needed improvements in the dormitory and will make provisions for close supervision of student recreational activities. We should like every Indiana Church of God to make a special effort to encourage young people to attend the school. With your cooperation, we can make this the best year ever. Otto Dick, President.

SPRINGTIME

By R. H. Judd

The bright summer days are coming
 When the outdoors beckons strong,
 And breezes from Ontario's lake
 Break forth in pleasant song.
 When maple trees and elm trees,
 And the birch in shimmering green,
 And the pine in stately glory
 By the roadside may be seen.
 When humming birds and busy bees
 Drop by gently on the wing,
 And larks soar high to heights above
 Their thrilling notes to sing.
 Oh, then let men and maidens
 To glad nature's call respond,
 And with the boundless fire of youth
 Go seek the great beyond.

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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

Gleanings From the Field

"The field is the world."—Jesus.

"We spent Easter Sunday with the Cashmere brethren, and had the pleasure of meeting Bro. and Sr. Corbaley who came that day."—Geraldine McClelland, Harrah, Wash.

Bro. Harvey Krogh, Jr., reports that the Easter Sunday school attendance at the Brush Creek, Ohio, church was 127.

"The Restitution Herald gives me much pleasure in my old age (I am now past eighty-one years of age). Opening The Herald, I find many gems of thought which encourage me to look on the sunny side of life."—Milton Lemon, Rochester, Ind.

"The memory of the good time we had at the Quarterly Conference continues long after the little work it caused is forgotten."—J. W. Cooper, Ripley, Ill.

Bro. James A. Patrick, Ashland, Ohio, has received a most interesting letter from a tract distributor who lives in Halifax, England. He had read Bro. Patrick's tract "What Is Man?" and evidently appreciated Bro. Patrick's work. He is asking for "ten thousand gospel tracts for distribution in England." Bro. Patrick sees in this opening of foreign work an opportunity, also, to advertise The Restitution Herald by printing a Herald advertisement on the tracts sent.

Some of the articles in next week's Herald will be: "Signs of Christ's Coming" by Sr. Howard H. Hawkins, Cleveland, Ohio; "The Regathering of Israel" by Sr. Emma C. Railsback, Los Angeles, Calif.; "That Old Serpent, Called the Devil and Satan" by Bro. R. H. Judd, Toronto, Ontario; "The House of God" (Part 2) by Bro. Harvey U. Krogh, Jr., Tipp City, Ohio; "The Love of God" by Bro. C. A. Smead, Blanchard, Mich.; "God's Way and Our Way" by Sr. Mellie James, Piedmont, S. Car.

Bro. L. E. Conner is temporarily confined to his room because of a sore foot. He has invited two of the Training School students to preach in his stead at Dixon, Ill., Sunday, April 7. Bro. Delbert Jones, Eagle Grove, Iowa, will preach at 11:00 a.m., and Bro. Ellsworth Routson, West Milton, Ohio, will preach at 7:30 p.m.

The Oregon congregation was well pleased with the recent sermons of Bros. Richard Smith and Celaine Randall, students of the Training School.

"The fair havens" (Acts 27:8) is the correct answer to Sr. Lota Huffer's recent "Web Duster." Those who correctly reported the answer are Bro. George H. Slagle, Peoria, Ill., and Sr. Nettie Crundwell, Los Angeles, Calif.

THE LORD'S PRAYER

An adaptation by Herbert Edwards

Our Father, who dwelleth in heaven, in light unapproachable, whom no man hath seen nor can see, to whom be honor and glory and blessing forever:

Thy children look to Thee for protection and love and all things necessary for this life and the life to come, when we shall have joy in Thy glorious Son Jesus, our Redeemer and Savior: Thine own anointed King of Israel.

Hasten the coming of Thy Kingdom when Thy glory shall fill the earth as the waters fill the sea; when all shall know Thee, from the least unto the greatest; then wars shall cease and every man shall sit under his vine and fig tree and none shall dare make him afraid: then Thy will will be done on earth as it is now done by the angels who delight to do those things that please Thee. And, most gracious Father, we ask Thee to forgive our sins as we have forgiven those who have sinned against us.

Leave us not in trial, but deliver us from the evil, for Thine is the Kingdom, the power, and the glory forever. Amen.

PORTRAIT

By Mrs. Mae Nedrow

In my memory I see a picture Of a field so vast and wild, Where I used to gather flowers When I was but a child.

Each soft and tiny petal told me Of the Father's love so divine, I saw colors no artist e'er painted, Rare beauty entrancingly fine.

I never saw the thorn that grew, Neither the weed nor the briar, Only the beauty of God's great world— Of its charm I never would tire.

God seemed so very near to me, He was the one great power That made this glorious universe Whose vastness made me cower.

Oh, to go back to those golden days, Back to those sunny hours When I held communion with my Lord, As I walked among the flowers.

Many years have come and gone, Countless days and hours, Since I wandered through those fields And gathered quaint wild flowers.

And now again He seems so near, As evening shadows lower, As night draws near I shall not fear, I'm kept by His great power.

REMITTANCE FORM

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Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

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If you wish to specify how you wish it used, fill out the following blanks:

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The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

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Anonymous

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by S. J. Lindsay

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8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

FIRST PRINCIPLES

"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, is ready for mailing. Order from National Bible Institution, Oregon, Ill. Prices are: 5 cents each; 35 cents per dozen; \$2.00 per hundred.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

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You may now send The Restitution Herald to your friends at the rate of one dollar for nine months. Use the lines below for the names and addresses of your friends, and remit one dollar per name:

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THE SUMMER TRAINING SCHOOL

ENROLL TODAY

Oregon, Illinois

June 18-July 26

Youth of the Church of God, in answer to your own vision and prayer, another Summer Training School will be conducted at Oregon, Illinois, June 18-July 26. Three competent and experienced teachers have been engaged. They are Elders S. J. Lindsay and L. E. Conner, and Brother Otto E. Dick. For six weeks there will be daily studies in: "Doctrines of the Church of God," "Problems and Opportunities of Christian Youth," English, and public speaking. The cost per student is only \$30.00 for board, room, and tuition. There will be a small additional cost for the purchase of one or two textbooks. Students, let us hear from you *today*.

Brother S. J. Lindsay writes:

"We send these words of encouragement for the Bible School and Training Classes of the Church of God. No one will question the value that attaches to the Bible School idea as worked out in the Church of God for nearly forty years. It has brought together our young people from over the States and Canada for the purpose of studying the Bible together under competent instructors. Our young people have thus become acquainted with one another. They have been led by that acquaintance to strive harder, because they know that they are not alone in their efforts. By correspondence they have knitted themselves together as one in purpose. The Bible School has been an incentive to more united work in the vineyard. It has in some measure brought together some of our worthy young people in the matter of matrimony, thus making for true Christian homes.



S. J. Lindsay

"*The Bible Training School* idea is another step in advance, because it brings together a class of young people who not only wish to know what is in the Bible, but who wish also to become able to impart that knowledge to others. Fortunate are they who can spend the full year in such study, and fortunate, too, are they who can spend the six weeks allotted to the SUMMER TRAINING SCHOOL. In a six weeks' course, one becomes better acquainted with his Bible, and has a special means at his command for digging down deeply into the more hidden things of Holy Writ.

"There is every advantage to our young people in attending these means of becoming better acquainted with God's great plan of salvation. Let us do everything in our power to encourage attendance at the SUMMER TRAINING SCHOOL."

WHO WILL BE THE FIRST TO ENROLL?

Address: The Summer Training School
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THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, APRIL 16, 1940

NUMBER 29

Signs of Christ's Coming

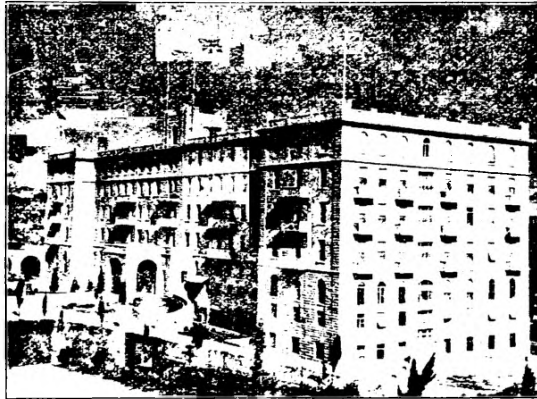
By Mrs. Howard H. Hawkins

IN this day and age of the world, many things of prophetic significance are occurring in rapid succession. We believe that in these closing days of the present dispensation, when everything points to the near return of our Lord, we should be ready and waiting for our King.

Seventy-five years ago, the Jews were despised and rejected by all men. Now they are fast acquiring wealth and prominence, and the world is alive with schemes for restoring them to their own land. This cannot be fully done until God is ready for them, but it shows a partial preparation to obey when God shall say to the North, "Give up," and to the South, "Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isa. 43:6).

The time of the downtreading of Israel is now fulfilled. It is time for her to be avenged of her adversaries, the nations, who have abused and do abuse her. However, when the Israelites of old went out of Egypt, it was not until thirty years after the allotted time had expired, and then it took them forty years to reach the Land of Canaan. The day and hour of their former return could not be figured out by mortals, nor can men foretell the exact time when Israel will again be fully avenged of her adversaries, but it will surely come in God's appointed time.

To the Jews of His day, Christ, at His first coming, was a "stumblingstone" and a "rock of offence" which the rulers, the builders of the nation, rejected and cast aside. (See Matt. 21:42, 43; Rom. 9: 32, 33; 1 Cor. 1:23.) To



KING DAVID HOTEL, JERUSALEM

Israel at His second coming, Christ will come to be the "headstone of the corner" when they realize that He is the Rock of Israel who will save the Israelites and establish them again as God's people in the earth (Zech. 4:7). "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:34). Thus Jesus closed His remarks to His disciples concerning the events that would indicate the nearness of His return—the signs of His coming. He had ref-

erence to the preservation of Israel as a race or people.

It was after Christ's rejection, when in their blindness the people of Israel had crucified their Messiah, that it was openly shown that the Gentiles should have equal opportunities of obtaining inheritance along with the Jews in the Kingdom of God. Their calling is termed by Paul in Ephesians 3:2, "the dispensation of the grace of God" toward them, and he shows how that this calling had been a mystery kept secret since the world began, but that in his time the gospel had been made known to all nations for the obedience of faith. It was under this dispensation that "God did at the first visit the Gentiles, to take out of them a people for his name."

There are many prophecies concerning the Gentiles' conversion. However, it was not given to the "holy men of old" to understand what they spoke concerning this, though later their prophecies were made clear to the apostles and to us who have followed them. In Genesis 12:3, it is written of Abram, "In thee shall all families of the earth be blessed." Again, in Isaiah 49:6, speaking of Christ: "It is a light thing that (Please turn to page 10)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

“Signs of the Times”—Jesus

Nineteen centuries ago, the Pharisees and the Sadducees were better astronomers than theologians: they could “discern the face of the sky” sufficiently well to foretell the morrow’s weather, but they failed to “discern the signs of the times” (Matt. 16:3). These Jews allowed the morrow’s weather to eclipse the Sun of Righteousness whose “miracles and wonders and signs” were done in their “midst” (Acts 2:22).

How foolish it is to be wise about tomorrow’s possibilities, but blind about today’s opportunities! Gentiles of today are just as fickle as yesterday’s Jews: men are “ever learning,” but “never able to come to the knowledge of the truth” (2 Tim. 3:7). Knowledge continually increases as prophesied by Daniel 12:4, yet men persistently “strain” at the truth as suggested in Matthew 23:24.

Of what avail is it that astronomers can see a million light years (1,000,000 times 5.87 million million miles) into the “face of the sky,” but cannot understand that the Kingdom of God draws near? Will not man’s fancy for distance cheat him of the glory of Christ’s presence? Astronomers (both the scientific and the theological ones) are blind to the fact that there is a “fig tree” which, though “yet tender,” “putteth forth leaves” (Matt. 24:32). Or, faintly knowing of *the doctrine*, they “put far away the evil day” (Amos 6:3) by looking through the reverse end of the telescope when, in spite of themselves, it insists on pointing to Palestine. The twinkle of a star in the incredible distance is more clearly seen and appreciated than are the ever-growing rays of Jerusalem, “the city of the great King” (Matt. 5:35).

“The heavens . . . shall perish; . . . shall wax old as doth a garment; and as a vesture shalt thou (God) fold them up” (Heb. 1:10-12), but “the kingdom of God is nigh at hand” (Luke 21:31), “even at the doors” (Matt. 24:33), and “it shall stand for ever” (Dan. 2:44).

“Distress of Nations”—Jesus

Jesus foretold that preceding His return there would be “distress of nations” (Luke 21:25). The oratory of statesmen from a thousand halls might encourage one to hope

for better days. Educators might prove by the use of seemingly infallible statistics that the world is becoming so well schooled as to insure peaceful and prosperous times ahead—though still “around the corner.” Kingdom-in-your-heart preachers, ignoring church statistics and praying for a revival which, if sent, would contradict the prophesied “falling away,” might hold high for a while one’s hope of Christian victory without the return of Christ. Yet, when one recalls that Jesus said there would be “distress of nations,” and when one looks about the world, he is almost compelled to believe the truth. . . . It may be best, after all, for those who say they believe to really accept what Jesus taught.

“Watch and Pray”—Jesus

Foretelling the sad conditions to prevail prior to His return, Jesus charged His followers, “Watch and pray: for ye know not when the time is” (Mark 13:33). Every true Christian is alert to current events, and every true Christian is praying. He is not praying particularly that Hitler (who surely has stuck his neck out from under his turtle shell) will never be able to establish an air or naval base in Greenland, but the true Christian *is* praying to “be accounted worthy to *escape* all these things that shall come to pass, and to *stand before the Son of man*” (Luke 21:36). It is hardly to be supposed that Hitler plans any base on Greenland, but the most optimistic must acknowledge that there are yet many other smoldering bombs throughout the world. Where do you hope to be when they explode?

“The Son of Man Shall Come”—Jesus

The Jews were no more mistaken in expecting Jesus to establish the literal Kingdom at His first appearing than are the Modernists who deny that Jesus is ever to actually reign in Zion. It is encouraging that God’s Word reveals, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (Matt. 25:31), and it is uniquely significant that Jesus personally spoke those words, and that He spoke them after He foretold His death, resurrection, and ascension. He shall “appear the *second* time” (Heb. 9:28),

Prologue to Prayer

By Arlen Marsh

“And that inverted Bowl they call the Sky,
Whereunder crawling coop'd we live and die,
Lift not your hands to *It* for help—for *It*
As impotently rolls as you or I.”

—*Rubaiyat of Omar Khayyam.*

Perhaps a millennium after Omar invented this bit of agnostic-minded verse, there came upon the scene John Lightfoot, who was to be the author of a series of sermons, annals, essays, and sundry observations which, when collected, would occupy thirteen exceedingly dull volumes.

Now Lightfoot was given to occasional penetrating criticism as well as to figures of speech. In the course of one of his essays—more of a brief soliloquy than a genuine discussion—he managed to combine his tastes for aphorism and metaphor by declaring, “Prayer is the bucket to draw our water.”

That was all; but it was enough. With that eight-word sentence, Lightfoot himself as unalterably opposed to the doctrine which had been expressed with more beauty but with less clarity by the poetic Omar. Whereas the Persian had felt that *It*—whatever *It* might be—God, Sky, or Universal Power—was quite as impotent as the human bugs who crawled upon the earth, Lightfoot was convinced that appeals made to the High Authority were provocative of both practical and psychological returns.

Only one primary principle lay behind this differing between the Englishman and the Persian. It may be summed up in a single word: *faith*. Omar arrived at his conclusions by the simple processes of human reasoning, and his reasoning was founded upon the extraordinary variations in social, political, and economic levels which he saw about him in the society of Southwest Asia. Lightfoot, on the contrary, built his ideas upon a firm belief in God—a belief which Omar never had—and upon the conviction that what the Bible said was true.

Both Omar and Lightfoot have their modern counterparts. The thesis that prayer is unavailing, that it falls on the ears of a God who is either too uninterested or too nearly powerless to be willing or able to heed the appeal, has come to represent at least an important minority of Christian opinion. During recent years, the thesis has been modified somewhat by the argument that prayer is good for the petitioner, regardless of its lack of practical results, inasmuch as the petitioner benefits psychologically from the outpouring of his troubles, aspirations, and confessions,

Opposed to the Omarian doctrine is the conception that prayer, today as yesterday, brings practical as well as psychological returns, that it is, in effect, the bucket mentioned by Lightfoot, by which we are able to draw out the solutions of normal human problems. This conception, dying fast, is that which teaches that God is not only omnipotent but willing to apply His powers to the satisfaction of the immediate physical, mental, and moral needs of those who have faith in Him—in short, this conception is that prayer is answered in a tangible as well as in an intangible way.

Omar's view logically is possible only if one refuses to admit the existence of a Supreme Being—*It*, as Omar prefers. To confess that God does have being, that He is all-wise, all-powerful, and the Creator of the universe, *demand*s that confession of His power and willingness to answer prayer also be made.

The word “demands” is rightly used. It is inconceivable that a God who has brought the universe into being, that a God who possesses infinite wisdom and infinite power and infinite age, cannot or will not, by virtue of any cause whatever, give practical answers to prayer. Even the argument that God may be too busy with great things to pay attention to the small needs of individual men—and this argument is a favorite with those who deny the power of prayer—is fallacious; for if God is infinite—without limit as to age, power, or intelligence—it necessarily follows that every detail that ever has occurred in all history or that ever will occur in the future is as well known to Him now as our own names are to us. Men cannot concede with one breath that God is infinite, and assert with the next that He is uninterested in the personal affairs of humanity.

Thus, to adopt the Omarian philosophy of a Power which “as impotently rolls as you or I” is to adopt the philosophy of the agnostic, and to declare that the God of the Bible does not exist at all. Unless we feel that we may lift our hands to *It* for help, unless we feel that God is capable of answering and is willing to answer prayer, we deny that God is infinite—in effect, we deny that He is anything more than a figment of some Semite's too vivid imagination.

Lightfoot's contention, on the other hand, is both reasonable and Biblically supported. That prayer does benefit the petitioner psychologically is true; but this view

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The Love of God

By C. A. Smead

THE story is told of a little four-year-old girl, daughter of a zealous, soul-seeking minister, who once answered the doorbell when her father was away. The visitor was a distinguished college professor, a friend of the father's but unknown to the child. "Father is out right now," she replied in answer to his question, "but if you are a poor, miserable, lost sinner seeking salvation, come right in and I'll see what I can do for you."

You and I may smile at this little helper, but we must admit that she had a true idea of God's tender love for lost sinners. Where, you may ask, did she get her idea of God? Her whole experience was one of love—love from her father, love from her mother, love from everyone she knew. All her associates showered love on her as God showers rain from heaven. Here is a truth we should all have thought of before: in human loves the love of God is demonstrated.

You and I have been, or are at this instant, poor, miserable, lost sinners seeking salvation. In order to insure our salvation, let us seek from the loves of humans for each other to make real the infinite love of the heavenly Father and of the Savior. Let us with firm grasp lay hold on eternal life.

The love of God is demonstrated in the love a father has for his child. Consider the blessings of all nature—of field, and rain, and sun, and forest—all coordinated to serve mankind. Who taught the little bee to gather honey and, in gathering it, to spread the pollen from the right blossom, so that the trees would bear fruit and man would eat? I learned from a student of bees that a bee does not visit different kinds of flowers in the course of his day's work. To do so would lead to confusion untold, as clover pollen would be deposited in apple blossoms, and so on. No, a bee in one working day will visit only one kind of blossom. "God is not the author of confusion." The benevolence of the heavenly Father is shown in all His works. He continually does good to mankind.

"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).

"Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13).

As Isaiah told his people, so there is a burden on me to tell you that none of us loves God as we could love Him. "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the

ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1:2, 3).

You remember Christ's parable about a certain father's compassion for his wayward son, as told in Luke 15. How the tears of joy must have flowed down that earthly father's cheek as he realized at last that his kindnesses to this boy had not been in vain! I can positively assure you from the word of the Son of God Himself, who knows beyond any shadow of a doubt: "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). What infinite joy that must be which comes from a heart of infinite love!

Let us meditate upon the quality of that love that calls one to come home to the Father's arms. We are, as the little girl said, poor, miserable, lost sinners. How has God dealt with us to call us home to such riches untold! Isn't it far better than we deserve for rebellion against Him? How He must love us! "God *so* loved the world" (John 3:16).

"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 blessings we love so well in this life are small compared to the blessings of the next life. Think of the wonders concerning the glorious Kingdom of God on earth: "our vile body . . . fashioned like unto his glorious body" (Phil. 3:21), a world of righteousness and peace (Isa. 11:9; 1 Cor. 15:25). "God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes (How like a father!); 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).

What, then, does God want of *you*? He wants your love, your faith in Him. He wants you to trust Him as a little child trusts its father, for that trust is built upon love. A certain father had his two little children out in a boat. The boat was faulty and it sank. The father could swim. He took the younger child and brought him to shore. But, as he went, he told the older child: "Lie back and float. I will be back to get you."

Here were circumstances to appall the most trusting child. He had to faithfully lie there on his back, looking at the sky. If he became panicky and thrashed about he would soon tire and sink. He would sink if he tried to

(Please turn to page 10)



C. A. Smead

The Regathering of Israel

By Emma C. Railsback

AN article recently published in a religious journal attempted to disprove the regathering of Israel. The writer claims that the prophecies of Ezekiel 37:16-23 and Zechariah 8:4, 5 have been fulfilled. Anyone with scant knowledge of the Scriptures and failing to read the context of the quotations mentioned, might possibly be convinced that the writer is correct in his conclusions.

Let us examine the context of Ezekiel 37. In the first fourteen verses of this chapter, the Prophet is given a vision of the national resurrection of "the whole house of Israel." Then follows the demonstration of the binding together of the two houses, by the uniting of the two sticks. The national resurrection has been taking place for a number of years. They do not yet have national life and will not until they have an independent government. But listen to this recent clipping from a daily newspaper: "An independent Jewish state in Palestine will soon be realized Hayam Greenberg, international Zionist leader, prophesied today. Greenberg was number one speaker at the Palestine labor fund for Jewish workers in Palestine, at the Biltmore ballroom." How soon this will take place we do not know, but world conditions at the present time indicate that the stage is being set for this very thing to take place in the near future.

Let us now look at God's further statements by Ezekiel, where He declares that He will make a covenant of peace with the Israelites, which shall be an *everlasting* covenant, and God will set His sanctuary in the midst of them *forevermore*. Dare anyone say that this has been fulfilled? If so, pray tell us when! An unprejudiced mind cannot fail to see that it is still future. The Prophet continues (v. 24), "David my servant shall be king over them; and they shall have one shepherd." Jesus claimed to be that Shepherd (John 10:14). The Prophet Jeremiah spoke of the Messiah as "David their king" whom God would raise up unto them (30:9). Likewise, Hosea (3:5), speaking of the same time and condition, called the Messiah "David." When this takes place, the nations will know that God has sanctified Israel.

Now let us notice how this writer attempts to prove that the events of Zechariah 8 have also been fulfilled. At the time of the restoration of Israel from Babylonian captivity, many adversaries weakened the hands of Israel in their rebuilding, for a time, until God raised up the two prophets, Haggai and Zechariah, to encourage them to proceed with their building. Some of their prophecies ap-

plied to that time, but many of them pointed to a future and more glorious restoration yet to be realized. In Zechariah 8:3, God declared that He "will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain (kingdom) of the Lord of hosts the holy mountain (kingdom)." Then verses 4 and 5 convey the thought of long life, numerous offspring, peace, prosperity, security, all of which will prevail when God dwells in Israel's midst. Does Ezra 3:12, 13 give us such a happy picture? Many wept because of the inferiority of the wall as compared to the former temple: while some were rejoicing because God had fulfilled His promise of a restoration (Jer. 29:10). "Many of the priests and Levites and chief of the fathers, who . . . had seen the first house . . . wept with a loud voice" (Ezra 3:12). To say that Ezra 10:1 has any semblance of a happy, peaceful condition is to wrest the Scriptures. Simply because "men, women, and children" are mentioned as being assembled before the house of God, with Ezra, to cast themselves down, confess, weep, and pray for forgiveness for their sin of violating God's law by taking strange wives, to use this text to support an erroneous assumption is preposterous.

This writer also claims that the prophecy of Isaiah 11:11 was fulfilled at the first coming of Christ. It reads: "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." The context shows distinctly that the time in which this takes place is at the setting up of God's Kingdom, for God has also said, "I will send for many fishers, . . . and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16:16). The first restoration was literal, so will be the second, and it will be much more universal.

Notice another statement by Jeremiah: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (31:10). It is an important proclamation. God wants it made known to the ends of the earth, but there seem to be professed children of God who are trying to cover up, to hide this message. If they claim this is also in the past, then they must charge God with failing to keep His promise to Israel.

The House of God

Part Two—The Foundation

By Harvey U. Krogh, Jr.

THE common ground upon which we must all start to build is *faith* in God. The next thing is to start the foundation of the building. In Jesus' Sermon on the Mount, we are warned to build upon a rock, that our house may not fall, for the house which was built upon the sand fell.

What is this solid foundation? Since we must first have faith in God, we are going to trust Him and follow His Word. Paul, in writing to the Corinthian brethren, said, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (1 Cor. 3:10). Paul was divinely chosen to be the Apostle to the Gentiles (Rom. 11:13), and has announced the foundation which is already chosen for us. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). If we know our Bibles, we realize that Christ is not all of the foundation.

In Ephesians 2:20, Paul is speaking of those making up the house as being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The prophets are first in point of time, so we shall see what part they have in this building. They are the ones who told us of God's call and promise to Abraham, and how all families of the earth should be blessed through Christ, the Seed of Abraham. What a wonderful foundation on which to base our hope! The families of the earth need a blessing. Millions are having their minds poisoned by propaganda that encourages hatred and strife. The common people of the world are not eager for war and bloodshed, but ambitious dictators are bringing a curse upon their subjects. Oh, that the time will soon come for the blessing of all nations!

The Prophet Isaiah tells us of the birth of the Christ and of His work of blessing when He shall "appear the second time without sin unto salvation." "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 (the Kingdom of Israel which, at its height, was a model of the perfection of God's future rule of earth), 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).

The Prophet continues to tell of the character and work of the Christ. "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. 11:2-5). A righteous ruler is the great need of the world today.

The prophets also told where the promised Seed should be born, that is, in Bethlehem of Judea. The prophets are identified as part of the foundation because of their work in preparing the people and foretelling of Christ who is the "chief corner stone."

The apostles were named as part of the foundation because of their close fellowship with Christ and because their work was fundamental in the building. "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Rev. 21:14).

There are many religions in the world, but only one true worship. That is the true worship of God through Christ. The Buddhists, Zoroastrians, Mohammedans, and others may have good moral laws and principles, some almost like the Ten Commandments. There may be many good people in the world, who claim to have faith in God. Even the Mohammedans hold to the Jehovah we worship, but what have *they* laid for a foundation? Is it not a man of their own choice? But we read: "Other foundation can no man lay than that is laid, which is Jesus Christ."

Some of the early Jews were quick to turn from Christ back to the law, and were warned by Paul: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

"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). It is easily seen that all of our so-called goodness, learning, and position cannot help us if we are not building on the right

foundation. Are *you* building on the Rock, Christ Jesus?

Now that the foundation is laid, we must proceed to the main structure of the building. The Lord willing, this will be considered in next week's Restitution Herald.

God's Way and Our Way

By Mellie James

GOD'S way is to save life, not to destroy it. The way of God is patience and compassion to the sinner and the saint alike. This is His glory. If our way is contrary to this way, are we observing the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? The Almighty has mercy on sorrowing hearts and has pity on those who are but dust and ashes.

If God is so merciful to creatures of the dust, should we of dust be any less merciful to beings like ourselves? If the conditions that prevail—calling for the best in us of duty, humility, and self-sacrifice—minister to our pride, instead of the persecution and suffering being discipline for our souls, can we exclaim: "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage"? If, in the face of reproach and injustice, we lack the moral force to acknowledge that we also commit iniquity and transgress against a gracious and righteous God, if we permit the persecution of our enemies to become the excuse for our own sins, are we faithful to our high calling? Do we sanctify the Lord God in our hearts and let Him be our fear and our dread to the extent that we can exclaim: "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh shall rest in hope"?

But, if we do turn the persecutions, humiliations, sufferings, and sacrifices required of us into inspirations of sanctifications for our daily lives, to give the glory to God, we will behold the glory of God and become "changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). Jesus said, "I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." The Lord spoke to Moses face to face as a man speaks to a friend. Moses said, "I beseech thee, shew me thy glory."

The Lord answered: "I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. . . . Thou canst not see my face: for there shall no man see me and live. . . . There is a place by me, and thou shalt stand upon a rock: . . . while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by . . . and thou shalt see my back parts" (Ex. 33:18-22).



Mellie James

If the trials and tribulations that admit us into the Kingdom of God and which characterize our faithfulness in the things that are not our own but God's, if this faithfulness is the condition upon which we are given the assurance, and through which we may have the pleasure of seeing His face, why do we shirk these trials? We too often make subterfuges for sin, though we claim to be awaiting the coming of our Lord who will bring us the true riches, who will reveal the things

to us that are our own, and who will give to every man according to his work of faith in Him. "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. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:12-14).

Let us not be drawn away from God's way. Our way cannot save a sinner from the error of his way or save a soul from death. God's way brings salvation—eternal life—"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. 21:4). Let us work the works of God and walk in His ways, that our names may be found written in the Book of Life, and that God's great blessing may be bestowed upon us.

"That Old Serpent, Called the Devil, and Satan"

Part One

By R. H. Judd

(See Ex. 20:4, 5; Lev. 26:1, R.V.; Num. 33:52; Deut. 4:14-19; 5:8.)

THE order in which the threefold title ("that old serpent, called the Devil, and Satan"—Rev. 12:9; 20:2) is given is in exact harmony with the order in which the subject is treated in the inspired Record if we start, as we should start, in Genesis, the Book of beginning of almost every Bible theme.

Reference to the texts named will reveal that the covering name "dragon" is representative of each of the three titles, and that they have primary application to but one, namely, the Serpent of Genesis 3. There are, of course, other designations used in the Scriptures, which may be considered later.

It is probably true that no subject in the Scriptures is so compassed about with difficulties as this one, which is undoubtedly due to two outstanding causes. The first, and indeed the most important, is the appalling ignorance prevailing among ministers and clergy about the first few chapters of the Book of Books; second may be placed the culpable and naive simplicity of those who have been blind followers of those who have led them, and who have given more attention to the vaporizings of tradition than to the more arduous but more fruitful procedure of seeking for wisdom as for hidden treasure. These words may be considered a somewhat strong indictment of the two classes involved, but the present writer does not exclude himself as being (at least in years gone by) under one or even both of these.

To the ignorance here spoken of is undoubtedly due the generally accepted cleavage between men of science and those who are acknowledged to be the representative interpreters of the Scriptures. It is impossible to deny to truly scientific men the same honesty of purpose that is so readily accredited to the theologian. The beginnings of the scientist are, of necessity, hypothetical, but when conclusions are reached they often (though not always) are able to produce a wealth of evidence that is not only evidence, but *proof* of their side of the question in dispute. The theologian, rightly believing that the Scriptures are the Word of the living God, has, with a confidence born of that belief, been too negligent of robust research, too hasty in drawing conclusions, and too ready with an undisguised contempt for those who differed from him.

Under such circumstances harmony became impossible, and the theologian is himself responsible for the

state of affairs his own apathy and influence have brought about, and which has resulted in well nigh complete disaster to the cause he has at heart. Science is very generally supposed to have discredited the Bible. However, some faithful and earnest souls have re-examined the foundations of the Scriptures, and are prepared to contend that the Bible is "true from the beginning" (Psalm 119:160) and that the first chapters of the Bible are not out of harmony with true science.

So much by way of preface. Let us now endeavor to get at the facts. We might use up considerable space pointing out many of the self-contradictory statements made by writers on both sides of this interesting topic, but perhaps the better method will be to seek to answer these incidentally by the production of facts, as we proceed.

Every interested reader will, we think, agree that the basic idea underlying this whole study is that of *worship*, which, if put in comprehensive and ultimate expression, is adoration of and allegiance to God as supreme, or that which may challenge that supremacy. This being so, the appropriateness of the references at the beginning of this article will be readily conceded, more so as they also come from the pen of the inspired writer of the narrative in Genesis 3. When these are studied in detail, their intimate connection with our theme cannot be missed.

But, before continuing our study from the standpoint of worship, a prior fact, incidental to Genesis 3, must be considered. Popular theology has been insistent in teaching that Adam was not only the first representative of the Adamic races, but that he was in reality the progenitor of every human being. In other words, they claim that mankind had no existence before Adam. Scientific men, in all honesty of purpose, have steadfastly maintained that indisputable geological and historical facts prove the contrary, and, what is of still more importance, that the number of those who believe that the Bible, as well as secular history, gives abundant evidence in proof of these facts, is steadily increasing, and that the Bible is finding wider acceptance among thoughtful men.

In a former article entitled "The Bible and Science," we pointed out a number of outstanding features of difference between the first and second chapters of Genesis, which showed conclusively that Adam could not have been reckoned in the creation of man spoken of in Gene-

sis 1:26, 27, and that the very placing of Adam (and Eve) as a special creation within a confined area, which he was to *dress* and to *keep*, was tantamount to a declaration that foes existed outside. In this connection, it will be well to draw attention to the mistaken thought of one writer that the word "keep" here means to "care for." It is no mere enlargement of the word "dress," as if it signified "to keep in order." It is the word used in Genesis 3:24 of the flaming sword "which turned every way to keep (guard) the way of the tree of life." The verb in the Septuagint Version is that used in 2 Thessalonians 3:3, "Who shall stablish you and keep (guard, R.V.) you from evil." If the word "dress" implies instruction, so does the work "keep" (guard). The absurdity of warning Adam to guard against an invisible and immaterial foe cannot be successfully denied. The more closely the subject is studied, the more the evidence multiplies that Adam occupied but the *eastern* portion of an already *inhabited* district long known by the name of Eden. Other texts corroborate this, and the reader will find it of interest to look them up.

SORROW

By Beatrice Walter

OUR Master lived in sorrow and had a personal knowledge of grief. Followers of Christ must truly suffer in the flesh. Grief which involves bodily suffering is the kind referred to when we speak of suffering as the Master did. Unless we take up our crosses and follow Him, we are none of His.

God will not confer a blessing on anyone who would not appreciate it; therefore, we must suffer for our crown of life as did Jesus. He had to be fitted for His Kingship. If we are to be kings and priests with Him, we must suffer unto death. Sorrow, brought forth, is the servant of God, and when it has done its mission, it will pass away.

Sorrow is our best educator, for sorrow is knowledge. The true knowledge is not that of life. The deeper the sorrow, the less tongue it has; therefore, there is no answer for some of it. Sometimes Christ "answered them not a word."

It has been said: On the sands of life sorrow treads heavily and leaves a footprint time cannot wash away. Neither would we wish it to, for, if sorrow is taken out of our lives, there goes a richness, a refinement, tenderness, and depth that come only through suffering. The only way sorrow can be borne is to yield ourselves to it.

Submission to God is the footprint of faith, and God seeks the person through whom He can show the world what He can do through one wholly surrendered to His will. The culture that comes from knowing God is one of the greatest blessings that comes from true worship.

The writer of the following poem surely bore great sorrow—the deepest that could be endured, or she could not otherwise have written so beautifully. Neither can anyone reading it reach the depth of meaning, without having suffered. It is entitled "Endurance," and was written by Elisabeth Akers. I have selected it so that others might share the comfort of its words:

"How much the heart may bear, and yet not break,
How much the flesh may suffer and not die.
I question much if any pain or ache
Of soul or body brings our end more nigh.
Death chooses his own time: till that is sworn,
All evils may be borne.

"We shrink and shudder at the surgeon's knife,
Each nerve recoiling from the cruel steel,
Whose edge seems searching for the quivering life,
Yet to our sense, the bitter pangs reveal
That still, although the trembling flesh be torn,
This, also, can be borne.

"We see a sorrow rising in our way,
And try to flee from the approaching ill.
We seek some small escape, we weep, and pray.
But when the blow falls, then our hearts are still:
Not that the pain of its sharpness shorn,
But that it can be borne.

"We wind our life about another's life,
We hold it closer, dearer, than our own.
Anon it faints and fails in deathly strife,
Leaving us stunned and stricken and alone.
But, oh! We do not die with those we mourn.
This, also, can be borne.

"Behold, we live through all things: famine, thirst,
Bereavement, pain, all grief, and misery,
All woe, and sorrow—life inflicts its worst
On soul and body—but we cannot die.
Though we be sick, and tired, faint, and worn.
Lo, all things can be borne."

MEN ARE FOUR

"Men are four;
He who knows, and knows he knows—he is wise—follow him.
He who knows, and knows not he knows—he is asleep—wake him;
He who knows not, and knows not that he knows not—he is a fool—shun him.
He who knows not, and knows that he knows not—he is a child—teach him."—*Arabian Proverb*.

THE BIRTH OF THE SPIRIT

When Does It Take Place?

By Rufus A. Curtis

"As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49).

JESUS said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Jesus also said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (vv. 5-8).

In grace, as in nature, there can be no birth without a preceding begettal. Considering the test given in the eighth verse, one does not wonder that Nicodemus was perplexed at such a statement, and exclaimed, "How can these things be?" One can hear the gale, as it whistles past his humble cottage, rattling the windowpanes, and carrying a few shingles along in its rapid movement, but it would be impossible for one to tell *its starting or stopping points*.

See how jealously, under the Mosaic law, God guarded the sacredness and sanctity of the marriage vow (Lev. 21:13, 14). Speaking concerning the church, Paul says, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). Paul wrote further concerning this "electic" class of believers: "The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. 15:5, 6). Brethren should "all speak the same thing," to avoid divisions and contentions among themselves (1 Cor. 1:10).

If we have the mind of Christ, schisms will not sweep us off our feet (Phil. 2:1-5; Rom. 16:17, 18; 2 Thess. 3:6). "It is impossible but that offences will come: but woe unto him through whom they come!" (Luke 17:1). "He that hath my word," saith the Lord, "let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23:28). It is thus very evident that following the Christian's begettal there must be much growth before he is ready for the actual birth. The Spirit birth will take place at "the first resurrection," when the begotten will be miraculously changed into the imperishable likeness of Christ's "glorious body." (See Rev. 20:6; Phil. 3:20, 21; Rom. 8:11.) Read Paul's inspired comment about Psalm 2:7 as recorded in Acts 13:32-34, and "be not faithless but believing" (John 20:26, 27; Romans 1:4).

SIGNS OF CHRIST'S COMING

(Continued from front page)

thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

We read in Isaiah 11:10, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Brethren, are we truly seeking this rest? The greatest achievement in the battle of life is to overcome oneself, to make a true, humble, and upright character of the nature we now possess. This can be done only by daily prayer and meditation about the living Word to which we all have access. The promise is, "He that ruleth his spirit (is better) than he that taketh a city" (Prov. 16:32). In 1 John 2:15, we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Let us allow no pleasures or cares of this world to keep us from the hope of the gospel and the love of God which is in Christ Jesus.

As we view the world and compare the present conditions of things with the predictions of Scripture, we can see that long period of Gentile rule surely drawing to a close. That great day is fast approaching. The important question then will not be whether we have all the comforts of this life and are regarded as a success by those of the world, but whether Christ approves of us. In that day, men's estimate will not count; only Christ's will count.

Let us remain faithful. We can then say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8). May it be ours to hear Christ's welcome words, "Come, ye blessed of my Father."

THE LOVE OF GOD

(Continued from page 4)

raise himself up and look about for his father. The waves all the time were tossing him about, the currents were carrying him farther away from shore. However, when finally the father returned he found his little boy peacefully floating on his back. The child was unflustered, unworried. He knew his father would return, for he had told him so. This is an example of absolute trust, the like of which the heavenly Father wants of you. Don't be frightened by your own doubtful prospects of salvation. God can save you. God *will* save you if you just let Him.

"How can I ever be faithful?" you may ask. "Never was there a generation so tempted to do wrong. Never were there so many pitfalls and attractions away from righteousness. It's too hard to be a Christian." No, don't talk that way! God loves you and can save you. He *will* save you if you let Him. He is your *Father*.

PROLOGUE TO PRAYER

(Continued from page 3)

alone does not go far enough. Prayer must be the bucket to draw practical satisfaction for practical needs, if it is to possess any real value. There may be relief in pouring out one's troubles to a friend; but unless the friend renders tangible assistance, the relief is at best short-lived.

At the time the apostles sought out the Christ to ask Him to teach them to pray, Jesus gave them every encouragement. It is notable that the verses which have come to be known as the Lord's Prayer contain mention of definite needs. Generalities have little place in the Lord's Prayer; their room is taken by petitions for "daily bread," for forgiveness of sins, for deliverance from temptation, for the coming of the Kingdom of God. Although the appeal for "daily bread" is alone in its attention to the normal needs of life, it is quite probable that it was meant to cover a multitude of human requirements: food, clothing, shelter, and all their ramifications. The prayer never was intended to be used simply as a form; it was a model to be used in framing other prayers. Jesus was teaching His disciples *how* to pray; He was making no effort to establish an iron-bound formula for approaching the Deity.

Jesus' action forces the conclusion that prayer should be offered in anticipation of an answer. Jesus taught His apostles nothing that was not essentially worth while to their prosecution of Christianity. He taught them nothing useless. If prayer does not receive an answer, the Lord's Prayer, in large part, is useless. To complete the syllogism, Jesus must have felt that, when the apostles used the methods of prayer He had taught them, they would receive answers. Indeed, He stated as much when He declared that "whatsoever ye ask in prayer, believing, ye shall receive" (Matt. 21:22).

Three things are forgotten by too many Christians when they pray: first, that the primary desire of every follower of the Nazarene should be that God's will be done on earth as it is in heaven; second, that Jesus held out no promise of answer to faithless prayer; and, finally, that, although God listens to and acts upon the prayer of the righteous, He gives small attention to the wicked (Prov. 15:29). It is a normal attitude to approach prayer with the conviction that what we want is right, that it is

our just due, and that if God does not grant our petition He is deliberately ignoring us and not fulfilling His guarantees.

But the prologue to prayer is a different attitude from this. It consists of the recognition of God's superior wisdom and of His knowledge of coming events, which usually cast few shadows before to guide us in our requests. It consists of faith that God will not only be able, but willing, to answer any prayer we may offer—and that He *will* answer it provided it is, in His sight, best. And it consists of righteousness.

Securing an answer to prayer, then, is conditioned upon our own convictions more than upon God. Jesus Himself wished that it were possible to avoid the arrest and crucifixion; but He prayed, nevertheless, that God's will, not His, be done. Jesus was sinless. On at least one occasion He announced publicly that He knew that God heard His prayers always. On all three scores, the Christ fulfilled the essential requirements for obtaining consistent answers to prayer—and it is recorded that He *did* obtain such answers.

Lightfoot's contention that prayer is the bucket to draw our water must be taken with a complete understanding of the concomitant demands which are laid upon us by the God who grants our prayers. Unless we carry within us the desire that God's will—which invariably is the best for us—be fulfilled in preference to our own; unless we have an undeviating faith that even an apparent neglect of our petitions is, in itself, an answer; unless we can approach God with a pure mind, with the knowledge that we have done all we honestly can to live up to the standards of conduct and thought He has given us; unless we can do all this—we have nothing to indicate, no reason to expect, that our prayers will receive even the semblance of an answer. (Sometimes they are answered anyway, but there are no promises regarding the matter.)

If our prayers receive no obvious answer, it is well to look to ourselves rather than to abandon faith. Faith, as James declared, without works is dead; perhaps, if our prayers remain unanswered, our works have not been satisfactory. Or perhaps we have demanded that our own desires be accomplished regardless of the will of God. Finally, it must be remembered that, as has been suggested before, the apparent lack of an answer to our prayers may be in itself the answer, inasmuch as God may know that the satisfaction of our requests would be harmful.

Omar is false; Lightfoot is true. Hands may be lifted to the God of heaven for help, and answers may rightly be expected. But—and here is the center of the matter—it may not be anticipated that Heaven will be a horn of plenty, pouring out blessings in an endless stream as the widow's cruse poured oil, unless we who pray meet the conditions which have been set for us. If our prayers go unanswered, we have none but ourselves to blame.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"They shall beat their swords into plowshares" (Micah 4:3).

Micah's Prophecy

Micah had warned Judah to turn away from her sins. However, today he tells us of a future time when all will be peaceful. We now hear of "wars and rumours of wars," but when Christ returns to this earth to establish His Kingdom, all nations will go up to Jerusalem to worship Him. He will teach us His ways and judge us correctly. Then swords will not be used any more, so they will be beaten into useful tools for farm work. In that day every man will sit under his own vine and fig tree.

Micah told us of the Prince of Peace who was to come. The birthplace of Jesus is told in our lesson for today. The different tribes were divided into "thousands," each one having its own head. Bethlehem was so tiny that it wasn't even listed among the possessions of Judah. Yet God used this small village. Here is what Micah said: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (Micah 5:2).

The way God used Bethlehem is a good example of how He can use and glorify a little place when He wishes. Daniel was a little boy who did God's will. He was one of the captives who were taken to Babylon. Recall how he refused to do what he knew to be wrong, and how God made him a very important person. God uses little people, too, sometimes, if they will honor Him and try their best to do right.

"My Peace I Leave"

Until Christ returns the second time, as He said He would, we are given a portion of His Spirit for a witness in our lives (Rom. 8:16), and His peace will be with us, too (John 14:27). We will try to live close to God every day, and share what we know of Him with those about us.

ECE Club News

Many people ask, "What is the ECE Club?" As it has been explained for new readers before, we repeat: "ECE" means "Everyday Christian Expression." Our idea is to put our Christian thoughts into action and express them

in some way every day. A membership card is sent to all who send me their names to join. The year, day, and month of birth is also requested for the "Birthday Wishes" corner. This card contains some rules or helps for our members: our aims and motto are given. These cards are suitable to frame and hang in the bedroom or wherever they will be constant reminders to do right.

My Friend

"I awoke this morning
As happy as could be,
Because I have a little friend
Who likes to play with me.

"All day long the two of us
Swing and dig and climb,
Whenever we're together,
We have a happy time.

"And when I say my prayers tonight,
I'll thank the Lord above
For giving me a little friend
To play with and to love.

—Louisa Rydberg.

Happy Birthday Wishes

Marion Smith, April 21, age 11, Cleveland, Ohio.
Don Ballentine, April 15, age 11, Springfield, Ohio.
Vonnie Cossairt, April 17, age 11, Eden Valley, Minn.
Peggy Campbell, April 20, age 15, Hammond, La.

A Prayer

"Jesus, hear our humblest prayer;
Tender Shepherd of Thy sheep,
Let Thy mercy and Thy care
All our souls in safety keep.

"In Thy strength may we be strong;
Sweeten every cross and pain;
Give us, if Thou wilt, erelong
Here to meet in peace again."

—John Newton.



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Children

* * *

By June Macy in the Ohio Berean Bugler

On a busy day, Christ and His disciples were traveling in Judaea, meeting crowds and answering questions. "They brought little children to him that he should touch them." The disciples fretted because there was work to be done.

Christ, however, towered magnificently above it all. Wherever He went the children flocked; pomp and circumstance meant nothing to them. They are not attracted by prominence. Their instinct cuts through all outward appearance; unflinching they comprehend who are real and who are not. So they swarmed around, climbing on His knees, tugging at His garments, smiling into His eyes, begging to hear more of His stories. It was all undignified and wasteful in the eyes of the disciples.

But Jesus would have none of that. "Suffer the little children to come unto me, and forbid them not," He commanded. Then He added one of His statements which makes clear the message of His gospel: "For of such is the kingdom of God." Men and women in the Kingdom of God will be like them—like little children—laughing and joyous, unaffected, trusting, with time to be kind, and eager to learn.

"Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

To Find a Path

Happiness is defined as good fortune, joyfulness, bliss—yet words do not adequately describe the genuine extent of this state, for happiness is not without—it is within. When this condition exists within, it cannot be contained but envelopes—within and without—for "happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord" (Psalm 144:15).

There is much joy to be found among children, for they do not realize the responsibility of combating the problems of life. To them, this blissful state is taken for granted and accepted without further thought. But much must be learned in the school of experience: probably many a bitter fight is fought before the lessons are learned, but this induces thought and develops, in most cases, a greater ability to win. Then life's problem is to attain con-

tentment of mind and of body. Even the slightest attainment is accepted with the greatest of appreciation.

There is a very old story concerning seven brothers who were discussing happiness and its path. Each one expressed his opinion as to where this path was to be found. The first brother said it was to be found through wealth, the second said it was fame, the third contended that it was in the home where smiling children were to be found, the fourth said he thought power and possession brought the greatest happiness, the fifth brother insisted that in keeping the law of Moses lay true contentment, the sixth brother argued that wisdom had lifted man up on a higher plane that excelled all others. The seventh brother, upon hearing and pondering over the ideas of his six brothers, came to a conclusion that he knew to be right, for in it had lain the happiness of all ages and all times—it was through the *love of God and fellow man*.

Today it is strange that man, in seeking the path to happiness, has brought upon himself—in many instances—discontent and unhappiness, for, like these six brothers, he cannot find the true path. He has concentrated upon these other ways and in so doing has lost sight of the need of his fellow man and his own need of God.

Meditation

* * *

By D. Wallace Christie (a selection)

Here is the eternal Miracle, the real presence of our living Lord in the midst of His disciples. They could bar the doors against the Jews whom they feared, but not against Jesus whom they loved. Above all, it was His love that found the way in. Whatever the bolts and bars about our souls, in reaching us, the self-confined prisoners of despair, "His love unknown, has broken every barrier down." Fear vanishes when Jesus comes into our lives. With the gift of peace comes also the grace of pardon. "He showed unto them his hands and his side," those signs of His suffering and His sacrifice for sinners on the cross of Calvary. Then, revived by the indwelling Spirit, born anew, restored to gladness by the vision of the ever-present Christ, let us to our task of making disciples of all men.

Answer to Questionnaire:

His age was forty-five.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- May 21-26—Annual May Meeting at Fonthill, Ontario.
 June 2-9—Annual June Meeting at Brush Creek Church, near Tipp City, Ohio.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 13-16—Northwest Conference of Oregon and Washington at Corvallis, Ore.
 June 28 - July 7—Special Meetings at Mullin, Texas.
 June 12-23—Indiana State Conference and Bible School at North Salem.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 15-25—Virginia State Conference at Maurertown.
 August 18-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.

LOS ANGELES, CALIFORNIA

The membership of the congregation are all working with renewed energy since learning that Bro. G. E. Marsh and family have been engaged to work with us, after being called away from us some eight years ago to serve the general organization. It will be six months until October 1, when, the Lord willing, we hope to give them an introduction to the work here again under different circumstances and conditions.

The Dorcas society has a large attendance these days, because of interest in getting the furnishings for the new parsonage. The interest and harmony in the work are a great satisfaction to the leaders, and is as it should be when all are working to build up the cause of truth and righteousness.

The interest of the residents adjacent to the church is also being aroused, mostly through the giving of Bibles to the regular attendants at Sunday school.

Some sickness among members the last few weeks has interfered slightly with attendance at services. Our members from Tulare and Hanford have been able to attend once each month since the first of the year. This shows great zeal in promoting the Lord's work.

Sr. Janet Reid of Pasadena has gone to visit for a short time with Bro. and Sr. S. J. Lindsay and others of the Tempe, Ariz., congregation.

Sr. Eva L. Stearns is assisting in pulpit work here. Her talks are very interesting and are appreciated.

The Berean society continues to function regularly under the leadership of Dr. S. P. Meyers. Meetings are conducted in the homes of different members.

Bro. Robert Johns, formerly of Oceanside, was here on Easter Sunday and took part in the services which were conducted entirely by our young people, with credit to the church and themselves. We are hoping that Bro. and Sr. Johns will locate here permanently.

Mrs. Emma C. Railsback.

BRUSH CREEK NEWS

(Near Tipp City, Ohio)

At the end of the first quarter there were fifteen of our congregation who are faithfully reading their Bibles. We plan to read the entire Bible during the year. Have you tried it?

We are glad to report that Bro. Ora Worley, who has been confined to his bed the past two weeks, is much better and can be up part of the time.

Bro. and Sr. Floyd Swiehart and son Robert of the South Bend, Ind., congregation, who are now living at Hamilton, Ohio, have attended Sunday school and church several times recently. Last Sunday they brought Bro. Miller, also of the South Bend church. Hamilton is about fifty miles or more from the church.

The June meetings will be from June 2-9.

Harvey U. Krogh, Pastor.

BAPTISMS AT SPRAGUE, W. VIRGINIA

On Sunday, March 31, immediately after the morning worship service, Mr. and Mrs. James Hendren were baptized into the all-saving name of Christ.

Mr. and Mrs. Hendren are the parents of three children, and we rejoice in their determination to establish a Christian home.

Anna Mae Poland, Secy.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. J. E. Miller (6); Ella M. Siple; Mrs. Ida F. Orem; L. P. Marsh (6); William Reid (2); Lydia A. Railsback.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. L. P. Marsh, Grinnell, Iowa, has added his blessing to the Bible Training School in presenting a beautiful desk and chair. We are grateful for both the gift and the spirit of goodwill that prompted the gift.

As a result of the Neutrality Act, American products can be exported to warring nations only by means of foreign ships. To the surprise of many, our exports are, nevertheless, showing an increase. War—business—bad business.

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

Bro. J. W. McLain will be the guest speaker at the Southwestern Nebraska Conference at Holbrook. Holbrook has a good Conference and the Conference has chosen a good preacher.

Bro. T. A. Drinkard recently went to a sanatorium in Glen Rose, Texas, to take some treatments. He writes that he hopes to keep all his summer appointments for evangelistic work. We hope so, too.

Because of the illness of her father, C. J. Hanson, and the death of her aged grandmother, Catherine Townsend, Sr. Leota B. Hanson is at home in Lebanon, Ill.

ILLINOIS CONFERENCE REPORT

The Illinois Quarterly Conference in conjunction with the Spring Board Meeting was held at Ripley, March 30, 31, 1940. There were six State and three National Board members present.

There were thirty-some visitors from other churches present to enjoy this Christian fellowship together. The speakers gave us much spiritual food.

As another Quarterly Conference goes into history, we like to say with the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Mrs. Frank Laning, Secy.

OREGON NEWS

Mrs. Carl Barber, afflicted with a "strep" throat infection, has been confined to her home. Her condition has improved since having a minor operation performed on her ear.

Bro. H. B. Hathaway is again in Portland for radium treatments for carcinoma.

The Annual Northwest Conference will be held June 13-16 at Corvallis, Ore. Everyone is welcome!

Bro. Prosser of Newport is still unable to keep his appointments at Corvallis and Felida, Wash., because of Sr. Prosser's illness.

Lucille Hathaway has recovered from a serious attack of bronchopneumonia.

Bro. Leo Behrends and family have moved from North Albany to a newly purchased ranch near Jefferson. Some of their young people are experiencing the inconvenience of having poison oak.

Bro. John Mercer, pastor at St. Cloud, Minn., is personally canvassing the whole section of Pan Town, a suburb of the larger city. A lovely room has been donated for services, and there are even Catholic children signed to attend.

"Many people worship the golden dollar more than they worship God."—A. E. Overholser, Springfield, Ohio.

Recent visitors at The Herald office: Bro. F. L. Austin, 5439 Ohio St., Chicago, and Bro. and Sr. J. H. Williams of Rochelle, Ill. The latchstring hangs out; pull it often.

Bro. A. L. Corbaley, Puyallup, Wash., is serving faithfully at his post. Thank you, Sir, for the three new subscriptions!

"If the Austin, Ind., inquirer who saw my name in The Restitution Herald will sign name and complete address to the next letter, I shall gladly reply—otherwise the first letter will needs remain unanswered."—Emily Fyfe, Jerico Springs, Mo., Rt. 2.

"I like The Restitution Herald better all the time. I especially enjoy articles on present-day fulfillment of prophecy. . . . Our church and Sunday school are progressing well."—Melvin Richardson, Hammond, La.

BRISTOW, OKLAHOMA

Bro. T. A. Drinkard is expected to assist us in an all-day meeting at Bristow, Okla., April 21. Services will be conducted at the J. E. Henderson Tabernacle on West First Street. The hours of service are: 11:00 a.m., 3:00 p.m., and 7:30 p.m. Bring your dinners; stay for all the services.

Elder J. M. Morgan.

HOGUE - ANTHON

On Wednesday, April 10, at the seacoast home of the H. J. Prossers, Mrs. Flora Eunice Hogue and Alfred Anthon were united in marriage, Bro. Prosser officiating. Srs. H. D. Hathaway and W. H. Tremaine, daughters of the bride, were her attendants.

"Sister Flora," as the bride is called by the brethren, is secretary of the Northwest Conference of Oregon and Washington, superintendent of the Sunday school and chairman of the board of the local church of God. Bro. Anthon is the minister.

In the evening the newlyweds were properly charivariated by friends and neighbors, and were presented with gifts which will make housekeeping easier.

Bro. and Sr. Anthon will be at home at 435 Kings Road, Corvallis, Ore., and after the Northwest Conference will motor to Oregon, Ill., on their honeymoon (D.V.).

May God's blessing rest upon this newly founded home.

Gladys Barber, Secy.

A LETTER OF THANKFULNESS

If this were Thanksgiving Day and someone should ask me what I had to be thankful for, my answer would be something like this:

I am thankful that we have a church we can go to in which the Bible is taught in such a clear, sensible way as it is taught by the ministers of the Church of God. It seems simple, natural, and sensible.

We attended a funeral today: the flowers were gorgeous, and the service was beautiful. The message was perfect until the minister pointed to the corpse, saying, "She is living. She is alive more today than ever before." The rest of the service was disgusting.

The Bible says it is appointed to man to die once, that we shall return to the dust from which we were made. It tells of death being an enemy, not a blessing.

The resurrection is taught clearly in the Scriptures, taking place at Christ's second coming. But will people admit they must die? Decidedly, no! They say that there is no death, man is immortal—he cannot die, and all such foolishness.

I do not believe that only a few people, those of a specified belief, will be saved, but I am glad that our church teaches the gospel so clearly and sensibly, undiluted with false philosophies and doctrines so prevalent today.

Mrs. Bernard Crofton.

TRAINING SCHOOL FUND

Etta L. Elton	\$10.00
Ripley, Ill., Sunday School	6.36

HERALD RECEIPTS

Orpha LeMasurier (for others); Melvin R. Richardson; A. E. Overholser; Ella M. Siple (for others); Mr. Carroll Hutchinson; W. W. Cooper; Mrs. C. Bassett; C. E. Good; L. P. Marsh; Mrs. Bernard Crofton; Mrs. Hilding J. Anderson (for others); A. L. Corbaley (for others); C. E. Mills (self and another); Ora Worley; Mrs. Lawrence Bollin; Alta King; Alice Plantner; Richard Smith (for another),

ELIZA JANE WHITTON

Mrs. Eliza Jane Whitton fell asleep at the home of Mr. and Mrs. August Schevemmann, Kansas City, Kans., February 5, 1940. She had won the admiration of all who knew her. She was born in Greensburg, N. Car., July 24, 1870, and came to Clay County, Mo., when about fourteen years old. She has lived in Clay County, Mo., and Wyandotte County, Kans., continually since then.

In 1884 she was married to Columbus C. Whitton who died in 1912. To this union were born three children: Mrs. August Schevemmann; Edward N. Whitton, Kansas City, Kans., and Mrs. Lillian Gooch of Clovis, N. M. Besides these three children, she leaves three brothers: George S. Hendricks of Kansas City, Mo.; Al Hendricks of Liberty, Mo.; and Philip Hendricks of Ozawkie, Kans; eight grandchildren, and two great-grandchildren to mourn her loss.

Both she and her husband were baptized by Bro. Almus Adams in 1895. Bro. Adams preached in the vicinity of Liberty, Mo., and Bro. and Sr. Whitton were attentive listeners. They will be rewarded for their faith during the glorious millennial reign of the King of Kings. What a comfort to know this great truth!

Mrs. Whitton was so desirous to see the work moving along in Greater Kansas City that she showed much interest in every meeting. She always seemed to enjoy the meetings we had.

On February 7, 1940, relatives and friends gathered in the large and beautiful funeral home of George H. Long, where the writer spoke from Job 14:1-15, inclusive, using some other texts which are noted for their teaching the great truths so sacred to her and others present, after which we proceeded to Quindaro Cemetery, where we laid her at the side of her husband to wait until He who said, "I am the resurrection and the life," calls them. He alone has the power to raise the dead, for He won the victory over death and the grave. Oh, glorious victory!

Friends and relatives of these two fallen comrades, take courage! for death has only temporary dominion over your loved ones. Some glad day, not so distant, their graves will open, and they will again walk and talk and live on this earth with their Lord whom they loved.

John F. Green.

CANON FAUSSET VIEWS A TEXT

Except that the enumeration and outlining are mine, the following is Canon Fausset's method of studying a text, as published with the daily Scripture text on an editorial page of the South Bend, Ind., Tribune:

- (1) The literal and grammatical sense.
- (2) The context.
- (3) The circumstances of time and place.
- (4) The immediate aim of the sacred writer.
- (5) The ultimate and far-reaching meaning designed by the Holy Spirit.
- (6) The spiritual application.

J. W. McLain.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. J. E. Miller (P)	\$ 4.00
Mrs. Ida F. Orem (P)	2.00
W. A. Reid (P)	3.00
Mrs. C. J. Hanson	4.00
W. A. Reid	2.00
Mrs. Ida Jeffrey	20.00
Mr. and Mrs. C. E. Mills	7.23

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

SOME QUESTIONS ABOUT

DANIEL 2:31-45

The great image of Nebuchadnezzar's dream shows many kingdoms over which kings rule. Verse 44 says, "In the days of these kings."

(1) Does it necessarily mean the last ones mentioned? If so, why?

(2) Could it not mean "in the days" of Nebuchadnezzar as well as the toe kingdoms?

(3) Could it not be possible that God has been forming a stone kingdom nationally (a nation basically Christian) from those early days, and that it may soon be revealed (even though unrighteous) to break in pieces all these man-made kingdoms?

(4) Do we have Scriptural proof that this "stone" kingdom is a righteous kingdom? or have we just been jumping to that conclusion?

I would like to see some discussion on these four questions in the columns of The Restitution Herald by some of our able Bible students.

Received unsigned.

THE RESTITUTION HERALD

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L. E. Conner Business Manager

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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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

For Training School . . . \$.....

For Golden Rule Home . . . \$.....

Name

Address

The Illinois Evangelist

*"When the Church Builds Evangelism,
Evangelism Will Build the Church."*

By James M. Watkins

Spring Conference at Ripley

Concluding a period of most profitable associations, the Spring Conference at Ripley was brought to a close March 31. To all it was a period without equal for the greeting of old friends and the making of new. In the minds of those who experienced the hospitality of the Ripley brethren, there will linger pleasant memories for a long time to come.

With all, there rests the conviction that such a period of friendly deliberation together is of much value to Christian service. Our only regret is that every church in the State was not represented. Let us plan now to attend the next Conference.

Responsibility of Vision

To the individual who, through faith, visions the coming of Christ, there is not a lessening of responsibility, but rather a great addition of responsibility. The blood of the unwarned must rest squarely upon the watchman who saw and kept silent.

There is a tendency among many churches in the world today to feel that their existence is justified by the salvation of their membership. For this reason many members maintain interest only until they feel secure in their own salvation, and they can see no reason for planning for the existence of a church in the future, or, worse yet, beyond their own personal needs.

This is *wrong*. Our only right to existence as a church is *for the non-member*. If we smugly feel that our salvation is secure within ourselves, then we have no need of the church. But, if we understand that personal salvation is only complete in our duty to others, we progress.

The Bible is a Book of conditional promises, not the least of which is the promise of the Master that when the gospel of the Kingdom has been "preached in all the world for a witness to all nations" (Matt. 24:14), the end will come. Perhaps the only reason that we have not obtained our personal rewards before now is that we have quit before contacting that last man who is necessary for the Master's return.

It matters not how we approach the question, this fact is paramount: there will be no reward until we have fulfilled our obligation to the other fellow. Would it not be ironical if that last man was the man next door and we have delayed our personal rewards for ten years just because we neglected to speak to him?

Somewhere, sometime, there must be a last man who must hear the gospel before Christ comes. It is not impossible that he has been your closest friend or neighbor

for some time. *Speak to him tonight and Christ may appear with your reward tomorrow.*

Our Obligation

It is commendable to maintain a church for our own use in worshiping God, but this fulfills only our obligation to ourselves. To fulfill our obligation to God, we must maintain something designed for the benefit of the other fellow. To this end the State assists the building of definite units of work in six separate vicinities. These places are constantly growing, to the extent that it will not be long until they will be entirely self-supporting and able to lend their assistance to bigger and better efforts in new fields. To accomplish this, it is necessary to offer concentrated efforts and all possible services at these points. The keyword is not "to keep alive" but "to build." Conference reports indicate an unthought-of advance toward this end.

The additional expense of highly concentrated effort, after mileage savings are deducted, is very little to each member of the State Conference—about a dime a week. This is no burden unless it must be borne by a few. The State Board asks no one to assume an obligation he does not feel, but the Board would regard it as most regrettable to find it necessary to abandon its most promising efforts with the goal almost in sight. A "march of dimes" is all that is necessary each week to provide our greatest advance. If we feel this obligation, we shall have the church of tomorrow; if not, we offer our sincere apologies if this sincere statement of facts has seemed an imposition.

Treasurer's Report

GENERAL FUND

Receipts for March

Balance on hand March 1, 1940	\$ 3.96
Individual Contributions	15.00
Received from Churches	155.00
Borrowed from Special Evangelistic Fund	62.00
	<hr/>
	\$235.96

Expenditures

Extra Restitutions Heralds for State	\$ 6.45
Spring Dollar Day Stamps	6.00
Salaries for Evangelists	222.50
Balance on hand April 1	1.01
	<hr/>
	\$235.96

SPECIAL EVANGELISTIC FUND

Balance on hand March 1, 1940	\$290.90
Loan to General Fund	62.00
	<hr/>
Balance on hand April 1, 1940	\$228.90

Delos, Andrew, Treasurer, Oregon, Ill.

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, APRIL 23, 1940

NUMBER 30

The Benefits of Sacrificing

By Charlotte Rahn

"It is more blessed to give than to receive."—Jesus.

OUR LORD said that it is more blessed to give than to receive. (See Acts 20:35.) Individuals who continually receive favors from others grow to be selfish and self-centered. In Acts 17:24, 25 we are told that God is not in need of men's offerings of material goods or their services. It is God who "giveth to all life, and breath, and all things"; therefore, we should be willing to show our appreciation to God by denying fleshly desires. God will bless such sacrifice!

It is through sacrificing that Christians gradually become wholly transformed into the spiritual walk of life. If we are determined to discard unnecessary fleshly habits, we soon become so used to doing so that it will surely make us stronger characters. Sacrificing pays!

Does God really own us before He owns our treasures also? We read in Matthew 6:19-21, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." The treasures that we lay up in heaven are *life*, *honor*, and *glory*, which will be fully granted us when Christ returns. He will bring our rewards, as He says in Revelation 22:12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

God does not value our offerings according to their monetary values. Instead, God values them for what they really cost us.

Why did David refuse to accept the wood and the oxen that Araunah offered him with which to make his sacrifice? In 2 Samuel 24:24, David told Araunah that he

would not accept the oxen and threshing instruments without paying for them, neither would he offer unto the Lord *any* burnt offerings which would cost him nothing. Therefore, David bought the threshingfloor and the oxen for fifty shekels of silver. He built there an altar unto the Lord, and offered burnt offerings and peace offerings. The Lord was entreated for the land, and the plague was stayed from Israel.



Charlotte Rahn

Christian's extra time, effort, or money for which they might have no particular use would not be acceptable as sacrifices to God, because in giving such there would not be the real sacrificing of anything. When we truly sacrifice, it is the giving up of that which we value. If we prove to God that for *His* sake we can forfeit any personal treasure, that becomes an acceptable sacrifice to Him, and we, in turn, are blessed.

Under the Old Covenant, the Israelites were required to give only the best to the Lord. "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil?" (Mal. 1:8). Most people of today do not realize that everything they have belongs to the Lord, anyway. If people conscientiously practiced tithing, they would not feel that they were making sacrifices when they gave one tenth of their incomes to the Lord, because they would realize that God has justly asked them to give that much for the promotion of the gospel.

Which should receive first consideration in the lives of Christians: personal comfort and convenience, or the things that pertain to Christianity and the Kingdom of God? The usual order is to seek personal comfort and convenience. According to Matthew 6:31-33, the Savior tells us: "Therefore take no thought, saying, What shall we eat? or, What shall we

(Please turn to page 10)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Touching Bottom

The daring take-off of Hitler reminds one of the ambitious fellow who tried the swan dive from a lofty perch before he learned to swim. He dove beautifully—once—but he never learned to swim. Hitler may believe the theory of Gale Blowhard, the self-appointed authority who inhabits every land and hamlet and who poses as an authority on subjects as diverse as the trusty safety pin and antidisestablishmentarianism in Narvik. The windy man has often explained that the best way to learn how to swim is to jump into water so deep that one will surely drown if he does *not* swim. Because this Mr. Blowhard talks nearly all the time, it is only reasonable and fair to suppose that he tells some truth part of the time—a machine gun can't miss everything. We are not willing to concede, however, that he was correct in his swimming formula. Few instructors agree with the theorist, and fewer risk using his instructions. Hitler, though, seems to believe this windy philosophister.

All surviving swimmers testify—the others cannot—that they learned to swim in water that was not so deep but that they could touch bottom. "Safety first" is the common sense and instinctive element of learning the crawl.

Touching bottom has contributed materially to many successful ventures, but *no bottom* has invariably driven the novice into grasping and gasping and death. It seems additionally unfortunate that such suicides—Napoleon, for instance—cannot return to counsel other adventurous beginners to keep their feet upon the ground. If the "sink or swim" idea is Hitler's philosophy, he will surely sink, for by the very nature and tragedy of the theory he will neither touch bottom nor find a counsellor who has. It is already evident that he is not so clever in the sea.

Farther East

War possibilities are spreading daily, particularly in Southeast Europe. Both Russia and Germany are tightening the vice upon Rumania. Units of the Soviet Navy are reported at Odessa, ready to strike at her little neighbor. German gunboats are reported massing in the Dan-

ube River which flows along the southern boundary of Rumania. Rumania has wheat and oil. Two dictators want more wheat and oil. Rumania increases her army, strengthens her defenses, and digs in. "What," you may ask, "will be the result?" . . . Two plus two makes four; it can't be otherwise.

Russia may have lost most heavily in the war with Finland, but it cannot be denied that Russia won. Germany may never own all Norway, but it is most surely true that Germany has taken Denmark off the front steps of Britain—and there were surely a few pennies in that bottle! This, though, is the point that challenges thought: if Russia and Germany can half succeed where France and Britain and the Northern Neutrals are strong, what will check these dictator partners in the East? Will the British be quicker and more successful in Palestine than they are nearer home? . . . Italy, too, may take a bite at about the time that Britain sends hurried vessels through WHOSE Mediterranean Sea.

The Cost of War

The World War, which may yet be dwarfed, cost, it is estimated, about \$331,600,000,000. William Martin, Jr., president of the New York Stock Exchange, says this much money would be sufficient "to have supplied every family in the United States, Canada, England, France, Germany, Russia, Belgium, and Australia with a \$2,500 house on a \$500 lot, with \$1,000 worth of furniture; a \$5,000,000 library for every community of 200,000 inhabitants in those countries; a \$10,000,000 university for every such community; a fund that at five percent interest would yield enough to pay indefinitely \$1,000 a year to an army of 125,000 teachers and 125,000 nurses, and still leave enough to buy every piece of property and all the wealth in France and Belgium at a fair market price."

Nor is it likely that Mr. Martin's estimated cost of the World War included the cost of sorrow and tears!

Crippled sons and mothers worn,
 Maidens left with babes unborn,
 Blood and death for greedy gain—
 Satan's price for war most vain!

Planning Your Life

By Otto Dick

"It is good for a man that he bear the yoke in his youth" (Lam. 3:27).

FOR many of us, several of the precious years in which we should have been carefully planning our lives are gone, but we can be of great service to our Master by helping the youth of our country plan their lives. In order for the youth of any generation to have well planned lives, they must have a well defined, wholesome philosophy of life. Then they must be provided with those experiences or with that environment which will contribute most toward the inculcation of those habits necessary for successful lives.

Our duty, as adults, is to provide that environment. We must realize that we are obligated to help our youth form *desirable* habits, because we know that youth begins to form habits from the day of birth. By the time adulthood is reached, nearly all habits are established, and they can be changed only with difficulty. Consequently, it is very important that we build the right kinds of habits during childhood and youth. We cannot do as we please through the years of our school life and expect to wake up some fine day with admirable characters. On the contrary, the adult character is going to depend on the kind of habits formed in youth.

It is commonly believed that youth should have its fling, and that young people should "enjoy" life while they can. It is erroneously contended by many that there is plenty of time after the teen age to "settle down" and to acquire for oneself the respect and admiration of respectable society. Day by day the choices we make and the way we spend our time are shaping the pattern by which we shall make our choices and spend our time as long as we live. It does not take a trained psychologist to tell us that a boy who is irresponsible, careless, and selfish cannot hope to change all at once when he is ready to "settle down" and be a man of superior character. If he succeeds in changing himself at all, it will be accomplished through long effort. Frequently the high school student who is failing or has low marks will say, "When I get to college, I shall begin to study," which is a well-meaning attitude but a very dangerous one.

All psychologists agree that both heredity and environment are important factors in shaping a man's character. A group of Behaviorists founded by Doctor John B. Watson asserts that "ninety percent of a man's behavior is due to his environment." Others disagree with Doctor Watson, but the findings of Doctor Thorndike and his stu-

dents, especially Doctor Paul F. Voelker, are especially interesting to us. They discovered that through education we can influence the moral character much more than we can develop the purely intellectual traits. They found that there is a very large "transfer of learning" from one set of brain centers to others, and that moral ideals set up wider transfers of learning and thus influence larger areas of behavior than the cultivation of particular mental abilities or aptitudes. For this reason, teaching a boy the principles of Christianity influences his conduct far more widely than teaching him algebra improves his proficiency even in algebra. This, then, should encourage us to throw every possible influence for good about our youth and should assure us that our time and money spent in the effort will yield big dividends.

It does not require a great deal of technical training to decide what kind of moral training we should provide for our youth, because we have the perfect answer. Christ, the greatest psychologist and philosopher of all times, plus a form of government in which Christianity may flourish, makes the answer easy for us. We have only to make sure that our youth has *Christian* experiences, that they have a reasonable understanding of the Word of God, and that they form early habits of Christian obedience and service. Christ has simplified the problem of how we may "train up a child in the way he should go."

From the February issue of the new publication, *The Berean Echo*, I quote the line, "Christianity is taught, not caught." Not until we realize the force of this statement can we understand the necessity of an effective program of Christian education.

The Church of God is courageously seeking to provide such education through its nine-months' *Bible Training School* and the *Summer Training School*, but it needs enthusiastic support. It needs students who are interested in planning for fruitful careers. It needs the support of adults who are interested in helping our youth plan their lives. Christian habits flourish in Christian surroundings; and, although we can do little about controlling heredity, we do have the opportunity of lending our support and encouragement toward providing a Christian environment.

The youth of the Church of God should recognize their opportunity of training for service. There is much work to be done on the gospel field, and "it is good for a man that he bear the yoke in his youth" (Lam. 3:27).

How Jesus Taught

By Emory Macy

JESUS went about telling the people of the Kingdom of God, and teaching them to prepare for His second coming. His proclamation of the Kingdom necessarily involved exhortation, warning, explanation, and instruction. According to Mark 1:14, "Jesus came into Galilee, preaching the gospel of the kingdom of God." Galilee is bounded on the east by the Jordan River and the Sea of Galilee, and it extends westerly to the great Mediterranean Sea. Some of the richest and most fertile land of Palestine lies in Galilee. This region is thickly populated and is dotted with many towns and villages. The little town of Nazareth, where Christ was reared, lies in the midst of it. Galilee, populous and industrious, was recognized by our Lord as a most convenient and fruitful field wherein to preach the gospel.

Christ's means of reaching the people was, first of all, through the synagogues, for these places of assembling lent themselves easily to His use. The order of service was quite plain, with opening prayer, readings from the law and the prophets, then the explanation of the text. The explanation was probably given by some scribe who was well trained in the law. Others, though, were also given opportunity to speak. Thus we find Jesus—"as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the Prophet Esaias" (Luke 4:16, 17). Jesus not only read from the Prophet Esaias (Isa. 61:1), but explained, "This day is this scripture fulfilled in your ears" (Luke 4:21). Repeatedly, we find Jesus entering into synagogues and teaching the Jews concerning the Kingdom of God (Matt. 12:9; Luke 4:16; John 6:59; 18:20). He found preaching in their synagogues an effective means of reaching the religious people of each community.

Jesus did not, however, confine His teaching within synagogue walls. Whenever and wherever opportunity arose, He preached to the people. One particular time, Christ and His apostles departed into a desert place to rest, "and the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him" (Mark 6:33). It was at this time, although tired and in need of rest, that Jesus had compassion toward them and taught them many things when the apostles would have turned them away. It was then that He fed the multitude of five thousand with only five loaves and two fishes.

On a number of occasions we see Jesus teaching on the shore of the Sea of Galilee (Mark 2:13; 3:9; 4:1). Never did He think it absolutely necessary to have large audiences to hear Him, for "as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mark 1:16, 17). Again, we see Jesus passing by a receipt of customs—a tollhouse by the side of the road—and when He said, "Follow me," Levi, the son of Alphaeus, arose and followed.



Emory Macy

Christ's teaching on the danger of riches was addressed to a single individual. A certain ruler asked Him, "What shall I do to inherit eternal life?" (See Luke 18:18.) Jesus' reply was as complete as might have been spoken to a large audience. Several such individual teachings were given. Such was the case with the Samaritan woman at the well. Christ spoke to this lone student about the water that He gives which shall be as "a well of water springing up into everlasting life" (John 4:14). Mary, sister of Martha and Lazarus, sat many hours at His feet that she might listen to His words, and Jesus commended her for doing so. Most of Christ's teachings seem to have been extempore, therefore completely informal. As occasions arose, He spoke about whatever came into His mind as being of particular importance. He never conducted a formal service. His language was the speech of everyday life; His illustrations were drawn with the most common expressions and from the most common experiences. His greatest discourses seem to have been delivered in the open air, for instance: the Sermon on the Mount, according to the fifth to seventh chapters of Matthew. It was upon this occasion, in the mountain, that He gave the message of Christian righteousness.

Jesus spoke many narratives or parables. Many people have misunderstood Christ's teaching as being always of literal meaning. His thoughts were picturesque, full of figures and illustrations which help to make them clear. Consider:

"I am the good shepherd" (John 10:14),

"I am the light of the world" (John 8:12),

"It (the Kingdom of God) is like a grain of mustard seed" (Mark 4:31),

"I am the vine, ye are the branches" (John 15:5),

"Ye are the salt of the earth" (Matt. 5:13),

“He cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame” (Luke 16:24),

“Behold, a beam is in thine own eye” (Matt. 7:4),

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet” (John 13:14),

“It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God” (Mark 10:25).

Many times, Christians have failed to recognize these as beautiful and significant expressions or illustrations, and insist on an exact interpretation of the letter of the words.

Christ was a popular Teacher. Crowds of the common people stayed with Him hours at a time—even forgetting their meals—to hear Him speak and to see the miracles which He did. The very environment was the setting for many of His parables, such as those about the lilies, grass, and the sparrow.

Brethren, as Christ taught, so ought we to teach. He is the pattern for all.

The Christian and the Bible

By Mary Richardson

TO the Christian the Bible is a rich and sacred heritage from the past, written by inspired men approved of God. The Christian cannot conceive of any other book that can come up to the standards set by the Bible. This Book is outstanding in the Christian mind; it is his best Book, and he accepts it because of his tried and tested faith in Jehovah.

The Christian regards the Bible as a source book for thought and meditation on the highest themes, and it is a guide in matters of morals and religion. The intelligent Christian worships the God revealed in the Bible—he does not worship the Bible. The beautiful themes and thoughts of the Bible are very appealing to both his mind and heart. The Bible must be rightly interpreted and wisely applied, reasons the Christian. From the study of God’s Word, the Christian is caused to think, and his thought of God is his highest thinking. All through the Bible he finds the nature and character of God shown in many ways. The Christian’s way to salvation, his hope of the future, and all phases of his life are pointed out to him in the Word of God. His daily actions, at home, in business, and in social contacts are influenced and guided by the teachings of the Bible. Again, by his logical reasoning, he realizes that there can be no higher guide than this, the Bible. Whenever the Christian compares the religious and moral teachings of the Bible with any other source, he has a realization of the uniqueness and invaluable nature of his Bible. Not only is the Christian happy in his possession and use of the Book, but he feels that he owes it something more than a personal acceptance.

The Christian is a diligent and zealous student of the Bible. He earnestly desires to know what it teaches and what are the applications of those teachings to his own time and circle. He delights in receiving truth from its in-

spiring passages. There are difficult passages, and he likes to exercise his mind by interpreting them. The Christian can truly say that his Bible does not grow dusty because of neglect. Its tender appeal, its stern warnings, its blessed hopes: all come to him as he studies the Book. He sets aside a special time to study and meditate upon God’s Word, and he pays the highest and most intelligent tribute of one who has been blessed by the truths of the Word.

This is not all. The Christian is an ardent and staunch defender of the Bible. He refuses to be driven from the faith by the enemies of the Bible or the insinuating doubt of its critics. Every good thing has been attacked. There is no doctrine of God that has not been questioned, opposed, and sometimes ridiculed. There may be questions that the Christian may not be able to answer, but he knows, from his own experiences and blessings, that the Bible is true, so he firmly places himself among its defenders.

The Christian is an interpreter and reflector of the principles and promises of the Bible. The beautiful and inspiring meaning that it holds for him also has a similar meaning for others. He is prompted to tell the world what the Bible teaches. An obligation is his to be among those who are the “light of the world,” because they hold forth the banner of truth. The Christian is not merely a plausible defender, seeking to gain a point against opponents, but a person who shows to those who know him that he has understood the high standards the Bible teaches about religion and morals. Ask him how he learned to worship God and to help mankind, and he will tell you unhesitatingly, “I learned it from the Bible.” All through life, perhaps, he has been trying to walk in the way of God’s precepts and has been a willing helper in bringing the Bible and its truths to the ever-widening knowledge of mankind.

“That Old Serpent, Called the Devil, and Satan”

Part Two

By R. H. Judd

(See Ex. 20:4, 5; Lev. 26:1, R.V.; Num. 33:52; Deut. 4:14-19; 5:8.)

BEFORE coming to closer grips with the central theme of our study it will be profitable to give attention to one or two of the passages indicated by references at the head of this article.

In Exodus 20:4, the worship of the likeness of any *thing* (“form” in Roth. Trans.) that is in heaven above, or in the earth beneath, or in the waters, is stringently forbidden. It is evident that the wording is so phrased as to include everything of every kind, in every place of man’s environment. If such language so comprehensive in its embrace does not exclude *everything* without *form*, it would seem impossible to state such an idea clearly. There was no intention to leave any loophole whereby the command might be evaded.

One other consideration must not be overlooked: In all literature figurative language plays an important part. Quite frequently a truth may be more fully and forcibly expressed, and with considerably less verbiage than by the usual method of literal description. The figure used expresses something more than can be briefly expressed by the ordinary process. It does not, as is so generally supposed, reduce the historic value or truthful nature of the utterance, but actually lends to it vividness and interest by the varied significance attached to the figure. It enlarges the scope of its application and enforces the truth. Eastern peoples who generally live closer to nature than those of the West, are adepts in this form of expression. Western peoples often misunderstand the beautiful adaptability of the emblematic. The Bible, from Genesis to Revelation, abounds with this type of literature. Paradoxical as it may seem, the figure conveys the literal truth even more fully than does the literal statement. For instance, Judah is represented as a lion (Gen. 49:9), Dan as a serpent (Gen. 49:17), and Herod is called a fox (Luke 13:32). In each of these instances, and others, it would require considerably more space to describe the characteristics meant to be conveyed by the figure. When in Scripture our Lord is represented by a lamb, we have no difficulty in understanding that it is His *character* that is referred to—not His corporeal personality.

With these thoughts before us, let us give our attention to the remarkably brief but expressive statement with which Genesis 3 commences: “The serpent was more

subtil than any beast of the field which the Lord God had made.” The translators have correctly placed a period (full stop) at the end of this sentence, for it is a fact well known to Bible students that the conjunction “and” is not always followed by an *immediate* sequence to the preceding remark. There may have been, and probably were, many centuries between the creation of the Serpent and the incident following.

In Revelation 12:9 and 20:2, the Serpent is twice identified as one and the same with “the Devil, and Satan,” and each time under the covering title of “dragon.” While John’s identification of the Dragon with the Serpent of Eden and the Devil and Satan of Scripture cannot well be questioned, it will be found even more difficult to admit that the adjective title “old” is descriptive of the actual lifetime from Genesis to Revelation of one specific creature. Its reference is rather to a system or cult of which the Serpent or Dragon is the original cause.

The next question which naturally follows is: Does Scripture give information of a creature that will answer the description of superiority over the rest of the animal creation, and that has captivated the mind of man? It most certainly does. Under the names of *Leviathan*, *dragon*, *flying serpent*, and *fiery serpent* it is alluded to *almost a score* of times in Scripture. Perhaps the most vivid description occurs in Job 41. There have been many guesses as to the identity of this creature evidently now extinct. The margin of the Authorized Version hazards the suggestion that it is the “whale”; the margin of the Revised Version that it is the “crocodile.” Evidently neither of these guesses is correct. Job here speaks of his “limbs,” his “mighty strength,” and his “comely proportion”; and, with other descriptive points, he sums up the whole with the remark: “*Upon earth there is not his like.*” Isaiah links him with the flying Serpent and with the Dragon that is in the sea (Isa. 27:1). Asaph, the poet-historian of King David’s time, in Psalm 74, also links the Leviathan with the Dragon—the sea monster in the waters (see vv. 13, 14, A.V. and R.V.), and possibly with Genesis 1:21.

It will be remembered that in our recent article, “The Bible and Science,” we drew attention to the fact that
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The House of God

The Building — Part Three

By *Harvey U. Krogh, Jr.*

WE 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" (Eph. 2:19, 20). To whom was the Apostle speaking? Paul was here writing to the Ephesian brethren, and he gave similar messages to the Corinthians, Galatians, Colossians, Philippians, and Thessalonians. The people, including all nations, who onetime were not related to God's family are now urged to become members of God's household, built upon this solid foundation of which Christ is the most important, "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. 2:21, 22).

Peter therefore admonishes us, "As newborn babes (we will speak of these babes later), desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone (Christ, the chief corner stone), disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones (active and full of power), are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:2-5). Peter is speaking of Christians who make up this house. Paul, speaking to the Corinthian Christians, asked them, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16).

When Jesus asked His disciples, "Whom say ye that I am?" Peter answered and said, "Thou art the Christ, the Son of the living God." Jesus spoke, saying, "I say also unto thee, That thou art Peter, and upon this rock I will build my church." Peter was not that rock, but only a little stone in the foundation. Christ is that rock, and the confession that Peter made is the confession that we must make to be built upon that rock foundation. That, however, is not all that must be done.

The main structure of the church had not been started when Peter confessed that Jesus was the Christ, the Son of God. One of the first places the church is mentioned is in Acts 2:47: "The Lord added to the church daily such as should be saved." This was immediately after the Day of Pentecost, and those who were meeting the requirements were being added. Peter stood up on that great day and boldly told the Jews that they had crucified the promised One, even the Christ. When the people realized

what they had done and that God had raised Jesus from the dead, "they said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:37-39). I am glad that God is still calling; if you have not accepted that call, do not wait, for the time is growing short. "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

To repent means to be so sorry about one's sins that he will turn from pleasing himself, and live to please his Savior. It is easy to see why we must repent, but some may not understand why we must be baptized, which means to be immersed in water. First, we have the example of our master in Matthew 3:13-17. He went to John the Baptist, and although John did not feel worthy to baptize Him, Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." If Jesus was baptized to fulfil all righteousness, how much more we need to be!

Some do not think that baptism is of any importance, but Peter seemed to think so. "In the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:20, 21). It is by baptism that we are given a place in God's household, and yet not so much by baptism itself as by the greater thing for which it stands.

"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" (Rom. 6:3, 4). Christ died and was buried, and God raised Him to a new life that "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together (buried in water) 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" (Rom. 6:3-7).

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Unity and Diversity of Belief Among Adventist Groups

By Alta King

ALL Adventists believe in the personal and visible return of Jesus. All believe that He will establish God's Kingdom on this earth. But not all Adventists agree concerning the purpose of these two events. The majority believe that His coming and His Kingdom are for the purpose:

First: Of executing eternal destruction on unbelievers.
 Second: Of blessing believers of this and previous ages.
 Comparatively few Adventists believe His coming and His Kingdom are for the purpose:

Of continuing and consummating through Kingdom organization and activities His mission as the Savior of men.

This belief has the following facts for its foundation:
 First: Jesus' words and deeds during His visible ministry were words and deeds that redeemed men, women, and children.

Second: Jesus announced these words and deeds as the "kingdom at hand," and by them He "showed" the Kingdom.

Third: After His ascension, He continued His "kingdom at hand" activities through the apostles and referred to believers as "those who were once enlightened, . . . and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come" (Heb. 6:4, 5). Believers who experienced the effectiveness of God's Word and power as Jesus and His apostles administered them in teaching, rebuking, and healing, tasted the Word of God and "the powers of the world to come."

Since the "kingdom at hand" through the words and deeds of Jesus and His apostles administered redemption to people, the Kingdom organized under Jesus on David's throne will administer redemption to people, not in the meagerness of "tastes" but in the abundance of full measure to meet full need. By concrete demonstration, Jesus forecast His organized Kingdom in world-wide action and this forecast declared that its purpose is the redemption of human beings from sin and its effects. It is the "glad tidings" of the Kingdom.

That the redemptive work of the Kingdom will not be a work of blessing accepted believers of this and previous ages is evident from the fact that their redemption will have been finished through resurrection or translation at

the coming of Jesus, and they will be kings and priests in the Kingdom dispensing the powers of the Kingdom to others.

Unquestionably, the Scriptures declare that destruction will attend the coming of Jesus and establishment of His Kingdom. But it is just as unquestionably true that the "kingdom at hand" declares that the Kingdom itself will carry on constructive work through its redemptive activities. There will be people in the Kingdom Age with the same needs that those people had whom Jesus served when He was among men, the Friend of publicans and sinners, and through His Kingdom He and His co-workers will meet those needs.

The fact that the Kingdom will continue and enlarge the redemptive activities that Jesus carried on while He was visibly among men is accepted by a minority of believers, even among Adventists, but it is, nevertheless, a truth of major importance to the believer.

In John 15:15, 16 Jesus told the chosen apostles that He had made known to them all things that He had heard of His Father and that knowledge of these things made them no longer servants (who do not know what their Lord does) but friends. The "all things" Jesus heard of His Father were the things He said and did. (See John 5:19; 8:38.) A large part, if not the sum total, of what Jesus said and did were words and deeds that reveal and forecast the Saviorhood of the prophesied King of Israel and His Kingdom. There is a close friendship between Jesus and those believers who know and enter with their Lord into these "all things," a friendship that is beyond the friendship that results from knowing Jesus as personal Savior. Knowledge of the "kingdom at hand" revealing the Saviorhood of Jesus at work in His Kingdom organized is necessary to this close friendship.

Knowledge of Kingdom activities through "kingdom at hand" words and deeds also opens to believers the fullness of Jesus' glory. John 1:14 says, "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." When John beheld men and women redeemed through words and deeds of grace and truth, he beheld the fullness of the Christ's glory. This manifestation of His glory was a foregleam of His glory at work in His Kingdom, and because John thus beheld it and received of it into himself (John 1:16), he later wrote in one

of his epistles: "We have seen and do testify that the Father sent the Son to be the Saviour of the world." As believers today behold the fullness of Jesus' glory at work in the "kingdom at hand" revealing that glory at work in the Kingdom organized, they, too, see and testify to the same truth.

Knowledge of the redemptive works of the Kingdom is of vital importance to the believer for yet another reason. It reveals the "high calling of God in Christ Jesus." For three years Jesus preached and showed the redemptive power and purpose of His Kingdom, and after His ascension He continued to bring the "kingdom at hand" through His apostles. His basic purpose in this preaching and demonstration was to take out a people for His Name, that is, a people to be co-workers with Him in the Kingdom organized to do the work for which His Name stands. Such called ones must be conformed to Christ. They must understand the Kingdom's purpose and activities and think in harmony with them. They must learn and absorb His Kingship, His priesthood, and His Saviorhood, for the type of kingship, priesthood, and saviorhood to which the Father had anointed Him is utterly different from that which man knows and understands, and a kingdom resting on such a foundation and without military force is foreign to all human experience. Called ones, likewise, must understand and partake of the greatness that is His, the greatness that He presented when He told the Twelve that their greatness in the Kingdom would not be the greatness of holding dominion and authority over people, but the greatness of ministering to the needs of the people—as He was then ministering to them. They also must know the will of the Father that He came to do, and that the full execution of that will depends upon Kingdom organization and activity. They must not only know this will of the Father, but its fulfillment must be meat to them even as the fulfillment of one such small detail as the redemption of an outcast woman was meat to Him. They must envision His Kingdom, become inspired with its mission, and respond to His on-moving victory as the Savior of men thus revealed.

To accomplish this conformation to Himself in called ones, Jesus brought the "kingdom at hand" by giving tastes of the powers of the world to come, and made these tastes (the glad tidings of the Kingdom) His call to Kingship and Priesthood. He lived His greatness, put His Kingship and Priesthood into action before His followers, and rebuked any word or deed from a disciple that was contrary to them. Thus He trained them into His peculiar type of Kingship and Priesthood.

When the believer today, through the sense of faith, witnesses the "kingdom at hand" words and deeds as recorded in the Scriptures and sees them in their relation to the Kingdom organized, he, too, is conformed by them to Jesus' Kingship and Priesthood. The belief that the

blessings of the Kingdom are to be for accepted believers of this and previous ages and that the Kingdom will carry on no other redemptive work than this, shuts the believer off from the transforming power of the "kingdom at hand." It blinds him to the fullness of the Christ's glory in full action. It deprives him of that friendship which results from knowing the "all things" that the Father revealed to Jesus that He might bring the "kingdom at hand." Knowledge of the redemptive work of the Kingdom is of vital importance to the believer. No believer should be without it, but *the majority of believers are without it.*

The church has a work to do. This work has two phases. The first is to so present the words and deeds of Jesus that the unbeliever is drawn to Him as his personal Savior. The second is to aid and direct the growth of believers in grace and in the knowledge of their Lord and Savior that they may hear and respond to the high calling to become kings and priests under Him in His Kingdom to fulfill His mission.

The church as a whole denies this second phase of her work because she assumes to herself the work of saving the world without the organized Kingdom. The majority of Adventists deny the second phase because they deny the redemptive work of the Kingdom for others than themselves and thereby deny their Kingship and Priesthood under Jesus. It remains for the minority of believers who do accept the fact that the Kingdom will bring redemption to publicans and sinners, to carry forward the second phase of the Christ's present work as well as the first. They should not hold back because the truth pertains to the next age. When Jesus preached it, it was about two thousand years farther removed from fulfillment than it is today, yet He spent three years establishing it in the thinking of His chosen ones and suffered in life and in death doing it. Through two thousand years He has protected the written Record of it. It has a present and vital value in the edification of believers into oneness with their Lord and His mission.

WHEN THE KING COMES

"He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . 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. . . . His enemies shall lick the dust." (See Psalm 72.)

THE LOVE OF GOD

By C. A. Smead

THE love of God is demonstrated in the love friend bears for friend. Jesus calls us His friends (John 15:15). Somehow we better understand the value of His sacrifice for us when it is placed upon the basis of friendship. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). That your father would give his life to save yours is evident. Here, though, is your Friend making for you the supreme sacrifice! What claim did you have on Him? Did our good works earn that sort of love from Him? No! We read in Romans 5:6, 8: "Christ died for the ungodly . . . God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We have no claim on the Christ that merits His going into death on our behalf. It was God's goodness in longing for companionship in immortality. God wants immortal friends.

A hermit might like the loneliness of a wilderness cave, but God likes company. God wants the fellowship of His creatures. Why He is that way is His own secret, but it is our good fortune. Once God was alone, though it is difficult to imagine such a condition: "In the beginning God" (Gen. 1:1). God must have been very lonely. Evidently He did not like it, for He has never since been completely alone. He is now the Friend of more persons than are any others. All the structure of His plans is moving irresistibly toward getting Him some immortal friends. He has paid the price of His friendship, but have you proved your friendship to God? In all the Old Testament only one man, Abraham, is called the "*Friend of God*" (James 2:23), yet Jesus said: "Ye are my friends, if ye do whatsoever I command you" (John 15:14).

PRAYER

By Beatrice Walter

"Sit ye here, while I go and pray yonder" (Matt. 26:36).

JESUS felt the need of help and strength from God; therefore, He prayed—which is the only way we have of reaching Him. If we trust Him, we will wait for the prayer's answer, which will come. It is true that many times we do not receive that for which we ask, but God's ways are not our ways, and God's thoughts not ours.

The heavenly Father often strengthens our faith, hope, and love by putting us into the furnace of affliction and adversity. We find, then, that we are able to meet seemingly impossible circumstances. If we know ourselves, we will trust God and lean on Him through prayer.

We are tried alone, and we must act upon our own impulses, but we should pray for direction from our heavenly Father.

THIS, TOO, SHALL PASS AWAY

By Harry Goekler

THE story is told of an ancient king who, on one occasion, called together the wise men of his realm and made the following request of them: "I want a motto that I may write above my throne. I want one that will cheer me when grief enters my doorway, and one that will stay my hand and give me perspective when I am overjoyed." The wise men set themselves to the task. At last they wrote the simple words, "This, too, shall pass away." The motto was accepted by the king with pleasure, because he knew he might look far and find nothing so completely satisfying.

Though the motto is not Biblical, its truth and teaching are nonetheless instructive and comforting.

Are you in sorrow? Are you burdened with grief and trouble? Do anxieties beset you? Have relations with those you love become discordant? Have disappointment and hurt been your lot? This, too, shall pass away. (Read Isaiah 11:9; Matthew 11:28-30.)

Has death come into your home? Have pain and disease been your lot? Are you afflicted with lameness or deafness? Do tears come to your eyes in sympathy for others? This, too, shall pass away. (See Revelation 21:4; Isaiah 35:5, 6.)

Are you full of pride because you have achieved a distinction which you earnestly sought? Have you come to the place toward which you have long directed your feet? Is poverty left behind—with old friends perhaps? Are you over-full of pride and haughtiness? This, too, shall pass away. (Read Proverbs 16:18.)

Are there corruption and dishonesty in politics? Are we governed and judged unjustly? Is there war between nations? Are the instruments of peace being made into instruments of war? This, too, shall pass away. (Read Isaiah 11:4-6; 2:24.)

Is there a curse upon the earth and its inhabitants? Does the night provide cover for thieves and murderers? Are our lives cut short by death? This, too, shall pass away. (See Revelation 22:3-5; 1 Corinthians 15:26.)

THE BENEFITS OF SACRIFICING

(Continued from front page)

drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Inasmuch as all the blessings in this life are only temporary, we should receive greater joy from those things which pertain to eternal life.

"THAT OLD SERPENT, CALLED THE DEVIL, AND SATAN"

(Continued from page 6)

these "sea monsters" were the only creatures in Genesis 1 specifically referred to, which is somewhat remarkable in the light of this study. (See Psalm 104:25, 26 and the reference from that to Job 41.) Ezekiel (29:3; 32:2) compares Pharaoh, King of Egypt, to "the great dragon" (in A.V. erroneously translated "whale," for a whale has no "feet"), and here again it is the same word as in Genesis 1:21—"sea monster."

That the worship of this Serpent (and of the sun) was for centuries well nigh universal is abundantly attested by the testimony of history and the numerous relics now in our possession. Those who have not studied the subject would be amazed at the extent of its sway. John's reference in Revelation 2:13 to Pergamos as "Satan's seat" (or throne, R.V.) is no mere figure of speech; nor has it reference to one individual alone, but has reference to the cult of serpent worship and all its attendant evils of debauchery and crimes. Pergamos was in John's time one of the very centers of serpent worship. One of the many relics surviving there is an altar, or "pillar," *forty feet high* of superb figures of giants with serpent's legs, carved in marble. The Egyptians and the Greeks were well known to be worshippers of the Serpent.

Men acquainted with the worship and religions of India testify to the prevalence, even now, of serpent worship and all its horrible associations. Certain tribes of the American Indians known as Shoshones—or Snake Indians—are to this day serpent worshippers, and there are not wanting evidences that they are descended from the *Nachash* (the very word for Serpent in Genesis 3:1) Indians who have resided in eastern India since prehistoric times, and who still bear the name and are worshippers of the Serpent. In the great Chinese Empire, for many centuries of the hoary past, probably nothing else has been so familiar as the emblem of this great Dragon which has been held in sacred memory for thousands of years. The writer himself has seen these things in India, but more extensively in China where he lived for a number of years. This emblem of the great Dragon is found as the leading feature of decoration on pottery of all kinds. China's great temples are profusely decorated with it in beautiful carvings. The *five-clawed* dragon is not allowed on common pottery, but is reserved for royalty, and has been so for countless generations. Probably no flag of any nation is so distinctive or so historic as the national flag of China emblazoning a huge dragon reaching out to swallow the sun. The pictured representations of this "great dragon" are remarkable in that they display in an astonishing degree every bodily characteristic so vividly described of the Dragon in the Scriptures.

One author, Paul Humble, says: "The initiate priests of the ancient world *called themselves serpents*," a by no means unnatural consequence that can be easily understood, especially so when, as he says, "the serpent was the symbol of wisdom."

Under these circumstances there is nothing irrelevant in the fact of concluding that the word "serpent" in Genesis 3 is used in two different senses in the same verse (a not uncommon occurrence in Scripture): first, to represent the original creation of the animal, and, second, the priest or worshiper of the Serpent cult.

—o—

"God, veil'd in clouded majesty, alone
Gives light to all; bids the great system move,
And changing seasons in their turns advance,
Unmov'd, unchang'd Himself."

—Somerville's *Chase*.

—c—

THE HOUSE OF GOD

(Continued from page 7)

What is baptism? It is burial in water to represent death. Because he that is dead is freed from sin, we, therefore, are not held guilty of the sins that we have committed. We are accounted as righteous because of our faith which prompts us to do all of God's will.

We might also liken baptism to the washing of stones so that the mortar will stick to them and hold them tightly in their places in the building. Baptism prepares us so that the love of Christ will hold us firm.

Since God has accounted us as righteous, there is something that we should do, namely: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom 6:11).

When we are raised up out of the waters of baptism, it represents our resurrection that shall be accomplished when Christ comes again; it also represents the new, clean life that we are to live henceforth. As Paul says in 2 Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That is why Peter spoke of us as newborn babes: because we are beginning a new life with Jesus as our Guide and Savior.

We begin with faith in God, accept Jesus as our Savior, and become living stones in the house of God, built upon the foundation which foretold and upheld Christ in His great work of redeeming us from sin and its results.

Are you a member of God's church, the household of God? Are you *freed from sin*? Are you a *lively* stone? If not, consider well these things, for you shall not always have the privilege of becoming a member of God's family.

(concluded)

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"God is our refuge and strength, a very present help in trouble" (Psalm 46:1)

Isaiah Comforts God's People

The Assyrian conquest is over. Israel, the northern nation which has ten tribes, is captured. Already has begun the scattering of the ten tribes among all nations, which is continued to the present day. Judah, too, must fall, for she will not turn back to God. The Prophet Isaiah knew this and spoke words of comfort to Judah.

Isaiah told God's people of a time to come when all their strife would be over. He foresaw a time when Judah would be free from all sin. God's glory would be seen of all people.

Isaiah cried that all flesh is as grass and withers away. It is comforting to know that what God has said will stand always. We know the Bible tells us that a time will come when His former people will be gathered into their own land, Palestine. Christ will sit upon the throne of David. Many other promises will be fulfilled. Can you name another?

God's Word

Many people think that the Bible is just a "good book." They think it should be read to learn how to live better moral lives. Another reason to read and study the Bible is because of the prophecy it has. Future events were told years ago, some of which are yet to be fulfilled.

We are to be "judged" by the Bible (John 12:48). It is a "lamp" to our feet (Psalm 119:105).

When we read, we should remember that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

ECE Club News

Another new member: Jo Ann George, Havana, Arkansas.

If all of the ECE Club members would make a chain by joining hands, how long we'd be! How strong we'd be! Will you join hands? Now, find your favorite verse and send it to me. Then repeat the verse of the Bible. Tell

where you find it (book, then chapter and verse), and I shall print it with your names. So, hurry! Who will send me the first verse to print?

Cleaning, Sowing Time

Dust off the old excuses. Dig up the bad habits. Sweep away all those idle words and thoughtless deeds.

In our Bibles we read (Matt. 12:36, 37) that we are to give account of every idle word! "By thy words thou shalt be justified, and by thy words thou shalt be condemned." If we can successfully watch ourselves, we will have no time left to try to check up on anyone else. Besides, are we not told, "Judge not, that ye be not judged"?

Can you tell me a Bible story about excuses? If not, write to me, and I'll tell you where to find one.

We will all cooperate, I'm sure, in this spring house-cleaning venture. Then we will sow seeds of kindness, thankfulness, thoughtfulness, and helpfulness, and know they will grow and bring forth good fruit. Jesus said, "By their fruits ye shall know them" (Matt. 7:20).

"Love gives, that hungry men may eat.
Love will put shoes on naked feet.
Love meets every urgent need
Will never fail in words or deed.

"And He who watches over all,
Who even notes each sparrow's fall,
Will whisper softly, as He sees,
'Inasmuch . . . it's unto the least of these.'"

Happy Birthday Wishes

Henry Hutchinson, age 15, April 22, Hammond, La.
Morris Netts, age 11, April 25, Springfield, Ohio.
Lota Lea Peterman, age 11, April 27, Oregon, Ill.
Joyce M. Magedanz, age 12, April 27, Lexington, Ky.

"Scarce morning twilight had begun
To chase the shades of night away,
When Christ arose—unsettling Sun—
The dawn of joy's eternal day."

—Selected.



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Life's Greatest Service

* * *

By Virginia Smith, Russellville, Ark.

One of the most valuable works of life is to help others, to encourage others to climb to the heights, to comfort them in their heartaches, and to guide them. Blessed are those who go through life comforting people in sorrow, allaying discontents, healing enmities, sweetening bitter fountains, scattering happiness and good will. One such nature can influence an entire community, as one flower will fill a room with sweet perfume.

The outstanding life is not necessarily a life of fame; it is not often a life of great earthly riches. Great lives are those of superior spirit, purpose, and character. It is not what people possess but what they are that makes them truly worth knowing.

A life of just good times or one "settled down" to ease and nothing else is lived on a low, perishing level. Christians should have a passion for usefulness. Blessings are not to be hoarded: blessings of thought, inspiration, and experience will abound in proportion to our faithfulness in passing them on to others.

Greatness is a leaven: it is intended to be an active force in a Christian's life—leavening other lives and thus leading all on to greater things. A great man hungers to make life fully worth living for others, and in him is the beginning of the unfolding of power and possibilities.

"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).

A minister once said that the true meaning could be obtained from any verse of Scripture only by persistent endeavor. Have you ever tried this? It is both interesting and profitable.

When we think of the verse we have before us—and then think of our personal attitude toward our fellow men—we find that we are judging ourselves instead of our associates. First, we must transform ourselves to a much higher plane than our petty grievances will often allow us. By practice, we may in some degree attain such an attitude, and we will find it highly influential both personally and socially.

We find it difficult to master racial prejudices, but these

must give way before the universality with which God gives His Spirit to mankind, for in Acts 11:17 we read, "God gave them the like gift as he did unto us." There is much friction between the Negro and the white races, but there are many loyal Christians among the Negroes. Who has been more blessed with talent in singing than this dark race? There are few hymns that express Christian hope and aspiration in such a way that touches our hearts so deeply as the Negro spirituals—such as, "It's me, O Lord, standing in the need of prayer."

When Jesus related the Parable of the Good Samaritan, He struck a great blow against prejudice. Each one of us can strike just such a blow if we will but cross some barrier by doing a deed of good will.

Kathleen Norris once prescribed a powerful remedy, "There is one sure cure for the blues in this world. I recommend it to you: go and do something you don't want to—for someone else."

This is the policy that we should endeavor to remember and to practice: have no desire to condemn others; but let the Christ in us behold the Christ in others.

Hold Fast to That Which Is Good

* * *

By John Mercer, St. Cloud, Minn.

A world without religion
Inevitably would be sad.
A world with some folk's doctrine
Would be almost as bad.

Let's prove all things as God has asked,
No matter what may come or go.
To God we'll cling, we'll stand steadfast;
Stand up for Christ before the foe.

Let patience have her perfect reign,
We will not reap until the last.
Worldly pomp and pleasure vain
We must let loose; the good hold fast.

Words of Love

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God" (1 John 3:1, 2).

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

May 21-26—Annual May Meeting at Fonthill, Ontario.
 June 2-9—Annual June Meeting at Brush Creek Church, near Tipp City, Ohio.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 13-16—Northwest Conference of Oregon and Washington at Corvallis, Ore.
 June 28 - July 7—Special Meetings at Mullin, Texas.
 June 12-23—Indiana State Conference and Bible School at North Salem.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.

OHIO, PLEASE

The time is rapidly approaching for our Ohio Conference to assemble, at Lawrenceville, from July 7 to 14. We are looking forward with great hopes to that occasion. We are expecting a fine attendance and a most happy gathering. The brethren at Lawrenceville have very kindly offered to entertain those who attend from elsewhere.

As this is our first meeting, there are no funds in hand to take care of necessary expenses, nor do we have a sure idea of what such expenses are likely to be. We shall know better after our first Conference. But there will be food to be provided and other expenses incident to caring for those who attend, which it would not be fair for the local church people to have to advance. If those who are willing will send in contributions early, we shall have a working fund with which to take care of this.

As treasurer of the temporary organization, I am suggesting that each church in Ohio appropriate a sum for Conference use, and that individual members, isolated or otherwise, contribute as the Lord may direct. Please do this as soon as possible, so you do not forget it. So far the treasury is empty, not a cent having come in yet. Let us have a goodly response, to get us away to a good start. Send all funds to the writer, address 11405 Lake Shore Blvd., Cleveland, Ohio, stating it is to be used for Ohio Conference.

Then let us all be making our plans to go.
 M. W. Lyon, Treas.

FIRST PRINCIPLES

"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, is ready for mailing. Order from National Bible Institution, Oregon, Ill. Prices are: 5 cents each; 35 cents per dozen; \$2.00 per hundred.

STANHOPE, IOWA, REPORT

The Spring Conference, held at our home Sunday, April 14, was very successful. There were seventy-nine in attendance. Other towns represented were: Maxwell, Gladbrook, Marango, Belle Plaine, Cedar Falls, Waterloo, Clarksville, and Eagle Grove.

Sunday school was at 10:00 a.m., followed by the Communion service and a sermon by C. W. Howe. A basket dinner was eaten in the basement. We found it quite crowded, so the Church of Christ minister invited us to his church for the afternoon service, at which the sermon was delivered by Bro. A. M. Jones. There were also a solo by O. J. Allard, and a duet by Patty Bean and Sr. J. M. Kiger.

The Conference Board met and decided to hold the Annual Conference August 17-25.
 Esther Jenkins, Secy.

VISITING IN ARIZONA

On April 4, I left home on the Greyhound bus for Tempe, Ariz. After an all-day trip which (as the weather was cool) was very pleasant, I arrived in Phoenix. There I was met by Bro. and Sr. S. J. Lindsay and Bro. Wallace Wilson, who took us to Tempe.

On Sunday I attended services in the new Tempe Church of God which is very comfortable. It is free of debt, and is creditable to so small a congregation. It is also well attended by outsiders who are attracted by Bro. Lindsay's teaching.

After nearly three-weeks' stay in the hospitable home of Bro. and Sr. Lindsay, I shall not soon forget the kindness of the brethren at Tempe.

Sr. J. M. Reid,
 Pasadena, Calif.

Gleanings From the Field

"The field is the world."—Jesus.

Enemy Death struck twice at the Hanson home in Lebanon, Ill., claiming within one week the father and grandmother of Sr. Leota B. Hanson, treasurer of the National Bible Institution.

"In these last days, the gospel should be clearly understood by everyone professing the truth. I agree with Bro. Arlen Marsh, that we must believe the truth or there is no hope for us. Let us help everyone we can to realize this."—A. E. Griffiths, Cleveland, Ohio.

"According to all reports, the condition of Bro. G. L. Cooper is steadily improving. Though he cannot be with us in any physical activity, we know that his prayers and thoughts are with us even as ours are with him."—John L. Denchfield, St. Cloud, Minn.

Sr. E. Phillips of Waterloo, Iowa, now visiting her father in Venice, Calif., reports that her father is receiving a Scriptural education from The Restitution Herald. He so appreciates The Herald that often when a copy is borrowed, he says, "I want that one back."

Spring: the robin's song of "cheer up," the umpire's call of "batter up," nightly cat serenades, and the whistle that accompanies paying the season's last coal bill—all these are signs of spring.

"I preached today about the Kingdom of Judah and the ten-tribe Kingdom of Israel."—W. G. Moffet, Magazine, Ark. . . . Speed the day when all twelve of Israel's tribes will be united in the reign of Christ. (See Ezek. 37: 19, 22; Matt. 19:28.)

"Regarding the article on Satan, may I suggest that readers take the time to read the article twice before making any comments. . . . One always thus gets a better idea of the writer's line of argument, especially so when an article appears in installments—one reading as they appear, and another when completed."—R. H. Judd, Toronto, Ont.

At the bottom of the opposite page is an Enrollment Coupon for the Summer Training School. Everyone who plans to attend is urged to fill in the form and mail at once to The Summer Training School, Oregon, Ill.

Attention idle workers: There are five million people in New York City who have no church affiliations. . . . Every existing position has been made by somebody who went to work before it existed!

Sunday, April 21, three of the Bible Training School students delivered sermons: Alan McLain and Muriel Randall preached morning and evening, respectively, at the Dixon Church of God, and Frank Johnson preached for the brethren at Rockford, Ill.

"They twain shall be one flesh" (Mark 10: 8) is annually overruled in America about 218,000 times. Either our courts are not as Bible-honoring as traditionally reputed, or Africa is failing to send us enough missionaries.

If you see room for improvement in your friends and neighbors, what do you suppose they see when they look at you?

Sr. Edna Brewer, matron of the Students' Home, recently visited her daughter, Sr. C. E. Lapp, who is a patient in the St. Francis Hospital, Macomb, Ill. Sr. Lapp is recovering from a major operation, and it is hoped that when these lines are read she will have returned to her home at 512 S. Madison, Macomb.

"I am looking and praying for the soon coming of our blessed Savior. . . . The world is in such awful conditions, and there will not be any peace until the Prince of Peace comes."—Mrs. Fanny S. Knight, Sunnyvale, Calif.

"After inspiration comes perspiration!"—M. W. Lyon, Cleveland, Ohio.

YOUTH AT WORK

This week's Herald features some of our young writers. Sr. Charlotte Rahn, whose article appears on the front cover, is a former student of the Summer Training School. In addition to her ability to write, she is exceptionally talented in song. Charlotte is an active worker of the Church of God in Pomona, Calif. Her address is 645 N. Towne St., Pomona.

Sr. Mary Richardson, whose article appears on page 5, is another faithful worker who received training at the Summer School. She frequently writes for the Berean Department and has contributed several other articles during the past year. (Her picture appears in the issue of Sept. 26, 1939.) Mary lives at Hammond, La., Rt. 1, where she is a loyal worker of the Blood River Church of God.

Bro. Emory Macy, whose illustrated article appears on page 4, lives at Troy, Ohio. Though not a student of our Training School, he has for several years attended the Illinois Bible School and General Conference at Oregon, Ill. Emory and his wife Mildred are two of the faithful workers of the Brush Creek, Ohio, congregation.

Much in keeping with the spirit of these young writers, Bro. Otto Dick writes on page 3 relative to the importance of the Church of God accepting its challenge and duty in providing the proper means for the youth of the denomination to secure adequate Christian training for public service. Bro. Dick will be one of the instructors in this year's Summer Training School to convene June 18 - July 26.

GOD LIVES

Selected by Charles Netts

God's in the early morning,
And in the sunshine bright;
God's here as day advances,
And in the coming night.

God's in the evening twilight,
And in the gentle breeze;
God's in the lovely starlight,
And in the whispering trees.

God's in our peaceful slumbers,
And in our pleasant dreams;
God's here as night advances,
And when the daylight gleams.

God is forever with us—
This I would strive to tell;
Hark to the voice of nature:
God lives and all is well.

—Mrs. J. F. Giranson.

ELDORADO, ILLINOIS, REPORT

The work at Eldorado is steadily progressing under the leadership of Bro. James Watkins. The interest and attendance of both Sunday school and church are steadily increasing.

The Willing Workers class has begun a drive for funds for a basement to the church. Anyone wishing to contribute to this cause may write to the treasurer, Miss Pauline Leithliter, Equality, Ill., Rt. 1.

Everyone is cooperating in every way with Bro. Watkins in building our church. May God grace us with him for the future.

Marshall Wiggins, Secy.

WE VISIT THE TRAINING SCHOOL

During a recent visit to Oregon, Ill., I had opportunity to visit our Bible Training School, both in the students' home and in their classroom. I was also privileged to listen to as well as to speak to them. It was really inspiring to recognize the intense application of mental and physical effort as well as time being put forth by the students that they may be fully prepared for greater Christian activity. In the fullness of each day's activity it seems that they have no time for such relaxation as most of us quite regularly enjoy.

John L. Denchfield.

SCHOLARLY WRITTEN

This week's installment of Bro. R. H. Judd's article about Satan is especially informative and scholarly written. Having lived in India and China, Bro. Judd is good authority to speak of the ancient and even present tendencies in those countries toward serpent worship.

The discriminating student, having first read this installment of Bro. Judd's article, will be interested to learn that according to definition 5 of "snake" in Webster's Unabridged Dictionary the Shoshoni Indian of America is even now called a "Snake." Hence, the supposition that the Serpent of Scripture was a man is not as incredible as some might suppose.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . . . Business Manager

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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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....*

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

For Training School . . . \$.....

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Name

Address

THE SUMMER TRAINING SCHOOL

Oregon, Illinois

STUDENT'S ENROLLMENT COUPON

Students planning to attend the Summer Training School to convene June 18 - July 26 are requested to sign and promptly return this card to the Summer Training School, Oregon, Illinois.

Tuition will be paid by

Student's name

Student's address

BAPTISM—

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

Go-Pher Evangelism

"Evangelize or Fossilize!"

SPONSORED BY THE MINNESOTA STATE CONFERENCE

J. L. Denchfield, Editor

Good Morning!

"The night is far spent, the day is at hand"! The March lion has come and gone. Winter with thirty-below-zero weather is now a memory. Many full years are only memories now, and many other years are recorded for us only in the pages of history. But "the day is at hand." The past is past. Soon the Lord's Day shall be manifest to all. No one who honestly considers the present fulfilling of God's Word of Prophecy can doubt the nearness of the dawning of that great Day. Many things are just in the offing. And many things are already here!

This is the church's day! We of the Church of God ought to keep always in mind the fact that our great day of opportunity is here—right now. It has not only dawned, but has even now reached the brightness of noonday. Isaiah once said that gross darkness should cover the people. With the lights of reason, culture, education, and humanity going out all around us, mankind needs to find the true *Light of the World*. When the foundations which men have considered secure begin to crumble in their presence, they need to know of the *Sure Foundation*. With individuals and nations groping in the darkness for methods of government which will be just and effective, we need to point out the One who knows and is *the Way*. This is our day of opportunity. Let us use it! Remember, "any tree can afford shade, but fruit trees are meant to do more than that."

In Training

Minnesota is proud to have two students in the present Bible Training School. They are Miss Muriel Randall of Braham, and Frank Johnson of Hector. The Minnesota Conference (which means all of you as a group of individuals) has taken the responsibility of paying the expenses of the second semester for Miss Randall. We plan to accomplish this by each one remitting one dollar to our State treasurer, Mrs. Ruth Hoskins, Eden Valley. If at all possible, this should be sent before May 1, 1940. If it is not possible for some to remit one dollar, please do the best you can. As you make your remittance, compare it for a moment with the sacrifice of time and effort being made by our students, and if the amount of your sacrifice seems somewhat smaller—just increase it accordingly.

Are You a "Herald"?

As followers of "The Prince of Peace," we ought always to be heralding the coming of the King and the "times of restitution" which will follow. One of the most valuable helps we can find in this important work is the consideration, explanation, and contemplation given to

various and sundry portions of Scripture within the pages of *The Restitution Herald* each week. This particular copy comes to all in the Minnesota Conference because of this page and is paid for by our Conference, but every one of you ought to be getting the paper regularly: a copy every week. At the present time you may subscribe for nine months for just *one dollar*. Do it now!

Our Minnesota Conference is also planning more intensive and extensive evangelistic work. Again we need the constant support of each one. "Evangelize or Fossilize" is not just a statement, it's a proven fact; We must evangelize! Same treasurer, same address!

Just now a story comes to mind: An offering was being received during a church service, and as the deacon passed the collection plate to a certain man this man said, "Sorry, I never give to evangelistic work." The deacon replied, "Take some out then, sir. The money is for the heathen."

Some Fancy Digging

Gophers of the most common Minnesota variety dig their holes without leaving a pile of dirt at the top. How? One answer is that gophers start at the bottom and dig up. How they get to the bottom I don't know, but they really do some fancy digging. Perhaps many of us still need to learn how to *dig*. Workers are needed. Truly, "the more one sits the less one can stand," so let us get out of the rocking chair that we may "be able to withstand in the evil day, and having done all, to stand." At last, to stand in the presence of the Son of Man!

Looking Up

May everything and everyone "keep looking up."

St. Cloud and Eden Valley are progressing steadily under the leadership of Brothers John Mercer and Walter Wiggins. We are glad to have these two new "gophers" working with us. Morning and evening services are being conducted each Sunday at both these places, as well as Bible studies during the week.

Services are also being held once each month at the following places: second Sunday at Hector; third Sunday at Mora; and fourth Sunday at Lester Prairie.

A great help in time of need has been Brother Tom Savage. During the past summer when, in the absence of regular pastors, it was impossible for your evangelist to supply all vacancies, Brother Savage came to the assistance with fine sermons which were well received.

All together we look forward to the Annual Conference at Eden Valley, June 5-9, inclusive, and the coming year's work.

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The Iron Furnace

By Paul M. Hatch

"The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt" (Deut. 4:20).

THE Iron Furnace is a type—a type of the land of Egypt. Moses mentioned Egypt as being the "iron furnace" when he recounted the history of the Israelitish trek in the wilderness (Deut. 4:20). Long and arduous had been those travels. Enemies had been fought. Rebellions and seditions had been put down. Religious instruction had been assiduously taught. Forty years had passed since the memorable day of crossing of the Red Sea. The first generation had grown old and many had died. The vigorous second generation was about to begin conquest of the land of Canaan, the hills and mountaintops of which could be seen across the rolling Jordan.

Many centuries later, when the worship of Jehovah was flowering to its fullness in Israel, a beautiful Temple had been prepared as a permanent abiding place for their God of Salvation. King Solomon, in his prayer of dedication of the Temple, mentioned the fact that Egypt was the furnace of iron from which Israel emerged. Distance of time had diminished its rigors, but it still wafted a faintly nauseating odor into that of the sweetness of the full unfolding and beauty of holiness (1 Kings 8:51).

Still later, when Israel's national life was in its decline—the pending disaster of falling into captivity by the hand of Nebuchadnezzar of Babylon—Jeremiah the Prophet of God vigorously protested the idolatry and wickedness of Israel. The Prophet's message brought back the terms of the covenant that God made with the Israelites when He brought them out of the iron furnace, out of Egypt, saying, "Obey my voice, and do them (the commandments), . . . so shall ye be my people, and I will be your God" (Jer. 11:4). The petals of the flowering in the beauty of holiness were falling and decaying. The odor of sweetness had spent itself and the stalk of Israel was becoming old and ready to be cut down. Nothing could revive it again but the Water of God—a New Covenant.

The Israelites had been made to serve "with rigour" the

slave masters of Egypt, and the more they clamored for religious freedom the more rigorously their labors were enforced. Time passed; Moses was born; Moses grew to manhood; Moses served in the court of Pharaoh; Moses was outcast and lived in the wilderness for a deed of violence he had done to an Egyptian slave master. Moses lived quietly, being a shepherd in Midian for forty years. Meanwhile, the cries of the Israelites in Egypt were mounting to the ears of Jehovah. No longer had these children of God any semblance of freedom—civil or religious—from the Egyptians. Moses was needed in Egypt for a service of liberation. The heat of the furnace had made the Israelites molten, and there was grave danger that they would be destroyed in the furnace of iron.

Moses returned to Egypt. He pleaded and threatened with Pharaoh for the religious liberation of his people. Pharaoh was adamant. He would not let the people go. Greater pleadings and threats were made. Pharaoh had become hard baked like the fire clay that seals the mouth of the iron furnace. Finally, under the pleading of Moses and the tormenting plagues upon the Egyptian people, Pharaoh promised liberation. Moses prepared his people for the march into the wilderness. The spout of the iron furnace opened and the people flowed out. They passed through the Red Sea and into the wilderness beyond.

The great shaping and casting of Israel into a mold of service was begun. Moses received the tables of law, instruction as to the guidance of his people, at Mount Sinai. A very great labor lay before him. He descended from the Mount and found rebellion among the people—rebellion against God and himself. The purging process began. The iron did not wear well for the service it was intended. Some of the people wanted to return to Egypt—to the fiery furnace. Others wanted to press on to the Land of Promise; still others wanted another leader. Forty years were spent in the separa- (Please turn to page 11)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Minnesota Calls a Student

The Minnesota Conference has invited one of the students of the Bible Training School to assist in evangelistic work to be conducted in the State during the three summer months of school vacation. This is the spirit we appreciate. It would be profitable if all the students, having worked for several months in the classroom, could now *experience* some of the problems and opportunities found only in actually working the gospel field.

It is true that the students are not sufficiently trained for heavy burdens. They have completed only one term of the three-term Bible Training School. The students sense their need of further preparation. They are not thinking in terms of contracts and salaries. Rather, they are willing to turn the wheel while you hold the sickle, and they will humbly turn the wheel according to your directions.

Minnesota does not hesitate to use a beginner! Who now among men would not have listened to the very first sermon of rustic John the Baptist or of the fisherman Simon Peter? Yet, when those men first stood up to preach there were surely a few wagging heads who knew these called of God could never learn to preach and that if they were given the opportunity to try the ship of God would surely sink! It is not reasonable nor fair to expect a young man to have an old man's head, but it is certain that many an old man has a young man's head because he had little encouragement to develop when he was young.

Minnesota's offer to give one of the students an opportunity for actual experience on the field was a *voluntary* move. It is not the purpose of the Bible Training School to "place" the students. In fact, they are taught by the lives of Christ and the apostles that duty demands service when there may be no *positions* available. It is the purpose of the Bible Training School to so train and equip the students for service that, with God's blessing upon them, they shall hear your *voluntary* call: "Come over . . . and help us." Though Bithynia may have its appeal, they shall loose from Troas and hasten in a "straight course" to your city or "river side" whenever and wherever there is a waiting Lydia to hear.

Will Minnesota's invitation for a student stand alone?

The Summer Training School

June 18 is not as far distant as the cool spring may deceive us into thinking. It is time for students planning to come to enroll by filling out the coupon on the back page of this Herald and sending it to the Summer Training School, Oregon, Illinois.

One of the most interesting courses to be offered will be Brother Otto Dick's "Problems and Opportunities of Christian Youth." In this course the Bible will be used as the textbook to study such topics as: our native equipment for life; God's plan for us; acquiring a wholesome philosophy of life; selecting worthy aims; the importance of religious education; how to study, work, play, and relax; how habits are formed; how attitudes are formed; personality training; service; leadership and followership; courage; temperance; worship; prayer; self-reliance; faith; doubts; what to read; propaganda; choosing a life companion; vocations; and attitudes toward war.

For further information about the Summer School, see the back page. *Come, or help some other to come.*

Eleven Killed Early Sunday Morning

Early Sunday morning, April 21, eleven young people lost their lives in a head-on collision near Slayton, Minnesota. One body was hurled sixty feet from the wreckage. The cars were traveling at high speed—seven youths in one car and six in the other—EARLY SUNDAY MORNING!

It is not necessary to preach a sermon from such a misfortune, but it would be crude to know of it and not profit a little by the sermon so evident in the very disaster and its most obvious causes.

Surely, there is "a more excellent way" for youth!

"Wars and Rumours of Wars"—Jesus

Germany, Norway, and England are now in a real test of military skill and power. Italy is more interested than her aloof spirit indicates. It is too late in the season for the Russian Bear to be absolutely asleep. Sweden is surely being forced to choose war or war, and American interests are more pronounced than a year ago. "Watch"!

What Is the Gospel?

By A. E. Griffiths

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

THE true meaning of the gospel is the very foundation of the truth as believed by the Church of God. Let us, therefore, review this wonderful subject, the main feature of our hope of eternal life.

The gospel preached by ministers of many churches deals briefly with the death and resurrection of Christ, but anyone who really studies the Bible will see the absurdity of Christ dying a physical death to save men from a spiritual death: it simply spells chaos, and effectually proves that these ministers are not preaching the true gospel. Harmony pervades all God's plans, so let us heed Paul's warning: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). To emphasize this, Paul repeats this warning in the next verse; therefore, let us find out what gospel he preached. In looking into Paul's record we find that "he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19:8). "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets" (Acts 28:23). After Christ's death, Philip went down to Samaria and preached the same gospel. "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). This shows that the main subject of the gospel is the Kingdom of God, and our salvation depends entirely on our entrance into that Kingdom. Let us not overlook the fact that Paul preached this gospel "out of the law of Moses and out of the prophets." That begins in Genesis, so the gospel is an old doctrine—not something new brought to light by Jesus. Remember, He did not claim to preach a new doctrine. When He was heckled by the Jews, He said, "My doctrine is not mine, but his that sent me" (John 7:16).

The record of Jesus was: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 9:35). "After that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God" (Mark 1:14). "He said unto them, I must preach the kingdom of God to other cities also: for

therefore am I sent" (Luke 4:43). "It came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1).

This last quotation gives us an insight into what the gospel is. The words "glad tidings" are derived from two old Anglo-Saxon words, *god*, meaning "good" and *spel*, "news or tidings." By omitting the letter "d" we get the word "gospel," meaning "good news" or "glad tidings."



A. E. Griffiths

Therefore, the gospel of the Kingdom is the good news of the Kingdom—which is a very simple but true explanation. We must remember the disciples preached the gospel before Christ died. "He sent them to preach the kingdom of God, and to heal the sick" (Luke 9:2), and verse 6 shows they "departed, and went through the towns, preaching the gospel, and healing everywhere." Then, in verse 10, the disciples returned and "told him all that they had done." Here we have a complete record that they went out and preached the gospel, and returned and reported on their work. The

question now is: Had this gospel they preached anything to do with the death and resurrection of Christ? Most certainly not, for they knew nothing about His death and resurrection! But they did know about the Kingdom of God, for they had been well instructed in that all the time they were going about with Jesus. To prove they knew nothing about His death and resurrection, let us read Mark 9:31, 32: "He taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him." Again in Luke 18, commencing at verse 31, Christ explains about His trial and death in detail, according to what the prophets had written; yet verse 34 says they "understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." Surely this is proof enough to show that the gospel preached by the disciples on this occasion was not concerning the death and resurrection of Christ. It was the good news of the Kingdom of God which Jesus had been preaching all through His ministry. The last thing they asked Him when He was about to ascend to heaven was, *(Please turn to page 9)*

"That Old Serpent, Called the Devil, and Satan"

Part Three

By R. H. Judd

(See Ex. 20:4, 5; Lev. 26:1, R.V.; Num. 33:52; Deut. 4:14-19; 5:8.)

THOUGH it is true that there are early legends of talking serpents, there is, so far as the writer knows, no authenticated instance. Furthermore, no mere living creatures, excepting angels and men, have ever been known to express a *knowledge of God* in any form whatever; and this fact has always been acknowledged to be a distinguishing feature of all life lower than that of man. This alone is sufficient to settle the identity of Eve's Tempter. The talking ass in connection with the story of Balaam, is confessedly a miracle; there is no such intimation here. In Balaam's case, God intervened to save a man *from* evil. Had a similar miracle been performed here, it would have been for the purpose of tempting man *to* evil, a course that Scripture is emphatic in declaring God *never* does. Other points in the narrative are also worthy of close investigation. The question asked of Adam, "*Who* told thee that thou wast naked?" could not have been merely a self-suggestion from his own mind. It had direct reference to a personal informant, and not to any created beast. The same Hebrew word (which, if memory serves me right, occurs but once more) translated "*who*" is found in Genesis 24:65, where there is no question concerning its application to human personality. Here we have surely reasonable inferential ground for concluding that the word "serpent" stands for the representative of the serpent cult, a worshiper of that cult. Another point of far-reaching and tremendously *serious* consequences, but which seems to have escaped the attention of all commentators, is, that if Eve's Tempter was really a beast of the field *then the animals also are potential sinners* and become *subject to the law of punishment*. We think few, *if any*, would take that view.

But there is another argument against that of an actual beast of the field, probably quite as formidable, when the punishment itself is examined. We have already called attention to the wide use of pictorial or figurative language in Eastern lands and in Scripture, to present much truth with suggestive brevity. The punishment pronounced upon the "serpent" is an instance in point. The statement, "Upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life," was never fulfilled literally. In the Book of Job "Satan" is twice said to have done considerable "walking," and centuries later the same thing is stated by the Apostle Peter in 1 Peter 5:8. It

would thus have been a pretty long "life" before Satan started to go on his belly. Nor is dust the prescribed diet of any living thing. Bible students are well aware that "dust" in Scripture is commonly descriptive of degradation and contempt. (See Psalm 72:9; Isa. 49:23; Micah 7:17.) No phase could more aptly describe the ultimate triumph of righteousness over all the forces of evil—individual and collective. "He (Christ) shall have dominion . . . from sea to sea . . . and his enemies shall lick the dust." The personal pronoun comes in again: "I will put enmity between thee and the woman, and between *thy* seed and *her* seed; it shall bruise (see margin, R.V., 'lie in wait for') thy head, and thou shalt bruise (or, 'lie in wait for') his heel." The literal seed (progeny) of the woman and the Serpent have never run side by side in a life and death struggle with each other, but the forces of righteousness and evil have done so. Foremost among these was the bitter struggle between the gigantic forces of the worshipers of the sun and the Serpent and worshipers of the forces of righteousness. It would, to the writer, seem to be a fair conclusion that Adam and Eve were definitely created for the purpose of combatting, through the seed of the woman, and bringing to a definite end, the state of affairs so vividly described by Paul the Apostle in Romans 1:18-25. These verses are well worth reading. They will throw a flood of light on the subject, so again we say—read them.

There are many earnest students of Scripture who believe that Eve was enticed from her virgin purity; among them we would name Pastor Aldridge of New Zealand, whom many of us knew to have been a most earnest and devoted Bible student. There is not, so far as the present writer is aware, any definite Bible proof of such a fact. Some think it is suggested in 2 Corinthians 11:2, 3 by the illustration used in verse 2, and the words added by the Revised Version in verse 3: "the simplicity and *purity* that is *toward* (not "in," as in the A.V.) Christ." If this is Paul's suggestion, and it is certainly a possible understanding of the passage, it is a very strong—indeed, unanswerable—argument in favor of the view that the "serpent" in the Garden of Eden was a man—a representative of the serpent cult, for it must be acknowledged that Paul would not entertain for a moment the idea that any animal could be regarded as a *rival* for Eve's husband. That he does infer there was a rival there can hardly be any

doubt. The doubt, if there is any, lies in what constituted the unfaithfulness. Clearly, Paul states the case to be one of unfaithfulness to her husband by influencing his mind ("thoughts," Greek) away from God's commands concerning the eating of the fruit of the tree, and the break-

ing of a *covenant* between himself and God. See Hosea 6:7: "They *like Adam* have transgressed the covenant" (R.V.). From this single verse in Hosea we may reasonably infer that Adam was given a clear understanding of all that his actions involved.

The Wrath of God

By Herbert F. C. Hill

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18).

EVERY child of God realizes that Jehovah is a wrathful God. In the history of the world it has been shown in the inhabitants of the earth. The Psalmist exclaimed, "We are consumed by thine anger, and by thy wrath are we troubled" (Psalm 90:7). Let us remember, however, that God deals justly and in mercy; He is the very essence of love, which is clearly shown in John 3:16. Not until we realize the nature of God can we begin to grow. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "Behold therefore the goodness and severity of God: on them which fell severity; but toward thee, goodness, if thou continue in his goodness" (Rom. 11:22). God displays His wrath to His enemies—we are all, by nature, enemies or children of wrath—but He is "rich in mercy." He has accepted us.

Every child of God must go through "fire." Fire, many times in the Bible, symbolizes purification. "He shall sit as a refiner and 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" (Mal. 3:3). We, as living stones, not only have to be shaped; we must be tested according to quality of material. The branches which are dead will be cut off from the vine and will be burned. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). "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).

Do we heed that still, small voice? Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. "The fear of the Lord is the beginning of wisdom." What is the fear of the child of God? Under what conditions were we converted? Were we not the children of wrath? "The Father loveth the Son, and hath given all things into his hand" (John 3:35). Now we have obtained mercy, and where mercy is ob-

tained, the effects of its reception will appear.

What, then, should be our attitude toward a loving Father? Do we crouch and tremble in fear at the thought of the rod, or should we be fearful of offending? We need help along the road. The "innkeeper" of today will have very little to account for when the Lord returns. (Read Luke 10:35.) Is Christ all-sufficient in our lives? "Our Saviour . . . will have all men to be saved, and to come unto the knowledge of the truth" (2 Tim. 2:3, 4).

We are not now under the penalty of eternal death, because the love of God is in our hearts. What a transformation, what blessedness, what love!

In our magazines there are many encouraging articles which are helpful to the Christian's walk, and many beautiful thoughts are brought to our minds through the precious Word, which is the Sword of the Spirit. See that your Sword does not rust; keep it burnished and glittering. The glittering Sword and the publications in our magazines are very helpful and also supply us with material for our personal edifice.

Let us all take heed as to what material is being used. Is it gold, silver, precious stones, wood, hay, or stubble? The Apostle, in 1 Thessalonians 5:21, says, "Prove all things; hold fast that which is good." Many of us take things for granted. We are inclined to read works of the world, and thus the precious Word becomes jeopardized and is laid aside for man's wisdom. We are living stones being prepared for that glorious Temple—a habitation of God through the Spirit.

I once knew an artist whose first exhibition was rejected by the judges because his picture was a copy of another. For such there was no reward. This well applies to the child of God, for our Father, without respect of persons, "judgeth according to every man's work" (1 Peter 1:17).

Cannot we be more sure of our landmarks? For instance, if some of us are looking for the revival of the
(Please turn to page 10)

God, Man, and Mediator

By Alexander Nichols

GOD is the great Architect of the universe; He had the whole plan of creation and salvation in mind before He created anything. God, and He only, then created all things both in heaven and earth.

We read, "In the beginning God created the heaven and the earth" (Gen. 1:1). Isaiah says, "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:18). Isaiah also said, "Mine hand also hath laid the foundation of the earth, and my right hand spanned the heavens: when I call unto them, they stand up together" (Isa. 48:13). David wrote, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands" (Psalm 102:25).

Paul affirmed, "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). Isaiah also says, "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, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9, 10).

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me" (Isa. 43:10). We believe this is sufficient to prove that God created all things. "Praise God from whom all blessings flow!"

Let us next investigate the nature of man, for it is man that is concerned in the sending of a Savior. Genesis 1: 27, 28 reads: "God created . . . him; male and female created he them . . . Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth." "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. And the Lord planted a garden eastward in Eden; and there he put the man whom he had formed" (Gen. 2:7, 8). "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" (Gen. 2:16, 17). Genesis 3:6 shows that they did the very thing which God forbade and which was the

cause of death. We shall not quote all the statements, but refer to Genesis 3:22-24: "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." (Note—the life was *in the tree*, not *in the man*.)

From the foregoing we understand that God has laid down a principle that holds good throughout the whole Bible—*belief in and strict obedience to God's Word*.

Now, to prove the statement where God told Adam he would die if he ate of the tree of the knowledge of good and evil, we turn to Genesis 5:5 and see that *Adam did die*, and we shall too, as Hebrews 9:27 says, "It is appointed unto men once to die." On account of his disobedience, Adam lost his life and his dominion, and brought condemnation and death on himself and all his people. Not only that—he was cut off from the Tree of Life. Therefore, man needed a Savior and Lifegiver.

In Genesis 3:15, we have a statement that the Seed of the woman shall bruise the Serpent's head. Starting from this point we shall try to find the true Savior. Isaiah 7:14 says, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This is a promise of the Savior. Again, in Genesis 22:17, 18 because of Abraham's obedience, God promised that in him and his seed should all the families of the earth be blessed. In Galatians 3:16 we read, "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." This same promise was renewed to Isaiah in Genesis 26:4, and renewed to Jacob in Genesis 28:13, 14. In Psalm 89:4, 27 we have a promise to David: "Thy seed will I establish for ever, and build up thy throne to all generations. . . . Also I will make him my firstborn, higher than the kings of the earth." To me this is the same Seed of the woman. In Luke 1:30, 31 we have another promise: "The angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." The foregoing is all by promise.

Now, in Luke 2:11 we read, "Unto you is born this day

in the city of David a Saviour, which is Christ the Lord." This is the promise fulfilled. In John 1:14, we find that "the Word was made flesh, and dwelt among us." "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). This was when the Word was made flesh and our Savior was manifested. After Christ's death on the cross for us and after His resurrection from the dead, He became "the firstfruits of them that slept" (1 Cor. 15:20). He was then born of the Spirit, and He tells us we must be born again (John 3:7).

Let us now consider the first and second Adams in 1 Corinthians 15:45: "So it is written, The first man Adam (note—*first* man) was made a living soul." (Now if Adam was the first man, there could not have been a man before.) The last Adam, or the Lord from heaven (v. 47), was made a "quickening spirit." In verse 46 we read, "Howbeit that was not first which is spiritual, but that

which is natural." This being true, if Jesus had really existed in the time of creation, and if He had helped God to create all things—as some say—we would have a *mortal* man creating the heaven and earth. "Let God be true, but every man a liar" (Rom. 3:4). That was not first which is spiritual, but that which is natural. We believe that Christ existed only in the mind of God before the world began. (Read Ephesians 1:2, 5 and 2 Timothy 1:9, 10.)

We find a new creation mentioned in Colossians 1. In verse 13 it is shown that it refers to the Kingdom of His dear Son. In verse 18, Paul shows that Jesus is the beginning, the Head of the church (His body) and the first born from the dead. We read in Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world." And, in Ephesians 2:10 we read, "We are his workmanship, created in Christ Jesus unto good works."

(Please turn to page 9)

Our Beloved Dead

By F. L. Austin

"As through one man sin entered into the world, (in whom all sinned,) and through sin, death; so also, death passed upon all men" (Romans 5:12, Diaglott).

THAT "one man" was the first man, Adam. That it was not God's desire that man should die is evident from Ezekiel 18:32, which reads: "For I have no pleasure in the death of him that dieth, saith the Lord God." Rather, death is "the wage" (prestat) "recompense" in Bagster's Analytical Greek Lexicon) of sin, as God revealed through Paul at Romans 6:23.

But, as "the wages of sin is death," so also, the prestat "wage," or "recompense," of righteousness is life. And, as God righteously permitted, according to His wisdom, that sin injected into the human family by its progenitor, Adam, should, according to His law, impart death unto all, so also has God in His righteousness provided that "through one righteous act" (Rom. 5:18, Diag.), "by the one Man, Jesus Christ" (v. 15), "sentence came on all men to justification of life" (v. 18). Both death, as resulting from the sin of one man, and life, as resulting from the righteousness of One Man, are prestatements of God.

As though to emphasize this great hope to such living as have laid their beloved away in death, Paul, in 1 Corinthians 15:21, 22, Diaglott, writes: "For since through a man, there is death, through a man, also, there is a resurrection of the dead; for as by Adam all die, so by the

Anointed also, will all be restored to life. But each one in his *own* rank."

Note this last statement carefully. It is thus evident that life for man, not death, is the Creator's glory. Even though the first created man (as also every succeeding generation, have each) wrought sin and brought on the prestat death; yet, God, in His abundant mercy, begot a Son—to become a second and "last Adam"—that through Him a resurrection from death would be assured unto all, "each one in his own rank."

It was with this assurance that Paul could write in his first letter to the Thessalonian brethren, and say at 4:13: "We do not wish you to be ignorant, brethren, concerning those having fallen asleep, so that you may not grieve as those others who have not a hope."

That the living Christian should not grieve regarding his beloved dead as others grieve who possess no hope for their dead is surely Paul's thought.

God cares for the dead—every one. He has wrought for them—for the infant as for the aged.

It is with such Heaven-given hope that every one will be resurrected, each "in his own rank," as properly adjudged by righteous Heaven, that the obituaries are presented on page 15 of this Herald.

A Prophetic Study

By Alfred Anthon

TO HIM that overcometh will I give to eat of the tree of life that is in the midst of the paradise of God" (Rev. 2:7). "In the midst of the street . . . (near God's throne) . . . was there the tree of life . . . for the healing of the (mortal) nations" (Rev. 22:2).

Tell me: Do saints (overcomers) need to eat of the Tree of Life the same as "nations"? Note that these "overcomers" are church members from this era. "Blessed are they that do his commandments, that they may have right to the tree of life" (Rev. 22:14).

Evidently saints get all their benefits from God and Christ; likewise do all the mortals. They exist because of Christ's watchful care. Christ is a Tree of Life to saints and mortals.

Matthew tells us that when Christ sits on the throne of His glory all (mortal "left" ones) nations will be gathered before Him and He will divide the sheep nations from the goat nations (Matt. 25). How long will this take? Isaiah 65:22 says that the sinner of one hundred years shall "die accursed." Therefore, before the first one hundred years have passed after Christ's Millennium begins, individual judgment will have begun and second death will have been instituted.

Zechariah 14:16 says that the way to bring the "die accursed" condemnation is to *refuse* to go (tourist-like) up to Jerusalem to keep the Feast of Tabernacles. These shall be severely punished. Will this punishment hurt the nation or individual? *To go up* to keep the Feast of Tabernacles will bring blessings of nature, health, continued life.

But Revelation 20 tells that Satan is bound at the beginning of the Millennium. Those who believe there is an actual, superhuman animal—a God number two—Satan, must admit that it is the same as dead during the Millennium. If it is not released again till the end of the Millennium, pray tell me, whom is it deceiving? All sinners throughout the time will have "died accursed." There will be no one left of mortal nations except those who have had life prolonged by going up to Jerusalem, keeping the Feast of Tabernacles, being taught the knowledge of the Lord, learning His laws, being ruled over by a "rod of iron"—no rain and plagues and death. It is among these law abiders that Satan will be turned loose.

God will finally test the nations. They must be faithful after they have been so thoroughly schooled. But, alas! Is knowledge salvation? No! Is being made to submit to God by His great power to rule with a "rod of iron" sal-

vation? No! Salvation will be given only to those of contrite hearts, those who love with *all* their mind, love with *all* their deeds.

Isaiah 26:10 says: "Let favour be shewed to the wicked, yet will he not learn (do) righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." James says the devils will believe so thoroughly that they will tremble; but they will not have salvation.

God will not condemn anyone to eternal death until a full knowledge of righteousness is obtained. A person, to have knowledge of righteousness, must of necessity have knowledge of wickedness. No person could have one without the other. But because a person has a *full* knowledge does not prevent him from choosing wickedness. Persons ruled over by a "rod of iron" will obey, of course. Cows are that righteous. But when Satan is turned to feast keepers at the end, they must remain faithful. Before them will be set good and evil: obedience and disobedience. "Choose ye," they will have been schooled; but it is said prophetically that many will choose second death in a lake of burning sulphur. Thus we see that it is probable some individuals in the sheep nations will die accursed; also that some individuals in goat nations will choose righteousness. Saints will be sitting with Christ on His throne when mortal nations are divided into "sheep" and "goats." This is a figurative way of saying that the governments of the nations existing then will be reorganized. This will do no harm to any individual. It will organize them so that Christ can rule them from Jerusalem. Then He will order all the world to visit Him, learn Him, learn laws that He demands they should execute at home when they return. Those who will not submit to this will "die accursed"; being obedient extends life but does not give eternal life; they must yet withstand the wiles of Satan for a "little season."

Checking the above argument, we are forced to conclude that no babies will be born after the nine hundredth year. All will live a length of time called "one hundred" years in Isaiah 65:22. We further conclude that the judgment of babies that have died before the Millennium will be similarly dealt with. We gather this from Jeremiah 21:15-17. Therefore, all babies will be resurrected before the nine hundredth year—also, all baby-brained persons. But someone will quote: "The rest of the dead lived not again till the thousand years were finished." Plainly, these dead are not permitted any of the advantages, blessings,

schooling, or opportunities of the Millennium. Therefore, what class are they? They are those "to whom much was given" before they died, and yet they disdained to thank Christ for having forgiven them—for having submitted to the death that wicked man thrust Him into. These will be resurrected—the Bible says so—for what purpose? Would not this be a kind of wickedness on God's part? (To me it seems so.)

But do not dare to charge God with folly. These "rest" will perhaps be resurrected just before Satan is turned loose among feast keepers to teach these, to admonish, to demonstrate, to give a foretaste of eternal death. It is God's final lesson before final examination before graduation. It is meant to the "rest of the dead," but God is using them to teach persons who are not yet graduated from God's great school. Check closely and you will see that it is possible that some of the feast keepers will never have beheld death. They will have only been *told* about it. God will use the "rest of the dead" to show these, to let them see the real thing in His way of "efforting" to teach them not to follow Satan's deceit. But they must be thoroughly tried, weighed, and found worthy.

"The rest of the dead" compose those persons who have had a full opportunity. Those who have not had full opportunity in this life will have the balance of their opportunity given them in the Kingdom.

This latter argument is quickly proved by Luke 12: 47, 48. The servant who knew the Lord's will, but who disobeyed, shall be beaten with many stripes. Is there a worse sinner than the one paraphrased here? No! The sinner that is to receive the most stripes is to receive what in judgment? Second death? Yes! But the servant that knew not his Lord's will, and did things worthy of stripes, will receive few stripes. Now, pray tell me if "most" is second death, what is "fewer" stripes? It cannot be second death also! It would have to be life of some sort. This "sort" of life is opportunity yet in the Kingdom. Heathen and babies are good examples of this class of people.

We do earnestly yearn that God will find it agreeable to Him to esteem some of our friends, heathen or baby-brained, that they may yet have opportunity—that God and Christ will in the Kingdom, when we shall be kings and priests with Him, once again have opportunity to teach them.

But let us, to whom God has given "much," press onward faithfully, because there will be no more opportunity for persons of our class. We are the class of people to whom God has given "most." It is we who have the opportunity to clasp our dead babies to our bosoms, be their kings and priests, teachers, and intercessors, during the days of their future probation. This promise is to us a strong incentive to strive earnestly for that joy. If we miss it, we will be with "the rest of the dead" who live not again until the thousand years are finished, when we

shall rise to be only tools to bring salvation to others.

By the way, to those who believe as I do, that no super-human God number two exists, what does "binding of Satan" mean? loosing of Satan for a little season?

GOD, MAN, AND MEDIATOR

(Continued from page 7)

We have, in Revelation 21:5, "He that sat upon the throne said, Behold, I make all things *new* (not all new things)." In Revelation 21:1, John saw the new heaven and earth—after they were made new. These are the "all things" spoken of in John 1:3 and Colossians 1:16.

These views in no sense dishonor the Savior, but by failing to rightly divide the Word of Truth other commonly accepted views dishonor God as Creator. By rightly dividing the Word of Truth (2 Tim. 2:15), it is surely evident that God created all things in the first creation and that in the new, or second creation, all things are and will be created *by* and *through* and *for* Christ Jesus.

WHAT IS THE GOSPEL?

(Continued from page 3)

"Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). They were looking forward to the establishment of the Kingdom of God, because that was what the gospel was all about.

Now let us trace the Kingdom back to its source. God, in the first place, created man after He had created the earth and was Lord over all. He gave the man and woman certain instructions concerning their behavior, but they disobeyed and were consequently sentenced to go back to the dust from which they were formed; so Paul explains, "Death passed upon all men" (Rom. 5:12). Man having lost his estate through sin, God promised He would eventually restore His Kingdom. The first promise we have of this is in Genesis 3:15, when, in speaking to the Serpent (sin), God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The latter part of this prophecy has been fulfilled; Christ "was bruised for our iniquities" (Isa. 53:5). His bruise, however, was healed by His resurrection, whereas when Jesus returns as King of Kings to rule over the earth, He will bruise sin on the head, putting it out of existence, or, in other words, He will abolish sin.

After looking into the cardinal principles, let us trace the Kingdom from its inception.

In Genesis 12:1-3, we read the first promise made to Abram, and in that promise God states, "In thee shall all families of the earth be blessed." This was the gospel, and for proof read Galatians 3:8: "The scripture, foreseeing

that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." To make sure we were right about the seed of Genesis 3:15, Paul tells us, "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). The good news, or gospel of the Kingdom will be fulfilled when Jesus returns to restore the Kingdom of Israel, for that is the only known kingdom over which God has ruled.

Of the days of Moses we read (Deut. 7:6, 7), "Thou art an holy people unto the Lord thy God: the Lord hath chosen thee to be a special people unto himself above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Moses is here addressing the Israelites and telling them what God has instructed him to say to them. The nation of Israel sprang from Abraham, Isaac, and Jacob, and the tribes were named after the twelve sons of Jacob. From the time that Abraham received the promise to the Exodus from Egypt was about eight hundred years, and during that time these people increased in population to about two million. Today, scattered over all the earth, they number about sixteen million. They are not a large nation, even now, and are without a recognized country governed by their own laws. These facts were all foretold by the prophets.

The early history of the race shows that God was Israel's King, but, under the rule of Samuel, they clamored for a king like other nations had. Let us read what God said about it: "The thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:6, 7). This clearly states that God was reigning over them. Therefore, they were the Kingdom of God. For further proof, read in Israel's history how Solomon succeeded his father David and sat on his throne: "Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him" (1 Chron. 29:23). Thus, Israel being God's chosen people, it was the Kingdom of God with an earthly representative at the head of it. Any doubt on this point can be dispelled by reading 2 Chronicles 13:8: "Now ye think to withstand the kingdom of the Lord in the hand of the sons of David."

We are all looking forward to that Kingdom of the Lord being restored on earth by the Son of God, wherein we hope to live with Him for eternity.

We shall look into the final development of the gospel of the Kingdom next week, while we still watch for His return.

THE SECOND DEATH

JOHN the Revelator prophesied the "great white throne" judgment (Rev. 20:11) when "the dead, small and great, stand before God" (v. 12). John then foretold that after this judgment "death and hell were cast into the lake of fire" (v. 14), and explained, "This is the second death."

Similarly, John the Revelator prophesied, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: *which is the second death*" (Rev. 21:8).

Obviously, the "lake of fire" is inseparably connected with "the second death." Both are prophesied as occurring *after* the final resurrection and judgment—*not before!*

THE WRATH OF GOD

(Continued from page 5)

Roman Empire, and in the meantime our Lord appears, how can we be ready with our lamps trimmed and burning? We know not the day nor the hour when our Lord will return. We can only be supplied with oil as we are renewed daily by the Holy Spirit. Let not this day overtake you as a thief.

From the Sermon on the Mount we learn that by seeking we shall find. As we trace our steps to the day in which we turned from idols to serve the living God, our poor darkened souls were illuminated by Him who commanded the light to shine out of darkness. Now that we are in the light, let us walk in the light as children of light. Let us stop and listen, as it were, to the world. What can we hear? Go north, south, east, or west, and the whole world is full of music (?)—*Nebuchadnezzar's Jazz Band!* "Every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image" (Dan. 3:10). We know that in the last days knowledge shall be increased, and "none of the wicked shall understand; but the wise shall understand" (Dan. 12:10).

With knowledge let us get understanding. Knowledge, of itself, does not bring us nearer to God; its realm contains neither faith nor hope. At its best, it only acquaints us better with good and evil. Philip, when he approached the eunuch, exclaimed, "Understandest thou what thou readest?" These two men were strangers to each other, but they had something in common. There was no resentment on the part of the eunuch; he was interested and willing to learn. He displayed the spirit of humility, which is the spirit we must all develop before we can become children of God.

Though Christ was rich, He became poor for our sakes. He became poor, that we, through His poverty, might be

rich. He humbled Himself and was obedient—even to death on the cross.

John states that we should not be deceived by vain sayings, because from these things comes the wrath of God on the children of disobedience. The Jews have suffered more than any of God's other people by His wrath, and today their own words are falling on their ears: "His blood be upon us and on our children." How true the words of Jehovah are ringing out! In the morning they say, "Would God it were evening," and in the evening they say, "Would God it were morning." Neither God's love nor His wrath change their hearts. They still rebel against Him and continue in idolatry. There is a day spoken of in the Scriptures as the great Day of God's Wrath. It is important that we place this at the right hour on God's great clock.

The Lord said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

The disciples came to Jesus to show Him the buildings of the Temple. He, knowing the Scriptures and what should take place in the future, told them that there should not be one stone left upon another which should not be thrown down. He had this in mind when, as they handed Him the book to read in the synagogue, He closed it when He came to the day of vengeance of our God. Then He referred to Daniel's prophecy. We read the conclusion in Revelation 6:12-17, which describes the end of the Jewish world.

THE IRON FURNACE

(Continued from front page)

tion of iron from dross before God would allow the entry into the glorious land.

There are other types represented in the story of liberation of the Israelites by the hand of God and Moses.

Egypt—the *iron furnace*—is a type of sin. Moses, the liberator of Israel, is a type of Jesus Christ the Son of God—"a prophet like unto me."

Israel is a type of the Church of God. The Israelites in Egypt found themselves enslaved to a cruel Pharaoh. They had done nothing to cause themselves to be in that condition. The rigors of labor were by another hand—not their own. Likewise, the people of today find themselves similarly enslaved to the condition of sin. It is all about us as a prison wall or furnace wall. We see it manifested among the people in overt acts: lying, theft, murder, unlawfulness, and violence. It brings sorrow and sadness. We are straitened by it. To whom shall we go for liberation from this fiery furnace? God sent Moses to Egypt to fight the overlord of that land and to liberate the people of promise.

God has sent Jesus Christ to the world in likeness of sinful flesh and "for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). This being drawn out of sin by Jesus Christ and being molded into useful service is a process of salvation. Because we have come to God and acknowledged Jesus Christ as our Savior, have believed, repented of our sins, and have been baptized does not in any way assure us of immediate salvation. The member of Christ must be exercised and tried in the service and tested in endurance. The Apostle Paul in many of his letters emphasizes these facts by means of many illustrations and figures of speech—such as "castaway," "fight the good fight of faith," "lay hold on eternal life," "make your calling and election sure."

People are prone, it seems, to return to former conditions. Many Israelites were desirous to go back to Egypt, and tradition says that some did. A number of those who did not go back became rebellious against the rule of Moses and God, complained, committed transgression of lewdness, and otherwise provoked the Lord into anger until He was compelled to destroy them.

Paul, in 1 Corinthians 10, informs us that these fathers although rebellious were all baptized unto Moses in the cloud, and in the sea. They all ate the same spiritual meat and drank of that spiritual Rock which was Christ. God did not spare them because they were members in the congregation, but He destroyed numbers of them for their disobedience. "Now," says Paul, "all these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:11, 12).

Israel fell from the grace of God as a nation and entered the second time into fiery affliction, because of transgression, the falling away into idolatry, and the evil practices of the nations about. They are being severely punished for this among the nations—having no certain assurance of safety, except in a very few nations.

These also are an "ensample" to the members of the church that the things that happened to them can also happen to us, if that desire to return into sin overcomes us. Paul says in another place, "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 good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:23-27).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Seek ye the Lord while he may be found, call ye upon him while he is near" (Isaiah 55:6).

Christ Calls

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat."

Isaiah invited all who thirst to come to Jesus, the Water of Life. Jesus was not yet born when this call was sent forth by Isaiah. To the people then he cried, "Seek ye the Lord." The invitation is to us today. We reach our God through Jesus. Jesus said, "Follow me."

Our Prophet says, "Incline your ear, and come unto me: hear, and your soul shall live." How many today refuse to *incline their ears, and hear!* We read in Romans 10:17 that faith comes by *hearing*, "and hearing by the word of God."

David was a type of Christ. Christ was given to us for a witness (John 18:37). He is our Leader (Psalm 25:5).

Return Unto God

"Let the wicked forsake his way, and the unrighteous man his thoughts."

There is something each of us must do, if we want to be followers of Christ: we must turn away from our evil ways and evil thoughts. God will then "have mercy" upon us and He will "abundantly pardon."

God's thoughts and ways are not like ours. His are higher. He sees everything in the right way. We see "through a glass darkly."

God's Word is sent forth into the world. Isaiah sent it forth. Our ministers and teachers send it out. We send it forth, or can, if we will. His Word is to turn sinners to repentance, bring the faithful peace and joy and hope, and to encourage the weak ones to be "strong in the Lord." His Word tells us past history, and it reveals future happenings. So many things are sent forth when God's Word goes forth! Isaiah said the Word of God would accomplish what it was intended to do. Paul said, "I have planted, Apollos watered; but God gave the increase." We may plant the love of God in someone's heart. Another may nourish it, but God gives the increase. That is, He calls and accepts those who yield to His will. Accept God's loving invitation while you are young.

ECE Club News

Here is a prayer for our club members:

"We thank Thee, heavenly Father kind,
For each new different day,
For summer warm and winter cold,
And for the chance to play.

"It would be very hard to grow
At once to be quite tall,
And have to work the livelong day,
And never play at all.

"May all the children of the world
Have time to play and grow
Out in the fresh green summer fields,
And in the jolly snow."

Rainy Day Dolls

"Cut the pretty pictures
From a seed book gay;
Use for making dollies
Upon a rainy day.

"Take a head of cabbage
For your dolly's head;
For its nice, plump body,
A tomato red.

"Make its arms of string beans,
Each leg a celery stalk;
Looks as if it really
Might begin to talk.

"See what kind of dollies
You can put together;
And before you know it,
You'll forget the weather!"

—Alice Crowell Hoffman.

Happy Birthday Wishes

Gordon Paul, age 13, April 30, Niagara Falls, N. Y.
Dick Messersmith, age 9, May 2, Moorefield, Nebr.
Margaret Smith, age 14, May 3, Dayton, Ohio.



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Don't Quit

* * *

A Selection

"When things go wrong—as they oftentimes will;
When the fight you're making is all uphill;
When funds are low and debts are high
And you try to smile, but are forced to sigh;
When cares sap your energy, every whit—
Rest, if you must, but don't you quit!

"Life is strange with its twists and turns—
And sooner or later, each of us learns—
And many a beaten man turns about
When he might have won, had he stuck it out!
Never give up! nor pause to fret!
You may arrive with one more step!

"Success is failure turned inside out—
The 'silver tint' of the 'cloud' of doubt—
And you never can tell how close you are;
It's oftentimes near when it still seems far.
So still fight on when you're hardest hit!
It's then, most of all, when you shouldn't quit!"

"Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you."

First Thessalonians 4:11 is full of meaning and it is worthy of consideration and thought. If we emphasize the word "study," the meaning is obviously concerning God's Word, and the thought is that this induces a sense of stillness or quiet within us. When the little trials that we encounter each day seem to pile up and we forget ourselves and the knowledge that there is a remedy in God's Word, then we foolishly make "mountains out of molehills," and to reach a satisfactory solution seems impossible.

Just sit still for a minute, and most surely your answer will come to you, for by facing a problem is its solution—never by turning our backs, for then it creeps closer and is unavoidable. Seek privacy first to find God's answer, and it will never fail, for with this consolation and relief comes the "quiet" that we want to fill our days. In Psalm 46:10 are the words that give us the strength we must have, for here we read, "Be still, and know that I am God."

The world and its vices can have no power over us if we

but believe the Word; the power that temptations do have is because we believe they are powerful and we fear them—it is our own weakness and lack of faith. If we make Christ the center of our beings and our lives, when we turn from the world we will find His presence. This presence of quietness and stillness finally pervades our beings, and our strength comes from an unlimited source.

Now let us notice the word "quiet." It is worry and tension that upset our nervous systems, and there is no quietness within us. There is an art in relaxing completely. This effort requires a study or concentration. When we find a relief from tension, then we can think clearly and study intelligently. Worry is most harmful to our health, and if we allow it to overcome our better sense, then we are committing a sin, for our bodies are "temples of God," and to injure them is — in a sense — to injure God. In 1 Peter 5:6, 7 we read a command that is for our own good and is one of the greatest blessings that man has today—this time of worry and turmoil. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

The Lord Is Coming

* * *

By Gladys Reed, Oregon, Illinois

The Lord is coming to earth to reign;
Coming to heal the sick again.
Then will the dead in Christ arise,
And meet their Savior in the skies.

Great will be the Judgment Day
When to the faithful He will say,
"To me thou hast been faithful and true,
And did the best that thou couldst do."

Then those who are dumb again will talk,
And those who were lame again will walk.
He is coming to conquer sin:
To cleanse our hearts and souls within.

Let us all be faithful and true—
And do the best that we can do.
Let us try to obey the Word
That we may then reign with our Lord.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- May 21-26—Annual May Meeting at Fonthill, Ontario.
 June 2-9—Annual June Meeting at Brush Creek Church, near Tipp City, Ohio.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 13-16—Northwest Conference of Oregon and Washington at Corvallis, Ore.
 June 28 - July 7—Special Meetings at Mullin, Texas.
 June 12-23—Indiana State Conference and Bible School at North Salem.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 26 - Sept. 1—Eastern Nebraska Conference at Omaha.

EVANGELIST McLAIN'S SCHEDULE

- May 21-26—May Meeting, Fonthill, Ontario.
 June 5-9—Minnesota State Conference.
 June 12-23—Indiana State Conference.
 June 24-30—Michigan State Conference.
 July 30 - Aug. 11—General Conference.
 August 17-25—Western Nebraska Conference.
 August 26 - Sept. 1—Eastern Nebraska Conference.

J. W. M.

BURR OAK, INDIANA

The Burr Oak congregation motored to South Bend to hear Bro. F. L. Austin preach Sunday, April 21. His subject was "The Bundling of the Nations."

With the combined attendance of both congregations, the building was practically filled. James W. McLain.

ILLINOIS DOLLAR DAY RETURNS

Illinois State Conference Treasurer Delos Andrew reports that \$109 has so far been received from the Spring Dollar Day. If you have misplaced the folder and envelope sent to you, send a dollar to him anyway. His address is Oregon, Ill. He needs funds to pay our two workers, Bros. James M. Watkins and C. E. Lapp.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Jessie M. B. Kauffman; Leota B. Hanson; Maybelle Hanson.

FREDERICKTOWN, MISSOURI

Church of God—Faith of Abraham

Tuesday, April 23, closed a five-days' meeting with Bro. C. E. Lapp of Macomb, Ill., in charge. We had some very impressive truths brought to us in his sermons, and we had much interest shown in our Bible study classes. Our next meeting time was changed from the third Sunday to the fourth Sunday in May, in order that all who can may go to St. Louis to hear Bro. G. E. Marsh, who will hold a meeting there.

We also decided to have a basket dinner at the time of our next meeting, that we may all come in closer fellowship one with another.

We were very glad to have some out-of-town visitors with us at our Sunday morning services. Visitors are always welcome.

Tuesday evening, after our Bible class, we had our Berean social. Bro. Roy Thomas, in behalf of our Berean society, presented Bro. Lapp with a bushel basket of fruits and other goodies as "a get-well-quick wish" for Sr. Lapp who is sick in the hospital. We pray for a speedy recovery for Sr. Lapp, and trust she will be able to attend our next meeting.

Our Conference dates are August 9-17. We hope for a good attendance at this Conference.

Mrs. J. C. Cooper.

HOLBROOK, NEBRASKA, REPORT

The services for the first Sunday in May are as follows: Sunday school, 10:00 a.m.; morning worship, 11:00 a.m.; and afternoon service at 2:00. Dinner will be served at noon in the church basement.

The subject for the morning preaching service will be "The Day of Atonement," and the sermon topic for the afternoon will be "God's Fig Tree."

The writer will give the baccalaureate address for the Moorefield High School the first Sunday evening. The sermon topic will be "True Happiness Found in a life of Service." Be in your place in the Holbrook church Sunday.

E. E. Giesler.

RIPLEY, ILLINOIS, REPORT

Attendance at all our church services is steadily increasing with the improvement of roads and weather conditions. However, there are still a few cases of mumps in the vicinity.

Bro. Wilsie McKnight and family have moved to Aurora, Ill., where Bro. McKnight has secured the position he formerly had at that place. He is returning to Ripley each Sunday to conduct services.

Helen Lewis, Secy.

Gleanings From the Field

"The field is the world."—Jesus.

"You may enroll Alva Huffer from Michigantown in the Summer Training School."—Otto E. Dick, Frankfort, Ind.

"I am looking forward to the coming of our Savior. There will then be no sorrow. According to the prophecies, the time is short."—N. S. Westfall, Troy, Ohio.

"The work in Kansas City is moving slowly, but it is the best 'move' possible—toward God."—John F. Green, Kansas City, Mo.

"Any baptism that does not seal THE faith is not a valid baptism."—S. J. Lindsay.

"About the only exercise some people get is jumpin' at conclusions."—B. A. Thinker.

"Among leaders of the Communist party in the United States, there is not one Jew."—Rabbi Harold Gordon.

Youth of the Church of God, enroll now in the Summer Training School.

Bro. L. E. Conner, who has for some time suffered with sore and swollen feet, is well on the road to his usual strength and health. When unable to walk up the steps to the classroom, the students found him, nevertheless, glad to continue his daily classes by teaching in his room at Golden Rule Home.

Bro. and Sr. Charles Netts have returned from Florida to their home at 1013 Pine St., Springfield, Ohio.

There were eight baptisms at Oregon, Ill., Sunday, April 28. Further report next week.

"I cannot see how we can prevent being ultimately forced into war by the trend of events in the Far East."—U. S. Rear Admiral Joseph K. Taussig.

Mr. and Mrs. Richard Mercer of Macomb, Ill., announce the arrival of Marilyn Louise Mercer, born April 1, 1940. . . . Congratulations! . . . She may some day be an editor.

Bismarck, too, was born on April 1—in 1815.

"Mrs. Drinkard is all smiles over the arrival of a brand new grandson by the name of Donald Lee Randall, weight nine pounds."—T. A. Drinkard, Handley, Texas. . . . Congratulations! The card from Bro. Drinkard is dated April 25.

"Michael James, weight five pounds and seven ounces, was born to Mr. and Mrs. Carrol Patrick at Samaritan Hospital, April 24. Mother and child are doing nicely. Father will recover."—Grandpa Patrick (his way of signing), Ashland, Ohio. . . . Congratulations!

"There shall be showers of blessing" (Ezek. 34:26).

"Bert Sheets, Almond and Roy Reynolds, Charles Egbert, Marion Ellsworth, Otto Larsen, and I finished reroofing the church last Tuesday evening."—Vivian Kirkpatrick, Blanchard, Mich.

COOPER - POWERS

On Saturday, April 20, 3:30 p.m., at the home of Elder Hledge, pastor of a Christian Church in Palmyra, Mo., Sr. Ednah Cooper, daughter of Bro. J. W. Cooper of Ripley, Ill., became the wife of Mr. Ivan Powers, son of Earnest Powers of Rushville, Ill.

Sr. Ednah, a loyal member of the Ripley Church of God, will be well remembered by many of the readers of The Herald. They will reside at Ripley for the present.

Congratulations are extended to the newly-weds, and may God's blessing rest upon them.
Helen Lewis.

HERALD RECEIPTS

Mrs. Edna Mills (for another); Minnie Johnson (for another); Mrs. Alma Steffa (self and others); Ben Carpenter (for another); Mrs. V. T. Campbell; Irvin Ferguson; Catherine Davis; Mrs. Andrew C. Forsberg; John O. Conrad; Mrs. Fannie S. Knight; James Leithliter; E. H. Robbins; Mrs. Fred Johring (for others); Mrs. Elmer Holthaus; W. G. Moffet (for another); Mrs. Lucy Haan; Mrs. E. L. Griffin (for another); Mrs. Verna McCorkle; Mrs. John Eckroy; A. B. Wilson (for another); W. E. Wharton; Mrs. Mariau Richards (self and another); Mrs. Mary E. Good; Mrs. Hattie Long (for another); Mrs. Russell W. Shellhaas; B. E. Decker; Mrs. William Stine; Mrs. Letha E. Rinehart; J. B. Hanson (for another).

TRAINING SCHOOL FUND

Mrs. Alma B. Steffa	\$15.00
Mr. and Mrs. H. H. Moore	5.00
Mrs. Anna Cook	3.00
M. E. B.	5.00

CONTRIBUTIONS TO N. B. I.

Minnie Johnson	\$ 1.00
Mr. and Mrs. H. H. Moore	5.00
Mrs. Anna Cook	3.00
Catherine Davis	3.00
N. S. Westfall	10.00
Mrs. Verna McCorkle	3.00
M. E. B.	9.35
Maybelle Hanson	4.00

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

FIRST PRINCIPLES

"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, is ready for mailing. Order from National Bible Institution, Oregon, Ill. Prices are: 5 cents each; 35 cents per dozen; \$2.00 per hundred.

THE TITHING BULLETIN

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

Sample set containing 32 different tithing bulletins, 20 cents.

The Layman Company,
730 Rush St., Chicago, Ill.

OUR BELOVED DEAD

Mrs. Catherine Townsend

Catherine Caldonia Stevenson was born to Henry and Sarah Stevenson at Lebanon, Mo., April 30, 1847, one of a family of ten whose parents died while all were young.

At the outbreak of the Civil War, these children became scattered. The above, with others fleeing that region of danger, hastened to Illinois, where she found a home with Alfred and Elizabeth Townsend, near Lebanon.

On May 4, 1866, she was united in marriage with William Townsend. To them were born six daughters and one son. The latter died in infancy. In 1884 they retired from their farm home to one in Lebanon, where he died July 24, 1902, and where she died April 13, 1940.

Besides three daughters who survive to mourn her death—Mrs. C. J. Hanson, Mrs. I. L. Barton, and Miss Jennie Townsend, all of Lebanon—the deceased leaves nine grandchildren, ten great-grandchildren, and one great-great-grandchild. Three daughters—Mrs. Ella Frech, Mrs. C. M. Wilton, and Mary Townsend—preceded her in death.

In 1902 she was baptized into the name of the Anointed One, whose will she since has earnestly sought, and in whose way she strove to live. In these latter years she and her daughter Jennie, living together, were much interested in watching the rapid changes suggesting the soon coming of their Lord and Savior.

Christian Julius Hanson

Christian Julius Hanson, who died April 15, 1940, was born to Christian and Anna Hanson on November 27, 1861, at Meern, Denmark. He was one of seven children, all of whom migrated to the United States prior to reaching their majority. On arrival, the above settled in the vicinity of St. Jacob, Ill., in which vicinity, or that of nearby Lebanon, he continued throughout life.

It was on March 16, 1887, in the Townsend home in Lebanon, that the deceased was united in marriage with Arra G. Townsend. Their home became graced with eleven children: Leota of Oregon; Mae, the wife of John Miller of St. Jacob; William of Caledonia, Mich.; Ella, the deceased wife of John MacDonald of Lander, Wyo.; Julia, the deceased wife of the deceased Henry Fritz; Christian, Jr., who died in infancy; Leland of Leaf River; Chloris of Aurora, Colo.; Everett of Trenton; Florence of Aurora, Colo.; and Janice, wife of Theodore Floyd of Overland, Mo. Besides his sadly bereaved wife and the above designated living children, there survive to mourn his death nine grandchildren and one great-granddaughter.

The deceased possessed that which is "rather to be chosen than great riches," namely, "a good name"; also, that which Solomon prized "rather than silver and gold"—"loving favour." Not only was he kindly devoted and provident to his companion and family, but as a fraternal and neighborhood man he was ever helpful by heart and by hand to the needs of stranger and friend and community.

His loving companion of fifty-three years cared for him in their commodious Lebanon home during the first few weeks of his declining health, till their nearly son-in-law and daughter, Mr. and Mrs. John Miller, persuaded them to avail themselves of the added assistance of younger hearts and hands in the latter's home. In about a week thereafter he took his bed, and four days later death had claimed another man, noble among men.

F. L. Austin.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as . . . your labour is not in vain in the Lord."

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . . . Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

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.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....
For Training School . . . \$.....
For Golden Rule Home . . . \$.....

Name

Address

BAPTISM—

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

THE SUMMER TRAINING SCHOOL

ENROLL TODAY

Oregon, Illinois

June 18-July 26

A CHRISTIAN EDUCATION FOR YOUTH OF THE CHURCH OF GOD IS:

*Necessary for a successful future of our work,
Prayerfully requested by all our people,
Offered by talented instructors.*

Instructors. We are pleased to present a picture of Dean Otto E. Dick. Other teachers will be Elders L. E. Conner and S. J. Lindsay, veterans of the cross.



Courses. There will be studies in "Doctrines of the Church of God," "Problems and Opportunities of Christian Youth," English, and public speaking.

Brother Dick, Dean of the Summer School, Says:

"Never has there been a greater need for young people who have been trained in a Christian environment. Young people of average ability who strive to acquire a fair knowledge of the working tools of their chosen vocation, and who have been well grounded in the principles of Christian living, have little competition in this world. There is no unemployment for the Christian worker.

"Your future success and happiness depend upon your early choice of a worthy purpose in life and the zest with which you exert every effort in seeking spiritual experiences that will assist you in realizing that purpose. The six-weeks' Summer Training School is your opportunity to add to the sum of your Christian experience. It is your opportunity to associate with young people who have similar aims in life, and to avail yourself of the opportunity for experienced instruction and leadership.

"As one of the instructors in the coming Summer School, I pledge my strength to help make every student who enrolls better equipped to meet the problems of a life that is growing more and more complex. Each student should return to his home community and church a better Christian and a better leader. As a means of encouraging a good attendance, I suggest that every state board of the Church of God consider the possibility of establishing a scholarship fund for the purpose of sending some promising young man or woman to the Summer Training School."

ENROLLMENT COUPON. Students planning to attend the summer course (June 18 - July 26) are requested to sign and return this coupon to *The Summer Training School*, Oregon, Illinois.

Student's name Address

Tuition (\$30.00 plus small textbook charge) will be paid by
(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, MAY 7, 1940

NUMBER 32

“Her Price Is Far Above Rubies”

A Scriptural Tribute to Godly Mothers

“Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life.

“She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants’ ships; she bringeth forth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff.

“She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

“She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. . . .

“Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness.

“Her children arise up, and call her blessed; her husband also, and he praiseth her.

“Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates” (Proverbs 31:10-31).

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Mother's Day

Mother's Day was founded by Anna Jarvis of Philadelphia. She designated the second Sunday in May as the annual day for special recognition of mothers, and chose the white carnation as the badge to be worn in loving memory of deceased mothers.

This issue of The Restitution Herald, prepared in large part by mothers, is planned to be of special interest to all our church mothers.

Should the time come that mothers of the Church of God ceased to tell the Bible stories to their children, there would be little avail for the General Conference to promote a Bible Training School. Paul circumcised Timothy, but it was Mother Eunice and Grandmother Lois who first taught Timothy. We have never baptized a young man or a young woman whose mother was a skeptic. True mothers believe in God, and they are the first Epistles to be read and studied by their children.

The modern trend is to laud youth. It is well, too, for the Church of God to be intensely concerned about its youth, yet the future of the Church of God is more dependent upon its mothers than upon its youth—for youth untrained in the standards of the church would surely make weak builders, but youth that is well trained by Christian mothers will *build for eternity*.

"Never Man Spake Like This Man"

The words of Jesus were invariably more profound than first credited by those who heard Him. When Jesus warned, "Take heed and beware of the leaven of the Pharisees and of the Sadducees," the disciples first "reasoned among themselves, saying, It is because we have taken no bread." This childish interpretation vexed Jesus, and He said unto them, "O ye of little faith . . . do ye not understand? . . . How is it that ye do not understand?" Later, the disciples perceived "how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matt. 16:12).

Jesus was misunderstood when He announced, "Lazarus sleepeth" (John 11:11), and Martha little appreciated the immediate power of her Lord's promise, "Thy brother

shall rise again" (v. 23). "Where have ye laid him?" (v. 34) and "Take ye away the stone" (v. 39) indicated to Mary and Martha nothing more than Jesus' desire to see His dead friend, but those words were better appreciated when Lazarus "came forth" (v. 44).

Jesus' simple words "Father, forgive them; for they know not what they do" could not be well comprehended of men—though God knew—until time elapsed for Pentecost's three thousand Jews who repented and were baptized "for the remission of sins," nor are those seemingly simple words of Jesus understood even today by men who deny that "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26).

Few men have sounded the depths of "Love your enemies," fewer men appreciate "Resist not evil," and only a very few thoroughly understand and believe "Seventy times seven." "People were astonished at his doctrine" (Matt. 7:28), "all bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke 4:22), and Roman officers, who were questioned by the Jews for not having taken Jesus, exclaimed: "Never man spake like this man" (John 7:46).

"Two Swords" — "Enough! Enough!"

Strange words are these: "He that hath no sword, let him sell his garment and buy one" (Luke 22:36). The disciples said, "Lord, behold, here are two swords" (v. 38). To this most human response, Jesus ironically replied, "It is enough." Did the Lamb teach His Twelve to fight in self-defense? Not one ever did! Peter used a sword (one of the two?) to defend Jesus (v. 50), but He at once corrected Peter, returning the severed ear to its place. Obviously, Jesus' words hold a more profound meaning.

If the disciples, ever doubting, would defend themselves, let them "sell the very clothes off their backs to buy weapons. They do not understand Him . . . and think He is appealing to them for protection. *Lord, here are two swords*, they say, and He replies, *Let it go at that*."—Abingdon. "Enough of this!" is Goodspeeds translation, and Moffatt says, "Enough! Enough!" . . . Two swords *were* enough—in fact, TWO TOO MANY, AND ONE MORE THAN A DISCIPLE EVER DARED TO USE!

Signs of Christ's Coming

By Mrs. Mae Nedrow

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matthew 24:33).

SURELY, we are moving fast toward the end of this age. Bible prophecies are being fulfilled, and events are happening *exactly* as the Bible predicted they would.

In Matthew 24, Mark 13, and Luke 21 many of the signs of Christ's coming are given in His own words, and we see some of them taking place today: men's hearts *are* failing them for fear; there *are* famines and pestilences and earthquakes; many *are* betraying one another. Only a few weeks ago the King of Norway was betrayed by some of his own subjects.

The last letter written by Paul, when he was a prisoner at Rome, warns Timothy about conditions that will prevail in the end time. We read: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof . . . ever learning, and never able to come to the knowledge of the truth. . . . These also resist the truth: men of corrupt minds, reprobate concerning the faith" (2 Tim. 3:1-8). Paul also said that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (4:3, 4).

How true are those words today! I am told that in some churches in our country, pastors are told by their congregations just what they are to preach, *or else!* I am told, too, that when young men and women graduate from theological seminaries and are ready to be placed in churches as ministers of the gospel, they are warned by their superiors as to just what tests they may expect to face, namely, that many pastors are forced out of their churches by a few members in control. It is no wonder that Jesus said, as He sent out the Seventy, "Behold, I send you forth as lambs among wolves" (Luke 10:3).

We know only too well that many universities and col-

leges seek to destroy the faith of Christian young people who attend them. This is in agreement with Paul's prophecy.

The Prophet Isaiah foretold Israel's return to the Holy Land, saying, "They shall build the old wastes, they shall raise up the former desolations" (Isa. 61:4). The Jews have been going back to Palestine in large numbers these last few years. They have built up the waste places and made the desert to "blossom as the rose" (Isa. 35:1). In nearly all the world the Jews are now persecuted as they never were before. The United States and Great Britain are the only countries that extend to them a real helping hand. Persecution of the Jews will increase their desire to return to their own land of Palestine.

Jesus set forth the parables of The Ten Virgins, The Fig Tree, and The Talents when the disciples asked Him the question: "What shall be the sign of thy coming, and of the end of the world (end of the age)." All these parables refer in one way or another to the coming of Christ and the Kingdom He will establish.

Only God knows the day and the hour when Jesus will come (Matt. 24:36).

Still, His coming should not overtake the believer as a thief in the night, for we are told to watch and be ready, "for in such an hour as ye think not the Son of man cometh" (v. 44). The faithful servant *will be* watching and waiting. The evil servant and the scoffers, however, will say, "My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken" (vv. 48, 49). Will the evil servant be ready to meet his Lord? "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 . . . there shall be weeping and gnashing of teeth" (vv. 50, 51).

Are Christians to sit *idly* watching and waiting for the Lord? Most assuredly no! We are to occupy, that is, to use our talents, until He comes. Let us depend entirely upon the Bible for daily guidance in faith and service. Let us watch and pray and serve, (*Please turn to page 11*)

My Mother

By the author of this article

Because she taught me
how to pray,
And led me through
the narrow way,
Because she taught me
to be strong,
To choose the right, and
and not the wrong,
Because she proved God's
way was best,
I'm grateful—to my mother.

Man-Made Religion

By Mrs. Florence E. Tuttle

A SYNAGOGUE is a Jewish place of worship. It was the place where Jesus was often found teaching and healing (John 18:20; Matt. 12:9, 10). However, Jesus was usually an unwelcome visitor there. When Jesus healed a certain blind man, the man's parents were questioned by the Jews. We read, "These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue" (John 9:22). The Jews were under the influence of their evil hearts (Jer. 17:9). They preferred to worship as their ancestors had worshipped the golden calf in the days of Moses: "They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt" (Ex. 32:8). Their hearts waxed cold against God (Matt. 22:37).

Concerning a time Jesus healed on the Sabbath, we read, "When he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other" (Mark 3:5). They had a form of outward righteousness, but very wicked hearts (Matt. 23:28). So wicked were they that some of God's faithful prophets were scourged in their synagogues and were persecuted and killed (Matt. 23:34).

Surely the self-righteous Pharisees were doing a satanic work in the synagogues of the Jews, glorifying themselves and posing as ministers of righteousness (Jer. 10:21).

Turning to Acts 13:46, we read, "Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you (the Jews): but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Yes—God *has* visited the Gentiles to take out of them a people for His name (Acts 15:14). Nevertheless, poor, faithful Paul, the Apostle of Jesus sent to the Gentiles, soon found many unfaithful Gentiles believing a perverted faith, or gospel. He wrote to the brethren in Galatia, saying, "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 have preached unto you, let him be ac-

cursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

Evidently, there were some early experiences of unfaithfulness among the Gentiles at Rome. Read Romans 1:20-32. In verse 23 the Apostle recalled how certain men had "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." The Gentiles, as well as the Jews, have exalted corruptible man above the glory of God. Paul also prophesied of an ungodly power to arise in the place of true religion, saying: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4). This evil spirit among worshipers is called "serpent" and "beast" in Genesis 3:1, and in Revelation 13:18 "the beast" is called a man, an opposer and enemy—or adversary—to God. Paul had many of these adversaries among the Gentiles: "A great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16:9).

Thousands of false shepherds among the Gentiles are trying to climb up some other way (John 10:1). They are the ministers of Satan posing as angels of light. "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

Jude 6 says of their judgment: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Yes—God has them reserved in chains of death, in the darkness of the grave, until the Judgment Day. They shall be brought up to suffer the second death in the lake of fire, "for our God is a consuming fire" (Heb. 12:29). Many false teachers and followers of cults will perish when Jesus returns, for it is written, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

Through the unity of all false churches, Satan is seek-

ing to exalt himself above God, and the bait he is using is the peace cry (Matt. 10:34). "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3). Where are the Protestants who once protested against the supremacy of the Roman Catholic Church? Have they all turned into the broad way which leads to destruction? Are they beguiled by the gold and worldly pleasures Satan has to offer? How cunningly has man changed God's Word to suit the whims of all

who have turned to fables (2 Tim. 4:4). The time has come when many people will not endure sound doctrine.

Yes—Protestants have turned their ears from hearing the truth. They are looking for peace and plenty in the present world. As a result, they are easily won by Satan's deceit, shining as an angel of light. Church of God, will Jesus find faith when He comes (Luke 18:8)?

May Jesus come soon to bruise the Serpent's head, or there will be no flesh saved (Gen. 3:15; Matt. 24:22). Come Lord Jesus, and come quickly, is my prayer.

"That Old Serpent, Called the Devil, and Satan"

Part Four

By R. H. Judd

(See Ex. 20:4, 5; Lev. 26:1, R.V.; Num. 33:52; Deut. 4:14-19; 5:8.)

MOSES, the author of Genesis 3, shows his intimate acquaintance with the cults mentioned in part 3 of this article and the horrible abominations connected with them by his frequent references to the subject. This is clearly brought out in Leviticus 26:1 (R.V.) where he speaks of the "graven image," "the pillar" (see margin), and the "figured stone" (Heb., stone of picture) which they were most strictly enjoined to destroy (see Num. 33:52; Ex. 34:13; and others).

The student of history is not unaware of the distinguishing features of such worship—the totem poles, the carvings, the figured and engraved pillars and stones on which the serpent in varied forms is prominently depicted: He knows that in many lands these are but the visible signs of a more terrible and horrible system of witchcraft, licentiousness, and crime that accompany their worship, and that the dark places of the earth are full of the habitations of cruelty. If the reader will study 1 Kings 14:22-24; 2 Kings 16:3, 4; 21:3, 7; Ezekiel 8; and many other passages, he will get an insight into some of the abominations wrought, and God's hatred of them. In the early history of England, and even of America (U.S.A.), the shameful practices carried on in the name of witchcraft are almost too revolting for mention. It is no exaggeration to say of them: "Cursed art thou above all cattle," for no beast of the field ever descended to the same depth of iniquity.

It perhaps will be well to call attention to the fact that the "devil" has no personal name. In secular history and in the Book of Enoch, a name is given to the Tempter. One can see, however, why the Scriptures should not give a name to the "Devil and Satan" for the very good reason

that *all* who fail to acknowledge that He "alone whose name is JEHOVAH (is) *the most high over all* the earth" (Psalm 83:18) come under the description of Adversary (or Satan) to God, and are included in the title, whether individual or collective.

The careful student will notice that all the facts *necessary* to a proper understanding of the subject have been taken from the Bible, and are proof of the contention that the Bible is its own interpreter. Other facts mentioned are of interest in that they corroborate the Bible.

Practically the whole of this study has been conducted from the standpoint of the "serpent" in Eden, as it has been from that natural starting point, most, if not all, writers have based the views they have put forward, and it will be readily acknowledged that only by a full grasping of the meaning of the opening chapters, can any later portion of the subject be properly understood. There are still many difficult passages to be considered, such as John 8:44, where "the devil" is described as a "murderer"; or, perhaps what may be equally correct, a "murderer" is described as "the devil." These may be discussed later. The foundation having been laid, other considerations can be the more readily explained with less demand on space.

There is one more momentous thought that is certainly inherent in the wonderful story of Genesis 3, which was omitted for the purpose of saving space, but which we think is deserving of mention, and, in our opinion, is yet another factor in substantiation of our contention that Eve's Tempter was not a beast of the field.

It was Adam's wife (Eve) who led him astray from faithful allegiance to the *only* true God who declares
(Please turn to page 11)

What Is the Gospel?

Part Two

By A. E. Griffiths

HAVING ascertained that the gospel is the good news of the Kingdom of God which, when set up, will be the restored Kingdom of Israel, let us examine a few of the prophecies concerning it.

God promised that Abraham, Isaac, and Jacob should inherit the land from the river of Egypt to the Euphrates for an everlasting possession (Gen. 15:18). This promise is repeated many times. In Leviticus 26:42, it is recorded, "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." God speaks so many times of this promise, we cannot forget it. With this in view, we can readily see that the prophecy has not been fulfilled yet.

The Kingdom of Israel was established and brought to its highest state of completion under the rule of David and Solomon, but it did not extend as far as the prophecy states. This Kingdom, however, gradually became impotent because the Israelites would not obey God, so it was finally overturned. "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is, and I will give it him" (Ezek. 21:27). This agrees with the words of the angel Gabriel, when speaking to Mary: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). This shows the Child Jesus was destined to eventually rule over the old Kingdom that had been governed by David, centuries before. It thus makes it imperative that this Kingdom must be restored when Jesus returns.

We sometimes hear the claim that the promises to Abraham were fulfilled when the Kingdom of Israel was in the zenith of its power, but does this agree with prophecy? God promised Abraham the land for an everlasting possession, but does he have it now? He was allowed to live in it during his life, but lost that privilege when he died: even his heirs do not possess it at present. Stephen made that clear in his famous sermon in Acts 7: "He removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on" (Acts 7:4, 5). Why, he even had to buy a piece of land in which to bury his wife, Sarah! That does not look much like possession, does it? Neither he nor his

heirs ever possessed the land. The Israelites did hold it for a time by conquest, but they lost it again by disobedience; they never held it as a divine gift. The Kingdom of God must be restored before we can participate in it.

The gospel refers to promises made back in Genesis many centuries ago, but the way we can participate in these promises was made clear by our Lord; He gave us a proof and example of how a man can die and live again forever. He was not the first man raised from the dead, but He was the first man raised to an immortal life. There have been several instances of people being raised from the dead; for instance: the widow's son by Elijah, Jairus' daughter by the Lord, also Lazarus, and Dorcas by Peter—but these people all died again.

God's plan to give the earth to faithful believers was accomplished when Christ gave His life as a ransom for us, not a substitution. This made the promise certain and binding.

There is no reference in the Bible to God's promising us a future life in heaven, but there is a multitude of texts promising us the earth for a future possession. Jesus said in John 3:13, "No man hath ascended up to heaven," but He said in Matthew 5:5, "The meek shall inherit the earth." David also said, "The meek shall inherit the earth" (Psalm 37:11). In Peter's first sermon, he said, "David is not ascended into the heavens" (Acts 2:34). It is recorded in Acts 13:22, speaking of David, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." If anyone was eligible to go to heaven, surely David was, but the fact remains he did not go, but is still sleeping in his grave, awaiting Christ to raise him from the dead.

That awful doctrine of the immortal soul leads most church-going people to destruction. It is remarkable that men of great scholastic ability lead the world astray in teaching this falsehood. Let us note the teaching of Dean Farrar, who was particularly noted for his *Life of Christ*: "I know the words 'immortal soul' are not mentioned in the Scriptures, but the Bible is unintelligible without this doctrine." What a terrible admission for a man of his superior knowledge to admit! At the time he wrote this, he was Dean of Westminster Cathedral and Chaplain to Queen Victoria. How true were Paul's words when he said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many

noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:26, 27).

The Bible is the only thing man has to guide him to a future life; we should study it and allow its influence to direct us. Solomon was right when he said many centuries ago, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). That is the trouble with the world today—man's knowledge has so increased that he cannot content himself with the simple things God teaches; this shows how true Paul's prophecy was when he said, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4).

If we look back to the days of the apostles, we find the same conditions that obtain today. When we talk the truth to people, they look upon us as outside the tenets of Christianity, they think, to say the least of it, that we are eccentric—poor deluded mortals that *they* are! The same thing occurred to Paul when he went to Rome and met with the Jews there. It is recorded, "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against" (Acts 28:22). So we believe the true gospel must expect opposition from the churches of the world.

Paul was very explicit in his definition of the gospel. We know that Jesus always preached the gospel of the kingdom, yet Paul says, "Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). His preaching of the gospel always had to do with the promises made to Abraham. *(Please turn to page 11)*

A MOTHER

By Mrs. Edna Brewer

WE cannot think of the word "mother" without the thought of children, and no words can better express what our children mean to us than the words of David the Psalmist, who said, "Lo! Children are an heritage of the Lord." God-given gifts—what priceless possessions! A baby—the crowning joy of womanhood—is a sunbeam of happiness, and its smiles—how they thrill us—almost inseparable with the cords of love!

The child is ruler of the household, for around him a mother's life and plans revolve. She begins with intense interest the task of developing and molding these little lives. She soon realizes, however, that children are apt little imitators and the words of Ezekiel 16:44 come to her mind: "As is the mother, so is her daughter." She begins to look for traits of father in son and mother in daughter, yet at the same time recognizing her children's own personalities, and she smiles with radiance because they are her children.

As soon as little individuals start out in the school of life, she realizes that others will have a big influence in their training, oftentimes contrary to her ideals.

As mother, she should remember how God commanded the Children of Israel to teach His statutes and commandments diligently unto their children, lest they forget the Lord and go after other gods. Following their example, mothers should instruct their children daily, that they might be better prepared to meet the problems that will

confront them. A wise mother will never be too busy to make explanations, for they develop lasting comradeship.

How adorable are children! Again David gives us a beautiful illustration. When he says, "Thy children like olive plants round about thy table," can you not see their radiant faces in the home? Now, the olive tree is a very beautiful tree with dark green waxy leaves, but it needs care and pruning to make it fruitful; so a mother must do some pruning, which sometimes seems severe, but if neglected will leave a blighted life.

During the adolescent age, we were our mother's big problem, for life is serious, but to us it was a big adventure. So often the chastisement seemed harsh and unreasonable when we turned to her for counsel, but love alone was her dominant motive, she being desirous of developing in us Christian character for the world of tomorrow. As an insight of the heavenly Father's love, she followed the admonition of Paul, "Whom the Lord loveth he chasteneth" (Heb. 12:6).

Oh, the life of sacrifice she makes, the hours of rest she denies herself, as she watches over our restless beds! Cherished ambitions for self she forgets, that we might have some longed-for possession to give us joy.

At last we are grown, trying to walk in the path of Him whose instructions she followed, and we arise and call her blessed, for now we see with vision clear the beauties of that noble soul: she whom we call—Mother.

"YE MUST BE BORN AGAIN"

By Mrs. Mabel Lindsay

UNDER this subject heading we might consider two things: (1) Why is it necessary to be born again? (2) When does the new birth take place?

Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." In answer to his further questions, Christ answered, as if to make His meaning clearer, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is because "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). Therefore there has to be a change from natural to spiritual.

This change begins when we are begotten through the gospel (1 Cor. 4:15). Consider John 6:63 in connection with this thought: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Being begotten includes not only hearing the Word, but obedience to it by baptism. Baptism or immersion is the water birth spoken of in John 3:5. It is symbolical of our literal death, burial, and resurrection: we die to our old life of sin, are buried in the waters of baptism, and arise to a new life. Having been baptized, the next step in the Christian life is growth. We are to "grow in grace and in knowledge." (Read also 2 Peter 1:4-12.) If we follow these teachings and lead consecrated lives, we shall in the resurrection day be raised to immortality. We shall have spiritual bodies, even as Christ had after His resurrection. We shall be born again. Then, and not until then, we shall see the Kingdom of God.

The foregoing is, I believe, the meaning of John 3:3-8, though in a brief and incomplete way.

I have heard it stated that certain scriptures have two meanings, both equally true, but one more important, perhaps, and more readily recognized than the other. The secondary meaning need not be overlooked. It should be studied also.

The belief is held by some that one is born of the Spirit when he believes and obeys the gospel. This is true in a way. When we start the Christian life, there must be a change in our dispositions and in our characters that can be brought about only by the help of the Spirit of God. Faith in God and acceptance of His Word have wrought miraculous changes in many lives. You can, no doubt, recall some who, having turned from their former way of living with its undesirable habits and associations, and having started, as it were, a new life, are indeed like new creatures. Try to recall some one person whose life has been so changed and then read 1 John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." (Read also John 1:11-13.)

In a certain sense, then, we are born of God when we accept Christ; we are separated from the world and start

anew. This does not prove, however, that we become spiritual beings at this time, and uniting with the church is in no sense entering the Kingdom.

"Ye must be born again." When? In the resurrection! Then, being spiritual, we shall enter the Kingdom of God.

With this in mind, we try to follow in the footsteps of our Master, that we may be found worthy of an entrance into that Kingdom.

"The inhabitants of the villages ceased, they ceased in Israel, until I Deborah arose, that I arose a mother in Israel" (Judges 5:7).

THE PURE IN HEART

By Mrs. Edna Mills

IN HIS Sermon on the Mount, Christ said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Christ commissioned His disciples to become pure in heart and to teach all people the same. He called the people unto Him, saying, "Are ye so without understanding also?" The people were eager to know what were those sins which would defile them. Jesus answered, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21, 22). In order to belong to the family of God awaiting that salvation promised, we must absolutely become pure in mind and body, growing in grace and in the knowledge of our Savior. We should be willing to give up all in worldly goods, looking to God first in everything that is said and done.

We read in 1 John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." Surely, it is worth many sacrifices to be assured a place in that glorious Kingdom of God where none but the pure will be with Christ the King.

Therefore, believe the gospel and obey in baptism, and "walk in newness of life" (Rom. 6:4). Let the Spirit of Christ guide in all conversation. The purpose of His life was to go about doing good. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If we so live, we will be blessed with pure hearts. Christians should ever be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

TRUST

By Beatrice Walter

"Though he slay me, yet will I trust in him" (Job 13:15).

FAITH in God comes first from believing that He is. Faith by which God can lead us depends upon our trust and confidence in Him. Like love it must come. It cannot be bought or forced upon us. It comes as a gift. The mystery of God's power is His; the promise is ours.

An abiding faith gives assurance of security that passes all understanding. Belief in a supreme Being and a knowledge superior to ours are what defend our faith and give knowledge of power, which is our security in the face of failure and strife. It gives us courage to go on in the face of uncertainty, which is far more acceptable to God.

There is no substitute for faith. It is the one essential by which we live and move and have our being. You can take things about with you that will enrich each day of your life: the faith you evidence, the hope you own—you can take these with you everywhere. The occurrences that come in our lives flow out—we cannot stop them, but we can live so as to look back without regret, knowing it has been acceptable to God.

Experience is something that has been absorbed into us, and it does not have to be learned over and over again.

Trials bring experience, by which God proves Himself. To know God is the end of all knowledge. In all ways acknowledge Him, and He shall direct your paths. The providence of God is implied in His very existence as an intelligent Creator. Take away this hope and superintending Power, and you take away all security. We read in Job 5:17, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." Our chastening will be as strong as our faith will permit.

"He woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh" (Job 5: 18-21). Such a faith had Job.

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink,
Of any earthly woe:
That will not murmur nor complain
Beneath the chastening rod,
But, in the hour of grief or pain,
Will lean upon its God!"

America was established with a firm reliance on the protection of divine providence, and throughout its history has acknowledged its obligation to Almighty God.

OF SUCH IS THE KINGDOM

By Mrs. Nadine LeCrone

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

CHILDREN are sent to schools to apply their minds and bodies to the everyday problems of life. They are sent to church and Sunday school to learn the Christian way of living. Our teachers tell them of the love that Jesus has for them.

But notice, nothing has been said of the home! Home—the greatest of God-made institutions! The home plays an important part in the lives of all people, yet too little time is spent making it a real acknowledgment of God's grace and wisdom in providing for His children.

Approximately eight hours of a child's day are spent in a public school. About one third of that time is spent in play outside the house. Two hours, or three at the most, is the time spent *once* a week in church or Sunday school.

Where is the rest of the time spent? At home! Who has the most power of impression on a child? His parents! Is it not, therefore, the parents' duty, not only to their child but to God, to do all in their power to live such Christian lives that their child will learn through personal contact the way to Christian love?

"Despise not thy mother when she is old. Buy the truth, and sell it not . . . and she that bare thee shall rejoice" (Prov. 23:22-25).

HE WANTED TO BE SURE OF PETE

By Mrs. Catherine Davis

SOME time ago we read in the *Los Angeles Times* about a certain Kentucky mountaineer who seemed to have some views similar to those of the Chinese, who desire to be buried in their native soil. This particular Kentuckian believed it was wrong to bury north of Mason and Dixon's line. Wishing to maintain such a tradition, he brought from Ohio the corpse of an acquaintance. Though poor, he went to the expense of digging down in almost solid rock for a real old-fashioned Kentucky burial.

In the middle of the funeral service, the congregation was surprised to see the mountaineer walk down the aisle, peer into the coffin, then resume his seat. At the close of the service, they asked him why he looked into the casket. He replied: "Wall, now, I paid right smart money to git Pete down here into Kentucky, an' ef he wasn't here, I was goin' to the railroad to git my money back. You see, it was thisaway—thet preacher sed Pete had left us and went up yonder somewhar, but Pete was here, all right, and so thet parson is either blind or a liar."

THE LOVE OF GOD

By C. A. Smead

THE love of God is demonstrated in the love a mother bears for her child. A normal mother believes in her son or daughter in spite of anything wrong he or she may do. She is unselfish in her love. How many lamps there have been left burning in vain in windows for wandering children who have never come home!

An example of mother love is found in the story of Solomon and the two women who claimed the same baby (1 Kings 3:16-28). Solomon said: "Bring me a sword. Divide the living child in two, and give half to the one, and half to the other." The real mother couldn't stand that, but the pretender said to go ahead—to cut the little child in two. The real mother said she was willing to give the child up to the pretender rather than see him die. Some might say, What extraordinary love she must have had to let the other woman have her child in order to save it. No, this is just plain ordinary mother love, the same as any normal mother would have under similar circumstances. Solomon was wise. There never need be a question as to the reaction of a mother where her child is concerned. Yet the love of God is greater: "When my father and my mother forsake me, then the Lord will take me up" (Psalm 27:10).

A man hardened his heart against all pleas to turn from his evil ways and live the "white life." He scorned all offers of the mercy and forgiveness of God. Finally, a mission worker told him that Jesus loved him just as his mother did, and reminded him of his mother's prayers for him. It was the magic touch that opened the rusted door of his heart to let Jesus in. He remembered how his mother believed in him, saw his good points, for he was *her* boy. So Jesus sees the good in you, forgives you, welcomes you home. No man or woman is so hardened by sin that Jesus cannot see some good. Jesus believes in you as the mother believes in her boy. He has pulled on that small strand of good in many an evil heart until He has converted the whole life. Now a solemn warning: Don't rend His loving heart with sorrow as many a thoughtless son has treated his white-haired old mother who loves him so.

A mother will make great sacrifices in order for her child to succeed! So does Jesus for us! So does Jesus! The crown of thorns, the mocking mob, the burden of your sin and mine, all bear evidence of a love like that of Mother—yes, greater than Mother's. It is enough! Here, Jesus, take my life and make it Thine!

"Who is like unto the Lord our God, who dwelleth on high? . . . He maketh a barren woman to keep house, and to be a joyful mother of children" (Psalm 113:5, 9).

SHARING

By Mrs. Eunice Pearson

CHRIST, speaking to His disciples, said, "This is my commandment, That ye love one another as I have loved you" (John 15:12). It is a human trait to share both our joys and sorrows with those we love. If we have a new car, we like to give our loved ones a ride into the country or to visit a friend. If we have a new house, we are delighted to have our friends come in and share its comforts with us. When sorrow comes, we are more than glad to share it with those around about us. But, are we as anxious to share the Word of God and the hope that lies within us.

God so loved the world, that He gave His only begotten Son, that through Him whosoever would might have everlasting life. "As the Father hath loved me, so have I loved you. . . . For all things that I have heard of my Father I have made known unto you" (John 15:9, 15). Christ's was a wholly unselfish life. He shared with His disciples all things which His Father told Him, that they might understand, profiting by His words, sharing them with others.

If God had not shared with the world His only begotten Son, or if the Son had not shared with others the messages from His Father, today we would be without hope of salvation, and there would be no glad tidings to share.

When Abram answered God's call to leave his country and his Father's house, and to go into another land, he took his nephew Lot along to share his blessings. The time came when the servants of Abram and Lot quarreled over their herds' pastures. What did Abram do? He was not only willing to share his land, but gave Lot the choice of pastures. Are we willing to do as much today? Do we love one another as Christ commanded?

It has been said that we have given nothing unless we have given something we ourselves really needed. That may be true of material things, but the more we share the truths of the Bible, the more we gain for ourselves. Each time we give a reason for any hope, we find more reason for hope. The Scripture is just like the widow's meal barrel, referred to in 1 Kings 17:14.

You may take the messages from it and give to others, yet each time you return to it you will find more for yourself.

Let us share the glad tidings of the soon coming Kingdom, that others may share our hope of eternal life through Jesus Christ our Savior.

"To Timothy, my dearly beloved son: . . . I have remembrance of thee in my prayers night and day; greatly desiring to see thee . . . when I call to remembrance the unfeigned love that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."

"THAT OLD SERPENT, CALLED THE DEVIL, AND SATAN"

(Continued from page 5)

Himself to be a jealous God (Ezek. 34:14). Surely we have here a prototype of that which is so very often warned against throughout Scripture, namely, the natural tendency of the woman to follow *other gods*, and in doing so to lead her husband astray. See Deuteronomy 7:1-11 which is in more than one respect an enlightening commentary on the subject, noting specially verse 3. See also Joshua 23:12, 13; 1 Kings 11:2; Ezra 9:2, 11, 12. Adam lost his Eden home through hearkening to his wife. So did the people of Israel lose their inheritance in the same way as predicted in the various passages referred to, and for the same reason of following other gods.

Study the subject throughout Scripture and it will be found to be remarkably true that man is easily led astray to serve other gods through his natural regard for his wife. This temptation is, perhaps, more strong among western peoples. In the East a man's wife is chosen for him, and he does not have the same deference for his wife as his western brother who is brought up to respect womankind, and marries from love. It was other gods, through a worshiper of other gods, that led Eve astray. The beasts of the field, so far as we know, have absolutely *no knowledge of God* as the "serpent" undoubtedly had; nor can they in any sense be said to be worshipers of God, or gods; or to *voluntarily* and *intelligently* lead mankind away from God.

(Concluded)

WHAT IS THE GOSPEL?

(Continued from page 7)

ham and his heirs. Most ministers teach that Jesus brought something *new* to light called the gospel, but this is not so. The only new thing He brought to light was the fact that the Gentiles were to be included in the promises which for centuries had only been applicable to the Jews. Paul explains: "By revelation he made known unto me the mystery . . . which in other ages was not made known unto the sons of men, . . . that the Gentiles should be fellowheirs of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:3-6). Therefore, the great news that Jesus brought was that the Gentiles were to have the same chance of salvation as the Jews were offered from the beginning. Well might Paul say, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2). This shows that God at one time recognized only the Jews as a people who could obtain salvation, but later on, through

His Son, He included the Gentiles in this promise, making it possible for anyone who believed and obeyed to be saved.

Thus, since the time of the Flood, God has been extending His favors toward all people who will seek Him; it has been a progressive arrangement and is God's way of finding those worthy of salvation. When Christ was addressing His disciples, He said, "It is given unto you to know the mystery of the kingdom of heaven, but to them it is not given" (Matt. 13:11). Read to verse 15, and you will see that He would not let them understand because He knew their hearts were wicked. God will not accept the wicked.

The world is always willing to accept lies: "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19). "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). Do not trust your heart or your conscience; they may lead you astray. Notice what they did to Paul: in Acts 23:1 he said, "I have lived in all good conscience before God until this day." During this time he was *persecuting* the children of God—his conscience did him much good, did it? When writing to Timothy, Paul admitted he had been "a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly and in unbelief" (1 Tim. 1:13).

These thoughts leave us no alternative but to believe in God's Word and follow His teaching. If we trust in Him and look forward to His Son's return to set up the Kingdom, we shall be accepted at that great Day.

(Concluded)

SIGNS OF CHRIST'S COMING

(Continued from page 3)

for "the gospel must first be published among all nations" (Mark 13:10). Are you doing your part? Many people speak of a world revival in the last days, but we find no such prophecy in the Scriptures. Instead, the Bible speaks of a "falling away" (2 Thess. 2:3). Regardless of this fact, *we have a charge to keep*.

There are hundreds of Bible prophecies concerning the coming of Christ. In addition to those mentioned, we refer briefly to three others. In Ezekiel 38 we see a clear picture of Gog (Russia) invading Palestine in the last days. In Zechariah 14 and Joel 3 we see the nations gathering to battle against Jerusalem—shortly preceding the Savior's return. Surely, the Christian can know what to watch for among the nations. When we see Israel returning to Palestine, and all nations in war and trembling, we may "know that it is near, even at the doors" (Matt. 24:33).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"The just shall live by his faith" (Habakkuk 2:4).

Habakkuk's Questions

Habakkuk is a prophet about whom little is known, personally. He was a prophet for Judah. He cried, "O Lord, how long shall I cry, and thou wilt not hear!"

It seemed the Lord didn't answer Habakkuk as quickly as he had expected. He was very much upset about the evil around him. There were much sin and sorrow. The laws were not kept and the judgments were not made with justice. The wicked were being oppressed by those who were even more wicked! Habakkuk questioned God's attitude, and thought He should interfere and stop the persecutions of Judah by the Chaldeans.

The Lord answered Habakkuk by saying, "Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not their's."

Habakkuk must have been more confused than before, for he said, "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" He explained that the men of Judah were like fish that were caught in a net—helpless. Then Habakkuk said he would stand upon a tower to watch and wait to see what He would answer him.

Habakkuk's Vision

The Lord gave Habakkuk a vision. He was told to "write" it and "make it plain." This vision was for "an appointed time." The Lord said that one who was "lifted up" or proud, was not "upright."

The rest of that verse is a contrast to the first half: "The just shall live by his faith," Paul quoted this verse three times. (See Romans 1:17; Galatians 3:11; Hebrews 10:38.) That is how important Paul thought it was.

Habakkuk saw in his vision the judgments that were to come upon the oppressors. There are five woes given: (1) "Woe to him that increaseth that which is not his," (2) "Woe to him that coveteth," (3) "Woe to him that buildeth a town with blood," (4) "Woe unto him that giveth his neighbour drink," and (5) "Woe unto him that saith to the wood, Awake."

Our Vision

We live by faith today. No church or other person can answer for you or for me. Jesus said He was the Way and that no one can come to the Father but by Him. Everlasting life is a prize or reward for all who obey God and what He has written in the Bible.

ECE Club News

A new member: Roger O. Wilson of Danbury, Nebr.

To Mother

* * *

By John Mercer

Mother dear, thou somehow seemest perfect;
I know you cannot altogether be.
But soon the good Lord will come and correct
The little faults that no one else can see.

I recall when you said, "Get this."
I said, "Send Joe, instead."
I didn't know then you I'd miss;
My feelings then were dead.

Now, dear Mother, as the past I scan,
I can see just whom thou art.
To please thee, I'll do all I can—
I've given to Christ my heart.

May the day soon come when the Holy One
Shall descend from the skies with a shout,
To thee, if to any, He'll say, "Well done":
Signs tells us He's here—just about.

Happy Birthday Wishes

Marjorie Burnett, May 4, Ripley, Ill.
Stewart Gatewood, May 4, age 14, Springfield, Ohio.
Marion Wilde, May 5, age 7, Eden Valley, Minn.
Peggy Pearson, May 9, age 13, Troy, Ohio.
Joyce Bennett, May 7, age 10, Eden Valley, Minn.
George Anthon, May 7, age 8, Hammond, La.
Harold Hamilton, May 9, age 4, Cold Springs, Minn.
Virginia Coulter, May 11, age 12, Eden Valley, Minn.
Milford Love, May 11, age 10, Cleveland, Ohio.
Henry Anthon, May 11, age 12, Macomb, Ill.



BEREAN DEPARTMENT

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Grand Rapids, Michigan

Mothers of the Bible

* * *

By Virginia Smith, Russellville, Ark.

On Mother's Day, we honor motherhood and give praise to our own mothers. May we be stirred and helped to fight against selfishness and indifference so that we may love and show that love to those who have loved us! Let us study the mothers of the Bible, who taught their children the way of God.

"A man of the house of Levi . . . took to wife a daughter of Levi." Her name was Jochebed; to them was born a son; "when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." Pharaoh's daughter found the child and called him Moses. She wanted a nurse for him, and his sister, who had been watching, went to call his mother. Jochebed trusted and served God and surely it was from her that Moses learned the faith concerning which it is written, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24, 25).

Hannah served God. She had no children so she prayed to the Lord and wept. "She vowed a vow, and said, O, Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and . . . give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life" (1 Sam. 1:10, 11).

God answered her prayer and she named the child Samuel. While he was still a lad, she took him up to the house of the Lord. So did he live the teachings of a worthy mother and honor her as he served God.

Let us think of Mary as the mother who was completely consecrated to the will of God. She had the noblest task of all and fulfilled it as God commanded her to do—an obedience that must have been further instilled in the child.

As we near the end of Bible mothers, we think of Grandmother Lois and Mother Eunice at their home in Lystra where they taught the things of God to little Timothy.

Sarah's, Rebekah's, and Rachel's sons had preserved the blessings of God through their tribulation that they might continue through the ages and come to us, unbroken.

Remember, also, your own dear mother who loves and guides you. Think of the consecrated life she lives and the ideals and principles that she teaches. Are we honoring our mothers as Moses, Samuel, and the other great leaders honored their mothers by the lives they lived?

Mother and Child

In this month, when one day is set aside to honor the mothers, we must think not only of them but of ourselves, that we might more closely compare the way in which we return the blessings that we receive at the hand of our mothers. Throughout the years, how many of the considerations, the worthy advice, and the thoughtful prayers have come from her, for it seems that the mother's concern is the child's happiness! Youth is oftentimes thoughtless, and we find ourselves falling short of the rightful duties, and the due respect that should be our mothers'. Our happiness is the result of her efforts; our daily peace and contentment are found in the home that she maintains; our knowledge is the result of the wisdom and experience of our parents. But what of our errors and heartaches—can they not be traced to some unheeded advice or some neglected consultation?

Besides small everyday considerations, we owe our mothers one great thing and that is evidenced in our lives. A poem expresses the thought:

To My Child

Do you know that your soul is of my soul, such part,
That you seem to be fiber and core of my heart?
None other can pain me as you, dear, can do;
None other can please me or praise me as you.
Remember, the world will be quick with its blame,
If shadow or stain ever darkens your name,
"Like mother, like child" is a saying so true,
The world will judge largely of "Mother" by you.
Be yours then the task, if task it shall be,
To force the proud world to do homage to me,
Be sure it will say when its verdict is filed,
She reaped as she sowed, "Lo, this is her child!"

—Author unknown.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- May 21-26—Annual May Meeting at Fonthill, Ontario.
- June 2-9—Annual June Meeting at Brush Creek Church, near Tipp City, Ohio.
- June 5-9—Minnesota State Conference at Eden Valley.
- June 13-16—Northwest Conference of Oregon and Washington at Corvallis, Ore.
- June 28 - July 7—Special Meetings at Mullin, Texas.
- June 12-23—Indiana State Conference and Bible School at North Salem.
- June 23—California Conference at Pomona.
- June 18-July 26—Summer Bible Training School at Oregon, Ill.
- June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
- July 7-14—Ohio State Conference at Lawrenceville.
- July 19-28—Special Meetings at Cleveland, Ark.
- July 25-28—Arkansas State Conference at Cleveland.
- July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
- July 30-Aug. 11—General Conference at Oregon, Ill.
- August 9-17—Missouri Conference at Fredericktown.
- August 15-25—Virginia State Conference at Maurertown.
- August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
- August 17-25—Annual Iowa Conference at Waterloo.
- August 26 - Sept. 1—Eastern Nebraska Conference at Omaha.

A REQUEST

Can any brother or sister supply the writer with a copy of Bro. J. M. Stephenson's book, "God's Plan of Salvation," of 1867?

T. A. Drinkard,
Handley, Texas, Box 344.

LAWRENCEVILLE, OHIO, REPORT

Plans are being made for our State Conference to be held here at the Lawrenceville church, near Springfield, July 7-14. We hope many brethren from all parts of the State will meet with us and as many from other states as possible. We have ample room on the church ground for anyone who would like to come and park a trailer. Plans are also being made for those desiring rooms, and meals will be served in the church basement. Watch for more news in regard to the Conference.

Sr. Belle Hartman is slowly recovering from a severe illness. She is able to be up and around the house, and we hope she will soon be able to meet with us.

We are all glad to have Bro. and Sr. Charles Netts with us again after their stay in Florida. Bro. and Sr. John Howell are staying in Florida a few weeks longer.

A Boy Scout Troop is being organized and sponsored by the church with Bro. Clarke Ballentine as scoutmaster. At present, we have about twelve boys registered for the troop.

On Saturday night, April 13, the church enjoyed a concert given by the Evanston, Ind., college choir.

Inez Gordon, Reporter.

MICHIGAN STATE CONFERENCE

The Michigan State Conference, one of the oldest conferences of the Church of God, will convene in the Southlawn Park Church of God, Abbie and Jefferson, S. E., Grand Rapids, from June 24 to 30. J. W. McLain, Indiana State Evangelist, will be the guest speaker.

Unlike previous conferences held in Michigan, this year's sessions will include no morning Bible classes, inasmuch as the dates for the conference seriously conflict with public

school graduation dates for many children and young people. At present, plans are tentatively made for two Bible classes in the afternoon and an evening sermon. All-day services will be held on Sunday, June 30.

The Southlawn Park Church lies approximately two miles south of the Grand Rapids city limits, and one block east of United States Highway 131. The highway is served at 15- to 45-minute intervals by bus service from down town.

Arlen Marsh.

Gleanings From the Field

"The field is the world."—Jesus.

Sr. Amy Dunbar Frye, Delta, Ohio, plans to attend the Summer Training School. . . We hope to soon hear from others.

We are thankful to the Gospel Gleaners' Sunday school class of the Brush Creek Church of God in Ohio for a gift of \$12.00 with which to buy maps for the Bible Training School.

If your Sunday school is short in its supply of Truth Seekers' Quarterlies, try ordering a few more for the next quarter. If your Sunday school is not yet using the children's quarterlies, you do not know what your little folks are missing!

American Jews are expected to raise twenty-three million dollars in 1940 for Zionist work in Palestine.

"In these 'perilous times' (2 Tim. 3:1-5) of human butchery by ruthless dictators for mercenary purposes, 'happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God' (Psalm 146:5)."—Rufus A. Curtis, 1825 First Avenue, Dayton, Ohio.

2,599 students in high schools of New York City are now studying Hebrew.

"I truly enjoy the weekly visits of The Restitution Herald. It is filled with many inspirational messages that are so helpful to us who are isolated. May the Lord direct your effort until He comes!"—Mrs. Nora Johnson, San Jose, Calif.

"Please send me a copy of The Herald for March 12. I loaned my copy to a woman, and her husband used it to light the stove—so I lost it."—Paul Cala, Buffalo, N. Y. . . . Good for something!

There were fewer divorces before bridge-playing became fashionable.

"We know that Christ's coming is near at hand, and we cannot afford to be asleep."—Mrs. Letha Rinehart, Riverdale, Kans.

"We must do our best to show the meaning of the Scriptures whenever we can, for the time is very short, and the door will soon be closed."—A. E. Griffiths, Cleveland, Ohio.

"Trying to solve the world's problems with political oratory in the churches is like trying to untangle a traffic jam by honking your horn."—I. M. Sure.

"Everybody is eagerly looking forward to enjoying the association of you and your family during our Annual Meeting at Brush Creek."—Mrs. Dorothy Demmitt, Tipp City, Ohio. . . . The "eagerly looking forward" is mutual!

"I certainly enjoy teaching from the Bible ABC children's quarterly. There are twelve in my class, and they like their work so well."—Mrs. W. F. Hoskins, Eden Valley, Minn. . . . Twelve little disciples!

"Father and Mother drove down from Holland, Mich., to Grand Rapids last Sunday, and attended services at our church where Bro. G. E. Marsh is pastor. . . . The attendance was 164."—Amy Dunbar Frye, Delta, Ohio.

"A wise man will make more opportunities than he finds."—Bacon.

"All the opportunities haven't been created yet, much less grabbed."—Rochester Salesbook Co.

Srs. Leota B. Hanson and Edna Brewer, and Training School students Frank Johnson, Richard Smith, and Ellsworth Routson went to Macomb, Ill., Sunday, May 5, where they visited Bro. and Sr. C. E. Lapp. Also, the students preached sermonettes for the Macomb brethren.

"I am of the opinion that both Gomer and Gog are already meditating upon that 'evil thought' of Ezekiel 38:10."—James E. Long, Beachville, Ontario.

We are sorry to report the death of Sr. Edna Allard, Rockford, Iowa, April 26. She was the widow of the late Bro. Greenleaf Allard. Both were very active and faithful workers of the Church.

"Louis Johnson, Assistant Secretary of War, said that we must 'teach and preach the religion of patriotism.' Jesus, the King of Righteousness, said that we should 'go . . . into all the world, and preach the gospel.' Are the 'religion of patriotism' and 'the gospel' synonymous terms?"—Paul C. Johnson, Oregon, Ill.

As we go to press, a signed enrollment coupon for the Summer Training School is received from Alverta Leighty of South Bend, Ind. Keep them coming!

"THE LORD ADDED TO THE CHURCH"

Oregon, Illinois

We rejoice to introduce to the brotherhood eight new members of the Oregon Church of God who were baptized in Rock River, Sunday, April 28. They are: Mrs. Henry Reed, Mrs. Ray Lumsden and her daughter Loretta, Mrs. Laura Arbogast, Mr. and Mrs. Clifford Eyster, Miss Virginia Wright, and Mr. Alan McLain. All may be addressed at Oregon, Ill.

We pray that each and all of these members will faithfully serve the Lord, and that He will richly bless them both now and in the Kingdom of God to come. . . . "Hath God forgotten to be gracious?" (Psalm 77:9). "O Lord God of hosts, cause thy face to shine; and we shall be saved" (Psalm 80:19).

Bro. and Sr. George H. Loudenslager, residents of Golden Rule Home, are visiting in the East, particularly in Washington, D. C., where they formerly resided. Snow flurries here; cherry blossoms there!

Bro. and Sr. Charles Lindsay, Pearl City, Ill., formerly members of the Plum River Church of God, have placed their membership with us. The Plum River church is no longer active; Bro. and Sr. Lindsay are.

Bros. Ellsworth Routson and Celaine Randall have recently preached for the Rockford brethren. Both are members of the Bible Training School, and temporary workers of the Oregon congregation. . . . They can preach!

Mrs. Margaret Magaw was hostess to the Dorcas Society, Thursday, May 2. Sixteen of the lady workers of the church were in attendance. There being a snow storm on May 2 evidently reminded all the men of February 2, for none ventured out. Six more weeks of winter was too risky!

Sydney E. Magaw, Pastor.

FIRST PRINCIPLES

"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, is ready for mailing. Order from National Bible Institution, Oregon, Ill. Prices are: 5 cents each; 35 cents per dozen; \$2.00 per hundred.

MY NEED

Dear God, I am finite, so I need Thee every day
 To make me stronger in the faith, to assist me in the way;
 To make my thoughts more pleasant toward my fellow man;
 To live my life more fully in accordance with Thy plan;
 To give to others as Thou did, in giving us Thy Son;
 To teach us love and mercy, and to say, "Thy will be done."

—Selected by Charles Netts.

THE TITHING BULLETIN

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

Sample set containing 32 different tithing bulletins, 20 cents.

The Layman Company,
 730 Rush St., Chicago, Ill

EVANGELISTIC FUND

We acknowledge with thanks the following receipts since last report to the Evangelistic Fund.

Mr. and Mrs. C. E. Mills	\$ 7.23
Mr. and Mrs. L. Boice	15.00
D. G. Harvey and sons	3.00
Birthday offerings from	
Burr Oak, Ind. S. S.	4.37
Brush Creek, Ohio, S. S.	7.00
Dixon, Ill., S. S.	5.00
Macomb, Ill., S. S.	4.06
Hope Chapel, South Bend, Ind.	1.93
Floyd Stilson, Treasurer, South Bend, Ind., 411 E. South St.	

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Mr. and Mrs. Paul C. Johnson; Georgia and Wayne Thompson; Dorothy Magaw (2); Mrs. Eva Fletcher; Mrs. Helen Chisholm.

HERALD RECEIPTS

Mrs. S. W. Coffman; S. M. Dorris; Mrs. Mary Goekler; Mrs. J. W. Miller (for another); Mrs. Nora Johnson; Vivian Magaw; James Kessler; Rufus A. Curtis; Mrs. Myrtle Houser; Evelyn H. Austin (for another); E. M. Richardson (for others); Mrs. Clara L. VeNard; B. N. Berry.

TRAINING SCHOOL FUND

Gospel Gleaners Class, Brush Creek, Ohio, Church of God	\$12.00
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CONTRIBUTIONS TO N. B. I.

Oregon, Ill., Church of God	\$8.11
Leila E. Whitehead	5.00
B. N. Berry	1.00

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

**ESSENTIAL TRUTHS—
Anonymous**

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hundred 30¢.

THE RESTITUTION HERALD

Published by
 National Bible Institution
 Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . . . Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

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.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
 Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses	\$.....
For Training School	\$.....
For Golden Rule Home	\$.....

Name

Address

**BAPTISM—
by S. J. Lindsay**

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

THE SUMMER TRAINING SCHOOL

ENROLL TODAY

Oregon, Illinois

June 18-July 26

A CHRISTIAN EDUCATION FOR YOUTH OF THE CHURCH OF GOD IS:

*Necessary for a successful future of our work,
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Offered by talented instructors.*

Instructors. We are pleased to present a picture of Dean Otto E. Dick. Other teachers will be Elders L. E. Conner and S. J. Lindsay, veterans of the cross.



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Brother Dick, Dean of the Summer School, Says:

"Never has there been a greater need for young people who have been trained in a Christian environment. Young people of average ability who strive to acquire a fair knowledge of the working tools of their chosen vocation, and who have been well grounded in the principles of Christian living, have little competition in this world. There is no unemployment for the Christian worker.

"Your future success and happiness depend upon your early choice of a worthy purpose in life and the zest with which you exert every effort in seeking spiritual experiences that will assist you in realizing that purpose. The six-weeks' Summer Training School is your opportunity to add to the sum of your Christian experience. It is your opportunity to associate with young people who have similar aims in life, and to avail yourself of the opportunity for experienced instruction and leadership.

"As one of the instructors in the coming Summer School, I pledge my strength to help make every student who enrolls better equipped to meet the problems of a life that is growing more and more complex. Each student should return to his home community and church a better Christian and a better leader. As a means of encouraging a good attendance, I suggest that every state board of the Church of God consider the possibility of establishing a scholarship fund for the purpose of sending some promising young man or woman to the Summer Training School."

ENROLLMENT COUPON. Students planning to attend the summer course (June 18 - July 26) are requested to sign and return this coupon to *The Summer Training School, Oregon, Illinois.*

Student's name Address

Tuition (\$30.00 plus small textbook charge) will be paid by

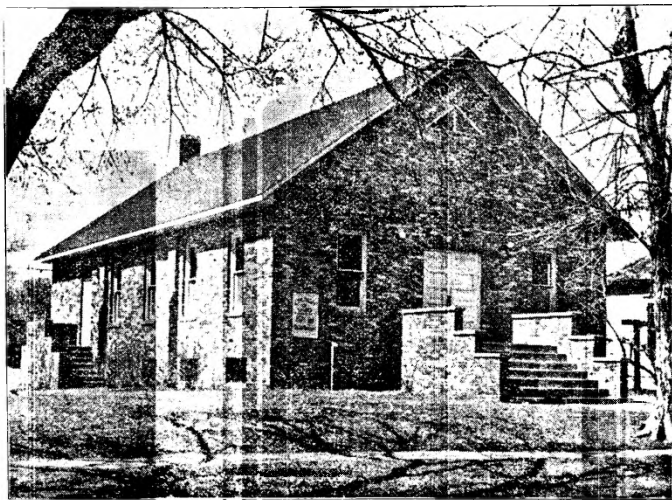
(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, MAY 14, 1940

NUMBER 33



THE CHURCH OF GOD, ARKANSAS CITY, KANSAS

After years of loyal service without a church in which to meet, the brethren at Arkansas City erected this neat and creditable building in 1932. Though regularly used thereafter, additional interior improvements were made until 1937 when, during the pastorate of Sister Lucille LeCrone Appleby, the church was dedicated. A hearty welcome awaits you at 704 North B Street.

Brother Jacob Reed and others of "the faith" had long before preached the "gospel of the kingdom" in this community, and Brother George Waters later faithfully led the flock. Also, some of our most talented ministers were invited to teach and preach at annual conferences conducted in Wilson Park.

The present building more clearly portrays the zeal of its builders when it is considered that they are but thirty strong. Where some congregations would have *folded up*, the Arkansas City brethren went to work—"not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

EDITORIAL



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“Ye Have Not So Learned Christ”

The proverb: “When you are in Rome, do as the Romans do” is so generally believed and practiced, that many Christians, even, believe it is a Bible proverb. It would seem, however, that Christians might more correctly question the proverb’s value, if an almost universal practice is found to be its main criterion for acceptance.

It is very true that the Apostle Paul wrote: “Unto the Jews I became as a Jew, that I might gain the Jews. . . . To the weak became I as weak, that I might gain the weak” (1 Cor. 9:20, 22), but Paul’s rule was used for the definite reason that he “might by all means save some” (v. 22)—not a whit for the purpose of becoming a jolly good fellow in the crowd! Did Paul do in Rome as the Romans did? Was Jesus a copycat of the Jews?

If there is no marked and evident difference between the Roman and the Christian—even when the Christian may be in Rome—it is only because the Christian’s light is hid under a bushel. If in any way the Christian should imitate the Gentile, let him *turn the basket right side up*.

The Apostle Paul admonished the Ephesian brethren that they “walk not as other Gentiles walk” who are “alienated from the life of God,” and who “have given themselves over unto lasciviousness, to work all uncleanness with greediness” (Eph. 4:17-19). Warned Paul: “Ye have not so learned Christ” (v. 20). Millions of *other Gentiles* may romp in the paths and palaces of sin, fattening themselves with “all uncleanness” and romping again that they might eat some more, but “*ye have not so learned Christ!*” Your every neighbor may “walk a mile for a Camel,” but “*ye have not so learned Christ!*” “Alienated from the life of God,” “evil men and seducers shall wax worse and worse, deceiving and being deceived” (2 Tim. 3:13). Nevertheless, Paul urged Timothy: “Continue *thou* in the things which thou hast learned”—even the truths and ideals of Jesus Christ.

Rome has encompassed the world! The amphitheater encircles the earth, and there is continuous show. Gladiators still amuse and excite the people, but now they are better paid and more honorable men slug under the lights. The cheers are just as hoarse, the laughter is just as fickle and

thin. Love is loosely flung, wine is freely drunk, and the spirit of Caesar still goes to war. Color, dice, and lust; drink, song, lewd women, and the glitter of steel! . . . All this was Rome. Is it strange that he who died a prisoner there had hoped to make a missionary trip to Spain? Did martyred prisoner first partake of Rome?

Every Christian lives in Rome. The show goes on. The theater is filled. There is color as never before, dice are as surely and wickedly loaded, and lust has never changed its deadly price; those who drink are equally as drunken, sons of Nero sing while cities burn, roadhouse lights are out at dawn, and, instead of using ancient sword and spear, clouds of bombers sail the sky. . . . There may be no opportunity for the desired missionary trip to another land. It is obvious that we shall die as prisoners in Rome. Shall *we* first partake of Rome? Did Paul?

When you are in Rome, do *not* as the Romans do, for “*ye have not so learned Christ.*”

Choose This Day Whom Ye Will Serve

“The doings of the lower nature are familiar to you, namely, licentiousness, impurity, indecency, idol-worship, magic, animosity, strife, jealousy, ill temper, intrigues, dissensions, factions, envy, drunkenness, carousing, and the like. I forewarn you, as I have already forewarned you, that those who practice such things will not inherit the Kingdom of God” (Gal. 5:19-21, Weymouth).

“The harvest of the Spirit is love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control” (Gal. 5:22, Moffatt). “Be filled with the Spirit, converse with one another in music of psalms, in hymns, and in songs of the spiritual life, praise the Lord heartily with words and music, and render thanks to God the Father in the name of our Lord Jesus Christ at all times for all things” (Eph. 5:18-20, Moffatt). “Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing” (1 Peter 3:8, 9).

“Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord” (Judges 24:15).

Trine Immersion

By Harry A. Sheets

OUR subject should not be confused with triune immersion. There is considerable difference between the two. *Trine immersion* is that form that requires three immersions to constitute one baptism. *Triune immersion* is a term that means one immersion in the three names: Father, Son, and Holy Ghost.

It is thought by many that the earliest form of baptism was trine, and that single immersion was a development of later Christianity. In fact, Mr. Thurman (a trine-immersionist) declares that single immersion was introduced by Thomas Munzer in March, 1522. He also adds that one immersion as baptism was "unknown on earth before the year 1522." This strong assertion seems to be contrary to the facts given to us in the early Church histories, and is not in agreement with the writings of other trine-immersionists. We have before us the writings of one who declares that single immersion came into practice about four hundred years after the beginning of the Christian Era.

The New Standard Bible Dictionary (Ed. 2, p. 94) reads: "When exactly the Trinitarian form arose we do not know." Encyclopedia Britannica (Ed. 14, Vol. 3, p. 82) states: "Everywhere in the oldest sources it is stated that baptism takes place 'in the name of Jesus.' For the first time in the comparatively late final chapter of Matthew's Gospel the command to baptize with the trinitarian formula (in the name of the Father, Son, and Holy Spirit) is put into the mouth of Jesus." It is evident from these two authorities that single immersion "in the name of Jesus" is not questioned, but that any other form or practice is.

Basil, who died in 381 A.D., wrote: "The Scriptures say, 'Go ye, teach and baptize,' and *tradition adds*, baptize by trine immersion." Basil, with other Greeks, held that tradition, expounded by councils and bishops, was of equal authority with the Scriptures, so it is not surprising that he adds: "And if any minister or presbyter shall administer baptism, not by three dippings, *but one*, let him be punished by deprivation." His statement would prove that single immersion was known prior to 381 A.D. He also admits that trine immersion was *added* to the Scriptures by tradition.

Tertullian (in about 200 A.D.) instructed his followers as follows: "When we are going to enter the water, and a little before, in the church under the hand of the chief

minister, we solemnly profess that we disown the Devil and his pomp and his angels. Hereupon we are thrice immersed, making a *somewhat ampler pledge than the Lord appointed* in the gospels. Then when we have been acknowledged as children of the church, we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week." Thus Tertullian admits that trine immersion is an addition to the Scriptural instruction.



Harry A. Sheets

Mr. Robinson, in his "History of Baptism," says that "Mons. Daille, a writer of several centuries ago, proves by unquestionable authority that trine immersion was first mentioned at the close of the second or beginning of the third century." He also states that "Basil, Jerome, Gregory, Nysson, and others *pretended* at first that it was an *apostolic tradition*" (p. 514).

Mr. Robinson, in writing of the many formulas and ceremonies performed by the early Catholic and Protestant churches, states:

"There is no mention (in the New Testament) of any of the ceremonies which modern churches have *affixed* to baptism; no consecration of water, no sprinkling, no use of oils and unguents, no sponsors, no kneeling in the water, no *trine immersion*, no catechumen state, no giving a name, no renunciation of a demon, none of the *innumerable additions* which, under the pretense of *adorning*, have obscured the glory of this heavenly institute" (p. 49).

The contention between those who favored single immersion and those who favored trine immersion became so great that the Council of Carthage, A.D., 256, tried to settle the matter by taking the following action: "The true doctrine of the Holy Mother, the Catholic Church, has always been with us, and especially in the article of baptism and *trine immersion* wherewith it is celebrated."

The question is sometimes asked just why trine immersion was introduced. This is answered of Clement of Alexandria (second century): "Ye were conducted to a bath just as Christ was carried to the grave, and were *thrice immersed to signify the three days of his burial*." Trine immersion is now practiced for a different purpose.

A further contention for trine immersion is the fact that *baptizo* is a frequentative verb. A frequentative verb is one that requires repeated action, like "walking" or "rowing." We agree that many (*Please turn to page 11*)

GOD

By F. O. Sapp

GOD is that infinitely great, intelligent, and free Being of perfect goodness, wisdom, and power, transcendently glorious in holiness of character. He is the Creator of the world, and continues to support the universe, as well as to govern and direct the creation according to His will (Gen. 1 and 2; Psalm 136:1-9). God is the Author of every good and perfect thing (James 1:17). As far as man's ability is concerned, God's limitation is incomprehensible, and many of His ways are past finding out.

God is a personality with shape and parts; a living, moving creature with intelligence, and His most wonderful works to perform. Orthodoxy believes and teaches that God has neither parts nor shape, that He has neither interior or exterior. Did you ever hear of a better description for nothing? There is little wonder that professed church members do not have more faith and confidence in the God they worship!

I am not surprised that people today are reading and believing the teaching of Unity (so-called), Christian Science, and many other cults that deny the personality of God. To say that God is not a person with parts and shape, is to deny that man is a person, because of the fact that man was made in the image and likeness of God (Gen. 1:26, 27). You will notice, that the man God made or created in His image was that form or body which He made out of the elements of the earth (Gen. 2:7). The elements were not a part of God. Neither were they like God in any sense. However, the body or man was made out of these elements in the image and likeness of God. The body or man which God created out of the dust of the ground had a head, with eyes, ears, nose, and mouth. Another part of man was a trunk with upper and lower extremities having hands and feet. After man had been formed out of the elements of the earth, God breathed into man's nostrils the breath of life and man became a living soul (animal, body) (Gen. 2:7). Hence, man became a living, moving creature. In this sense, man was really and truly created in the image and likeness of God. God is a living, moving, active Being. He sees, hears, knows, wills, acts, and is a person (Ex. 3:6, 7; 6:2; 1 Thess. 1:9; Acts 14:15.)

In the beginning of the making of our world, God created the heaven (firmament) and the earth. To bring into existence the great expansion that encircles the earth, and to hang "the earth upon nothing" (Job 26:7), surely required some action on the Creator's part, to bring order out of confusion. That is the reason why we read in Gene-

sis 1:2 that God's Spirit or influence "moved upon the face of the waters."

In John 4:24 we read that "God is Spirit; and those worshipping him must worship in Spirit and truth" (Diaglott). "God is Spirit" in the sense that He is invisible to man. "No man hath seen God at any time" (John 1:18). Man must believe that God is, because of the facts, truth, and evidence that there is a personality who testifies that He is God, the Creator of our world (Heb. 11:1, see margin). As far as man is capable of knowing, there is only one God or Self-existing One. The Bible which we believe to be God's Word or revelation of Himself to man affirms this great truth (1 Cor. 8:4; Isa. 44:6; Eph. 4:6). In the same sense, God has always existed. He is eternal (Psalm 90:2).

A person or personality has attributes of character. If we can identify attributes that may be ascribed to God, such will prove conclusively that God is a person, and should be worshiped as a mighty Being. God is omniscient. He knows all things, and is perfect in knowledge; He sees all that is done and watches over the evil and the good (Prov. 5:21). He knows man's experiences: sorrows, words, and thoughts. God is a great Architect: He designed the blueprint or Plan of the Ages for the creation of man (Acts 15:18).

Mercy and justice are other attributes of the Creator. Mercy is a distinguishing attribute of God, and signifies the divine goodness and compassion exercised toward the guilty and wretched in harmony with truth and justice. God is plenteous in mercy to all upon whom He can have mercy, which is to all who call on Him (Psalm 51:1).

God is love (1 John 4:16). Love is an outstanding attribute of God. The love of God, like the holiness of God, is beyond the comprehension of mortal man. Love is the very essence of God's moral nature (John 3:16, 17). There can be no compromise between love and hatred. No man can serve God and mammon: he will either grow up into God's love, light, and everlasting joy, or drift into hatred and selfish desire, which finally will result in everlasting darkness and eternal destruction. That God loves all men is clearly taught in His Word, but He has an altogether peculiar and untiring love for those who will be the bride for His Son (Rev. 21:9).

We now mention power as an attribute that might be ascribed to God. He is a God of omnipotence. God is a supreme Being of almighty power, which is essential to His nature as an infinite, independent, and perfect Being

(Job 42:2; Rev. 19:6), a glorious and powerful attribute, which is limited only by His all-wise and holy will. Nothing is impossible with God as long as it is in harmony with His character (Matt. 19:26).

To know a God that possesses these great attributes

gives one the awe of reverence and appreciation for life. These truths alone will uphold confidence, and give to man a hope for eternal life, in God's great and stupendous purpose. David has well said in the Psalm (14:1), "The fool hath said in his heart, There is no God."

The Brazen Altar

By O. J. Parker

THE covenant with Abraham is the basis of God's New Covenant with Israel. (Read Genesis 12:1-3; 17:7, 8, 19.) The Old or Law Covenant was added for a definite period and a definite purpose (Gal. 3:16-25). All things under the Old Covenant were types, shadows, figures, or examples of the New Covenant (1 Cor. 10:6-11; Rom. 15:4; Col. 2:17). Therefore, we study the types to get a better understanding of the antitypes.

As we consider the brazen altar as a type, we look at it as a shadow of better things to come. We state that the Old Covenant was good for the purpose for which it was designated, as were also the sacrifices of bulls, of goats, of rams, and of lambs, that were for the purpose of foreshadowing or typifying the sacrifice of Christ and the New Covenant, of which Christ is the Mediator, for the law had "a shadow of good things to come, and not the very image of the things." As I study the brazen altar, it presents the thought of the altar on which Christ was offered and gave His life.

Let us now consider Exodus 27:1-8. The altar was a place of sacrifice for sin. It is called the altar of burnt offerings (Ex. 30:28), and was placed before the Tabernacle. We read in Exodus 40:29, "He put the altar of burnt offering by the door of the tabernacle." The burnt offering was a sweet savor offering unto the Lord (Lev. 1:9).

Our Lord Jesus Christ died on the cross and His death thereon is declared to be a sweet savor offering. (Read Ephesians 5:2.) Our Lord is the antitype of the burnt offering, and that which was offered on the brazen altar was the symbol of the cross on which He died. The type demonstrates the cross to be not merely the instrument of a Roman judicial death, but the divinely ordained and definite chosen altar of sacrifice. The brazen altar was made by hands of men, but it was according to the pattern and purpose of God.

By the hands of men our Lord was led outside the gates of Jerusalem and nailed to the cross—but He died there according to the plan and purpose of God. It was determined and ordained in the council of the Godhead—

as it is written: "Him, being delivered by the determinate counsel (covenant purpose) and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). The Prophet said He should be led "as a lamb to the slaughter" (Isa. 53:7).

The authorities came to arrest Christ. The moment He looked upon them and announced Himself, they fell backwards. The sense of His power, though withheld, smote them with fear and paralyzed them. Had He used His power and taken advantage of their fear, they would have fled. He did not use His power. He did not appeal to their fear. They took Him away like a sheep to slaughter, and before His accusers He was silent. He submitted to the testimony of false witnesses. He gave Himself up as a victim to the hands of men. He did so that He might wondrously act at the last. Let Scripture proclaim it (Heb. 9:26-28). Christ submitted to men that He might, with omnipotent power and surrendered human will, offer Himself as a burnt offering and sacrifice unto God and a sin offering for man.

As the brazen altar stood before the door of the Tabernacle, the cross of Christ stands before the door of the living Temple. Only with the blood of the brazen altar could entrance be made into the Tabernacle. Only by way of the cross, as on the altar of sacrifice, can entrance be made into the fold of Christ. Consider what it would have been for an Israelite to bring to the brazen altar a bullock or a lamb, or any sacrificial victim—extolling it as a firstling of the flock, speaking in glowing terms of its perfection, affirming there was neither spot nor blemish in it—and then seek to pass into the inner court and draw nigh to the Tabernacle without offering the victim as his sin offering upon the altar. The priest would have turned upon the Israelite and driven him back. The truth is that the brazen altar was a barrier to any man who sought to draw nigh to the Tabernacle as the dwelling place of God. He who did not own and confess an atoning sacrifice for himself upon the altar could not pass by.

The cross of Christ, likewise, is a barrier to all who will
(Please turn to page 10)

Balaam and His Prophecy

By Ellsworth Routson

THE Children of Israel had recently completed a conquest of two kings: Sihon of Heshbon and Og of Edrei, when the account of Balaam began. The Lord Jehovah had blessed the Israelites both times with victory. Heshbon is east of the Jordan River, where it empties into the Dead Sea. Edrei is north of Heshbon, and is also east of the Jordan River. Then, according to Numbers 22:1, the Israelites pitched their tents on the plains of Moab at a point directly across the Jordan from Jericho. The Moabites were naturally afraid of the Israelites, thinking that they would be conquered as the Amorites had been so completely destroyed. They called upon their king, Balak, to do something about it. Balak sent messengers to Balaam who was supposed to be a diviner. The trusted elders of Moab and Midian were the messengers. They went to Balaam and asked him to put a curse on the Israelites so they could be driven out of the land. Balaam advised them to stay one night, saying that he would give them an answer in the morning. Balaam called upon God that night, and the Lord told him not to go with these men nor to pronounce the curse. Thus, in the morning, he sent the messengers back to Balak. God said that the people who came from Egypt were blessed, and Balaam refused to curse God's people.

Much disturbed, Balak again sent to Balaam princes and men more honorable than were the first ones, to request him to come to curse these people. He said he would bestow honor upon him and do whatever he said. Balaam said he could not go beyond the Word of God to do anything other than His will, yet he invited the messengers to stay during the night, and he would hear what more the Lord would say to him.

Balaam then weakened, it seems, for he arose the next morning, saddled his ass, and went with the princes of Moab. God's anger being kindled against Balaam, He put an angel in his way. The animal which Balaam was riding saw the angel holding a drawn sword, and turned aside into a field. Balaam smote the beast, trying to guide it in the way he wished to go. The angel of the Lord stood in the way where there was a wall on both sides. The ass, seeing the angel, ran into the wall, crushing Balaam's foot. Balaam again smote the animal. Now, the angel stood in a narrow place where they could turn neither right nor left. The ass, seeing the angel, fell down, and

Balaam in anger smote it the third time with his staff—the man seeing less than the beast he abused.

In Numbers 22:28, we read, "The Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" Balaam said that he would like to have a sword in his hand, for he would kill her. The beast spoke again, saying, "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee?" The eyes of Balaam were then opened, and he saw the angel of the Lord and fell upon the ground. The angel asked him why he had smitten the ass three times. He said that if the ass had not seen him, Balaam would have been slain, because he was transgressing the Word of God in going to Balak. Balaam admitted his sinning and was then willing to turn back. This can be applied to those who are stubborn and will not walk in the way of God with Christ as their Companion. It can, for instance, be



Ellsworth Routson

applied to Saul of Tarsus who threatened the Christians and received letters from the high priest to go to the synagogues at Damascus to persecute the Christians. On his way, he was smitten with blindness of the Lord, and for three days he did not eat or drink, and was in darkness.

Balaam was punished for his sins. Moreover, the Lord put the words, which he was to speak, into his mouth. He could speak only that which the Lord desired—a prophecy of *blessing* upon Israel.

Balak took Balaam upon a mountain, and there Balaam prophesied of Christ, the Son of God. Balaam spoke of the Israelites as a nation exalted above all others, and not to be reckoned with other nations. He said One would rise who would be seen from the hills and mountains, and that He would be seen by all. In Numbers 23:19, we read, "God is not a man, that he should lie; neither *the son of man*, that he should repent." This is the first place in the Bible that this expression, "son of man," occurs, and by its very setting in Balaam's prophecy seems to point forward to the *Son of Man*—even Jesus. In verse 23, we read, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and *the shout of a king* is among them." The Israelites still believe in Jehovah, and there is yet to be a cry for a king; the King is to be Christ. In Numbers 24:7, God told of a king, which is Christ, and that His

Kingdom would be exalted through this King. In verse 9 of the same chapter it speaks of a lion: "He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed be he that curseth thee." In Revelation 5:5 we read, "Behold the lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals." To whom could this lion refer? None but Christ! Who would be worthy to open the Book? None other than Christ!

Balaam further prophesied of Christ in Numbers 24:17:

"I shall see him, but not now: I shall behold him, but not nigh." We shall see Christ, not in this life, but in the resurrection, which was also the hope of Balaam. Then we shall see Christ face to face. He is called the Star of Jacob. He is also spoken of as a "star" in Revelation 22:16: "I am the root and the offspring of David, and the bright and morning star."

Balaam thus blessed the Israelites rather than curse them, for he was inspired of God to foretell the coming of the King when "Israel shall do valiantly" (Num. 24:18)—for "out of Jacob shall come he that shall have dominion."

PRAYER

By Emory Macy

PRAYER is the nucleus of religion. Religion has two aspects: it maintains certain standards of conduct, and it affirms certain beliefs. Prayer is that which contacts the two aspects. In prayer the individual brings together God, life's ideal values, and himself.

The Gospels give us evidence that *Jesus* believed in prayer. He told men to pray, and prayed Himself. Mark states that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (See Mark 1:35.) After *Jesus* had preached to the multitude all day, "when he had sent them away, he departed into a mountain to pray." (See Mark 6:46.) The hours before His arrest were spent in prayer in the Garden of Gethsemane. Christ was in prayer many other times: notably at His baptism (Luke 3:21), after healing the leper (Luke 5:16), before calling the Twelve (Luke 6:12). The transfiguration also occurred when He was in prayer, for we read that "as he prayed, the fashion of his countenance was altered" (Luke 9:29). After the prayer of *Jesus* in a certain place, the disciples said, "Lord, teach us to pray."

Prayer in the life of *Jesus* occurred many times—at a point of decision or crisis, or at times of rest from the turmoil and confusion of the great multitudes.

Jesus taught prayer. We find Him repeatedly and with the strongest language urging His followers to pray. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8). Christ tried to impress upon His hearers that God will hear the prayers of the righteous. He emphasized faith in prayer, when He spoke these words, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove

hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:20, 21).

Prayer is truly the way to privately commune with God. "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:5, 6).

The public prayers of *Jesus* were short. Public prayers are important and valuable only to the degree that those who hear follow and repeat the thought of the leader. A true prayer is one that comes with a deep sincerity from the heart. "When ye pray, use not vain repetitions, as the heathen do: . . . for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:7, 8).

In the Parable of the True Vine, we read, "Ye shall ask what ye will, and it shall be done unto you" (John 15:7). How true it is, that so many people read only this portion of the sentence and let it be their standard for the day! By searching the Scriptures daily we find the above statement is preceded by these words, "If ye abide in me, and my words abide in you . . ." When we read the entire sentence, and heed what we read, our standard of living should be entirely different.

In the model prayer, better known as the Lord's Prayer, wherein Christ taught His disciples to pray, "Give us this day our daily bread," this statement eliminates the unnecessary things from prayers which are so often prayed.

Prayer is the offering up of our desires unto God—in the name of Christ—for things agreeable to His will.

Exposition of Daniel 2:31-45

By A. E. Griffiths

A SERIES of questions was asked by an anonymous inquirer in the April 16 issue of *The Restitution Herald*. These questions give one the impression that the inquirer is not very familiar with the Scriptures. However, whatever may be the case, it is requisite that the subject should be dealt with so that all readers might learn the meaning of this great prophecy of Daniel.

It might be mentioned that the Books of Daniel and Revelation are closely knitted together, and unless these two prophecies can be harmonized, we cannot arrive at the true solution of their contents and what is taught in them. Jesus gave the prophecy of Revelation after He had ascended to heaven, and during His earthly life He endorsed Daniel: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)" (Matt. 24:15). He tells us here distinctly that we must understand the Book of Daniel, so it cannot be such a deep mystery as some teachers would have us understand, or no one without a college education could believe and be saved.

With these prefatory remarks, let us proceed to the first question raised, "Does it necessarily mean the last ones mentioned? If so, why?"

We are considering verse 44, where it states, "In the days of these kings . . ."

This prophecy of the image was revealed to Nebuchadnezzar, and Daniel—with God's help—interpreted it to him. It is clearly implied that these things would take place at a far distant date. When Daniel was speaking, Nebuchadnezzar was King of Babylon, and afterwards his country was conquered by Cyrus of Medo-Persia, but when this new power took control there were still Babylonians in it. After Cyrus and Darius had ruled for a certain time, Alexander of Greece took the kingdom, which was now considerably extended, so at this time it was composed of Babylonians, Medo-Persians, and Greeks. It was the same kingdom but under different rule. Rome succeeded Greece with still extended territory, so by this time four different nations were all welded together and now reached from the borders of India and China on the east to the British Isles on the west. This is exactly what took place during the centuries following the prophecy, and was correctly foretold in Daniel 8:19-28.

These references show us that in all Scripture God's plans are progressive, and He gradually builds up from a given start to a final conclusion of complete accomplish-

ment. Now we can realize what God meant when He stated, "In the days of these kings." He was referring to a far distant date when this fourth power would be broken up into a number of nations and kings. The Roman Empire was broken up into ten nations, and their rulers have not mixed together in friendly relations, although they have intermarried with one another, and here we have the ten kingdoms mentioned by Daniel. These kingdoms of late years have been absorbed by more powerful rulers, until they are reduced to three dictatorships and two democracies: Britain and France.

North and South America are now composed of twenty-one republic nations; these are all offspring of the Roman Empire and show conclusively that these kingdoms have spread over all the earth, so that when Christ comes to set up the Kingdom of God, the earth will be in readiness to fulfill the prophecy of Jeremiah, "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:32, 33).

The second question is practically answered by the foregoing remarks—the fact is, that Nebuchadnezzar was only one king and could not be described as "in the days of these kings." Apart from that, it was something that was to take place in the future. If the inquirer had looked back three verses in his quotation, he would have read what Daniel said to Nebuchadnezzar in introduction to the subject, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2:28). This proves that whatever had to take place was to happen in the far distant future, or in the latter days. We read in Job 19:25, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Therefore, "the latter day" means the time that Christ will be on the earth again, and that time has not yet come.

The third question seems to be prompted by an unbeliever's view of the future. The trouble with the world today is that churches have the idea that they can bring peace out of chaos. That is impossible; God said, back in Genesis 3:15, that the seed of the woman should bruise the serpent's head, and if you trace that prophecy down you will find it refers to Christ, it is He and no one else

who will reform the world; therefore, a stone kingdom composed of mankind is absolutely impossible and would contradict all that God has ever said through the prophets. It says distinctly in Daniel 2:34 that "a stone was cut out without hands," showing it was of divine origin. This same expression is used in 2 Corinthians 5:1, "We have a building of God, an house not made with hands." This means a divine house. Again, in Hebrews 9:24 we read, "Christ is not entered into the holy places made with hands, . . . but into heaven." Peter explains who this stone is, "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (1 Peter 2:6). It is impossible to wrest the Scriptures to make this stone of human origin, and it would contradict all God's teaching on the subject.

The final question, which suggests that we may have been jumping at conclusions, is, to say the least, out of harmony with the truth. We do not have to jump at conclusions when we have proof in God's Word. Anyone who studies the Scriptures with a knowledge of the truth can always arrive at a correct solution and leave no room for doubt. When Peter was brought to account for his actions in healing the lame man, he said, "Be it known unto you all, . . . that by the name of Jesus Christ of Nazareth,

whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner" (Acts 4:10, 11). Such proof as this cannot be beclouded with doubt. If we doubt God's Word, we are lost.

The prophecy of Daniel is looked upon as deep and mysterious by the majority of preachers, and some say it is impossible to understand, yet it contains a most graphic description of the Kingdom of God. It might have appeared mysterious centuries ago, but in the course of time so much of it has been fulfilled that it now becomes quite clear to all who know the truth and study it from that standpoint.

The whole book is full of details not easily dealt with in a few words, but these brief remarks will perhaps give some idea of what Daniel meant in the verses quoted.

The passing of time has helped considerably in solving the many problems the Book presents. Let us remember that the Scriptures will answer any question we may ask, if we study correctly and harmonize all writers on any one subject. In this way we do not have to jump at conclusions, but find plain answers from God Himself. Let us rely on Him for all our knowledge.

Some Questions Answered

Daniel 2:31-45

By R. H. Judd

IT IS sometimes difficult to reply to another person's question, because behind the question lies, to some extent, the viewpoint of the *whole* subject as conceived by the mind of the inquirer. The viewpoint of the one who answers is likewise subject to a similar bias on different lines. The following remarks, therefore, are not numbered as in the question paragraph of April 16.

The writer thinks it well, if possible, to first establish the settled portions of any difficulty, and proceed from there. In this case, the four kingdoms, namely, the gold, the silver, the brass, and the iron seem to be well understood and agreed upon by Bible students as representing the Babylonian, the Medo-Persian, the Grecian, and the Roman Empires. What follows them has always been considered as uncertain. Some state that the Turkish Empire follows the Roman and is the fifth empire. Daniel 2, however, seems to indicate, by the iron in the clay, that there is a connection *between the Roman Empire and the conditions of sovereignty that follow*, which did not obtain between the former kingdoms, they being inde-

pendent of each other. Yet, while clearly indicating such a connection is in some sense a *continuation* of the Roman, it is also specific in stating a distinction so definite as to defy union. For while they "mingled with the seed of men" (possibly this phrase has reference to the *Gentile* nations), they could not unite, and were not reckoned among the nations.

Turning again to verse 44, a note in the margin informs us that the Chaldee reads "in their days," which would seem to have reference to the days following those represented by the iron.

What kingdom did God cause to rise up (see Young's Concordance under "set up") that has ever since the Roman been God's "battle axe" to "break in pieces" the nations, and who in these days is widely claiming kinship to the people (singular—for the R.V. makes a distinction between the "people" and "peoples") so evidently referred to in verse 44, R.V., when it tells us that the kingdom shall not be left to *another* people, and who shall also "break in pieces" other kingdoms? (over)

There may be or there may not be significance in the fact that the first four kingdoms are each spoken of in the singular; then, following the fourth, in verse 43, the plural pronoun "they" is used, and then again they are united and spoken of as one kingdom—"it."

The Jews have "mingled" but have not united with the seed of men, namely, the Gentiles. The same fact has been remarkably true of Britain. Geographically she is part of Europe, yet she has not been "reckoned" so. To speak of "going to the Continent" has become a recognized usage among the traveling portions of the British people. To a similar extent, the same remarks apply to the United States of America in the western hemisphere.

Some may say, "You are advocating British Israelism." Not necessarily so. But in answer to questions asked, one desires to get at the truth by asking others. There is a difference between *opinion* and *settled belief*. While the reply to a question may show the trend of thought, it should not always be accepted that a fixed belief is implied. One may change an opinion, but *belief* should rest on *sure foundations*.

"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" (Isa. 35:6).

THE BRAZEN ALTAR

(Continued from page 5)

not see it and own it as the place of a genial sacrifice. The blood of the cross, the consuming fire of God's wrath burning there, the agonized cry of the forsaken one; proclaim the judgment of God against all who do not accept it as an atoning personal sacrifice.

The brazen altar had two staves. By these staves it was carried. The staves represent the gospel by which the cross of Christ is carried. As there are two staves to the altar, there are two parts to the gospel. The one part of the gospel is the proclamation of the death of Christ, the wonderful statement that He died for sinful men. The other part of the gospel is the proclamation that He rose from the dead: the glorious news not only that He has triumphed over death and the grave, but that this triumph makes good the purpose of His death.

Each of the staves was necessary to the altar. One staff would not have carried it. To have attempted to carry it with one staff would have wrecked it. The two staves balanced it. *To announce only the death of Christ* is not sufficient. Say all you can say—say all the Scripture says about His death—but if you say nothing about Christ's resurrection, only one staff is being used.

ANSWERS TO QUESTIONS

Daniel 2:31-45

By Alfred Anthon

WE read in Daniel 2:37, "Thou, O King (Nebuchadnezzar), art a king of kings (a king who rules other kings): for the God of heaven hath given thee a kingdom, power, strength, and glory." Does God give strength to wicked kings? Yes! Does God give strength to wicked persons of today? Yes!

Daniel explained that four great kingdoms would arise; Nebuchadnezzar's was first, but after a time it fell and was absorbed by the next, Medo-Persian, which in its turn was followed by the Grecian; and this latter, in its fall, was followed by an iron kingdom, which in its turn became "brittle." There were a total of four kingdoms in succession; the last, after a while becoming brittle, will be followed by a fifth mighty Kingdom. It is plain that this fifth Kingdom which will begin as a "mustard seed" and grow (begin as a "little stone" that grew till it filled the whole earth) could not exist before the "brittle" period of the last kingdom, because Scripture says that "in the days of these kings shall the God of heaven set up a kingdom" (v. 44). We are forced to conclude that "these kings" must exist before the Kingdom is "set up." Therefore, the last king in the "brittle" period must come into his kingdom before the "little stone" is cut out.

"It shall stand for ever" is equivalent to saying that this "little stone" Kingdom is a righteous Kingdom. It would not be permitted to "stand for ever" if it were not righteous. Again, God will set it up. There is no kingdom to follow this "mustard seed" Kingdom—it stands forever.

We read in 7:14, 27, "There was given him (the Son) dominion, and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

If in the brittle period, a "for ever" Kingdom shall be "set up" by the God of heaven (where these other kingdoms were, which is—"under the whole heaven"), then the "little stone" Kingdom of verse 44 and the Kingdom ruled by saints in 7:27 must be the same. This righteous Kingdom is to be ruled over by "Son" and saints."

Therefore, the conclusion that we may have been "jumping at" is correct. We have been making a good "jump"—a correct "jump." We should keep on making that kind of "jumps."

God, hasten the day when Thou shalt set up thy great Kingdom, and give peace as a mighty river to Jerusalem.

THE FIELDS ARE WHITE

Selected by Arthur Gilbey

Hark, the voice of Jesus crying—
 "Who will go and work today?
 Fields are white, and harvest waiting:
 Who will bear the sheaves away?"
 Loud and strong the Master calleth,
 Rich reward He offers thee:
 Who will answer, gladly saying?—
 "Here am I; send me, send me!"

If you cannot cross the ocean,
 And the heathen lands explore,
 You can find the heathen nearer,
 You can help them at your door.
 If you cannot give your thousands,
 You can give the widow's mite;
 And the least you do for Jesus
 Will be precious in His sight.

If you cannot speak like angels,
 If you cannot preach like Paul,
 You can tell the love of Jesus,
 You can say He died for all.
 If you cannot rouse the wicked
 With the Judgment's dread alarms,
 You can lead the little children
 To the Savior's waiting arms.

If you cannot be the watchman,
 Standing high on Zion's wall,
 Pointing out the path to glory,
 Offering life and peace to all;
 With your prayers and with your bounties
 You can do what Heaven demands;
 You can be like faithful Aaron,
 Holding up the prophet's hands.

If among the older people,
 You may not be apt to teach:
 "Feed my lambs," said Christ our Shepherd;
 Place the food within their reach.
 And it may be that the children
 You have led with trembling hand,
 Will be found among your jewels,
 When you reach the Better Land.

Let none hear you idly saying,
 "There is nothing I can do,"
 While all about you men are dying,
 And the Master calls for you.
 Take the task He gives you gladly,
 Let His work your pleasure be;
 Answer quickly when He calleth:
 "Here am I; send me, send me!"

TRINE IMMERSION

(Continued from page 3)

of the Greek verbs ending in *zo* are frequentative verbs, but Greek verbs cannot be reduced to a common rule any more than can English verbs. The use of the verb *baptizo* in God's inspired Word should be a Divine interpretation of its use. We cite the following uses of the word:

Jesus, speaking to His disciples, said: "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). This was fulfilled ten days later when "there came a sound from heaven as of a rushing mighty wind, . . . and it sat upon each of them. And they were all filled with the Holy Ghost" (2:2-4). No repeating of Pentecost was necessary to give the Holy Ghost to those gathered in that upper room. Speaking of His suffering and death, Jesus said, "I have a baptism to be baptized with" (Luke 12:50). History records but one trial and death for Christ. Paul agreed with this when he wrote: "It is appointed unto men once to die, . . . so Christ was *once* offered to bear the sins of many" (Heb. 9:27, 28). (Cp. Rom. 6:10; 1 Peter 3:18.) Again: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1, 2). The Children of Israel passed through the Red Sea but once, and that one action was sufficient to baptize them unto Moses. Lastly, Peter used the ark built by Noah as a type of baptism. "Once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us" (1 Peter 3:20, 21). Noah entered into the ark but once; was sealed within but once; came out of the ark but once.

The four texts given above are sufficient to prove that *baptizo* is not a frequentative verb. An exhaustive checking of all texts would but confirm this conclusion.

Baptizo literally means "to dip, to immerse." (See Young's Concordance or any Greek lexicon.) The word has been transferred rather than translated in the King James Version. Benjamin Wilson *translated* the word in his work "The Emphatic Diaglott." This brings Ephesians 4:5 to us in its true meaning: "One Lord, one faith, one immersion." In the light of the above facts, the Church of God must continue to practice single immersion, and that administered "in the name of the Lord Jesus."

"The secret of happiness is to moderate our desires. To enjoy the pleasures, we must know how to leave them. Prosperity, Adversity, these are but names; our happiness is in ourselves alone."—Voltaire.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Prove all things; hold fast that which is good" (1 Thess. 5:21).

Jeremiah

Jeremiah is called the "weeping prophet of Judah" as Hosea was of Israel.

He is one of the four leading prophets who wrote a book called by his name in our Bibles. Besides Jeremiah, there are the Prophets Ezekiel, Isaiah, and Daniel. Isaiah is known as the greatest of the four.

Before Jeremiah was born, God said He had set him apart to be a prophet. He said He made Jeremiah an "iron pillar" against Judah, against the princes and priests and people of Judah: "They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee" (Jer. 1:19). No wonder Jeremiah stood boldly against the false prophets of Judah! God was on his side!

Can You Hide From God?

Jeremiah had a difficult time getting the people to believe when he told what God revealed to him. The reason for this was that many false prophets told the people only happy things, although untrue.

God said that if these false prophets had *heard* His words and had *taught* them to the people, "they should have turned them from their evil way, and from the evil of their doings" (Jer. 23:22).

No one can hide from God. No deeds or thoughts can be hidden from our Lord. His own words are: "Can any hide himself in secret places that I shall not see him? . . . Do not I fill heaven and earth?"

Sometimes big people, as well as little people, forget that fact. No, neither you nor I, nor any other can hide from Him! He knows our thoughts, for in Psalm 94:11 we read: "The Lord knoweth the thoughts of man, that they are vanity."

Jesus, when He healed a man who was sick of the palsy, knew some scribes thought, "This man blasphemeth" (Matt. 9:4).

No person, however wise, can keep his thoughts from being known, for in 1 Corinthians 3:20 we find: "The Lord knoweth the thoughts of the wise, that they are vain."

God Spoke in Dreams

The false prophets could make the people of Judah believe them, for they said they had a dream. No evil is quite so hard to understand as the kind that has a little truth in it.

It is true that God spoke to many in that day by visions and dreams. Daniel didn't have the Bible to read as we have it today, so when we read that Daniel was given understanding "in all visions and dreams," we know it is true. But God spoke only to His leaders, not to everyone, in dreams, as Joseph was warned in a dream to take Jesus and Mary into Egypt. Joseph, like Daniel, was trying to do God's will. Before Daniel told King Nebuchadnezzar his dream, he went to his home and told his friends. These boys prayed about this need of Daniel's, for we read, "They would desire mercies of the God of heaven concerning this secret" (Dan. 2:17, 18). Then God sent Daniel a vision.

Something New—A Shut-in Corner

Are there any among us who are "shut-in" from the world? If there are any invalids or sick who wish to have some letters of cheer, send me your name and address. Tell us your age and any other facts you wish. I know the ECE Club members will be glad to write to you.

Here is a little girl who has had more than her share of sickness in her four years of life. Write to her. Mention our page, and paper, as she doesn't belong to our church. Her name is Mary Ann Jordan, and her address is Route 7, Hyland Station, Minneapolis, Minnesota.

ECE Membership

Five more new members we gladly report, sent in by Mrs. Dorothy Frazier of Cleveland, Ohio. They are: Doreen and Gerald Knapp, Esther O'Neil, Peg Griffith, and Eleanor Graney.

Happy Birthday Wishes

Sylvia Mae Reed, age 11, May 17, Oregon, Ill.
Alexander MacDonald, age 7, May 17, Lander, Wyo.
Robert Bartlett, age 13, May 17, Cleveland, Ohio.
Iola Magaw, age 14, May 17, Oregon, Ill.



BEREAN DEPARTMENT

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Grand Rapids, Michigan

Envy

* * *

By Virginia Smith, Resselville, Ark.

It is written in Proverbs 27:4, "Wrath is cruel, and anger is outrageous: but who is able to stand before envy?" Envy has caused people to betray their best friends. Solomon, the wisest man who ever lived, said that jealousy is as cruel as the grave. Could anything be more cruel? I will list some of the serious results that envy has caused.

Joseph's brothers were moved with envy because their father loved him most, and they sold him into slavery in Egypt (Acts 7:9).

Cain became envious when God accepted Abel's offering, so he slew Abel (Gen. 4:5).

King Saul loved David greatly; first he made him his armorbearer, then set him over the men of war. But Saul's heart was filled with envy when the people sang, "Saul hath slain his thousands, and David his ten thousands" (1 Sam. 18:7). From then on, he sought to slay David.

Jesus, who did so many wonderful works and had such a loving personality, was delivered up to be crucified because of envy (Matt. 27:18).

People should never envy those who possess more of earth's riches than they. Money is a power, no doubt, but a power well defined and of narrow limits. It will not purchase peace or friends; neither will it pay our debt to the law of God. If people could read the secret history of everyone they envy, they would find in each one's life sorrow and suffering enough to disarm all envy.

Paul says, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). Happy is the person who learns to be content with his own possessions, coveting nothing that is his neighbor's.

Would You Be Great?

The lust of the world today is for greatness, and most of the aims of the people who do not know Christ are to gain—by one means or another—greatness in the eyes of man. Christ taught exactly the opposite, for, at the beginning of His ministry, He gave a great example when He made a world figure out of the Galilean fisherman. Peter's way of earning a living was honest, but the call of Christ was a call to higher service. Some few men today feel that

call to leave their vocations to spend their lives in preaching the gospel; the majority of Christians remain at their work, but our paths are not narrowed; they are broadened, as it was once written: "We may not be called to leave our vocations, but we are called to make them Christian." With our paths broadened, we grow in greatness in the eyes of our neighbors, Christian or non-Christian. Jesus said, in Matthew 20:27, "Whosoever will be chief among you, let him be your servant"—"because greater is he that is in you, than he that is in the world" (1 John 4:4).

A true Christian should think of greatness as it is expressed in a little poem by Hallie B. McCracken:

I Would Be Great

"O Lord,
I would be great—
But not in some spectacular way,
For world acclaim.
Beyond my talents
Lie outstanding deeds, perhaps:
But, Lord, I would be great
In faithfulness to each small task
Thou givest me:
To do the best I can
With what I have
For Thy Name's sake.
And if some day Thou sendest me,
Some task that seems too big:
For hands that only little deeds have done,
I know that what I cannot do
Thou canst, through me, if I but will,
And in Thy strength
I'll do the thing that is too big for me.
Help me, O Lord, to stand approved
In faithfulness to every task.
Thus in Thy sight
I will be great."

"Let us resolve that so far as our strength may prevail, neither the pains of death nor the pains of life shall drive us to any comfort in that which we hold to be false, nor drive us from any comfort in that we hold to be true."—
I Ellis M'taggart.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- May 14—Special meetings at St. Louis, Mo.
 May 21-26—Annual May Meeting at Fonthill, Ontario.
 June 2-9—Annual June Meeting at Brush Creek Church, near Tipp City, Ohio.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 13-16—Northwest Conference of Oregon and Washington at Corvallis, Ore.
 June 12-23—Indiana State Conference and Bible School at North Salem.
 June 23—California Conference at Pomona.
 June 21-30—Special meeting at Mullin, Texas.
 June 29, 30—Illinois Quarterly Conference at Eldorado.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
 July 5-14—Special meeting at Driggs, Ark.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 26-Sept. 1—Eastern Nebraska Conference at Omaha.

CALIFORNIA CONFERENCE PROGRAM

The program for the day at the next California Conference which is to be held at Pomona June 23, is as follows:

Sunday school, 9:30 a.m., superintendent, Bro. Will Reid; church services, 10:45 a.m.; preaching, 11:00 a.m., Sr. E. C. Railsback; Communion, Bro. Norman Macleod; special music, Charlotte Rahn; basket lunch, 12:00 m., at park; afternoon sermon, 2:30 p.m., Bro. J. E. Adamson; special music, mixed quartet; evening service, 7:00 p.m., questionnaire for both young and old, sermonettes by several young people.

Charlotte Rahn, Conf. Secy.

MACOMB, ILLINOIS

Our church is steadily growing, both spiritually and in number. The building fund for our new church has mounted to \$160.00. The Lord is surely blessing the work here.

On Sunday, May 5, it was our pleasure to have with us Srs. Leota Hanson and Edna Brewer from Oregon, Ill., also Bros. Richard Smith, Frank Johnson, and Ellsworth Routson from the Bible Training School. Sermons from each of the boys were enjoyed very much.

Sr. Lapp is greatly improved in health, and was able to attend church Sunday—for which we praise the Lord.

Gladys Mercer, Secy.

Gleanings From the Field

"The field is the world."—Jesus.

"I am planning to attend the Summer Training School, beginning June 18."—Zelda Cooper, Fredericktown, Mo.

"Adam called his wife's name 'Eve' because she was the mother of all living. Did they have offspring before they were placed in the Garden of Eden?"—Mrs. Nettie B. Crundwell, Los Angeles, Calif.

Sr. Harry Stadden, a most faithful member of Golden Rule Church of God in Cleveland, Ohio, died May 8. Sr. L. E. Conner of Oregon, Ill., a lifetime friend of the deceased, attended the funeral.

Stunned by Hitler's repeated daring and success, this question comes to mind: If the Gomer of Ezekiel 38 refers—as many believe—to Germany, and if indeed these are the last days as all of us have professed to believe, should we not really expect to see just such lightning fulfillment of prophecy as is evidently now taking place? Recent raids, though, have been to the north and now westward into Holland, Belgium, and Luxembourg. Will not the direction of conquest be turned about?

Mr. Lloyd Gesin, son of Bro. and Sr. Earl Gesin of Forreston, Ill., and Miss Helen Young of Oregon, Ill., were united in marriage May 9 by Bro. Paul C. Johnson at his home in Oregon.

"The church is lending a helping hand to those of our young people who wish to attend the Summer Training School and need financial help. The time is rapidly drawing near. How many from our church will be there on opening day, June 18?"—M. W. Lyon, Cleveland, Ohio. . . . That's the spirit!

The weekly attendance of the moving-picture theaters in the United States is about 85,000,000. \$20,000,000 spent each week "for that which is not bread"!

From Dixon, Ill., comes a contribution unsigned. All copy for publication should be signed by the writer.

Three thousand Seneca Indians believe Niagara Falls belongs to them. After one argues that they are wrong, he could almost hide behind a corkscrew.

Granted! That "The Indian's Twenty-third Psalm" has a whiff of sordid theology in it, but without our help he has done remarkably well to learn what he does know!

"The war has all the appearance of the times of the end. Can the Lion halt the descent upon Palestine? It seems like the nations themselves are pointing the way to the Bible student. True, some things seem to indicate that the time is not yet ripe for the nations' descent upon the Holy Land, but who am I to say?"—H. D. Pearson, New Carlisle, Ohio.

"The warring nations are getting on dangerous ground when the war is being transferred to the South. . . . We may expect the armies of Russia and her allies to increase, but all they will get out of the war in the end will be a place for burial of their dead—which will require seven months. (See Ezek. 39:11, 12.)"—Mrs. H. H. Kent, Pueblo, Colo.

"The Restitution Herald has been a welcome visitor in our home for many years."—Mrs. Sadie Skeels, Perryville, Ky.

Out of the dark: "Can you row a boat?" . . . he came from Minnesota.

That Russia has long visioned a greater dominion can be readily sensed from the following section of the Will of Peter the Great which was left in 1725: "Sweden dismembered, Persia conquered, Poland subjugated, Turkey beaten, our armies united, the Black and Baltic Seas guarded by our vessels, prepare separately and secretly for, first, the court of Versailles (France), then that of Vienna (now Germany and Austria) to share the empire of the Universe with Russia. If one accept, flatter her ambition and armour-proper and make use of one to crush the other, by engaging them in war. The result cannot be doubtful. Russia will be possessed of the whole of the East and of a great portion of Europe."—Adapted from The Faith.

"We very much enjoyed the recent articles by Bro. F. L. Austin. Also, the articles in last week's Herald which were written by our young people were wonderful—especially the one by Sr. Charlotte Rahn. Such thoughts from our younger writers encourage us older members of the church to work a little harder."—Mrs. Fred E. Hall, Alto, Mich.

Sr. Leota B. Hanson is visiting her mother in Lebanon, Ill., and plans to attend one of Bro. G. E. Marsh's services in St. Louis, Mo.

"I love The Restitution Herald with its messages of truth. We need it in these perplexing times."—Mrs. May Moore, Bartley, Nebr.

Bro. and Sr. John Denchfield, St. Cloud, Minn., are the happy and busy parents of twins—a boy and a girl. Double congratulations!

Sr. J. E. Hatch and Paul of Harvey, Ill., visited with the editor and family Sunday, May 12.

Have you ordered your Sunday School quarterlies for next quarter? Order a few more than "just enough"—you may have some visitors some Sunday who would appreciate a quarterly.

"We wouldn't like to be without The Restitution Herald. It is a grand paper."—Mrs. Charles E. Page, Fonthill, Ontario.

Enroll today in the Summer Training School!

SISTER BELLE STADDEN DIES

The entire Golden Rule Church community in Cleveland, Ohio, has been plunged into mourning by the sudden and unexpected death May 8 of Sr. Belle Stadden, wife of our senior elder, mother of our Sunday school superintendent, and one of the most beloved of our membership. Death came within an hour from a blood clot lodged in the lung, as she was progressing favorably toward recovery from an operation two weeks before. A fuller report will appear later.

M. W. Lyon.

LOUISIANA CHURCH NOTES

We were privileged recently to have Sr. Nancy Robison stop over for a few days en route from Florida to her home in Arkansas City, Kansas. While here she stayed at the home of Bro. and Sr. Albert Siple. Sr. Robison has for many years been active in teaching the truths of the Church of God, and her life and work are surely an inspiration to others.

An epidemic of whooping cough has been raging among the children at Blood River with the result that the attendance at Sunday school has been cut down considerably. However, no serious cases have developed, and at this writing the epidemic seems to be about over.

Harry Gockler, Pastor.

DANA, NORTH CAROLINA

Elder J. H. Anderson of Michigantown, Ind., came to us April 10, and held another series of good meetings. There was large attendance for each sermon. Two were baptized into the saving name of Christ: Mrs. Hobert Case of Dana, and Mrs. B. E. Holt of Morristown, Tenn.

It is quite a long drive from Morristown, Tenn., to Dana, N. C., and great faith and determination were shown in Mrs. Holt's obedience. She informed me her knowledge of the truth came from her mother, and the study of the Bible proves she was right. Understanding its teachings, she found she must seal her faith with baptism. Therefore, she set out into an unknown area to find Bro. Anderson to perform this solemn ceremony. Sr. Holt has not been brought up in Sunday school and reared under the leadership of good ministers as the greater part of us have, but has been taught by a grand old mother. God bless her! Oh, that there were more mothers of the faith like that!

Bro. Anderson taught the Sunday school class Sunday morning, using the subject of "Baptism." The lesson included a thorough reference run, and the facts were established as for the necessity and mode of baptizing. Someone made the assertion that there were people who could not have the opportunity of being baptized by a believing minister. But, in my estimation, if the faith is strong enough to produce works there is always a way. I suggest to do as the sister did—if the minister doesn't come to you, get busy and go to him.

Our church at Dana is progressing well. Sunday school is going good. We have preaching every third Sunday by Bro. M. O. Williamson.

Mrs. L. W. McMinn.

HERALD RECEIPTS

Otto Diek (for another); Mrs. O. J. Dorsey; John D. Davis; Mrs. Lillie Matthews; Mrs. Azorah M. Foreman; Sam Bottolfs; De los Andrew; Mrs. Herbert Rossiter; Fred J. Doll; Mrs. V. Sitler (for another); Mrs. R. L. Adams; Sadie Skeels; Mrs. Alvin Bennett; Marie Brown Schreiber.

THE INDIAN'S TWENTY-THIRD PSALM

Selected by Miss Jessie M. Wilson

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm which can easily be interpreted by this sign language:

"The Great Father is a Shepherd Chief. I am His, and with Him I want not. He throws out to me a rope and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water is not dangerous, and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

"Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterward He gives me a staff to lean on.

"He spreads a table before me with all kinds of food.

"He puts His hands upon my head and all the 'tired' is gone. My cup He fills till it runs over.

"What I tell you is true, I lie not. These roads that are 'away ahead' will stay with me through this life and afterward I will go to live in the 'Big Tepee' and sit down with the Shepherd Chief forever."

CONTRIBUTIONS TO N. B. I.

Mrs. Mittie Chandler	\$1.00
John Sweet	2.00
Maurertown, Va., S. S.	5.30
Mrs. C. Seely	3.00
Mrs. R. L. Adams	1.00

TRAINING SCHOOL FUND

Ripley, Ill., S. S.	\$3.22
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BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

**ESSENTIAL TRUTHS—
Anonymous**

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hundred 30¢.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . . . Business Manager

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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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

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by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

The Illinois Evangelist

*"When the Church Builds Evangelism,
Evangelism Will Build the Church."*

By C. E. Lapp

Quarterly Conference—Eldorado, June 29, 30

Time flies! Only a short time ago we were making an announcement concerning the first Quarterly Conference of the year to be held at Ripley. How quickly the time came; then after two days of spiritual refreshment and visiting with old friends, we parted to take up our several duties in our home churches!

Of course it took some time, money, and work to make the Conference a success, but the spiritual benefits received from that meeting far exceeded the cost of material things. The Scriptural admonition is to not forsake the assembling of ourselves together as the manner of some is; but to exhort one another: and so much the more as we see the day approaching.

The Illinois State Conference has been invited to assemble for its second quarterly Conference at Eldorado, June 29, 30. Remember the date, remember the place, and start now to plan for a trip to Eldorado. The name itself should entice us, for it means "a country where gold and precious stones are found in abundance," but when we go there we shall expect to find something more precious than gold that perishes.

Brother Marsh at St. Louis

For some time the St. Louis Church has been looking forward to and planning for a special meeting with Brother G. E. Marsh of Grand Rapids, Michigan, as the speaker. The time has come, and he plans to start meetings May 14, to continue over the week-end and into the next week as desired. All who live within driving distance should avail themselves of this opportunity to meet with these brethren and hear Brother Marsh. If you don't know the address of the meeting hall, you may inquire at the home of Dr. G. Logan, 4318 Olive St., St. Louis, Mo.

Fredericktown Schedule Changed

Due to the fact that Brother Marsh will be holding a meeting in St. Louis over the third week-end in May, the church at Fredericktown has unanimously agreed to change the time of the regular meeting from the third Sunday week-end to the fourth Sunday week-end so that all who desire may go to hear Brother Marsh. The change will be only for the month of May.

Training School Members Visit Macomb

On Sunday, May 5, we, at the Macomb Church, were very glad to welcome visitors from Oregon. They were Sister Leota B. Hanson (good-will ambassador), Sister Edna Brewer, matron of the Bible Training School, and Brothers Ellsworth Routson, Richard Smith, and Frank

Johnson, who are members of the Bible Training School.

The three young men spoke at the time of the morning service, and all present were well pleased with the efficient and pleasing manner in which they presented the gospel message. We were very glad to have these visitors with us and hope they will soon return with more good things for us.

It is good to see young men who are willing to give themselves in the service of the Master. There is still plenty of room for more workers in the field, for it is now white unto harvest, but the laborers are few. We pray more young men will consecrate themselves to this great work of preaching the gospel.

Building Fund at Macomb Grows

Only four months ago we had very small hope of ever having a new church building, but since that time our hopes have mounted higher and higher. A report from our treasurer reveals that we now have a total of \$161.00 toward a new building. You may ask, "How can a church be built with such a small amount?" Our goal at present is for a fund of \$500.00 with which we hope to build a basement church. Then we will at least have a place where we can meet where there are no union signs all over the walls. God willing, we want to have this part of the church completed before next winter.

God is blessing us both spiritually and in a material way, so if God be for us, who can be against us? Remember this work at Macomb in your prayers.

Conference Financial Statement

GENERAL FUND

Receipts for April

Balance on hand April 1, 1940	\$ 1.01
Received from individuals	17.00
Received from churches	145.00
Received from Dollar Day	117.00
	<hr/>
	\$280.01

Expenditures

Stamps	\$ 3.00
Dollar Day Announcements	5.22
Extra Restitution Heralds with "Illinois Evangelist"	6.15
Stationery	.15
Salaries for Evangelists	218.00
Balance on hand May 1, 1940	47.46
	<hr/>
	\$280.01

SPECIAL EVANGELISTIC FUND

Balance on hand May 1, 1940	\$228.90
	<hr/>
	Delos Andrew, Treasurer, Oregon, Illinois.

To those in Illinois who get The Herald only once a month: Why not get every issue? Use the blank inclosed with this issue. New subscriptions—nine months, \$1.00.

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, MAY 21, 1940

NUMBER 34

"This Act of Cain"

By Arlen Marsh

AT 8:40 p.m. (Eastern Standard Time), Thursday, May 9, Junkers bombers began roaring over Holland. Two hours later Nazi land forces crossed the Belgian and Dutch frontiers. At 11:00, transport plans unloaded shock troops at Rotterdam.

By the afternoon of the 10th British men and supplies were pouring in an endless stream eastward from the Franco-Belgian border to meet the German horde. Belgian citizens lined the roads and streets cheering mightily as the English army passed.

In London, the Government warned the population to be on the watch for a possible Nazi invasion of England itself—the first time such a warning had been necessary since the days of William the Conqueror. Deaf persons were warned to remain away from vulnerable points important to transportation and the military arm, inasmuch as sentries posted at these points had been ordered to shoot to kill if anyone approaching them failed to answer challenges.

Lyon, Nancy, Brussels—all names reminiscent of the first World War—were bombed repeatedly. From Belgium came the curt announcement that the Germans had been stopped within "a few hundred yards" of the frontier. Flat-bottomed boats carried small numbers of Nazi troops across the areas flooded by the Dutch the moment the first bombs had been dropped.

By the coming of dawn on the 11th the force of the surprise attack had spent itself. Military observers were commenting that, in effect, the Germans had failed; the *blitzkrieg*—lightning war—had been slowed to a walking nightmare.

Except in the air. Hundreds of French, Belgian, British, Dutch, and German planes, tangled in colossal dogfights. Two bombs fell on England—the first to hit English soil since the present war began. A rain of bombs descended

on French, Belgian, and Dutch airports. Switzerland and France fought off German planes flying in a fog so thick the anti-aircraft batteries were unable to see the ships they were trying to shoot down.

Queen Wilhelmina called the German invasion "disregard of decency." Resigning Prime Minister Chamberlain called it "a disgraceful crime." Which was nothing compared with what other more excitable citizens called it.



Arlen Marsh

Not since the Napoleonic Wars had Holland been involved in battle. Hitler's solemn assurances had been given in 1939 and again in 1940 that the neutrality of both Belgium and Holland would be respected as long as the Allies respected it. Then, without preliminary ultimatums, he threw his troops against the dikes and Flanders.

England clamped down a protective custody upon Iceland, which was proclaiming itself independent of the Danish German-dominated king. United States warships guarded Dutch Guiana, tiny northern outpost of South America. And the United States battle fleet remained stationed at Hawaii, a week after it should have been called home from maneuvers. The Dutch East Indies are the chief source of tin and rubber for America, and they lie in the South Pacific.

In *Mein Kampf* Adolf Hitler had written back in 1926 that the German revolution which overthrew the military government of the Kaiser had been "an act of Cain." About the same time he had written—in a mood, perhaps, of self prophecy—"Periods of collapse of a national body are marked by the predominant activity of the worst elements."

Those of us who cling to the quaint notion that governments, as well as individuals, should entertain moral—if not Christian—principles can hope, at least, that Hitler was speaking prophetically for himself. (Turn to page 10)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Where Does the Light Shine Brightest?

Though many of our brethren are poor, though most of our churches are small, and though the world may not know us, the light of the Lord Jesus shines brightly upon the Church of God. It need not be otherwise: only when we turn our backs to the Sun of Righteousness shall we walk in miserable shadows. . . . "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (John 12:35).

Since Brother C. E. Randall became pastor of the Niagara district, he has baptized eighty-three converts into the all-saving name of Jesus. There are other sections, too, where the Church of God is making steady progress in membership and spirituality. There will be in the last days a "falling away," but it will not come near those congregations which are determined to "occupy" until Jesus returns. The Church of God shall never pass away; "the gates of hell shall not prevail against it" (Matt. 16:18).

Because there are many problems and not a few discouragements in church work, one may be deceived into supposing that there is more light, more hope, more honesty, and more optimism in the world than there is in the church. Considering the world's strides in science and invention, and appreciating its progress in medicine and surgery, one might almost decide the light shines more brilliantly in the world than in the church. First thoughts, though, are sometimes wrong.

The war is raging in dead earnest. In a few short days one of every four of Holland's soldiers was killed—and that without a victory. Not only did science and invention fail to save life, but *it was science and invention that made the slaughter possible*. There is a devilish comeback in all the boasted progress of man!

Silly critics of the atonement frequently call Christianity a "bloody religion." Is the *world's* religion free from bloodiness? . . . Jesus forfeited His own life to provide salvation for sinners, but Hitler forfeits the lives of innocents to save himself.

Is there a falling away in the church? There is a smash-up in the world! Are there offended brethren in the

church? There are dying killers on the battleground! The sermon was dry and long? Listen, then, to the sweeter and more concise haranguing of the Dictator! Does he give an invitation? No! Instead, and as though he were more godly, *he commands!* Do you hesitate at Jordan's baptism? Then choose the Rhine's!

Let none mistake education for conversion, nor invention for spirituality. To discern the true and relative values, is to see the world in "gross darkness" (Isa. 60:2) and the church as the "light of the world" (Matt. 5:14). Like a lighthouse, the church weathers many storms and sends unceasing rays of cheer, hope, and promise to those who struggle toward the light. Said Jesus, "I pray not for the world, but for them which thou (God) hast given me; for they are thine" (John 17:9). Because the church belongs to God, "the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17), and because of Jesus' precious promise: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20), there should continue, and there *will* continue a blessing for the people of the Lord—a blessing far brighter than any glamour of the world.

Should Christians Fight?

The article on the opposite page is especially interesting because it is written by a junior who challenges the church to speak upon a subject that may mean life or death to him—some day. The title of the article is paradoxical, for one might ask, "*Do Christians Fight?*"

Brother Davis' article reminds us of the resolution passed by the General Conference of the Church of God on August 17, 1922. The resolution is so worded as to indicate one's conscientious objections to military service, and the printed form provides space for the objector's signature and that of a witness—all this in anticipation of exemption from such service.

Though it is sometimes said that in the next war there will be no exemptions granted on the plea of "conscientious objections," that in no way alters one's right to make such a plea. Interpretation of Constitutional guarantees of religious liberty may change, but *Christianity is the same today as when Jesus lived it*.

Should Christians Fight?

By James P. Davis, Jr.

WE who have studied our Bibles are familiar with the many essential lessons which it reveals to us. We read in the Old Testament that one of the Ten Commandments is "Thou shalt not kill," but when we speak to those who do not know the truth, saying, "Christians should not take arms and fight for their government," some will say, "Didn't Abraham take his herdsmen and go fight to rescue Lot? Didn't David, who was a man after God's own heart, fight? Did not Moses kill the Egyptian?"

Do you think that God approved of Abraham, David, and different ones for killing so many people? Indeed, He did not! Though the priest of the Most High God met Abraham after the rescue of Lot and blessed him, that does not indicate that God approved of slaying so many people. Please read 1 Chronicles 22:7, 9. Here you will find that God did not bless David for slaying so many people, but deprived him of building the Lord's House.

God, through His great love for the Children of Israel, said He would send His angels before them to the heathen and He would "cut them off" (Ex. 23:20, 23). He smote Egypt and destroyed the Egyptian army Himself (Ex. 15:1-9). We learn from these passages of Scripture that God is the Protector and Deliverer of His people. We know that later the Israelites disobeyed God's laws, and He did not drive out the heathen (Judges 2:1-4; 6:1). God did not command Israel to drive out the heathen by force until after they had rejected Him, and had chosen to fight their own battles. They wished to be popular as were other nations. They rejected God by asking for a king (1 Sam. 8:5-8). He gave them a king in His anger, and took him away in His wrath.

Would we Christians, regardless of the country in which we live, be doing wrong by refusing to take up arms to defend and protect unrighteous laws? Never, in the sight of God! I realize, though, that we would not be very popular, nor would we be considered good citizens if we refused to fight for our government. When the laws of man or the government are not in harmony with the laws of God, we must obey God—not man. (See Matt. 15:9; Acts 4:19; Dan. 3:15-19; 6:5-11.)

Some may say, "We should elect and support men for office who are eligible and competent so as to improve the laws of the land." If we do not elect and support the officials of our government, then we are not responsible for the laws which they make and enforce. Most of the officials in office are seeking fame and power in the offices they hold, and very few have ever remembered and kept the promises that they have made toward the welfare of the ones who elected and supported them.

We, as Christians, should keep ourselves unspotted from the world. (See 2 Cor. 6:14-18; Col. 2:20-22; James 1:27.) We should not engage in litigation, politics, or war. We should set our affection on "things above" and *not* on "things on the earth" (Col. 3:3).

Some will say: "If all of our people would not bear arms and defend our government, what would keep a foreign nation from attacking and conquering our country and abusing our people? Who is protecting us in everyday life? Are not the laws of the land, police, and highway patrolmen giving us protection?" In a certain degree

that is true, but is not God, who never slumbers nor sleeps, protecting and watching over us who are His? Who is the greater: man with his arms and munitions, or God who created man and every living thing? We should trust in God for protection, for we read from God's wonderful Word: "Put not your trust in princes, nor in the son of man, in whom there is no help" (Psalm 146:3).

Now is the time—*before* this country is engaged in war—for some of our ministers of the Church of God to go to the proper authorities on behalf of all of the young men who are in the truth, so that we will not have to take up arms in the great war for which all nations are preparing. We do not wish to be in that great war when the king of the North shall come down upon the unwallled villages of Palestine.

If any of us should be drafted, we should refuse to take up arms, but should do noncombatant work, such as working in dormitories, hospitals, kitchens, or on farms, because there will be much to do. (Please turn to page 9)

"Aaron shall offer the Levites before the Lord: and the children of Israel shall put their hands upon the Levites . . . Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. For they are wholly given unto me from among the children of Israel" (Num. 8:11, 14-16).

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (2 Peter 2:9).

“In That Day”

By F. F. Upton

THE Day of the Lord, referred to also as “that day,” is seldom used as a Bible discourse, as in *that day* unpleasant and terrible conditions will prevail. Jesus taught, however, that this period of time will be shortened for the elect’s sake. The world needs to be warned of the impending judgments, though the church by diligent searching of the Scriptures and seeing the fulfillment of prophecies need not be greatly troubled about the future Day of the Lord.

“That day” is very rapidly approaching the world. “Wars and rumours of wars” are distant thunder of an approaching storm. Europe’s angry nations have been preparing for the present great conflict ever since 1918. Some of our denominational friends have been telling us ever since 1918 that there would never be another world conflict, but God, through His prophets, tells a different story. Writers of the New Testament, too, foretold the very things that are now taking place upon the earth.

God says, “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” (Joel 3:9, 10).

Though *that day*, “even the time of Jacob’s trouble” (Jer. 30:7) will be a grievous time to the world, the Lord’s people think of “that day” as being a time of blessing: “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him” (Mal. 3:17).

Today is man’s day, or as is so often spoken, “our day.” Sometimes we even hear men say “my day”—which is very short, even though man lives his allotted time of threescore years and ten. One may sense the possibilities of the Lord’s Day by considering how much can happen in the short time of a man’s day. Within the last threescore years and ten, knowledge has greatly increased and Daniel’s prophecy that men shall “run to and fro” is surely now fulfilled. As other prophecies indicate the passing of this dispensation, we look forward to the coming of the Day of the Lord foretold by Isaiah, Daniel, Joel, Amos, Haggai, Micah, Zechariah, and Malachi. Prophecies in the New Testament likewise foretell the Day of the Lord in which the earth will be purified as it was typically purified in the days of the Flood.

Isaiah says, “The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon

all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day” (Isa. 2:12-17).

Moreover, when the Lord is exalted in His Day, wicked men of the earth “shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth” (v. 19). We read also in Isaiah 13:9-13, “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. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.”

Joel says, “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, . . . a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations” (2:1, 2).

Zephaniah says, “Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord’s sacrifice, that I will punish the princes, and the king’s children, and all such as are clothed with strange apparel.”

Zephaniah also says, “Gather yourselves together, yea, gather together, O nation not desired; . . . before the fierce anger of the Lord come upon you, . . . Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger” (2:1-3).

Haggai prophesied: “Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the

dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (2:6, 7).

Zechariah, foretelling the Day of the Lord, wrote, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of them. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of

the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half

(Please turn to page 11)

Asaph's Blues

By Louise Lapp

"I was envious at the foolish, when I saw the prosperity of the wicked."

DO YOU remember the time (or times) you felt blue and discouraged, and said, "What's the use?" Accordingly, you withdrew into your own private little corner and felt a grouch at the world in general. Thoughts like these went chasing furtively back and forth through your mind: "Why are some *certain* people so prosperous and always so abundantly blessed with this world's goods? Their very touch seems to turn things to gold. Never do they have a thought about serving the Lord! Generally on Sunday one can see them doing some task that will bring in more money or else leisurely enjoying being comfortable."

The meditation continued thus: "Here I am, striving to serve the Lord, and I seem to be getting nowhere fast as far as finances are concerned—one calamity after another! Oh, of course, I have all the necessities of life. . . . I have never gone hungry . . . but think what I could do *if* I had Mr. Prosper's income." So, back and forth these thoughts went flying, keeping you in perfect misery and "in the blue."

Now, you aren't the only one who has ever had these thoughts, because we know of a man in the Bible who felt the very same way. His name was Asaph. He was an eminent musician, appointed by David to preside over the sacred choral services. Musicians are supposed to be "temperamental," so maybe this was one of *his* times "in the blue." At least, Asaph was so blue that his feet even dragged as he approached the house of God.

According to Psalm 73, Asaph gave vent to these feelings, saying, "Surely I have cleansed my heart in vain." His thoughts continued along this line: "These wicked people never seem to have any trouble. They have *more*

than their heart could desire. In fact, their eyes stand out with fatness. Pride seems to be stamped all over them, and they even go so far as to speak against God."

As Asaph meditated on all this, he exclaimed, "It is too *painful* for me; until . . ." Suddenly a great light dawned upon Asaph!

Here is the solution for all those who have this kind of "financial" blues. Reason as Asaph did here: "Until I went into the sanctuary of God; then understood I *their end*. Surely thou didst set them in slippery places." "Oh," Asaph groaned, "I was so foolish and ignorant! Why didn't I understand this before?" (If we took our problems to "the sanctuary of God," we would come nearer to the correct solution.)

I believe Asaph was grieved in heart for the condition in which he saw these prosperous, wicked people. They will miss the final glorious crown of eternal life. Weeping, terror, and destruction shall be their portion. He now looked upon them with compassion and pity instead of feeling that he was himself the object of pity.

Consequently, Asaph began to reflect upon all the goodness of the Lord to him. "Thou shalt guide me with thy counsel, and afterward receive me to glory . . . God is the strength of my heart, and my portion for ever . . . It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works" (vv. 24-28).

I believe he went away from the house of God whistling and singing: a new spring in his step and a new "vision" in his mind.

Read Asaph's Seventy-third Psalm. It takes only two minutes! It's sure to cure the blues.



Louise Lapp

Triune Immersion

By Harry A. Sheets

THE Church of God neither believes nor practices baptism in the Name of the Father, Son, and Holy Ghost. The Church of God has always made it a custom to prove every doctrine and practice that it teaches or by which it is guided. In keeping with this policy, we submit the following reasons for not practicing triune immersion:

We do not believe that Jesus gave a formula for baptism in Matthew 28:19 when He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The writings of the apostles cover the first ninety-seven years of the Christian Era and nowhere in these writings (the New Testament) is it recorded that any were baptized in the three names. That brilliant Bible scholar H. V. Reed wrote: "Bingham, in his *Antiquities*, labored with commendable zeal to trace the formula (Matt. 28:19, which is supposed to be such) now in use back to the apostles, but signally failed. Indeed, there is no proof in the New Testament, nor in the writings immediately succeeding the apostles, that the triune formula was ever used by the apostolic church. Those who believe in a triune God and those who practice triune immersion cannot find any proofs in earlier times, aside from the words quoted above (Matt. 28:19), for their practice."

On page 197 of Neander's *Church History* we read: "We certainly cannot prove that when Christ commanded His disciples to baptize in the name of the Father, the Son, and the Holy Ghost He intended to establish a particular formula of baptism." And Myer maintains that "Jesus does not, assuredly, dictate the words which are to be employed in the administration of baptism." Justin left the record that "it was only at a later period that the baptismal formula was drawn up according to these words" (meaning Matt. 28:19).

Dr. Priestly wrote in his notes on Matthew 28:19: "It does not appear that the apostles understood that these particular words were always to be pronounced at Baptism; for whenever the rite is spoken of in the Book of Acts, baptism is always said to be administered in the *name of Christ only*. Afterward great virtue was supposed to attend the pronouncement of these words by those duly qualified. . . . It is therefore

certainly better, in order to avoid superstition, to express the same meaning in other words, and to baptize as the apostles did, *in the name of Christ*." In commenting on Acts 10:48, the same writer says: "We have here another instance of baptizing in the name of Jesus only; and not in the form of words which some suppose to be prescribed by our Lord, in the name of the Father, the Son, and the Holy Ghost, which particular words, as I have observed before, had better be avoided in the administration of the rite."

Pressense, who made a special study of the early church, has this to say about baptism: "The conditions of entrance into the church are at first extremely simple. No guarantee of preparation, of instruction and examination, is required; conversion has at this period an exceptionally sudden and supernatural character. The sign of initiation into the new society is baptism. . . . The formula of baptism was not pronounced in full; the neophytes were simply baptized *in the name of the Lord*." Then he adds: "There is no example in the New Testament of the employment of the complete formula of baptism. Bingham, in vain, attempts to deny this fact."

"Just ten days after Jesus left His disciples to go to God's right hand, the Holy Ghost came upon them to teach them all things (John 14:26). Peter put his newly acquired power and knowledge into immediate use. At the close of that great sermon, the people cried out: "Men and brethren, what shall we do?" Peter's comforting reply is well known: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37, 38). It is evident that Peter did not use the baptismal formula on the Day of Pentecost.

About one year later Peter and John were sent to Samaria to confirm the work done by Philip. When these two apostles reached the brethren at Samaria they "prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized *in the name of the Lord Jesus*)" (Acts 8:16). In this case, two apostles accepted those who were baptized in the one Name. God must have approved of the same baptism, because the Holy Ghost came upon those



THE JORDAN, WHERE JESUS WAS BAPTIZED

people as a result of prayer. The Holy Ghost was God's stamp of approval to them, and it gives us the assurance that God does accept baptism that is administered in the *name of the Lord*.

Ten years later Peter was commanded by the Spirit to return to Caesarea with the servants of Cornelius. After reaching the home of that devout man he preached to those present and was astonished when the Holy Ghost came upon Cornelius and all his house. Then Peter said: "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" (Acts 10:47, 48). This should cause us to realize that for about twelve years Peter baptized in the one Name. We have no record that he ever changed to any other baptism.

The two foregoing Scriptures (Acts 2:38; 10:48) bring to our attention the fact that the Jews and Gentiles were each baptized in the same Name. Paul is in harmony with this when he states: "There is one Lord, one faith, *one baptism*" (Eph. 4:4, 5).

That the Apostle Paul was baptized in that one Name is evident from his writings in 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."

The Church of God believes and teaches that the writings and teachings of the apostles after the Day of Pentecost were in reality instructions of the Holy Ghost. This would put their words on a par with those of Jesus. God instructed both. We must, therefore, consider the actions of the apostles, in baptizing in the name of the Lord Jesus, as a divine interpretation of our Master's instruction in Matthew 28:19. A careful examination of Jesus' words will reveal the fact that there is agreement between the two. Jesus commanded to baptize in "the name" but He did not tell us what that Name was. "Father" and "Son" are not names but titles. Mark records the Great Commission but makes no reference to any Name except in verse 17 where Jesus states: "In *my name* shall they cast out devils." (See Mark 16:15-17.) Luke's record of the Commission is: "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (24:47). John states, "These are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name" (20:31).

Peter declared the saving power of the "name of Jesus Christ" when he made his defense before the Sanhedrin the day following Pentecost. He had healed the beggar at the Beautiful Gate, and the indignant rulers demanded: "By what power, or by what name, have ye done this?" Peter answered: "Be it known unto you all . . . that by the name of Jesus Christ . . . doth this man stand here be-

fore you whole. This is the stone which was set at nought of you builders, which has 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 we must be saved" (Acts 4:7, 10-12).

Jesus Himself declared: "I am the door. He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber." (See John 10.) "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The promises are for those only who are baptized into Christ. "As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

The promise of the first resurrection is to those who are Christ's. "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."

The greatness of the Name of Jesus, and the saving power of that Name, is manifest in the writings of the Apostle to the Gentiles, Paul. He tells us "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11), "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). In verse thirteen he adds: "Whosoever shall call upon the name of the Lord shall be saved."

The Apostle John agrees with Paul. "He that hath the Son hath life; and he that hath not the Son hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:12, 13).

That we are baptized into the name of the One who was crucified for us is negatively proved by Paul in his argument to the Corinthians: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:12, 13). He tells us in another place that baptism is a symbol of death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness

of His resurrection" (Rom. 6:3-5). When Christ comes, He will "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). We can attain unto His glorious resurrection by being buried by baptism into the likeness of His death.

We have proved, in the foregoing, that baptism is a symbol of death. Did God die for us? Did the Holy Ghost? Should we then be baptized in the name of the Father or in the name of the Holy Ghost? If we are baptized for the dead (Paul says we are in 1 Corinthians 15:29), would we not testify to a falsehood to be baptized in

the name of the Father and of the Holy Ghost when neither died? These are serious questions.

We, of the Church of God, are willing to follow the apostles and baptize only "in the name of the Lord Jesus." We are commanded to do this: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). We have assurance of the correctness of our position from the words of Paul to the Corinthians: "Ye are washed . . . ye are sanctified . . . ye are justified in the name of the Lord Jesus, and by the spirit of our God" (1 Cor. 6:11). Three-name baptism does not give us any such assurance; therefore, we cannot accept triune immersion as Christian baptism.

Where Are the Dead?

By George M. Siple

"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 . . . David is not ascended into the heavens . . . and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man" (Acts 2:29; John 3:13).

THE question "Where are the dead?" is a very important one to all of us. There is hardly a home that has not experienced the loss of some near and dear ones. Shortly after the creation of man, God gave instructions to him that he could freely eat of every tree of the Garden with the exception of the tree of the knowledge of good and evil. "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). In spite of this warning, Adam and Eve chose to accept the deceitful words of the Serpent. "The serpent said unto the woman, Ye shall not surely die" (Gen. 3:4).

The question in our minds is this: Are we going to accept and believe the lie of the Serpent? I am sorry to say that today many accept Satan's falsehood, and by their actions reject the truth of God's Word. It is often claimed even by ministers who are supposed to be examples to their flocks that in death the corpse is not really dead but more alive than ever before. We hear this most frequently at funeral discourses, seemingly in an effort to console the mourners. It should be much more comfort to those who mourn to hear from God's Word just where the dead really are and when we can hope to meet them again. Jesus says to anyone who teaches falsehood, "Ye are of your father the devil, and the lusts of your father ye will do . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

The foregoing words seem to us strong language, but

we must remember that they came from Jesus' own lips. The Scriptures proclaim that the dead know not anything. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). If it were true that the dead go to heaven or hell to receive their rewards, why should there be a resurrection of the dead and a future Day of Judgment to decide the nature of their rewards? The Scripture tells us that God has appointed a day in which He will judge the world (Acts 17:31).

Is it reasonable to think He would reward or punish before that Day arrives? The Savior says, "No man hath ascended up to heaven." Jesus also said to His disciples, "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). This shows clearly that even Jesus' own disciples could not go to heaven. Is it safe for us to teach such a doctrine?

Again, Peter, on the Day of Pentecost, declared, "David is not ascended into the heavens." Jesus also said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

"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).

As a result of that redemptive work accomplished at Calvary, there is to be a resurrection of the dead both of the just and the unjust (Acts 24:15). We think, also, that it is a great mistake to assume that eternal torment is to be the punishment of the wicked when the Scripture so plainly declares that the wages of sin is death. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

If we search the account of man's fall, in Genesis, and the sentence imposed, we will find no mention of eternal torment for anyone, but merely a death penalty attached. "Dust thou art and unto dust shalt thou return" (Gen. 3:19). Please take note, also, that none of the prophets mention any other penalty. This is also true of the New Testament Scripture.

We read in Romans 5: 12, "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."

At Christ's first advent, our Lord's miracles foretold the great work which He with His glorified saints will accomplish for the world during the Millennium. Then all sick, lame, blind, and deaf will be restored to full perfection. The disobedient will be destroyed in the second death.

One of the most notable of Jesus' miracles was the raising of Lazarus. Jesus had been away several days when He was notified by Martha and Mary that His friend, their brother Lazarus, was very sick. They knew of Christ's power to heal and therefore looked to Him for help. Christ was delayed a few days longer, and in the meantime Lazarus died. Martha met Jesus, at His return, and told Him that Lazarus was dead, but she also told Him that even now anything He would ask of God would be granted. "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day" (John 11: 22-24). This shows plainly that Martha understood about the resurrection, which so many fail to see even at this time when the Day is so much nearer. . . . "Then they took away the stone from the place where the dead was laid," and Jesus prayed, "Father, I thank thee that thou hast heard me." "When he thus had spoken he cried with a loud voice, Lazarus, come forth, and he that was dead came forth." (See John 11:41-43.)

There was no hint given that Lazarus had gone to heaven or any other place except into the tomb. "He that was dead came forth, bound hand and foot with grave-clothes" (John 11:44). There could be no doubt that Lazarus was really dead, but there was one difference between the raising of Lazarus and the resurrection that will be given at Christ's second coming. Lazarus was raised to *mortal* life, the same kind of life that we now have. When Christ comes the second time, the dead in Him will be raised to *immortality*, or the same kind of life that Jesus

had after He was raised from the dead. Therefore, there will be no more death for them. What Jesus did for Lazarus He will do for Adam and the entire race. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward, they that are Christ's at his coming" (1 Cor. 15:22, 23). "He (God) shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21).

"Behold, the righteous shall be recompensed in the earth" (Prov. 11:31).

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

"The righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29).

"The righteous shall never be removed: but the wicked shall not inherit the earth" (Prov. 10:30).

Many more references could be given, but we think this is sufficient to show that man's only hope of future life rests upon the resurrection of the dead.

It is not yet bestowed upon us, but God has promised it to us if we are obedient to His commands, and if we continue faithful to Him until death or until our Savior's return.

WHAT DO YOU SAY?

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. . . . God said to Adam, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). God said to Hezekiah, "Thou shalt die, and not live" (Isa. 38:1). Solomon said, "The dead know not any thing" (Eccl. 9:5).

SHOULD CHRISTIANS FIGHT?

(Continued from page 3)

I believe that all young men "of the truth" should be ready with an answer for anyone who should ask us of the "Blessed hope" that we hold so dear. It would be well for some brother, who had some experience in the last war, to write some of his experiences and arguments that he gave the officers regarding the fighting of Christians.

May we all continue in the love of the truth and hold fast the faith, always remembering that Christ will soon return to set up God's glorious Kingdom here upon the earth. May we all have an abundant entrance into that Kingdom is my prayer.

“THIS ACT OF CAIN”

(Continued from front page)

Yet the hope must be tempered with a number of reservations. God-inspired prophecy has indicated for nearly three millenniums that German *blitzkriegs* were to be expected. But they also have been predicted—by implication—to be in a certain measure a failure. For at the time when Jesus establishes His Kingdom at Jerusalem, there will be three great coalitions of powers fighting in the neighborhood of Palestine. A destroyed British Empire—inevitable if a German victory results from the present war—would be inconceivable in the light of such divinely uttered predictions.

Oddly, in view of the current ideas concerning German military might, the Bible consistently refers to the Russian power first. Gog and Magog—Russia—are mentioned by Ezekiel 38 as “the chief prince”; Gomer and Togarmah—Germanic and allied races—are considered by the Prophet simply as followers or secondary allies of Gog. Indeed, Gog is exhorted to “be a guard unto them”—in brief, to be ready to protect its allies.

From a number of informed quarters has come the observation that the Hitler-Stalin alliance has aided Russia more than it has aided Hitler. Predictions have flowed freely that Russia will wait until Europe tactfully has destroyed itself, then seize Germany. Such predictions may, indeed, be not far from wrong. Certainly, Russia and Germany are to be allied before the Lord returns—and Germany is to occupy the place of follower.

In the first day of the attacks on Belgium and Holland, Italy—Germany’s “non-belligerent” ally—officially announced that the invasion has been necessary because of the effectiveness of the Franco-British naval and economic blockade of German territory. Mechanized armies need oil, coal, iron and copper, tungsten and gold. Germany is lacking in all these except coal. Forays upon Norway and Poland already have depleted enormously the reserve stocks of oil amassed by the Nazi military machine prior to the outbreak of the war. Oil comes in in dribbles from Rumania; but even if all the oil in the Balkans were turned over to Germany for her exclusive use, it would supply less than a third of what she needs to maintain her mechanized units and air forces in the face of a dangerous enemy. Hence, the effort to smash through quickly, regardless of agreements and treaties and moral codes. The German race is superior anyway; why should it have to explain its actions to lower mortals?

On the contrary, England and France have access to enormous stocks of oil, coal, and iron ore. With a third of the German navy sunk in a single week off the fjords of Norway, the Allies have little to fear in the way of having their supply lines cut. This very fact has led many observers to believe that the longer England and France can

drag out the war, the better it will be for them. They will lose fewer men, and simultaneously will squeeze Germany slowly dry of all her carefully conserved resources.

Germany, however, has other plans—necessarily so. But Belgium and Holland are not Norway and Poland. The flat, dry plains of the defunct Polish nation were ideal for a speedy advance of tanks, armored cars, and infantry; Norway had no defenses worthy of the name. Belgium and Holland had almost a million men under arms awaiting the Nazi invasion; Britain and France had half a million more men camped behind the Belgian border ready to be rushed to the aid of the small neutrals. Flooded areas in Holland kept motorized battalions from advancing south and east; forts in Belgium, planned by France’s General Gamelin, were among the strongest in the world. Parachute troops landed from transport planes by Germany were—at the beginning of the invasion, at least—mopped up by Allied forces almost as fast as they could land. Dutch women laid violent hands on Nazi soldiers from the sky, made laughingstocks of German soldiery.

Not even little Luxembourg was taken *in toto* by the invaders. French troops on May 11 held one of the little country’s most important cities, and were fighting desperately to retake the balance of the nation. (Luxembourg is about two and one third times the area of Los Angeles. Holland is one half the size of West Virginia. Belgium is slightly smaller than Holland.) The battle for Luxembourg was spreading out along the Western Front as Germany hurled an entire division (around 15,000) men against the northern tip of the Maginot Line.

All this can be found in any newspaper. What less frequently is mentioned is the fact that the new invasion seriously affects America. Holland was the United States’ sixth best foreign market; exports to Holland and Belgium were running to about \$200,000,000 a year when the German forces swept into the two countries—and at the same time swept out of existence, temporarily, these important markets. Stocks of tin and rubber in the United States were, at the moment of invasion, sufficient to last only three days under the pressure of wartime manufacture, and less than four months under normal peacetime use. Both products, as has been stated earlier, come principally from Dutch possessions; both products are essential to the continuance of American industry.

At the request of the Dutch, French marines landed in the Dutch West Indies on the morning of May 11. American warships and planes watched the operation. Under the terms of the Monroe Doctrine, any efforts made to establish new European colonies—interpreted to mean the conquest of old colonies by a new European power as well as the conquest of republics—will immediately embroil the United States in war. The State Department, however, asserted May 11 that no violation of the Doctrine had yet

occurred. The West Indies lie close to American possessions in the Caribbean.

Fears have been felt about the status of Greenland, Danish colony, ever since the invasion of Denmark and Norway. If any effort by any power, whether Allied or German, be made to take over the government and territory of Greenland, the Monroe Doctrine may apply. Experts in international law have been kept awake nights at the State Department debating the geographical location of Greenland: does it belong with North America, or is it an independent island? Upon the answer to this question hangs the Government's decision in regard to the application of the Monroe Doctrine.

It is well enough for pacifists to murmur plaintively that no war ever should be waged over commerce and business. But this war threatens the lifelines of *domestic* American trade and government. If supplies of rubber, tin, or other essential materials should be cut off by warring powers, the United States would have to take its choice between fighting or starving. Starving would be the inevitable accompaniment of choking industry.

These considerations, indeed, led legislative and military leaders to demand immediate increases—above increases already authorized—in the standing naval and army forces of the United States.

Whether or not Germany ultimately succeeds in her mad desire to rule all Europe and to destroy the British Empire, the two American continents must be prepared for the *possibility* of Germany's success—the destruction of all European and British markets, outside Canada; the extension of race-baiting and religion-hating government; the complete denial of the validity of treaties, moral customs, and the rights of men; even the invasion of Central or South America—an invasion already freely predicted by those experts who believe that Germany will crush her enemies. That Germany will succeed is almost inconceivable, from both the Biblical and the human points of view; but we must, either as soldiers or as students, depending upon our individual callings, be prepared for the eventuality. Prophetic interpretations have been wrong from time to time; and Hannibal's march across the Alps proved that the impossible can be accomplished by military genius.

The chief lesson to be drawn from the war is not directly concerned with the thunder of heavy artillery and the chatter of automatic rifles. The chief lesson lies in the fact that surprise unions—voluntary or forced—are being made with astonishing speed. These unions—the Russo-German alliance, for example—are predicted by the Bible for the "last days," those days immediately preceding the return of Jesus Christ. The time, consequently, is extremely short for Christians to do their work, to preach and teach the gospel of a Kingdom of peace, prosperity, and eternal perfection.

It is probable that this war, like the last World War, will arouse many to the declaration that it is Armageddon. Thus far, it gives no promise of being that, of being the last great war. For one thing, the Bible makes it seem altogether likely that the faithful will be caught away to some safe place *before* Armageddon gets under way; and up to this writing, we have heard of no missing persons except from the Missing Persons Bureau at police headquarters. This war more likely, again like the last World War, will be the means for establishing the coalitions and the causes for a future Armageddon—an Armageddon that cannot now lie very far in the future.

"IN THAT DAY"

(Continued from page 5)

of it toward the south. And it shall come to pass in that day, that the light shall not be clear, nor dark" (14:1-4, 6).

Though it is difficult for carnally minded men to understand how God will fulfill these prophecies, the man of faith can say with Jeremiah, "Ah Lord God! . . . there is nothing too hard for thee" (Jer. 32:17).

In the New Testament, Mark tells us that "this generation shall not pass, till all these things be done. Heaven and earth shall pass away; but my words shall not pass away" (13:30, 31). The budding fig tree (v. 28) and many other signs indicate that "that day" is nigh—"even at the doors" (v. 29). However, according to verse 32, Jesus said, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Though it may seem that Christ has been a long time in returning, Christians should not become discouraged, for in parable the Savior taught that it *would be* a long wait. He said, "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" (Mark 13:34).

Prophesying of the Day of the Lord, John the Revelator "saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (Rev. 16:13). These unclean spirits, said John, "are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (v. 14).

In studying these prophecies of both the Old and New Testaments, all should be able to hear and understand the warning that God has given that this age is soon to close and that all should prepare for the coming of the Lord. Likewise, let us look for the signs foretold in the Word of God and lift up our heads when we see these many things coming to pass—for we know our redemption draweth nigh.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33).

The New Covenant

Today we have another study as written by the Prophet Jeremiah.

The Lord told Jeremiah that there will come a time when our Lord will make a New Covenant with the house of Israel, and with the house of Judah.

There had been another covenant made, but the people had failed to keep their part of the agreement. The Ten Commandments are a part of the Old Covenant.

This is the New Covenant that the Lord will make with Judah and Israel: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33).

The Old Covenant was written upon tables of stone. The New Covenant will be written upon the hearts of people.

When this New Covenant is made, the people will all know the Lord and He will forgive them of their sin, and forget all about their sin.

The Lord wants us to be sure to remember this Covenant. He wants us to believe it, for He declares that this Covenant will come to pass as surely as He put the sun, moon, and stars in their places. The Lord will make the Israelites into a nation that He will never cast off.

The Time Draws Near

As yet, the Israelites and Jews, as a whole, have not accepted Christ. They have not as yet become a separate nation. They are returning to their homeland, Palestine, where we will find them as a nation, some day. They will accept Christ.

The Israelites are yet scattered. We know that the Jewish people are returning to Palestine, but only our Lord knows when the New Covenant will be made complete. We know that God's promises are sure. Never has one failed! What a blessed hope we have. May our faith be strengthened in Christ our Savior, as we see the time drawing near when Israel and Judah will know the Lord!

ECE Club Favorite Bible Verses

Ruth Esther Johnson of Lake View, Iowa, sends: "Serve the Lord with gladness: come before his presence with singing" (Psalm 100:2).

Thelma Richardson of Rt. 1, Box 116, Hammond, La., sends Proverbs 22:1: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

Send your favorite verse to me. See it in print, with your name and address.

"Shut-In" Cheer

Next week there will be another "shut in" for you to send notes, poems, verses, and so forth, to cheer. If you didn't write to the one listed last week, do so now.

Happy Birthday Wishes

George Parks, age 13, May 22, Macomb, Ill.

Margaret Capps, age 13, May 26, Shady Springs, W. Va.

Elsie Barnum, age 10, May 25, Hammond, La.

Bobby Hightower, age 14, May 22, La Prairie, Ill.

"I am but a little child,
And I need Thee, Jesus dear.
Thou hast been so kind and mild,
By my bedside please be near.
Jesus, help my life to be
Like a rose that blooms for Thee.
Every day help me to see,
Jesus, that Thou lovest me."

"We can never regret having striven to attain our high aims—even though we fail in man's sight, but not in God's—for He will bless our efforts honestly, earnestly made, and in confidence and patience wait. Anyhow, it is better to have striven and failed, than never to have striven at all. Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, in love, and in mercy on the hearts of the thousands you come in contact with year by year."—*Anna E. Drew.*



BEREAN DEPARTMENT

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First Things First

* * *

By Arlen Marsh, Grand Rapids, Mich.

Although it is clearly stated in the constitution of the National Berean Society that the Berean's motto shall be "Search the Scriptures Daily," and although it is comparatively well known that the Bereans took their name from those Christians and Jews at Berea who were "more noble than those in Thessalonica, in that they . . . searched the scriptures daily, whether those things were so," most Bereans—in common with most church members—have forsaken their primary function, that of studying so as to make teaching at once easier and more accurate.

Perhaps the word "forsaken" is ineptly used. Most Bereans—again in common with most church members—have never had study to forsake.

It was Jesus Himself who began the proverb about the results of the blind leading the blind. And ditches are quite as numerous and quite as dangerous as they were two thousand years ago. Yet most of us, ignoring the principle that we can teach nothing if we know nothing, have permitted our Bible study to consist solely of an occasional question asked of some class leader and of not too attentive presence at weekly meetings. Inevitably, we have become blind leaders of the blind.

It hardly can be expected that all of us will be as well equipped for teaching things religious as our ministers; but it *can* be and *should* be anticipated that each of us should be able to outline essential Bible teachings and the reason for believing them.

Vaguely we have heard that term "essential" applied to certain doctrines of the church. Apparently it has failed to sift down through the cranium into the gray matter that is presumably underneath. "Essential" means just that—if a truth is essential to salvation, it means simply that unless we can convince others of that truth, those others will not receive the blessings which we who do accept it receive.

The only means by which we can learn for ourselves which truths are essential and why they are essential is study, the sort of thing we are supposed to do in school. Study is the prime purpose of the Bereans; teaching comes next. And first things must come first. Until this fact is

appreciated—and acted upon—by the majority of us, we can expect nothing better than stagnation or actual retrogression on the part of the organization we compose.

Obstacles

* * *

By Virginia Smith, Russellville, Ark.

Some of the greatest experiences come from obstacles which seem to fall squarely across our pathway.

Dams are built for power. If one's life flows on in constant effort even though the way seems blocked, there will be gathering strength.

In overcoming obstacles, one develops courage, strength, determination, and a ruggedness that may be needed for some great responsibility later on.

Obstacles are lifts to empower or to turn one into greater channels of service. All hindrances are tests; they try the reality of resolutions and the genuineness of our purposes. People rise to greatness by rugged climbs up the steps of perfect obedience. Christians should perform every known duty, no matter what the cost of pain or anguish, and they should welcome whatever struggle or test may build lives to be rugged and heroic. All truly great persons travel the way of the cross.

Every youth who is ambitious to grow to the full stature of noble manhood or womanhood must make up his mind at the start that he will overcome the obstacles that try to "down" him or he will go down with them.

Pleasure wastes the spirit more than pain; therefore, pain can be endured longer. It is written in Ecclesiastes 7:3, "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better."

Christians must endure hardness as good soldiers for Jesus Christ as did the disciples, and they must keep their hearts and eyes open to the guiding hand of the heavenly Master, that blessings like unto theirs will crown our years.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: . . . for the day of the Lord cometh, for it is nigh at hand" (Joel 2:1).

"If our religion means anything it means composure, heroism, serenity, loyalty at all times and in all places. It must be able to stand the strain put upon it, if it is to recommend itself to the world."—Garrett Wychoff.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

May 21-26—Annual May Meeting at Fonthill, Ontario.
 June 2-9—Annual June Meeting at Brush Creek Church, near Tipp City, Ohio.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 13-16—Northwest Conference of Oregon and Washington at Corvallis, Ore.
 June 12-23—Indiana State Conference and Bible School at North Salem.
 June 23—California Conference at Pomona.
 June 21-30—Special meeting at Mullin, Texas.
 June 29, 30—Illinois Quarterly Conference at Eldorado.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
 July 5-14—Special meeting at Driggs, Ark.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 26-Sept. 1—Eastern Nebraska Conference at Omaha.

OHIO

Contributions toward the conference are beginning to come in. Three have sent in funds totaling \$24. That's a good start. But don't let it drop there. We'd like to have many more help out the good work. Who will be next? Send your remittance to M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio, stating it is for Ohio Conference.

M. W. Lyon.

85th MICHIGAN CONFERENCE OPENS JUNE 24

At least four classes, covering all ages, will be held daily except Sunday during the eighty-fifth Michigan State Conference, to convene at Southlawn Park Church of God, Jefferson and Abbie, S.E., Grand Rapids, June 24-30.

In addition to Bible Study sessions, the daily program will include an evening sermon by James W. McLain, Indiana state evangelist. Sunday, June 30, an all-day service will be held: Sunday school, 9:45; sermon at 11:00, with afternoon, evening, and Communion services.

Three churches participate in the Conference: Southlawn Park and Pennellwood, both of Grand Rapids, and Blanchard. Teachers for the Bible classes, which will be held during afternoons only, with two sessions each day, will be drawn from the cooperating congregations.

Arlen Marsh.

INDIANA BIBLE SCHOOL AND CONFERENCE

The opening day for the Indiana Bible School at North Salem, is rapidly approaching. June 12 is but a few days away. Sr. Pearl Zechiel, who is in charge of selecting teachers, reports that competent teachers have been selected. Bros. F. L. Austin, J. H. Anderson, and James McLain have been selected to assist in the work.

The Indiana Conference Board has made a special effort to make this year's Bible School one of the most successful ever conducted. A water system is being installed in the church and dormitory which will provide hot water for laundry, lavatory, and showers. Plans are being made to secure a dean who will assist the matron in supervising the activities of the young people.

Already, churches report intention of sending a good representation in an effort to revive interest in a very profitable activity. If you cannot attend the School, but would like to help support it, you may send your contribution to Bro. Willard Naylor at Nappanee, Ind. The Indiana Conference would like, also, to send a student to the Summer Training School. You may send any contribution for this purpose to Bro. Naylor.

Otto E. Dick, President.

SUMMER TRAINING SCHOOL

Mrs. A. J. Eychaner (in memory of husband, Bro. A. J. Eychaner) \$30.00

AN ENCOURAGING REPORT

Obedience to the gospel was witnessed at the Falls church on Sunday, May 5, when Grace Engel and Dorothy and Ruth Hill were baptized into Christ. Grace Engel is a young mother, her husband having been a member for a number of years. The latter two are young ladies of excellent character. Recently, Ross Anger, growing into young manhood, of Fonthill was baptized. There should be others in this Niagara district who will take this step in the near future.

The Annual May Meeting will be held May 21-26. Bro. James McLain will be our visiting speaker. Invitation is extended to any who can possibly do so to join us in these few days of spiritual fellowship.

C. E. Randall.

HERALD RECEIPTS

Mrs. Charles E. Page; Albertina Anderson; Mrs. O. J. Parker (for another); Mrs. Isabelle Smith; H. B. Hathaway; Mrs. Earl Brossard; Mrs. Carl Weatherwax, Jr.; M. C. Brake; Frances Pierce (for another); J. L. Maggard (for another); Mrs. Lucy J. Lapp; Clark Balmantine; Mrs. William Lansbery; Nancy M. Moore; Nettie B. Crundwell; Mrs. Bessie Huffer; Mrs. O. W. Umphrey; Watson Weinberg; Mrs. S. M. Harris; Albert Weed.

DOLLAR-A-MONTH

Ella M. Siple; Maybelle Hanson; W. A. Reid (2).

Gleanings From the Field

"The field is the world."—Jesus.

"The 'total war' is on in earnest. I fear some very dark days are ahead of us."—C. E. Randall, Fonthill, Ont.

Sr. Mary Richardson, Hammond, La., will graduate with a B.A. degree May 27. Congratulations!

Sr. Anna Eychaner, who has been in Tampa, Fla., during the past winter, plans to arrive at her home in Cedar Falls, Iowa, about May 20. We are grateful to her for a thirty-dollar contribution for the Summer Training School—given in loving memory of her husband, A. J. Eychaner.

"Are present conditions right for the fulfillment of Revelation 11:18 and Psalm 2:9?"—H. B. Hathaway, Corvallis, Ore.

"Things look serious in Europe. I think we British people will have severe trial, but the coming of Christ will prevent disaster."—R. H. Judd, Toronto, Ont.

Good news: Richard E. Parish, Cleveland, Ohio, will attend the Summer Training School.

The Bible Training School recently received a crate of luscious oranges from the Pomona, Calif., Church of God.

Have you a book for Bro. Vivian Kirkpatrick, pastor at Blanchard, Mich., who is starting a church library?

"We hope you have all the young people enrolled in the Summer Training School that you are able to care for. We hope, too, that the Great Teacher will soon come."—H. E. Shepherd, Redlands, Calif. . . . Very few students are enrolled; we hope to hear from many more, but the time is getting short. The soon coming of the Great Teacher is more certain than is even a meager success of any cherished activity of man.

Further word about the twins of Bro. and Sr. John Denchfield, St. Cloud, Minn., says: "They were born at 5:12 and 5:30 a.m., May 9, 1940. The girl weighs five pounds, nine ounces, and the boy weighs six pounds, three ounces. We are still undecided as to names."

Plans are being made to enlarge the Blood River, La., church edifice.

"I have a reason to be thankful: the truth seems to be tightening up with a large number of our people."—H. D. Pearson, New Carlisle, Ohio.

"Pleasure wastes the spirit more than pain; therefore pain can be endured longer."—The Berean Page.

Sr. Walter Wiggins, Eden Valley, Minn., matron of last-year's Summer Training School, has been engaged to serve again as matron for the coming Summer School and the Conference which follows.

SOUTHLAWN PARK CHURCH OF GOD

Bro. G. E. Marsh was recently the principal speaker at a service held by the local Gideon Society in one of the hotels here. The occasion was the presentation of Bibles to the hotel.

Mr. and Mrs. Roseoe Dunbar of Delta, Ohio, visited our church services two weeks ago. It was a very pleasant surprise and we extend them a cordial invitation to come again.

A mixed chorus from the senior class of Kellogsville High School sang one number at a recent Sunday evening service at our church. Their coming here was made possible through the efforts of Miss Beverly Dolph, one of our younger members.

Our Wednesday evening devotional service is unusually well attended, with new people coming each week. The meetings are held in the homes, and are led by the different members.

Leslie Niles, Secy.

EDEN VALLEY, MINNESOTA

Greetings from Eden Valley. Someone has said, "A slow start makes a good ending," or something to that effect. We are very well pleased with the progress so far, considering the fact that the pastor has had very little experience as a minister. We are having wonderful cooperation and can see great opportunities here.

We sometimes wonder what we have done that the Lord has led us to work with such a fine group of people. We feel like we are at home. I don't think we could "take our pick" and better our selection. We hope to improve our progress as we continue our work, and benefit by the great teacher "experience."

The church has made several improvements: redecorated the church building, including painting walls, ceiling, and floors. The Ladies' Aid is buying new rugs and drapes for the front of the church. And one of the most important improvements is that the pastor has raised the pulpit about four inches and fastened it to the floor. We have been afraid that we would forget and lean too much upon it, and over into the audience pulpit, preacher, and all would go. One would have to use it to appreciate the improvement. I well remember the first time I preached from this pulpit. You know, "beginners" have to lean upon something, so the pulpit comes in handy sometimes.

The Bereans, assisted by the Sunday school, have made some wonderful improvements in the basement, painting walls, ceiling, and floors. They have built in cupboards, sink, and installed a pump. We also have arranged for heating the basement.

These improvements add to the looks and also to convenience. We are looking forward to the Conference in June, at which time we may hear some good preaching, as we have invited some very good speakers.

Some of our membership have been sick, and we hope that they will soon regain their health and be with us again, as we miss them.

Having come from Illinois, you probably think I would be fishing most of my time, but I don't find much time to fish. We are still so far behind with our contact work I doubt if we ever catch up. We will let you hear from us oftener. We ask the prayers of all in our efforts to point someone to Christ in this war-torn world.

Walter Wiggins.

BIBLE TRAINING SCHOOL

Miss Faye White	\$2.00
Southlawn Park Church of God, Grand Rapids, Mich.	6.00
H. E. Shepherd	5.00
Mr. and Mrs. J. W. Grimsley	6.00

KOKOMO, INDIANA, REPORT

The annual election of church officers was held Sunday, May 5, for 1940, as follows: elders—O. J. Parker, Lorenzo Beaman, Henry Martin; deacons—Perry Thomas, Bert Maromey, Gerald Maromey, Elmer Hand. Deacons were assigned to the power of trustees. Secretary—Mrs. Bert Maromey; deaconesses—Martha Parker, Rosa Beaman; pianists—Elsie Harvey, assistant—Vada Harvey.

Quite a number from Kokomo are planning to attend the Bible School at North Salem next month.

Our church and Sunday school are progressing nicely. Sunday, May 12, attendance at Sunday school was 77, at morning worship, 20, and at evening worship, 43. Our Sunday school will start another Blue and Red contest May 19. Through the efforts of our Red and Blue contest two years ago, nine new members were brought into the all-saving Name of Jesus Christ.

Mrs. Bert Maromey, Secy.

BLANCHARD, MICHIGAN

The Church of God edifice has been newly shingled and new doors are ready to be hung. The repairing was needed very much.

We are sorry to report that Sr. Cora Decker is very sick. She is, however, being well cared for by her daughters.

Funeral services for Sr. Briggs were conducted at her home Friday, May 10, Bro. F. E. Siple of Grand Rapids officiating.

M. Farrell, Cor. Secy.

MRS. H. J. STADDEN

Clara Belle Osborn was born to Isaac and Cynthia Osborn at Columbia Station, Ohio, August 28, 1879, one of a family of ten children.

On December 25, 1899, in a double ceremony, she was united in marriage to Harry J. Stadden. To this union were born five children, Alice Lindstrom, Herbert and a twin sister Hazel who died in infancy, Doris Reye, and Ethel Swartz.

About 1904 she was baptized into the Name of our loving Savior and joined the Church of God. She earnestly served her blessed Master and was an example for each of us to follow for the rest of our days. She brought up her children to be Christian workers, all of whom are active in Golden Rule Church. Her husband is our beloved senior elder, her son is superintendent of the Sunday school, teacher, deacon, trustee, her daughters are two of them teachers and another has been organist. Her influence was a force not only in her home but in the wide circle of her friends.

The whole church was stunned by the news of her death on May 8, very suddenly and unexpectedly, from an operation from which everyone expected she would recover safely. It has cast a pall of sadness over the church which it will take a long time to dispel.

Besides her loving companion and children she leaves to mourn her loss seven grandchildren, four brothers, Delbert of Clare, Mich., Frank of Denver, Colo., Laurel of Olmstead Falls, Ohio, and Leon of Tamingfu, North China, and two sisters, Mrs. Kate Snell of Columbia Station, Ohio, and Mrs. Ruth Osborn of Cleveland.

A gathering of over three hundred jammed the funeral home to give their last tribute to a true Christian wife and mother. Tears were on many faces as they filed past her casket to view her face for the last time. The writer was assisted by Bro. James A. Patrick, and she was laid to rest in the little cemetery just down the road from the home of her youth which she loved so well, to rest until the resurrection day, when we hope to meet her again around the feet of the Master.

M. W. Lyon, Pastor.

OREGON, ILLINOIS

Sr. G. E. Marsh and son Arlen of Grand Rapids, Mich., are visiting Sr. Marsh's parents, Bro. and Sr. J. H. Williams of Rochelle, Ill., and were with them in attendance at the Oregon services on Sunday, May 19.

Bro. Fred Knodle, one of our most loyal senior members, is a patient in the Adler Sanatorium.

Sr. Anna Drew, a resident of Golden Rule Home, is recovering from a three-weeks' illness.

Sr. Leota B. Hanson took Sr. Muriel Randall to Rockford, Ill., Sunday, May 19, where the latter delivered a sermon for the Rockford Church of God.

Two of the students of the Bible Training School will preach for the local church on Sunday, June 9: Bro. Richard Smith in the morning, and Bro. Alan McLain in the evening.

Sydney E. Magaw, Pastor.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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L. E. Conner Business Manager

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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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

For Training School . . . \$.....

For Golden Rule Home . . . \$.....

Name

Address

THE SUMMER TRAINING SCHOOL

ENROLL TODAY

Oregon, Illinois - . - June 18-July 26

A CHRISTIAN EDUCATION FOR YOUTH OF THE CHURCH OF GOD IS:

Necessary for a successful future of our work,

Prayerfully requested by all our people,

Offered by talented instructors.

Instructors. We are pleased to present a picture of Instructor L. E. Conner. Other teachers will be Brothers S. J. Lindsay and Otto E. Dick.



Courses. There will be studies in "Doctrines of the Church of God," "Problems and Opportunities of Christian Youth," English, and public speaking.

Brother L. E. Conner, Public-Speaking Instructor, Says:

The Wise Man says: "The preparation of the heart in man, and the answer of the tongue is from the Lord." And I know of no place where this can better be accomplished in a short time than in the coming Summer Training School—June 18 to July 26, inclusive. Six weeks of intensive training, in the best of environment to encourage the student; in the midst of a live, active, and growing church organization, in the services and activities of which the student is invited to take active part, makes for development, strength, and stability of faith and character.

Opportunities, such as this, are seldom afforded the student of moderate means in preparing for effective church work. In fact, this course has been arranged especially to meet this need, and it is our sincere hope that many who see the need and have the desire may be able to take advantage of this opportunity. That while a large part of the world is engaged in war, bringing poverty, sorrow, and destruction of life and hope to millions, we may be qualifying ourselves for better and more effective service for our Lord in the land of freedom, peace, and plenty.

We are hoping to meet a goodly number of young men and young women on the banks of beautiful Rock River June 18 for the Summer Training School.

ENROLLMENT COUPON. Students planning to attend the summer course (June 18 - July 26) are requested to sign and return this coupon to *The Summer Training School*, Oregon, Illinois.

Student's name Address

Tuition (\$30.00 plus small textbook charge) will be paid by

(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, MAY 28, 1940

NUMBER 35



A YOUNG ORCHARD NEAR JAFFA PALESTINE

"They shall . . . make gardens, and eat the fruit of them" (Amos 9:14).

Activities on the Western Front, where "Gomer and all his bands" force a most bloody slaughter, might divert one's thought away from Palestine, where many nations will at last assemble "to take a spoil" (Ezekiel 38:13). Obviously, before the conquering nations "think an evil thought" (verse 10) about preying upon little protected Palestine, that hitherto barren land must be developed to such a degree as to tempt the Northern Wolves.

Ezekiel prophesied, "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" (36:35). True to the spirit of this prophecy, the reclamation of Palestine goes steadily forward. No readers of current events question the reality and the certain progress of Zionism. Why should any student of prophecy deny the prophetic significance of Zionism?

Moreover, when *all nations* are gathered "against Jerusalem to battle" (Zechariah 14:2), "then shall the Lord go forth, and fight against those nations" (verse 3), and "HIS FEET SHALL STAND IN THAT DAY UPON THE MOUNT OF OLIVES"!

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

“She Hath Done What She Could”

Mary, more appreciative of the rapidly approaching death of Jesus than were any of the Twelve, lovingly anointed Him with costly ointment of spikenard. Judas found fault, preferring that the ointment be sold and the money more profitably used for the poor—“because he was a thief, and had the bag, and bare what was put therein.”

What would the thief do with money in his own charge but which belonged to another? The suggestion that Mary’s ointment should have been sold and the money given to the poor was so thin a ruse that it in no sense influenced Jesus who, otherwise, might have considered such a suggestion. It seems, though, that the criticism was directed more at Mary than at Jesus, for we read: “They murmured against *her*.” Moreover, she was somewhat hurt by the criticism, for Jesus commanded, “Let her alone; why trouble ye her?” Judas, like selfish fingers in the offering plate, would have stolen Mary’s sacrifice. Likewise, those who today see little significance in the sacrifice Jesus made frequently protest the sacrifices His followers gladly make.

Comparing John 12:3 with Mark 14:3, one is led to believe that Mary poured the costly perfume upon the head of Jesus until it ran down His garment and even to His feet. Then she wiped His feet with her hair. Here was an offering of fifty-one dollars; here was unashamed testimony and adoration; here was *a temple filled with fragrance!*

There was deep meaning in Mary’s affectionate service unto Christ. Understanding hearts speak to one another a language that curious and carnal ears cannot interpret. Love is sometimes the only explanation of the mysterious. Why, instead of *opening*, did Mary “*brake* the box”? (See Mark 14:3.) . . . The Twelve little sensed that Jesus would soon be crucified; little could they, therefore, see any meaning in Mary’s *breaking* her treasure box—the ready and almost reckless zeal with which she poured out not a tithe, but more probably eight or ten tithes! There was no reservation on Mary’s part: no think-so, maybe-so, half-so service. Instead, she would *destroy* her best treasures for

His sake. Jesus would soon die on the cross for her; she would give all for Him. Thus, while others stared in astonishment and found fault with true discipleship, Jesus, appreciative of the woman more richly blessed than the Twelve, explained: “Against the day of my burying hath she kept this,” and “She hath done that which she could,” and “Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of her for a memorial of her.” Mary’s earthly treasures were *broken* and *sacrificed* for the King who would soon be *broken* and *sacrificed* for her.

Why should the telling of Mary’s devotion to Jesus be an ordained part of the gospel story? No thief can answer that question. Many church members cannot answer that question. There are, however, Christians so intensely persuaded of the atonement through Christ, and so fully consecrated to Christian ideals, that to break and forfeit their every earthly treasure for Christ is the least they think to offer; and in their offering there is neither intended show nor thought of shame. *They* know why Mary’s sacrifice should be told “wheresoever this gospel shall be preached throughout the whole world.” Where the gospel seed is watered with such showers of love there will surely grow choice wheat for the garner.

Who brings accusation? Who decries the richest sacrifice? Who selfishly pretends to love the poor? Do thieves still covet the sacrifice? Would Judas steal the Savior’s precious ointment of spikenard? . . . Who breaks the treasure box to pay honor to the King? Who in unfeigned love and adoration rumples even one vain hair to humbly serve at Jesus’ feet? Who unhesitatingly gives so much, yet says so little about the amount, that others meditate the cost? *Christian, are you doing all you can?*

An underpaid ministry, churches without pastors, slumbering congregations that say they cannot afford evangelistic meetings, no missionary work, thimbleful charity, all these betray *unbroken* treasure boxes.

Let it be often recalled that Jesus said of Mary, “She hath done what she could,” and may humble but strict obedience to that standard of love and service result in vitality and successful activity in the Church of God.

God-Given Wisdom

By F. T. Blyth

IT IS proverbial that Solomon was a very wise man, and when we consider wisdom, we naturally think of the many references Solomon made to the excellence of wisdom and the importance of getting wisdom. He says in Proverbs 2, "My son, if thou wilt receive my words,

and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints."

At first glance, it appears that knowledge and wisdom are synonymous, but such is not the case. True, they are coupled together in this chapter, but he says in 1:5, "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." I recall having talked with persons who could converse freely on almost any subject, but their lives proved that they really had little wisdom as shown by their not having developed outstanding characters or pleasing personalities; when presented the glad tidings of the Kingdom of God they had not the wisdom to receive and obey it. That is the highest test of wisdom: to recognize the value of those exceeding great and precious promises and lay hold on them.

Their worldly knowledge makes the gospel appear as foolishness when it is presented. It does not fit in with the false knowledge they have gained from the world (1 Cor. 1:17-31). We find this very forcibly illustrated when we send our children to college. If they are not well fortified with an understanding of the nature of man and of the Lord's purpose in giving us the account of the Creation, they are in danger of being turned away from the truth.

We return to Proverbs 2. After Solomon had commended knowledge and wisdom, he told of some of the benefits to be derived from them: "Then shalt thou understand righteousness, and judgment, and equity; yea,

We are sorry to learn that the author of this article, Brother F. T. Blyth of Chagrin Falls, Ohio, died April 19, 1940. Brother W. S. Tomlinson, also of Chagrin Falls and a friend of the deceased, forwarded the article to us. His comments may be found on page 15 of this issue, under the head, "He Walked With God."

every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things." Notice carefully that

last phrase. I think we are inclined to pass lightly over that thought as unimportant. Do we appreciate the emphasis placed on "speaketh froward things" by the Word of God? I am impressed with the evidence that the all-wise God anticipated our situation in this life, that He foresaw that we would be thrown into contact with the ordinary run of the people of the world whose conversation is molded by carnal mind around the weak and beggarly elements of the world, whose talk is interspersed with oaths, profanity, and filthy stories. We have felt the force of imitation many times impelling us to indulge in this that the wise man calls speaking "froward things."

It is imperative for us as followers of Christ to fight this thing with all seriousness, for if we do not it grows on one until it becomes an unconscious habit. We have talked with brethren who in their ordinary conversation took the name of God and Jesus Christ in vain as a matter of habit. Perhaps you are thinking, and maybe the brother would say, that he didn't mean anything by it. But, if we say it without meaning, it leaves us nonetheless responsible. There is no other name under heaven given among men, whereby we must be saved. A very special precious Name to the Christian, yet we take it so lightly and use it so loosely, sometimes even connecting it with things that are debased!

A common pastime of the world is to store in the mind and retain profane and obscene stories. We hope none of our members indulge in that sort of amusement. There is plenty of clean humor that is exhilarating and enjoyable, but it is the part of wisdom to eliminate such as must be indulged in in a corner.

Perhaps you think we are making much over nothing, but let us see. James devotes a whole chapter to the subject. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell . . . But the tongue can no man tame; it is an unruly evil full of deadly (Please turn to page 9)

Pictures of Now

By Arlen Marsh

THE outbreak of war in Europe, with the subsequent invasions of Denmark, Norway, Finland, Luxembourg, Belgium, The Netherlands, France, and Poland, was inevitably accompanied by another outbreak—a rash of prophetic interpretations, appeals to religion, questions (mainly inspired by fear and curiosity) about what will happen next.

Some of these interpretations, appeals, and questions have carried with them sound judgment; others have reflected the wild hysteria which seems to be the concomitant of war. Few or none of them have turned to the most important problem: that involving definitions of Biblical names and symbols.

It is easy enough to lay down arbitrary decisions regarding Ezekiel's Gog and Magog, David's Tarshish; but it is a good deal harder to explain just why these arbitrary decisions have been made. Pin down the average Bible student, and he will tell you that he fits Tarshish to Great Britain because Tarshish is said to be a race of merchants, and because someone else told him Tarshish represents Great Britain.

Superficial similarities between prophecies and modern events, however, are not enough to base Bible interpretation on. Neither is hearsay. One can draw similarities between almost any Bible prophecy and almost any historical event; one can hear practically anything.

Four sciences supply the answers to questions about the nations signified by specific prophecies, ethnology, etymology, anthropology, and history. The Bible itself furnishes no clues; these four sciences and common sense alone provide a really adequate basis for determining just what Tarshish, Gog, and the other Biblically mentioned nations may be.

"Gog, the Land of Magog"

Normally, Gog, the land of Magog—Ezekiel's special pet—is held by scholars to represent modern Russia. Etymology—science of language—tells us that the ancient Assyrians had a word closely corresponding to "Gog" which was applied to the territory in the southern Caucasian mountains and to the people living there. As recently as 1910, reports the Encyclopedia Britannica, natives of the district around southeastern Russia proper knew their Caucasian peaks as "Gog" and called the



higher northern portion of their country "Magog."

Ezekiel 38:2 refers to "Gog, the land of Magog, the chief prince of Meshech and Tubal." Meshech and Tubal were brothers who, as far as can be learned today, founded two races which later blended into the

Armenians and the present Georgian tribes. Georgia, an independent member of the Union of Socialist Soviet Republics, is located in western Asia, in the region of the Caspian and Black Seas. Georgian soldiers were among the first to be thrown against Finland during the Russian efforts at a blitzkrieg.

The history of Russia since the World War gives cause for an interesting speculation—speculation only, it is true; for there is no evidence to prove either the truth or the falsity of the theory involved. Thanks to a series of errors on the part of Lenin and Trotsky, as well as to his own lack of moral scruples, Stalin—christened Yossif Vissarionovich Djugashvili—took complete command of all the Russians during 1927 and 1928. By this act, he became the most absolute dictator in the world; during one triumphal celebration, his citizens fawned at his feet like Orientals kneeling before their idols. This was in 1929, when the dictator of the "Republics" turned his fiftieth birthday into an international holiday.

Stalin is a Georgian. He was born in the Caucasian mountains, descendant of the races founded by Meshech and Tubal. His education fitted him for the priesthood in the Greek Catholic Church; but he turned away from religion to take a place in the underground channels of politics that eventually destroyed the Czars. The parallel between Stalin and Ezekiel's Gog is striking. Stalin, Georgian, became at forty-eight years of age the "chief prince of Meshech and Tubal" in all truth. It may or may not mean anything; sometimes Biblical predictions are remarkable in their detail—at other times the repetition of history destroys the most carefully made interpretations of the prophets.

Triple Alliance

Like the triumvirate of early Rome and the famous Triple Alliance of the Middle Ages, the allies mentioned by Ezekiel appear to come in groups of three. Gog and his nation first—notably first, with the other two groups of nations in the alliance something of a sorry second.

Persia, Ethiopia, and Libya—strange combination! “Gomer, and all his bands; the house of Togarmah of the north quarters.” And, finally, the indefinite description which covers a multitude of sins—“and many people with thee.”

Persia quite obviously is Persia; in recent years it has assumed its ancient name—Iran. The natives are Irani. Persia is merely a province—albeit an important province—of the ancient nation.

Strangely enough, in view of its prospective alliance with Gog, Persia has strong connections with both Great Britain and the United States. In 1901, an enterprising Englishman succeeded in securing a sixty-year lease of 500,000 square miles of Iranian soil for oil development; this concession, later revised by the League of Nations (1926), gave Great Britain control of one of the richest oil fields in the world. The American Standard Oil Company of New Jersey has the only other important oil concession in Iran.

But the alliance of Persia with Gog does not necessarily imply the serious weakening of the British Empire. In 1937, Iran had six gunboats patrolling the Persian Gulf. All six were built by Italy and were manned by Italian sailors and officers.

Which leads to a quite obvious point: the mutual control of Ethiopia and Libya by Italy.

As recently as late 1939 newspaper dispatches carried reports of important rebellions in Ethiopia. While the Holder of the Twenty-Four Umbrellas mourned his lost empire from the safety of Paris, Ethiopian tribesmen were keeping Italian soldiers busy quelling sporadic outbursts of guerrilla warfare. One hundred Italians were killed in a sudden attack that swept almost to Addis Ababa.

Certain students have dwelt long on the fact that originally the Ethiopian nation occupied much of the Sinaitic Peninsula. Ethiopia, these students have declared, belongs with Asia, not with Africa. But the best authorities feel that the Israelites of the pre-Maccabean period considered Ethiopia to occupy what now is—Ethiopia. To this national boundary were added, in the Israelitish estimation, British and Italian Somaliland. Haile Selassie may claim descent from the Queen of Sheba; but this does not place his kingdom in Asia—particularly since Sheba is held by Ezekiel 38:13 to be separate from the Ethiopia of 38:5.

The conquest of Ethiopia in 1935 by Fascist armies merely added another African colony to the Italian Empire. Libya had been included with Italy since 1911, when it was annexed from the Turkish Empire. All that remains to combine the three nations—Ethiopia, Libya, and Persia—with the power suggested by Ezekiel is a little more active military cooperation between Iran and Rome.



Gomer and Togarmah

Gomer and Togarmah were located indefinitely somewhere north and west of Palestine. Josephus declares that Gomer was a race which founded colonies in which later was the Galatia of Paul's time. Long before Paul's day, however, the Gomeri had moved northward and a little to the west.

It is probable, judging from Roman reports, that the Gomeri were actually Cimbrians, who, with their allies the Teutons, threatened Rome seriously for many years. Finally, in 101 B.C., a Roman general took on an army of Cimbrians and killed 120,000 of them in a fierce battle. The Cimbrians were unused to the heats of southern Europe, and succumbed more to weather than to the Roman legions.

For centuries, the area around Jutland was known as the Cimbrians' territory, and even took the name “Cimbri Chersonese.” Jutland, of course, is still an important naval base for Germany. Ethnologists have some difficulty placing the Cimbrians as to race; Caesar called them Germans, and other Roman historians called them Gauls. Whatever their race, they—Gomer—represent modern Germany. Togarmah appears to represent simply allied races—quite probably mixtures with the Cimbrians and Germans.

Tarshish, et Altera

Sheba and Dedan are comparatively easy to place. Sheba, in the days of Ezekiel, corresponded roughly to Arabia. Dedan lay north of Sheba, and corresponded approximately to southern Transjordania. The kingdom of Saudi Arabia was created in 1916, when a powerful chieftain broke from the Turkish Empire and allied himself with France and Great Britain in the war to end war. It has remained more or less—now more, now less—pro-Ally ever since. Dedan—Transjordania—has been under British control since the Treaty of Versailles (1919). Sheba at one time was a kingdom for all west Asia to fear, and its wealth was extraordinary; it held Ethiopia—or Ethiopia held it—in addition to much other African and Asiatic territory.

Tarshish is more difficult to locate. Probably, as most students agree, it is Britain and her possessions. But Tarshish was actually Phoenicia in the days of Ezekiel, and Phoenicia was a race of merchants. Phoenician sailors covered the Mediterranean in a crisscross of regular trade routes, carried silver from Spain to Palestine, from Spain to Rome, from Spain to Alexandria. They settled, at last, in the portion of Spain that surrounds Gibraltar, and in the northern tip of Africa that lies just south of (Please turn to page 11)

Resurrection to Immortality

By John R. Fiske, Jr.

THE doctrine of "mortal emergence" was originated by Dr. John Thomas in 1864. Before that date there is no trace historically of it. It arose from a faulty conception of some of the details of resurrection and judgment. The brotherhood at the time believed in a pre-millennial resurrection of the righteous and a post-millennial resurrection of the wicked. Perceiving that the Scriptures declared the wicked would arise "at the *same time*" (Dan. 12:1, 2) and "with" (Luke 11:29, 31, 32, 50) the righteous, and that Christ "shall judge the quick and dead at his appearing" (2 Tim. 4:1), he decided that both would arise mortal. He was thus partly right and partly wrong. So was the brotherhood at the time. Instead of carefully weighing the evidence on both sides, both sides engaged in "mudslinging," as can be seen from reading "The Gospel Banner" and "The Herald of the Kingdom." They were thus driven far apart on a minor subject, and the result was a divided brotherhood.

After the division, Dr. Thomas did not use mortal emergence as a test of fellowship, neither did Robert Roberts. However, many other leaders among believers in mortal emergence do disfellowship their brethren who differ with them on this point. They are in error in thus dividing the brotherhood. Long years after the brethren in Corinth had been baptized into Christ, Paul revealed to them as a "mystery" the exact "moment" (1 Cor. 15: 51-54) when the "dead shall be raised incorruptible" and the "we" shall be immortalized. Let it be emphasized that this was revealed to them, after they were baptized, as a "secret" (Goodspeed's Version). Did Paul do wrong in keeping this a "secret" to them when they were baptized? Because this "secret" was revealed to them as a part of their *post*-baptismal instruction, is it not certain that Paul regarded it as a nonessential as far as pre-baptismal instruction was concerned? If so, then those who do differently from Paul are needlessly dividing the body of Christ. In this connection, please read Revelation 1:1-3, where it says "The Revelation" was to be given to "his servants." Hence, the details of judgment given in Revelation 20:11-15 and elsewhere in Revelation are a part of a post-baptismal "revelation" made to men and women already "his servants." We must remember that the "way" is simple. In just *one* "hour" a "jailer" was instructed and baptized (Acts 16:33). This being the case, let it be urged that all who are insisting upon a knowledge of the exact "moment" when "the dead are raised incorruptible" as a *necessary* part of pre-baptismal instruction cease at once

from doing so. If *necessary*, do as Paul did: baptize them into Christ first, then "disclose" it as a "secret" to them.

That the righteous dead will come forth from their graves immortal is evident for these reasons:

(1) Hebrews 11:35. The "dead" are "raised to life again" either as mortals, as were those Paul here alludes to, or as immortals. It must be one or the other. If the first was *good*, then the second is "*better*." Since the "*better*" is the one "others" were seeking, it follows that they will be raised to life again as immortals. Since the "dead" Paul alludes to were "raised to life again" as mortals, if "raised to life again" once more as mortals, would their second "raising to life" be "*better*" than the first? No, it would be merely a repetition. Let us repeat: The dead are "raised to life again" either as *mortals* or *immortals*. If "raising to life again" as mortals in the past was good, then a future "raising to life again" as immortals must be the "*better* resurrection." The word "*better*" shows "resurrection" in this verse to mean "raised to life again." If so, then the verse means, "Women received *their dead raised to life again*: and others were tortured . . . that they might obtain a *better resurrection*." Since "raising to life" means emergence from death, it might be expressed as follows: "Women received their dead through a mortal emergence from death; and others were tortured . . . that they might obtain an emergence from death *better* than a mortal one."

(2) Revelation 20:4-6. "They were restored to life and reigned with the Christ a thousand years. . . . This is the first resurrection" (Goodspeed's Version). Advocates of mortal emergence say the antecedent of "this" is "are restored to life" and "reigned." But "this" is *singular* and so can stand for just *one* thing, and that one thing is "restored to life." Hence, we have, "Blessed and holy is the man who experiences the first resurrection to life." The second death has no power over him. Here, then, are ones who, when "restored to life," are deathproof—"death has no power over them"; hence, restored deathless.

(3) "When they shall rise from the dead, they . . . are as the angels which are in heaven" (Mark 12:25). The meaning of "shall rise" is decided by the expressions, "as touching the dead *that they rise*," and "therefore when they shall rise." Is it not certain that "rise" here means "live"? If so, then we have "as touching the dead that they live"—"therefore when they shall live"; "but *when* they shall live . . . they are as the angels." If "*when*" they "*shall live*" or "rise from the dead" they are "as the angels"—im-

mortals, they are in error who say they are mortals "when" this happens.

(4) Luke 20:27-37. The meaning of the expression "the resurrection from the dead" is explained by the expression "now that the dead are raised," being adduced by the Master to prove "the resurrection." Seeing it is certain this expression means "now that the dead live again," we are equally certain the expression "the resurrection

from the dead" means to make alive. Hence, "they which shall be accounted worthy to obtain that . . . making alive from the dead . . . neither can they die any more." If, when these "dead are raised" or made alive which "Moses shewed at the bush," they simply "cannot die any more," "for they are equal to the angels." Mortal emergence is thus shown to be an error.

(Please turn to page 9)

Does It Matter What We Believe?

By T. A. Drinkard

"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 shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:8,9).

IF IT does not matter what we believe, just so we are honest and conscientious in whatever we do believe, then tell me the value of any faith at all! There would be none whatsoever. I do not believe that the Devil (whatever that may be) ever represented a greater error than such a human theory. It's about as silly as to see some of my brethren fellowship those who advocate such, and other things that are in line therewith. The danger point comes when we think that we are safe and secure behind the bulwark of protecting walls. To me comes this warning, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). To me, it shows the spirit of weakness and compromise to hear the minister say, "It does not matter what your faith may be; just come forward, give us your hand, and join the church of your choice." Just imagine the Son of God making such a proposition; or any of His disciples! Just what does denominationalism stand for, anyway? To me, it stands for the same thing that men stood for when Jesus Christ was here in person. Jesus indicated that He was not in harmony with them by denouncing their tactics in these words: "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Did it matter in His estimation what they believed as truth? He went so far as to warn His disciples against "the doctrine of the Pharisees and of the Sadducees" (Matt. 16:12).

Following this condemnation of them and their doctrine, He made this announcement: "Upon this rock I will build my church" (Matt. 16:18). Why "build" His church? Why not join theirs if it made no difference as to what they believed? He could have saved much of the persecution that was thrust upon Him. Jesus Christ taught truth regardless of whether He was alone, or sur-

rounded by professed friends. He was faithful to His Father in all that He did. He not only attached much value to the Word of God, but equal value to faith in the same. We reason this way: that if it was necessary and essential that the truth and faith be accepted and defended in the days when Jesus Christ walked among men, how important it is now, as we live in the midst of the greatest world trouble known thus far, and the signs indicate that the end is not yet!

If it makes no difference what we believe, why the sufferings of Christ, His trouble, the bitter rejection, His death and resurrection? Why not pat all sin practitioners on the back and tell them that it does not really matter, just so they are honest? Have you thought of this: Are you sure that we are right in our presentation? How can we tell the world that "so-and-so" is the truth if we are not sure that it is the truth? Again the Master said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). The truth? Was it important that He do this? Why? Then He adds, "Every one that is of the truth heareth my voice" (v. 37). But hearing the Word of God produces faith (Rom. 10:17). It being true that faith comes through hearing the Word of God, then it does matter what one believes, and the claim to the contrary is misleading and untrue.

Belief of the truth, "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12) brought men and women the forgiveness of sins in the days of long ago. Because the law of pardon has not been changed, we contend that it still operates insofar as God is concerned. Faith being necessary then, it is no less necessary now.

What Does the Bible Teach?

Part One

By *J. M. Morgan*

THE Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy" (1 Tim. 4:1, 2). We have seen this prophecy fulfilled many times in life.

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21). Many teachers are taking out one prophecy by itself and are making it teach another gospel. "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30). These scriptures tell how all the different churches in the world have been created. I marvel that there are not more infidels, because there are so many different man-made plans of salvation. But when the Bible is rightly divided, it teaches one plan of salvation only, for "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all" (Eph. 4:4-6). "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:13-15). There are too many people who let false teachers do their reading and thinking.

What, though, does the Bible teach? "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). There will be destruction to those who "wrest the scriptures" (2 Peter 3:16). We note that some are teaching that the fifth seal will be opened after the church is caught away to meet the Lord in the air, that the apostles will not be raised at the time of the raising of the other members of the church, and that the first resurrection will be divided into two parts. What, though, does the Bible say or teach? "This we affirm to you by the Lord's Word, That we, the living, who are left over to the coming of the Lord, will by no means precede those

who fell asleep. Because the Lord himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet; and the dead in Christ will be raised first; then we, the living, who are left over, shall at the same time with them, be caught away in clouds, for a meeting of the Lord in the air; and so we shall be always with the Lord" (1 Thess. 4:15-17, Diag.).

Will anyone dare to say that the apostles did not fall asleep in Christ? They did fall asleep in Christ! Therefore, the apostles will be raised before the living will be caught away to meet the Lord in the air. Some are teaching that after the body of Christ (or church) has been caught away to meet the Lord, and before the apostles are raised, that their blood will cry to God just as the blood of Abel cried from the ground unto God. The answer will come back to the apostles that they should rest for a little season until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled. But, pray tell me, how could any of the apostles' fellow servants and their brethren be killed at that time? If all the living saints are raised and caught away to meet the Lord, they could not be killed. They will say, "O death, where is thy sting? O grave, where is thy victory?" Therefore, the apostles will not be left in the death state. Neither will the fifth seal be opened after the saints are raised and caught away to meet the Lord in the clouds.

Some are teaching that Christ and the saints will stay up in the clouds seven years. They quote Daniel 9:27 and Matthew 24:20, 21 to prove that the great tribulation will be the work of the Antichrist for seven years. These scriptures, however, do not refer to the second coming of Christ or the end of this age.

Daniel 9:24-27 tells that "seventy weeks are determined upon thy people," and their city Jerusalem. Verse 26 says that "after threescore and two weeks shall Messiah (Christ) be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary . . . and unto the end of the war desolations are determined." Verse 27 says, "He shall confirm the covenant with many for one week." It was Christ the Messiah who confirmed the covenant with many. Christ fulfilled the law (Matt. 5:17). He caused the sacrifice and oblation to cease. After Christ had offered one sacrifice for sins forever, He "sat down on the right hand of God" (Heb. 10:12). He blotted out the handwriting of ordinances against us, "nailing it to his cross" (Col. 2:14).

THE GERMAN BLITZKRIEG

By C. E. Randall

THE German blitzkrieg on the Western Front is now a reality. The stalemated condition of the past several months, which has caused the public to take an unconcerned attitude, is definitely at an end. What lies ahead of us is as unpredictable as is the weather. There are some general observations which could be made with a certain measure of accuracy, but in the main just what will transpire in the months ahead God alone knows. That we are in for some shocking reverses seems evident: reverses in our security, mental concepts, religious ideologies, and governmental balances. In these dark hours true repentance with humbled hearts should be our first move. "Righteousness exalteth a nation," and with righteousness on our side, right will triumph over ungodliness.

As Bible students, we should keep a close watch on the Dardanelles. Approach to the Holy Land by the forces of the North will be through this important gateway. A good war map will assist you very much in locating the strategic points from which drives will be made. To Bible students, the chief place of concern is Palestine. But before Palestine, there are many other changes to take place. Each one seems to be a link in a well forged chain reaching to Palestine. If caution is needed, we would suggest calmness of heart, preparation for the soon coming of the Lord, and a complete abstinence from rash predictions and guesses that mean nothing.

The difference between the present systems of government and the system to be established over all the earth when the Lord Jesus Christ takes charge can be seen by reading Psalm 72. "He shall judge thy people with righteousness, and thy poor with judgment. . . . His name shall endure for ever . . . all nations shall call him blessed."

RESURRECTION TO IMMORTALITY

(Continued from page 7)

(5) Psalm 17:15. Here we are told the righteous "shall awake (not with Adam's 'likeness,' not with a view to God's likeness, but actually) *with* thy likeness." If they "awake with God's likeness," then they awake with spiritual bodies, to die no more.

(6) Matthew 24:30, 31; 1 Corinthians 15:51, 52. Here at the visible coming of Jesus, He shall "send his angels with a great sound of the trumpet" which "trumpet" will cause "the dead" to be "raised incorruptible" and the living immortalized. Being thus immortalized, the angels then will "gather together his elect from the four winds" into Christ's presence. (To be continued.)

TRAINING AND EQUIPPING FIGHTERS

By J. R. LeCrone

BECAUSE they are acutely aware of hostile forces about them from which they may at any moment have to defend themselves, if indeed they are not already engaged in actual combat, each nation is bent upon making its own army the most highly trained and best equipped in the world. Since they believe that their continued existence as nations depends upon this, no expense is spared.

The United States is no exception. To train and equip an infantryman for the field costs the nation well over one thousand dollars. The new semi-automatic rifles with which the old are being replaced cost approximately eighty dollars each. It is considered essential that each soldier should be able to kill more men in a given length of time than a soldier of the enemy can kill.

When we consider that for thirty dollars (less than half the price of one of the death-dealing rifles) our young people can receive six weeks of training—not in taking lives, but in bringing them to the way of life eternal—the cost seems ridiculously small. We cease wondering whether or not we can afford to send one, and conclude that we cannot afford to miss an opportunity to gain so much for so little. It leaves little excuse for an untrained army of Christian workers in the Church of God.

The Apostle well knew the value of training and equipment. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. . . . And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:11-17).

Will you help to train an army for the Prince of Peace?

GOD-GIVEN WISDOM

(Continued from page 3)

poison. Therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. . . . Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." Also, we read, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. 3:8).

In Ephesians 4:29-31, we are told to "let no corrupt communication proceed out of your mouth, but that

which is good to the use of edifying, that it may minister grace to the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."

We read that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." These things "were written for our learning, that we through patience and comfort of the scriptures might have hope." Let us read a story in Leviticus 24 that may give us an estimate of God's attitude toward cursing: "The son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him to Moses." Let us pause and try to see the picture of this incident in the life of the camp of Israel in the wilderness. There was a son of an Israelitish woman whose husband was an Egyptian. She must have been a widow, else the husband would have kept them in Egypt. Being fatherless and part Egyptian would put the boy on the defensive and he would be the object of many jibes and sneers from the others, leading to an angry exchange of words and possibly blows. The Hebrew boys would sneer at the gods of Egypt and the Egyptian would retaliate with a sneer and a curse at the God of Israel, while not actually meaning what he said, for had he not seen the wonders of the Red Sea crossing, God's leadership in the pillar of fire and the cloud, the manna, the quail, the water from the rock? But he was a member of the camp of Israel and the Lord had commanded, "Thou shalt not take the name of the Lord thy God in vain."

We see here the strategy of God in using Israel in the wilderness as a means of teaching the world His will in regard to the sacredness of His Name. Now here was the opportunity to drive home to them the seriousness of the offense. We read in verse 12, "They put him in ward, that the mind of the Lord might be shewn them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him."

It is characteristic of the justice of God that He did not stop there. He foresaw that the Israelites might assume it was a punishment befitting an Egyptian. "As well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death."

Here is an instance in which a curse was uttered hastily and without premeditation, yet the Lord pronounced the penalty of death for it, on a parallel with the crime of murder as we read in verse 17. Will the Lord appraise a like offense any more lightly among those who have taken on themselves the name of Christ and come into the family of God? I know a young man who swears at his father as a matter of habit. A terrible thing, an ungrateful, dishonorable thing to do to a father! The name of our heavenly Father should be esteemed above every other name by the Christian.

God promised Abraham that He would "bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." In conversation, one of our brethren called the curse of God on a certain Jew, as such, on account of business practices. Will the God of Abraham suspend His curse from one who is instructed in the promises to Abraham?

The Savior, in Matthew 12:35-37, tells His audience that in the Day of Judgment the decision will be based on the use of words, being held accountable for every idle word, on the principle that "a good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. . . . For by thy words thou shalt be justified, and by thy words thou shalt be condemned." James 3:2: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Solomon realized the danger in association with people who admit no responsibility to God for the use of words. He saw our proneness to fall into their habits of speech and indicated a way that would avoid much of the effect of this tendency. Proverbs 3:33: "The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just." If we seek our companionship among our own people, we eliminate a large part of the danger and thereby assist each other. David wrote: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

The dictionary defines wisdom as knowledge practically applied to the best ends, natural sagacity, prudence, piety. Of course there is a kind of wisdom which is not given of God, and it may be just as truly wisdom as that which is God-given. The important effect of the exercise of wisdom is to give all things their proper evaluation. Therefore, the wisdom given of God is first shown when the truth is presented to a person and is the result of the previous influence of the Word of God in some way, shape, or form, while the presentation itself is an act of God in His wisdom.

The first evidence of wisdom is shown in gladly accepting the truth when God in His wisdom presents it, giving it the place of highest value (Matt. 13:44-47). Then the

wisdom of God, through His word, directs the re-evaluation of all the other things in the scheme of life in their relation to this pearl of great price. Not that all are able to make this re-evaluation immediately, but the wisdom of God makes this a fixed rule of life. We get an implication of this in James 4:13-15. The wisdom of God is not given in a lump—as it were—but is a building up process (2 Peter 1:1-8). In the very nature of things there is at times friction between the wisdom of the world and the wisdom given of God (Rom. 8:6, 7). To overcome this friction we have the armor of God as described in Ephesians 6:10-18.

"The Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

PICTURES OF NOW

(Continued from page 5)

Britain's rock fortress. From these points, they moved slowly up the northwest coast of Portugal and Spain, and on to England, where they established important tin mines. It is because of this latter move, and because England is the most important commercial nation in the world today, that Tarshish usually is applied to the British Empire.

Much has been made of the fact that Britain's emblem is the lion, and that Ezekiel speaks of the "young lions" of Tarshish. Some translators—apparently with sound reason—make the "young lions" to read "magnates"—which puts something of a damper on the efforts to get the United States, Australasia, Canada, and South Africa definitely into the pictures of now drawn by the Prophet. A nation of merchants and all its business leaders is decidedly different from a nation of merchants and all its colonies, dominions, and ex-colonies.

Architects of Fate

Efforts have been made by a variety of students to align nations according to race. Prophecy itself is silent except in regard to the general course of events—events which may represent centuries, or six months, or one day. To attempt to assign small nations to definite great powers is to run into almost insurmountable difficulties.

The architects of fate are three—Germany, Russia, and Great Britain. Russia and Germany are definitely predicted to be allies; yet they have no common background of history, race, or language. Russians are Oriental, ruled by an Oriental dictator. Germans are proudly Aryan, Teutonic. Strangely, Britain, too, is Teutonic in large part—

yet it is stated positively that Tarshish is to be opposed to, and not allied with, Gomer and Gog.

The Netherlands, Scandinavia, and Belgium are allied with Germany racially. Yet the *official* language—not the common language—of Belgium is French. French, like English, draws heavily upon Latin for its grammar and vocabulary. Italy, also Latin, appears to be allied with its ancient enemies, the Teutons—Germany. Polish has nothing in common with either Latin or German, and is quite distinct from Russian; the nations owning the languages have the same dissimilarities.

The races themselves mean little. The languages mean just as little. International alliances, whether those predicted by the Bible or those not mentioned by prophecy, are created for convenience and politico-economic causes rather than for any racial or linguistic relationships. The civilization of Teutonic Denmark is distinct from the *kultur* of Hitler's Teutonic Germany; this fact may or may not have an effect on the permanence of the German-Danish relationship. But it is obvious that the dictatorships, regardless of their origins and superficial differences, must ally for self-preservation; and it is equally obvious that no differences in language, racial genesis, or history can long keep democratic forms of government apart. Prophecy tells a story more of the clash of cultures than of the clash of races.

These are necessarily general observations. Some republics may fall to dictatorships. Already a half dozen South American dictatorships have allied themselves vigorously with the democracies. It was a dictatorship—Poland—that started the war in the first place; its seizure of Germanic lands and peoples gave Hitler an excuse for starting upon his European ventures. But these exceptions do not disprove the rule that governments of the same sort eventually become bedfellows. The exceptions simply make it impossible to predict accurately the place in prophecy of the smaller nations, which usually are composed of a blend of many races or have turned away completely from the original customs of their fathers.

The Red God Calls

In any study of prophecy, one is afflicted by the memory that others before him have drawn striking parallels between specific Biblical predictions and specific events—and have had those parallels shattered at a single battle when the Roman Mars was in the ascendancy. The call of the red god cannot be ignored in the present war. Who knows? A conflict as titanic as the present one may well change the map of the world for another hundred years—and *then* the "time of the end" may come. Yet it seems today that that time is not far away, that movement is too rapid to allow us to do anything but teach the exact literalness of the ancient saying, "Behold, he is even at the door!"

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Ye shall know them by their fruits" (Matt. 7:16).

The Unfruitful Vine

How is the vine tree different from another kind of tree? Other trees are useful for building, but the vine, if unfruitful, is good for nothing but firewood.

God said that, because if the people of Jerusalem did not bear fruit, they also would be put into the fire. The following two verses which complete the fifteenth chapter of Ezekiel where this portion of our lesson is found tells us that God said He would set His face against them. They would go into one fire and then another. The land God would make desolate—all because those people were unfruitful.

We are to be fruit bearers, too. We are saved by grace, not by works (Eph. 2:8, 9). However, a Christian cannot help but bear fruit, for he is "the light of the world," "the salt of the earth."

Up and Down

When we climb up the hill,
It seems to be so steep and tall.
But when we slide down upon our sleds,
It takes no time at all!

Elizabeth G. Stewart's little poem can be applied in many ways: to habits—good ones, going up; bad ones, sliding down. Friends—good ones keep us climbing up; bad ones help us slide down.

Christians never stand still. We are going forward: climbing up, up, or sliding down. It is much easier to slide than to climb.

Drinking alcohol, in any form, starts one *down* that hill. There are shame and slavery and sin at the bottom of that slide. The Chinese have a saying: "First the man takes a drink; then the drink takes a drink; then drink takes the man." So you boys and girls see the first drink is the only one a person takes of his own free will.

J. I. Carter, State Field Secretary of Minnesota's Anti-Saloon League, says: "The drink demands a second and he has little to say about it. To be sure, his hand pours it down his throat, but he is not responsible. The laws of our country recognize that fact when they release a man from any contract which he can prove was made while he was intoxicated.

"Everyone knows in theory that alcohol is a habit-forming drug. But few realize that nearly one third of those who begin its use, in the end become its slaves. But we have the authority of the late Dr. Will Mayo for that percentage."

Suppose you and two friends all take a drink now and then. What chance have *you* to escape? In the words of Mr. Carter: "It is like the old gambling game in which the operator shuffles a pea under three shells on a table. Suppose the three shells are named for you and your two friends. The pea, drunkenness, is under one of them. You are betting everything you value in life that it is not under your shell. Think! Is the game worth the gamble?"

"Abstain from all appearance of evil" (1 Thess. 5:22).

ECE Club News

Travis E. Kidd of Lucerne, Indiana, enrolls today. His name was sent in by Mrs. M. Fetters.

Shut-In Correspondence Club

Dorothy Thoms, Crosby, Minnesota, is a girl about your age. A piece of firecracker was thrown. Dorothy, an innocent person who was sitting in a car nearby, was burned badly when the piece went down inside the neck of her dress where it exploded. She is now at home after being in a hospital for several months. Write to her! Mention our Club and Herald. Her parents are of the Church of God faith.

Happy Birthday Wishes

Junior Gainey, age 6, May 30, Hammond, La.

Hymn to the Lord

Jesus, help us day by day,
In our work, and in our play.
Make us good and right and true,
Watch o'er us the long night through.
Give us power now to hear
That Thou art guiding—ever near.

—*Author unknown.*



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Israel—Prevailer

We must go back to the days of the patriarchs to find the origination of the name and meaning of "Israel." Jacob, the second son of Isaac, had received his father's blessing and the birthright from Esau through cunning deception and then, because he feared Esau, he fled to the land of his uncle. He had received Isaac's blessing, so through him the promise that God gave to Abraham must be fulfilled. On this journey Jacob saw in a dream angels ascending and descending a ladder. Moreover, God's voice spoke to him, saying, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed . . . and, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:13, 15). Then Jacob was afraid and realized that God was in that place "and Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God" (Gen. 28:20, 21).

Then, after Jacob had served his uncle for fourteen years for his wives, Leah and Rachel, and six years for his many possessions, he sent messengers to his brother Esau and sought to make peace. He sent many presents to Esau to appease him before meeting him face to face—Jacob knew he had wronged his brother. In that night, Jacob sent all of his company across the brook, and he wrestled all night with an angel. Jacob prevailed and then the angel asked his name and when Jacob answered, the angel said, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). "Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved" (v. 30).

Now that is an old, old story, taken from the Old Testament which some have ignorantly said is unnecessary. However, in this modern age, we can readily apply this story to our own problems. Didn't Jacob prove his worth to carry out God's plan? When he accomplished this, did he not receive a great reward and the knowledge that God

is all-powerful and commands the lives of the ones who are to do His will? Are we not all dedicating our lives to holy service when we become Christians? However, in this act we are not made perfect and ready for every duty that confronts us. All through our lives there are obstacles to surmount and temptations with which to "wrestle." Our every effort must be directed so that righteousness might prevail over sin. As we do prevail, we become stronger and our faith grows, and through prayers we find the answer to the problems that are inevitably before us. In this state of spiritual growth and holy communion, we see God and find that our lives are preserved.

Christian Action

Christianity is not an end. It is a means. The Christian is not a sponge to be filled by the Father. He is not an individual to be the recipient only of blessing. Like a soldier in the army the Christian is given his ration of blessings, his rations of benefits, his keep and his protection, that he may be sent forth in the great cause of Almighty God. He is a man of duty; he is a man of the hour; he is a man for the occasion; he is the servant of God. His is a life of action, action not for self, not for personal emolument, not for personal gain, but action for God, for God's great cause and purpose.

For such action the Christian must of necessity be equipped. He needs not only the rations for self, but the equipment for service. This equipment is nothing else than God's power within him and about him. In no other way has the Christian promised success in action.

As individuals, let us as Christians, aspire to be of the greatest possible service to Him who has called and to His Son through whom the work of the day is being directed. Let us be ready recipients of His spirit that therewith we may go forth to duty, to victory, and to achievement.—*Selected.*

"Just as when great princes go abroad they must not go unattended, so it is with the believer. Goodness and mercy will follow him always—the bleak days as well as the bright days of feasting, the dreary days of winter as well as the bright days of summer. Goodness supplies our needs, and mercy blots out our sins."—*C. H. Spurgeon.*

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- June 2-9—Annual June Meeting at Brush Creek Church, near Tipp City, Ohio.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 13-16—Northwest Conference of Oregon and Washington at Corvallis, Ore.
 June 12-23—Indiana State Conference and Bible School at North Salem.
 June 23—California Conference at Pomona.
 June 21-30—Special meeting at Mullin, Texas.
 June 29, 30—Illinois Quarterly Conference at Eldorado.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
 July 5-14—Special meeting at Driggs, Ark.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 26-Sept. 1—Eastern Nebraska Conference at Omaha.

A REMINDER

The Sixty-sixth Annual State Conference will convene at Eden Valley, Minn., June 5-9. Bro. James McLain of Culver, Ind., will be guest speaker, Bible teacher, and song leader. He will be assisted by Bros. Walter Wiggins of Eden Valley, John Denchfield and John Mercer of St. Cloud, Virgil Thoms of Emily, and Ellsworth Routson, a student of the Bible Training School of Oregon, Ill.

The Eden Valley church extends a cordial invitation to one and all. "O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:6).

Mrs. Alvin Bennett, State Conf. Secy.

MACOMB, ILLINOIS

Baptismal services were held Sunday, May 19, following a picnic dinner at Glenwood Park. Those baptized into our Lord Jesus Christ were Lillian Gunning, Mrs. Gladys Potts, and Mrs. Lavona Stambaugh. May the Lord bless them and guide them in His wonderful ways.

There were forty-five present at Sunday school last Sunday. This was the largest attendance we have ever had at a regular Sunday school service. Gladys Mercer, Secy.

HERALD RECEIPTS

Mrs. Rena Coyner; Mrs. Mae Mercer (self and another); Lucy B. Groat (for others); Howard K. Elton; Ella M. Siple (self and another); Elta M. Fitz; Mrs. C. P. Morgan (for another); Mrs. Janet Reid; Mrs. George Ott; F. B. McCullough (for another); Mrs. Wallace Woolf.

LOS ANGELES, CALIFORNIA

The Sunday school party held Friday evening, May 10, was a real success. Bro. Macleod made quite a hit with the young people and children, singing humorous Scotch songs in kiltie costume. Sr. Charlotte Rahn gave pleasure with several vocal numbers. Games were also in order, and Sr. Mildred Stantial provided the last but not the least part of the program, by exhibiting amateur colored moving pictures, which were taken during a recent trip to Death Valley, of Barbara and Tommy playing at home, and closing with a view of the dismissal of our Sunday school the previous Sunday morning. The children were quite jubilant as they beheld themselves marching out, and they requested several repetitions of the scenes. Ice cream and cake were served to sixty-two. We hope to repeat the experiment for the benefit of sociability in the Sunday school.

We are glad to welcome into our midst Bro. and Sr. Clement Richey, formerly of the Marshall, Ill., congregation, and Bro. H. L. Luper and family from the Arkansas City, Kans., congregation. They live at 3603 Virginia Ave-

nue, Lynwood. Sr. Lucy Robinson of St. Paul, Nebr., has taken up her abode in Los Angeles with her daughter, Mrs. Wyatt. While not permitted to attend many of the services, she clings firmly to the promises and enjoys telling of her hope of the establishment of God's Kingdom in the near future.

Srs. Mary Calkins, Nellie Rahn, Elizabeth Railsback, and Elizabeth Frier are still on the invalid list. Sr. Esther Holmes of Santa Paula has had a remarkable recovery from a broken hip. Sr. Ora Knott is in the Hollywood Hospital, having undergone a major operation. We pray for her speedy recovery.

The young people of the church planned and conducted the entire morning service, May 19. Bros. Robert Johns and Dr. Myers gave the main talks. This gives the pastor a chance to relax, and we hope to repeat the experiment during the summer.

Emma C. Railsback.

BIBLE TRAINING SCHOOL

Mrs. Elsie Galbraeth	\$ 5.00
Anonymous (S.T.S.)	10.00
M. E. B.	6.00

Gleanings From the Field

"The field is the world."—Jesus.

On April 8, only a few days before his death, Bro. F. T. Blyth wrote: "We are enjoying The Herald. There are so many good articles that it is difficult to choose the best. The Editorial Page is always good, Sr. Madge Savage does well with the Children's Page, and the Berean Department is improving. Keep up the good work."

"We have just returned from a two-weeks' series of meetings among the brethren in West Virginia. We found much enthusiasm among the members."—J. R. LeCrone, Woodstock, Va.

"The coming of the Lord must be very near."—Mrs. Rena Coyner, Colfax, Ind.

"I once heard a little ditty something like this: 'Divinity, divinity, long-tailed-coat preachers and poverty, amen.'"—C. E. Randall, Fonthill, Ont.

About 240,000 refugee Jews from Germany, Poland, Rumania, Czechoslovakia, and other lands have entered Palestine since 1933.

Send The Herald to your friends.

Bro. F. L. Austin, Chicago, and Bro. A. G. Young, Seattle, were in Oregon, Ill., Friday, May 24, and the latter, who had never been in Oregon before, kindly consented to address the students of the Bible Training School. It was a pleasure to have these men present for our last session of this year's School.

"The Church of God at Ripley, Ill., has organized a Berean Society. The officers are: president, Francis Burnett; vice president, Wayne Laning; secretary-treasurer, Mildred Hetrick."—Mildred Hetrick, Ripley, Ill. . . . Well begun is half done, but the second half is most important.

A group of Aurora College instructors and their wives, enroute to White Pines State Park for a picnic, visited a few minutes with the editor, May 25. In this group were several of our classmates. "Mizpah" (Gen. 31:49).

Srs. Edna Brewer and Leota B. Hanson, Oregon, Ill., are visiting Sr. T. J. Ellis in Waterloo, Iowa. Bro. Delbert Jones, one of the Bible Training School students, accompanied them thus far toward his home in Eagle Grove, Iowa. Bros. Frank Johnson and Ellsworth Routson have returned to their respective homes at Hector, Minn., and West Milton, Ohio, but all the other students are staying in Oregon. Do you ask, Who are the others? See the front page of next week's Herald.

Bro. and Sr. S. J. Lindsay, Tempe, Ariz., plan to arrive at their home in Oregon, Ill., Thursday, May 30.

"The twins, Doris and Dallas, and their mother are getting along well. They are all home now, and everyone is happy."—John L. Denchfield, St. Cloud, Minn.

"I like The Herald very much."—Mrs. Janet M. Reid, Pasadena, Calif.

Larry Nedrow, Oregon, Ill., is enrolled in the Summer Training School. Others should enroll promptly to make the School really successful.

"Half of all the crimes in Cook County, Ill., are committed by repeaters."—The Chicago Crime Commission.

"My eyes are weak, but I have a boy who can read The Herald to me now."—Wilma Orem Judy, Banning Calif.

"HE WALKED WITH GOD"

In a letter accompanying the article by Bro. F. T. Blyth, which appears on page 3 of this issue, Bro. W. S. Tomlinson said of the deceased author:

"Bro. Blyth was a man of steadfast purpose, hard working, respected in counsel, and possessing many gifts. Being of an investigative turn of mind he became a wonderful mechanic, electrical engineer, and inventor. Although reared in the truth, these traits of character caused him to seek for that which was true and right that he might have a well grounded hope. He was never passive in his interest of the truth, but loved truth for its own sake. While others might hesitate in the path of duty, he was bold and fearless in defence of right and duty.

"On the other hand, because of hardships in early life, he became kind, sympathetic, and loving to the less fortunate, and always wanted to do good to his fellow man, so that it could be said of him, 'He went about doing good.'

"Now his burden has been laid down, and he awaits his reward at the coming of Him whom he so faithfully served."

LAURA EMELINE SCOTT BRIGGS

Ever since becoming acquainted with the Michigan Conference, which occurred at the beginning of our ministry many years ago, the writer has been acquainted with Sr. Briggs, and has admired her loyalty and devotion to the cause of truth. The Church of God in Michigan has suffered a distinct loss in the death of Sr. Briggs. The church at Blanchard has lost a most devoted worker.

In failing health for the past few years, Sr. Briggs was stricken with her final illness during a recent series of meetings at the home church, and fell asleep in Jesus May 8, 1940. She would have been sixty-two years of age in June of this year.

In addition to the husband, Thomas Briggs, she leaves six children to mourn the loss of Mother. They are: Beryl of Grand Rapids; Dorothy of Dearborn; Frank, Mildred, and Stanley of Blanchard.

On May 10, the writer conducted services at the home in Blanchard, and Sr. Briggs was laid to rest by the side of four sons who had preceded her.

F. E. Siple.

MRS. ELIZABETH HARLEMAN

Elizabeth Jane Jones was born in Ogle County, Ill., December 26, 1853, and grew to womanhood in the community in which she was born. In early womanhood she confessed Christ and became a member of the Lutheran Church. On February 2, 1871, she was united in marriage with David Amerson Harleman, to which union six children were born, the first-born dying at birth. Her husband died October 24, 1917, and one daughter, Rose Hezelton, died September 23, 1935.

"Mother" Harleman, as she was affectionately known by her intimate friends, died at Golden Rule Home May 22, 1940, leaving surviving, of her immediate family: three sons, namely, Vernon and Joseph of Kings, Ill., Earnest of Rockfird, Ill., and one daughter, Bessie L. Kruse of near Paynes Point, Ill., also twenty-one grandchildren and fifteen great-grandchildren.

Funeral services were conducted May 25, by the writer, at the home of her daughter, Mrs. Frederick Kruse, where also "Mother" Harleman had lived nearly all her life, and interment was made in the Mt. Pleasant Cemetery.

L. E. Conner.

Youth of the Church of God, enroll now in the Summer Training School.

INDIANA BIBLE SCHOOL AND CONFERENCE

The opening day for the Indiana Bible School at North Salem, is rapidly approaching. June 12 is but a few days away. Sr. Pearl Zechiel, who is in charge of selecting teachers, reports that competent teachers have been selected. Bros. F. L. Austin, J. H. Anderson, and James McLain have been selected to assist in the work.

The Indiana Conference Board has made a special effort to make this year's Bible School one of the most successful ever conducted. A water system is being installed in the church and dormitory which will provide hot water for laundry, lavatory, and showers. Plans are being made to secure a dean who will assist the matron in supervising the activities of the young people.

Already, churches report intention of sending a good representation in an effort to revive interest in a very profitable activity. If you cannot attend the School, but would like to help support it, you may send your contribution to Bro. Willard Naylor at Nappanee, Ind. The Indiana Conference would like, also, to send a student to the Summer Training School. You may send any contribution for this purpose to Bro. Naylor.

Otto E. Dick, President.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

85th MICHIGAN CONFERENCE OPENS JUNE 24

At least four classes, covering all ages, will be held daily except Sunday during the eighty-fifth Michigan State Conference, to convene at Southlawn Park Church of God, Jefferson and Abbie, S.E., Grand Rapids, June 24-30.

In addition to Bible Study sessions, the daily program will include an evening sermon by James W. McLain, Indiana state evangelist. Sunday, June 30, an all-day service will be held: Sunday school, 9:45; sermon at 11:00, with afternoon, evening, and Communion services.

Three churches participate in the Conference: Southlawn Park and Pennellwood, both of Grand Rapids, and Blanchard. Teachers for the Bible classes, which will be held during afternoons only, with two sessions each day, will be drawn from the cooperating congregations.

Arlen Marsh.

FIRST PRINCIPLES

"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, is ready for mailing. Order from National Bible Institution, Oregon, Ill. Prices are: 5 cents each; 35 cents per dozen; \$2.00 per hundred.

CONTRIBUTIONS TO N.B.I.

Lucy B. Groat (6)	\$ 6.00
Minnie Johnson	1.00
M. E. B.	11.00
Mr. and Mrs. Delos Andrew	1.00
Mr. and Mrs. Paul C. Johnson	1.00
Mrs. C. J. Hanson	1.00
Maybelle Hanson	4.00
W. A. Reid	2.00
Mrs. Clara Chaffee (GRH)	1.00
Mrs. O. W. Umphrey	3.44

"THY MERCY IS GOOD"

By Margaret Mattison

Lord, our God in heaven,
Hear our plea we pray.
Give us things we ought to have;
Help us day by day.

We thank Thee for our blessings;
Help us to do right.
Help our lights to brightly shine
Though it be day or night.

Give us love within our hearts;
Let us serve Thee well.
Thy watchful care means more to us
Than any tongue can tell.

Guide us well, we ask of Thee,
That we may try again
To serve Thee better year by year.
In Christ's dear Name. Amen.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

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L. E. Conner Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

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.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . .	\$.....
For Training School . . .	\$.....
For Golden Rule Home . . .	\$.....
Name	
Address	

THE SUMMER TRAINING SCHOOL

ENROLL TODAY

Oregon, Illinois

June 18-July 26

A CHRISTIAN EDUCATION FOR YOUTH OF THE CHURCH OF GOD IS:

*Necessary for a successful future of our work,
Prayerfully requested by all our people,
Offered by talented instructors.*

Instructors. We are pleased to present a picture of Instructor L. E. Conner. Other teachers will be Brothers S. J. Lindsay and Otto E. Dick.



Courses. There will be studies in "Doctrines of the Church of God," "Problems and Opportunities of Christian Youth," English, and public speaking.

Brother L. E. Conner, Public-Speaking Instructor, Says:

The Wise Man says: "The preparation of the heart in man, and the answer of the tongue is from the Lord." And I know of no place where this can better be accomplished in a short time than in the coming Summer Training School—June 18 to July 26, inclusive. Six weeks of intensive training, in the best of environment to encourage the student; in the midst of a live, active, and growing church organization, in the services and activities of which the student is invited to take active part, makes for development, strength, and stability of faith and character.

Opportunities, such as this, are seldom afforded the student of moderate means in preparing for effective church work. In fact, this course has been arranged especially to meet this need, and it is our sincere hope that many who see the need and have the desire may be able to take advantage of this opportunity. That while a large part of the world is engaged in war, bringing poverty, sorrow, and destruction of life and hope to millions, we may be qualifying ourselves for better and more effective service for our Lord in the land of freedom, peace, and plenty.

We are hoping to meet a goodly number of young men and young women on the banks of beautiful Rock River June 18 for the Summer Training School.

ENROLLMENT COUPON. Students planning to attend the summer course (June 18 - July 26) are requested to sign and return this coupon to *The Summer Training School*, Oregon, Illinois.

Student's name Address

Tuition (\$30.00 plus small textbook charge) will be paid by

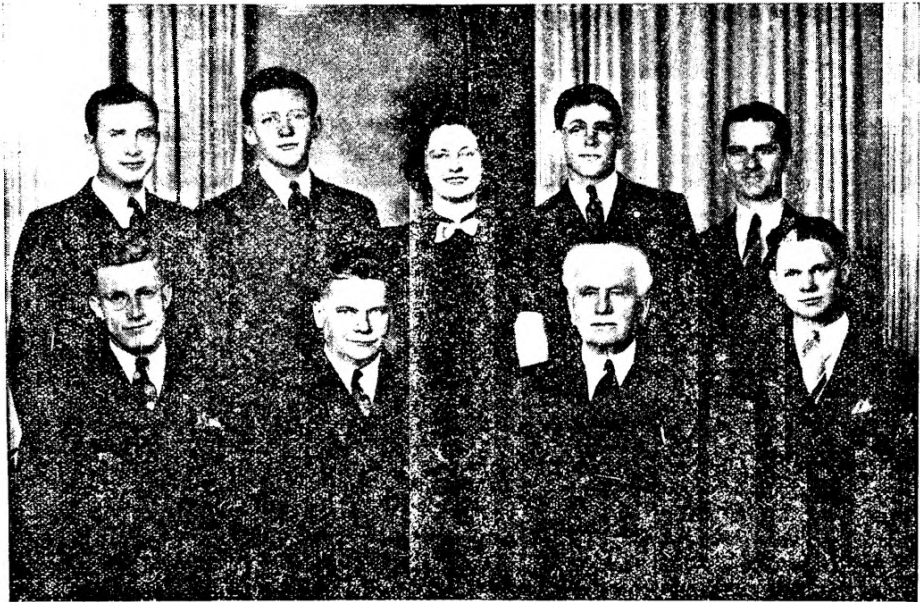
(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, JUNE 4, 1940

NUMBER 36



THE BIBLE TRAINING SCHOOL 1939 - 1940

Members of this year's Bible Training School are: standing, Delbert Jones, Iowa; Celaine Randall, Ontario; Miss Muriel Randall, Minnesota; Richard Smith, Ohio; Alan McLain, Illinois; Ellsworth Routson, Ohio; S. E. Magaw and L. E. Conner, instructors; and Frank Johnson, Minnesota. *Here are the students for next fall's sophomore class!*

The School opened with an enrollment of six students, and the Lord added one more for the second semester. The year has been filled with profitable experiences for both students and instructors. Loyal financial support from the brotherhood meant much toward success of the School. We hope for a large incoming freshman class next fall. High school graduates interested in special Christian training are wanted from the East and the West, the North and the South. *Fields are white; laborers are few!*

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Youth, It Is Your Turn to Move!

Led by the spirit of last year's General Conference, the Board of Religious Education is offering another six-weeks' course of special training for Christian leadership. This year's Summer Training School will, D.V., begin June 18 and continue through July 26. Three qualified instructors are engaged for this work. They are: S. J. Lindsay of Tempe, Arizona, who will teach "Doctrines of the Church of God," L. E. Conner of Oregon, Illinois, who will teach "Public Speaking," and Otto E. Dick of Frankfort, Indiana, who will teach courses in "English" and "Problems and Opportunities of Youth." Brother Dick will also serve as Dean of the Summer School.

The cost per student for this special training is only thirty dollars for board, room, and tuition, plus a small amount (less than two dollars) for textbooks.

At this writing there are not half enough students enrolled to make the Summer School self-supporting. The instructors must be paid whether there are ten or fifty students. We need between twenty and thirty students, and we should be glad to enroll fifty. The last two summers there have been between twenty and thirty students, and we really *need* that many again in order to maintain a successful School.

Youth of the Church of God, we are doing all we can for you; it is now *your turn to move!* Fill out the coupon on page fifteen of this copy of The Restitution Herald, and mail it immediately to the Summer Training School, Oregon, Illinois. That will be a *winning move!*

"Where Will They Go?"

Energetic leaders of vision in the Church of God some fifteen years ago saw the need of a school for the religious training of our young men and young women, especially for those who choose to preach or teach. The Bible Training School was organized, and a goodly number of our young members attended the School. Youth, wishing to serve, quickly recognized the opportunity to properly qualify for service.

Almost immediately, those who "rise up at the voice of a bird," who "are afraid of that which is high," and to whom "the grasshopper shall be a burden" (Eccl. 12:4, 5)

cheerlessly quizzed, "Where will they go?" Half-starved churches, almost *crediting* their slow death to the fulfillment of prophecy, were not calling for pastors. There prevailed a more-or-less general opinion that young preachers would find no places to work, as all our churches were so accustomed to hearing "real" sermons that they would not and could not be successfully led by youth—irrespective of the consecration and training that youth might have.

Today, many of our growing churches are being led by those young men who trained for service. In fact, if the young ministers of the Church of God were not now in the service, there would be surprisingly few of our churches supplied with pastors.

Again, several of our young members are studying for the ministry. Again, the question is asked: "Where will they go?" Let us pray that history will repeat itself, for the Church of God still has many churches without pastors. These churches may not appreciate their need of leadership, they may not be able to see how really important it is to be fed regularly in order to grow—or even to exist—but the churches now being served by young pastors emphatically testify that well trained youth can and will find somewhere to serve. Moreover, if the students of the present Bible Training School should *not* find places of service, it would be equally as unfortunate for the Church of God as it would be for these young workers.

Report Your High School Graduates

High school graduates, and especially those who are this year graduating, are urged to report to the Bible Training School, Oregon, Illinois. This will in no way obligate those who report, but the School cannot be a permanent success unless the youth of the Church of God are enough interested to *make it a success*. Cheering alone never won a game; there must be a team to play. Nor can there be any leadership if there are none to lead!

Also, we appeal to the Church, Berean, and Sunday school secretaries to send us the names of both those who are interested in the growth of our own church School and those who might become interested. Plans for next fall's term depend much upon the number of freshmen.

The Scarlet Thread

By *Celaine Randall*

TODAY, thread has no special meaning to us other than its usefulness in sewing. There, however, it has proved to be an article of real importance in daily life, and it would be hard to get along without this small but important item.

Thread is mentioned in the Bible in certain instances, but it is probable that the thread there spoken of differs somewhat from the common thread of today. We draw this conclusion because the instances where it is used in the Bible indicate that it must have been stronger than our thread. In our particular study this fact is not as important as is the color of the thread mentioned. In Joshua 2:18 we read, "Behold, when we come into the land, thou shalt bind this line of *scarlet thread* in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee."

Does there seem to be any significance in the color of the thread that is mentioned? We think there *is* a meaning in it. If the color had been green, blue, orange, or any other color, we would say there would be no meaning in it, but the color being *scarlet* reminds us of something deeper in meaning than mere color. The thought that comes so forcefully to us is the resemblance between the color of the thread and blood.

Throughout the Bible we find there was life in the blood. In this case we find there was life in the scarlet thread. This seems to indicate that there must have been a meaning in the color of the thread used. It doesn't seem logical to believe that it was mere thread that saved them, but it does seem that the color, which corresponded to blood, had some significance of salvation.

During the first Passover, where blood was placed on the two side posts and on the lintel of each door, the first-born was saved from death. This corresponds to the incident mentioned in Joshua. As the blood saved the first-born from death, so the *scarlet* thread saved that household from destruction. Safety was not sure unless the Israelites were inside the house. Likewise, Rahab's people were secure because they were under the protection of the *scarlet* thread which meant life. This thread did not save the public, but only those who were in Rahab's house, including father and mother, her brethren, and all her father's household. The public did not profit by Rahab's faithfulness, but if others would have been permitted to stay in the house under the protection of the scarlet thread, it would have saved them.

Rahab was not saved by her own righteousness, but by the grace of the Lord. In Acts 15:11 we read, "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

Someone may ask, "Why was Rahab the harlot who was unrighteous, saved?" Jesus answered this query when He was questioned by the chief priests and elders at Jerusalem. (See Matt. 21:31, 32.) We read, "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. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

Throughout the Bible we find other indications of atonement, or life through the blood.

One of the first recorded as a similarity of the atonement is that in Genesis 3:21, where we read, "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them." The animals were killed and their skins were used to clothe Adam and Eve, who were naked because of their sin. In the killing of the animals there was the shedding of blood—a sign of atonement for the great sin they had committed. This atonement covered their sins temporarily, but not forever.

Another atonement mentioned in the Bible is found in Leviticus 9, where we read of Aaron, the high priest, making atonement for his own sins and the sins of his people. The animals were killed and their blood was placed on the altar to atone for their sins. There was only temporary atonement in the blood that was placed on the altar. Their sins were carried over from year to year.

The necessity of blood for the atonement of sins is shown in the story of the offerings of Cain and Abel. Cain brought the "fruit of the ground" and Abel brought the best of his flock and offered it as a sacrifice. Abel's offering was accepted by the Lord and Cain's was rejected. The sacrifice of Abel was a *blood* offering (a faith offering) which was necessary in atonement and sacrifice to the Lord. This example shows the necessity of *blood* for an offering and atonement unto the Lord.

The greatest atonement mentioned in the Bible is that of our Savior who died on the cross. His blood was shed for the atonement of our sins. In Galatians 1:4 we read, "Who (Christ) gave himself for our sins, that he might deliver us from this present (Please turn to page 10)

The Gospel of the Kingdom

By W. S. Tomlinson

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matthew 24:14).

THIS gospel is of the Kingdom, not some other gospel (Gal. 1:6), not something in the place of it; but it is the *gospel of the Kingdom*. Jesus preached it (Matt. 4:23), He sent forth the Twelve Disciples to preach it (Luke 9:1, 2, 6), and afterwards He appointed Seventy more to preach it (Luke 10:1, 9, 11). This shows to us the importance of the message. It *must* be preached. Nothing else will take the place of it; no substitute can accomplish the purpose for which it is to be preached: namely, the salvation of those who believe it. Why? Because it is the power (Rom. 1:16) or the means God uses for the salvation of those who believe it. The inheritance of the Kingdom is conditional upon belief of it and obedience to its requirements. That is why "this gospel" is to be preached in all the world for a witness.

What, then, is this gospel? The word "gospel" is frequently used in the Scriptures in relation to persons and things, and means "good" or "glad tidings" about that to which it refers. In Luke 2:10, we are informed that the angel said unto the shepherds at the time of the birth of Jesus, "Fear not: for, behold, I bring you good tidings of great joy." Again, in Luke 8:1, it is stated that Jesus "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." In Romans 10:15 we find this statement: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "Gospel" and "glad tidings" here are both translated from the same word and are in the same voice, which shows conclusively that their meaning is the same.

Therefore, whenever we read the word "gospel" in the Scriptures, we may be assured that in some way it relates to "good news" or "glad tidings." When we read in Romans 1:1, "the gospel of God," we know the "good news" or "glad tidings" is from Him, had its origin in Him, and came from Him. "The gospel of the grace of God" (Acts 20:24) is the "glad tidings" that come to us from God through His favor. "The gospel of Jesus Christ" (Mark 1:1) is the glad tidings or good news of the Kingdom which Jesus preached. Then we read of "the gospel" (Mark 8:35), and "this gospel" (Matt. 8:35), without other qualifying terms, which implies a definite gospel. It is this "gospel of the kingdom of God" (Mark 1:14) that is to be preached in all the world for a witness.

Jesus began His public ministry by preaching the gos-

pel, as is recorded in Matthew 4:23, "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." This preaching and healing all manner of sickness and disease is called in Luke 8:1, "shewing the glad tidings of the kingdom of God." He demonstrated what the Kingdom of God will accomplish when it is established upon this earth. Healing the sick will so characterize the Kingdom that the inhabitant shall not say, "I am sick" (Isa. 33:24). This is one item of glad tidings concerning the Kingdom of God. There are many others, and by following the example of the beloved Apostle Paul, we may learn of many more. When "he expounded and testified the kingdom of God," he did it out of the law of Moses and the prophets (Acts 28:23). Taking Paul as our pattern, let us see what Moses and the prophets have foretold about a Kingdom that is to come, and of the principles by which it will be governed that will make it desirable for all people. Paul gives us a summary of his findings when he says, in Acts 17:31, "He (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." As certain as Jesus was raised from the dead, that certain is it that one day He will rule the world in righteousness.

The prophets stressed the fact that the earth will have but one supreme Ruler. "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9). This, of itself, will correct many difficulties. As we look at the world today, what do we see? The nations are plunged into war because different men wish to impose their rules upon the earth.

The desire to rule is right and proper if the rulers are governed by right principles. There are two basic principles involved in the government of the world: righteousness and unrighteousness. At the present time unrighteousness and aggrandizement are largely the motive powers that rule the world. All this will be changed by the Kingdom of God, for the Supreme Ruler's very Name will be "THE LORD OUR RIGHTEOUSNESS" (Jer. 23:6; 33:16). Coupled with this, "wisdom and knowledge shall be the stability of thy (His) times." He will know what needs to be done, and His purpose will be executed

with wisdom and righteousness. "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations" (Isa. 61:11). The reason for all this praise will result from righteous judgments, for "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Isa. 11:4). "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor" (Psalm 72:4). Then "the righteous" shall flourish, and there shall be "abundance of peace so long as the moon endureth" (Psalm 72:7). What this peace is is revealed to us in Isaiah 32:17, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." What a glorious and happy time that will be when all people of all nations dwelling upon the earth shall live in "quiet-

ness and assurance for ever"!

The Kingdom of God will first deal with the individual, and if the individual is happy, contented, and peaceful, so will be the nation. The law of the Great King will bring about that great accomplishment. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem (the city of the great King, Matthew 5:33), and he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:3, 4). Learn war no more! Can we realize what that means? Today there are millions of men being trained in the art of war, and ninety million dollars a day is now being spent by the three leading belligerent nations at war. As we contemplate the condition of the

(Please turn to page 11)

The Love of God

By C. A. Smead

THE love of God is demonstrated in the love of husband for wife. Here is the very highest illustration of divine love. When two people who were strangers are drawn together by an irresistible attraction so that they cannot be henceforth separated by time or space, that is the kind of love the Messiah has for His bride, the church.

It is written of Jacob (Gen. 29:20) that he "served seven years for Rachel; and they seemed unto him but a few days, for the love he had for her." So to Christ must have seemed the intense agony of the cross beside the infinite love in His heart. "For the joy that was set before him" Jesus "endured the cross, despising the shame" (Heb. 12:2). He willingly paid the tremendous, the infinite price of His bride, sustained as He was by His unfathomable love for her. "Husbands, love your wives, even as Christ also loved the church" (Eph. 5:25).

You might expect Jesus to love people in the abstract, seeing He is the Son of God. Instead, we see such intense love that could not only pardon the sinner but clasp him to His bosom in love.

Time would fail us to tell of all the exploits men do for their wives, all the way from daily "plugging away" at the job that brings in the daily bread, to taking up arms in defense of the home. Go down, though, to the basis for their activities, and you will find love—a love which, though human and frail, is yet the closest of any human love to the love of Jesus for you.

Listen, Jesus proposes that you be His. What will your

answer be? I know of a girl who scorned the love of a fine young man who would have given her true happiness in a home founded upon the love of God. She wrecked her life by marriage with a shiftless "boozer" who brought her not much but misery all the rest of her life. She will soon be dead, the victim of an incurable disease brought her by her husband! She now despises him. He didn't love her. But she didn't know it. She made the wrong choice. What choice will you make in answer to Christ's proposal to you? We quote two verses of Scripture in illustration: "I am my beloved's, and his desire is toward me" (Song of Solomon 7:10).

"Satan hath desired to have you" (Luke 22:31).

Here is a deep solemn truth: there are rival bidders for the life of a man—of you! One bidder is the divine Lover, the other is the Destroyer. Who will place the highest bid and secure the precious life? Your own will is the auctioneer. You will decide which bid to accept.

With loving glance, tender, compassionate hands, the Savior stands wooing in the auction room of your heart. He truly deserves your allegiance. But with lying lips and devilish purpose, Satan is also there clutching at your life. With which one will you unite?

When you consider the love of the One—He will care for you as your own father, believe in you as your mother, be a companion to you as your best friend, and unite with you as your own husband or wife—surely you will turn to Him now.

Jesus Questions Judean Rulers

By J. Eagleston

WHILE the Pharisees were gathered together, Jesus asked them a question: "What think ye of Christ? whose son is he?" They answered, "The son of David." Jesus said to them, "How then doth David in spirit (of prophecy) call him Lord, saying, The Lord (Jehovah) said unto my Lord, Sit thou on my right hand (side of authority), till I (Jehovah) make thine enemies thy footstool?" (See Psalm 110.) If David *then* called Him "Lord," how can the Christ (referring to Himself) be David's son? There is an old saying: *Ignorance is bliss when it's folly to be wise*, so to appear wise, thinking to treat the questioner with contempt, they said nothing—as in another case: Matthew 21:23-27. From Matthew 22:46 we learn that the Pharisees did not know very much about the Old Testament writings, even though they claimed to be Abraham's seed—their works showed which seed. They certainly were not of the Isaac and Jacob strain. Jesus told them very plainly that He could have given them their genealogy, which, no doubt, would have been through Hagar and Ishmael, Keturah and Esau, and so forth. The last named was surely one of their fathers, but they answered nothing.

Then Jesus had the opportunity to give them something to think about. They were cleverly ignorant concerning Jesus' great question. Now I wonder what answer we would make, should we be asked the same question: "Whose son is he?" I have heard some say—"Adam's son," "Joseph's son." The angel who came to Mary said He would be called "the Son of God." John the Baptizer heard, "This is my beloved Son in whom I am well pleased." More than twenty times in the New Testament, He is called "Son of God," and about as many times He is called "Son of man." The angel said to Mary, "The Lord God shall give unto him the throne of his father David" (Luke 1:32). David himself, rejoicing over the Covenant made with him, said, in Psalm 89:3, "I (Jehovah) have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever."

In 2 Samuel 7, Nathan the Prophet said to David: "I will set up thy seed after thee . . ." This text was evidently referring to Solomon, as we see in the dedication of the Temple, "I am risen up in the room of David my father." But, because of Solomon's transgressions, the words of Samuel (2 Sam. 7:14) came upon him: "If he commit iniquity, I will chasten him." This could not be said of the *greater* Son of David who would show them

(the rulers in Israel) that there was a much greater side to this question.

All these things we surely know Jesus Christ has completely fulfilled and verified; hence, when He returns to take the rule over the earth, it will be because He has purchased it *by or through* His own blood and sacrifice—that *He alone* is worthy for such an exalted position. (See Revelation 4:11.) While here at His first advent, when appearing before Pharisees or rulers of that day, He positively and firmly declared to them His relationship to the Deity. When before Caiaphas the high priest, Jesus calmly answered, "Thou hast said: nevertheless I say unto you, Hereafter (nearly two thousand years now) shall ye see (literally) the Son of man *sitting* (this posture signifies as Judge) on the right hand of power (or authority)" (Matt. 26:64). In Mark 14:61, 62, the writer records Jesus as answering, "I am." This was proof to all, even to the Father, the angels, and man. For this He gave up to them His mortal life.

We read in Matthew 16:13-15 of Jesus' testing His disciples, desiring to know from their own mouths how they answered people who asked them about Jesus who is called the Christ. He said to them (v. 15), "Whom say ye that I am?" The Record states that Peter spoke for the others as well as for himself: "Thou art the Christ, the Son of the living God." Jesus answered, "Flesh and blood (mortal man) hath not revealed it unto thee, but my Father which is in heaven." Can we answer as positively? To me this is a searching question for this—our day—and we must be ready, willing, and able to give the same answer as the apostles did even before they were sent as apostles. How firm and solid was their testimony afterwards, when confronted by magistrates! To those who did not believe, Peter and John answered, "We cannot but speak the things which we have seen and heard" (Acts 4:19, 20). We find the same testimony in John 17:20. Let this settle our minds as to "Whose son is he?": "All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him" (R.V.).

In the genealogy of Christ by Luke (3:38), he writes, "Adam, which was *the son* of God." Now you will notice that *the son* is in italics, and that those words were the addition of the translators to complete the sense of the text. It should read: "Adam, which was of God," as he was not a son in the same sense as all others in the gene-

alogy of Christ. Paul writes (1 Cor. 15:47), "The first man (Adam) is of the earth, earthy (literal): the second man (the Lord Jesus Christ) is the Lord from heaven." That conceived of a woman was by the Holy Spirit; she brought forth a son in the natural way of a human mother, who in this case was a virgin, evidently the seed of the woman spoken of at the beginning and known to the Creator Himself, as He knew where, when, and from what house this woman should come. See the genealogy again. If Jesus had been any relation to mortal man from Adam, He would be under condemnation the same as is any other son of Adam, but the evidence proves that He was not; hence, He gave freely of Himself for all as the Sacrifice for any who will accept Him as the Redeemer from death which must fall on every son of Adam, born under the curse of death. First Corinthians 15:21, 22 says, "By man (Adam) came death, by man (Christ) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." No mortals are exempt except Christ who died for others who must stay dead—except for His sacrifice. He certainly had no need to die for Himself, as the latter part of the verse would

indicate: "Even so in Christ shall all be made alive."

Now the following remarks should be interesting to those who are acquainted with the type under the law-giver by Moses regarding the sacrificial offering for trespassing, or the kind of animal life demanded in place of human life. Jesus was as freely given of the Father as Abraham freely gave up Isaac; and, as Isaac made no resistance to his Father, so Jesus made no excuse, but more than once proclaimed the purpose for which He came among men. See Paul's remarks to converted Hebrews in 10:5-7: "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me" (R.V.). "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I (Christ), Lo (or see), I come (in the volume of the book it is written of me,) to do thy will, O God." (Read vv. 8-14.) Much of this chapter will show how thoroughly the animal was prepared for sacrifice given as an atonement for Israel; in the first place, he was a full-grown, perfect male, without blemish or disease—in every way the very best of the herd or flock. There was no beast too good for the sacrifice of atonement, and though

(Please turn to page 11)

Pharisees and Sadducees

By Lottie E. Young

ALTHOUGH there were many Jewish sects and parties, the Pharisees and Sadducees were the chief, and I thought some might be interested in knowing just what the tenets of their faith were, as they were surely anything but friendly to Jesus Christ and the apostles. The bitterest words of the Master were pronounced against the former sect, while it was the latter who were the persecutors of the early Christians. It will be plainly seen, after reading what they believed, to understand this discrimination.

The Pharisees were a religious body whose name was derived from the Hebrew *parush*, or "separated," because they affected very great sanctity. They were strict observers of external rites and ceremonies beyond the requirements of the law, placing the traditions of the elders on an equal footing with the written oracles. They were exclusive, formal, self-righteous, proud of their unblemished descent from Abraham, abjuring Greek culture, literature, and commerce, adhering to the land, language, and proud self-satisfaction of the ancient Hebrew race. Jerusalem was their capital; their language was Aramaic; the Hebrew Scriptures were their literature; the Temple was their one center of devotion. They held to the literal

interpretation of the law and the prophets; believed in spiritual manifestations, in the pre-existence and immortality of the soul, and in the resurrection of the dead. They were an influential body a hundred years before Christ.

The Sadducees were the very opposite of the Pharisees, denying the authority of all revelation and tradition subsequent to Moses; skeptical with regard to the miraculous and supernatural, they denied the existence of spiritual beings, the immortality of the soul, and the resurrection of the body. Hence they were Deists, and viewed the Supreme Being as a quiescent Providence, calmly surveying from above the regular working of natural laws, and the creatures which spontaneously reproduced themselves from the original germs. They gave themselves up to ease, luxury, and self-indulgence, accepted Greek culture and intercourse, mingled with foreigners, and were not indisposed to view with indifferent liberality the laxity of heathen morals and the profanity of idol worship. They divided the hierarchy with the Pharisees, and the Chief Council seems to have been equally balanced between the two (Acts 23:6). The family of Annas belonged to the Sadducean faction in our Lord's time (Acts 5:17).

Resurrection to Immortality

Part Two

By John R. Fiske, Jr.

TO SHOW that the righteous dead shall come forth from their graves immortal, we resume our study by considering the following additional texts:

(7) 1 Thessalonians 4:16, 17. "The Lord himself will descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first, and then we the living, who survive, will be caught up along with them in the clouds to meet the Lord in the air, and so we shall be with the Lord for ever" (Moffatt's Version). *Before* we meet the Lord, the trumpet of God will sound which will raise the dead incorruptible and immortalize the living (1 Cor. 15:51, 52). They will then be caught up to meet their descending Lord in the air, to be with Him forever. They will thus meet Him as immortals and not as mortals. "Air" means *air* here just as much as "heaven" means *heaven*. The Lord Himself will descend from one place to meet His saints in another place—in the air. Air and heaven are frequently used in a literal sense in the New Testament (Matt. 8:20; 13:32; Mark 4:32; Luke 9:58; Acts 22:23; 1 Cor. 9:26; 14:9), and they are evidently so used here. As "a cloud received him out of their sight" (Acts 1:9) when He departed, so He will come in the clouds of heaven (Dan. 7:13, 14; Rev. 1:7; Mark 13:62). To the clouds the saints are caught up to *meet* their Lord. Kindly note that the clouds are one thing and the saints are another.

1 Thessalonians 4:16, 17 thus harmonizes nicely with Matthew 24:30, 31; 1 Cor. 15:51, 52; Matthew 25:1-13; Psalm 50:3-5 that "*his elect*, the "wise virgins" or "*my saints*" are "gathered *unto me*," that is, "go in with him to the marriage," or, in other words, "meet the Lord" to "be with him for ever." We find they are raised first, then "caught up" before they "meet the Lord." They thus meet Him as immortals. There is no meeting the Lord before this.

(8) 2 Corinthians 5:6, 8. "The body" here certainly means the "natural body," for since Paul says we shall ever be with the Lord (1 Thess. 4:16, 17) in the resurrection when "raised a spiritual body," it certainly cannot be the spiritual body. So what have we? While we are at home in the natural body we are absent from the Lord, and when we are absent from the natural body we are present with the Lord. If the righteous emerge natural bodies, as is contended by the mortal emergence theory, then, according to Paul's word for it, they would have to be

"absent from the Lord." But, since it is agreed that when "we all appear before the judgment seat of Christ" (2 Cor. 5:10), we are certainly "*present with the Lord*" *then*. Paul says that when thus present with the Lord we are then "*absent from the body*." Here again we are taught, in harmony with 1 Thessalonians 4:16, 17, Matthew 24:30, 31; 1 Corinthians 15:51, 52, that the saints "appear before the judgment seat" not as mortals, but as immortals—"absent from the (natural) body and *present with the Lord*."

(9) Colossians 3:4. The adverbs "when" and "then" here show that *when* He appears, *then* shall "we appear with him in glory," and *not* years afterwards.

(10) 1 John 3:2. Mortal emergence contends that some years *after* He appears "we shall be like him," but 1 John 3:2 shows that such is not the case. It is "*when* he shall *appear*" that we "shall be like him" and not *after* that appearance.

(11) 2 Corinthians 5:1-4. Here we have three states: "earthly house," "naked" or "unclothed," and the "house which is from heaven" for the ones whose "earthly house" was "dissolved" or who die; and two states for those whose "earthly house" is *not* "dissolved," namely, the "earthly house" and to have the earthly house "clothed upon" by the "house from heaven," that is, "to put on *over* it (the "earthly house") our house from heaven." (See Anderson's Version.) When this latter happens, mortality—the earthly house—will be swallowed up of life, or of "the house from heaven." Now, if mortal emergence is correct, the dead have first the "earthly house," that is now, next the "unclothed" or "naked" state, which is death, then the "earthly house" *again!* But such is not the order. It is (1) "earthly house," (2) "naked," and (3) "heavenly house," or in plainer language, mortality, death, and life eternal. For the living, Paul names these states: "earthly house" and "to put on over it our house from heaven," or in more literal language: "this mortal must put on immortality."

(12) 2 Peter 1:13, 14. Here Peter says, "Shortly I must put off this my tabernacle." Where is the proof that when once "put off" it will again be resumed by Peter? Paul shows that the earthly house of this tabernacle will not again be resumed. His order is (1) "this tabernacle," (2) "unclothed" or "naked," and (3) the "house which is from heaven," or in literal language: mortality, death, immortality. We must remember in "this tabernacle" we "groan." Will Peter not "groan" again if he puts on "our

earthly house of this tabernacle"? (See 2 Cor. 5:1,2.) Thank God, his groaning is over, for God's program for Peter is "this tabernacle," "naked" or "unclothed"—his present state—and next "the house from heaven."

(13) Romans 7:24. The "body of this death" is descrip-

tive of our present physical condition which ends in our return to the dust. Paul considered himself simply "wretched" in the possession of it; but merciful death long ago ended his unhappiness. When he appears be-

(Please turn to page 10)

What Does the Bible Teach?

Part Two

By J. M. Morgan

LET us try to learn what is the abomination of desolation. Matthew 24:15, 16, Mark 13:14, and Luke 21:20, 21 all refer to Daniel 9:26, 27, which speaks of the war: "that determined (desolation) shall be poured upon the desolate." Luke says, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Luke 21:24 tells of the great trouble and distress in the land and the wrath upon the people. Therefore, according to Luke 21:21, the Roman army was the abomination spoken of in Daniel 29:26, 27.

This great tribulation was fulfilled against the Jews and their city, Jerusalem, in 70 A.D. Titus, the Roman general, and his armies destroyed the Holy City. Therefore, these scriptures have no reference to the end of this age or to the coming of Christ.

What *does* the Bible say or teach of the trouble and destruction coming when Christ appears—at the end of an evil age? "It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:21-23). The Bible tells of a great destruction of human lives at the end of the age. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies . . . The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Psalm 110:3, 5, 6).

Some teach that God will do all this before Christ comes from heaven. Not so! They say, "Ah, Christ will stay at the right hand of God until all enemies are made His footstool. Yes, the Lord "shall send out the rod of thy

strength out of Zion: rule thou in the midst of thine enemies." When God sends Christ, Jesus will be "sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:62).

It is evident that the conquest of the Lord will be quick. The Lord's coming and the progress of His work will be as lightning: "As the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day" (Luke 17:24). "Wheresoever the carcass is, there will the eagles be gathered together" (Matt. 24:28). "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. 66:15, 16).

Jesus said, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." Those left will not be the saints, because He was talking of events of the world. "Every one that is left of all the nations . . . shall even go up from year to year to worship the King, the Lord of hosts." If these nations fail to obey the Lord, they will have no rain.

This demand of worship made by the Lord upon the nations will be after the great battle described in Zechariah 14:1-3. Verses 4 and 5 say that the Lord will stand upon the Mount of Olives and there will be a great valley of refuge for the Jews. This will begin God's Kingdom.

"In that day shall there be one Lord, and his name one" (Zech. 14:9). Then will begin the times of restitution of all things (see Acts 3:20, 21; Zech. 14:10, 11). It will take ages to complete the restitution of all things. At the close of the restitution ages, those nations which will not serve the Lord will perish (not be saved). "Yea, those nations shall be utterly wasted" (Isa. 60:12).

(To be concluded)

THAT OLD DEVIL

By *T. A. Drinkard*

“**Y**E ARE of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44).

If you want an old-fashioned argument, just mention *the Devil question*, and there you are until sunset the next day, without anything to eat or drink. The amusing thing about the whole funny business is this—that, after the argument, both champions will admit that there is a Devil: and so there you are again! I recall that recently a dear brother wrote expressing his appreciation of an article of mine on the question of the coming of Jesus Christ, but said that a certain brother who had written on the Devil question had “messed the Devil up.” I recall, too, that I once knew two brethren who loved to discuss this question. Each was quite sure that he was right, but they never seemed to get the question settled; and, while they are now sleeping the sleep of death, the Devil question is still unsettled.

Do you know that I never met anyone who did not admit that there is “a Devil” or “the Devil,” whichever way you choose to say it? After much discussion, it is found that all believe that there is a Devil, but the question is: What is the Devil? If a person comes forward and says that the Devil was once a chief angel in heaven, and that he and God had a little spat over the way heavenly things should be run, and that he was cast out of heaven into the earth, to give us a little trouble—well, he had better get ready for an argument right now. Then, too, if there comes along someone that can’t see it this way—that there is no such being, that all the Devil there is will be found “in the flesh,” well, this fellow had better be ready, too, for an argument, as it surely will come. I believe the title text absolutely; “the Devil” is still here.

RESURRECTION TO IMMORTALITY

(Continued from page 9)

fore “the judgment seat of Christ” will “this body of death” (Diaglott) be once more fastened upon him to make him wretched? Since “this body of death” is fastened upon people to cause death, and since the “second death hath no power” over the saints restored to life (Rev. 20:4-6, Goodspeed’s Version), it becomes a certainty that Paul and all saints will never again in another life be made simply “wretched” or caused to “groan” from unhappiness by assuming again “this body of death” or “this tabernacle.”

(To be continued)

SOLDIERS OF THE CROSS

By *Mrs. Mae Nedrow*

Bring to all the gospel message;

Let your words ring soft and clear:

See the dawn of triumph breaking,

Christ the Lord shall soon appear.

Tell to them the wondrous story;

Write it in bright words that glow:

Through a precious sure foundation

They can conquer every foe.

Very few will heed your story,

Only some will hear the call:

Though they turn away and mock you,

You must preach the Word to all.

Proclaim to the world His message,

Turn not to the left nor the right:

But onward and ever keep marching—

God will give you power and might.

He bids you go forth as soldiers,

Go raise His banner on high:

Press forward as your Captain leads you,

Let victory be your battle cry!

Out of the shadows into the light,

Come forth from the darkness of sin;

Jesus will share all your sorrows;

Throw open the door—let Him in!

Be prepared for that glorious Kingdom,

Good stewards that stand firm and strong.

Though darkness now shadows your pathway,

Some day He will right every wrong.

With His saints He’ll rule o’er the nations,

He will rule in power so grand

Upon the holy hill of Zion,

God’s law shall go out through the land.

When Christ Jesus descends in His glory,

The weary will then find rest:

Nations shall come to seek the Lord—

They’ll learn what is needful and best.

So, arise, ye brave Christian soldiers,

Your race will soon be run:

’Twill be by God’s almighty Hand

The dawn of peace shall come.

THE SCARLET THREAD

(Continued from page 3)

evil world according to the will of God and our Father.” This was the greatest sacrifice ever made by man; had it not been for God’s great love for mankind, He would not have given His Son for our sins. Do we appreciate this

love that was shown in the atonement of our sins? I believe that we do not appreciate it to the fullest extent possible.

In Hebrews 9:28 we read, "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." The first part of this text refers to the sacrificing of our Savior, but the last part of it has reference to the return of our Lord. Are we as well prepared for His return as was Rahab for the return of the spies and the children of Israel? This question is of great importance today, as the time draws near for His second coming with power and glory. If we are not ready, may we make the necessary preparation and follow Rahab's example—be prepared! Are you under the blood of Christ? Is the scarlet thread in your window?

THE GOSPEL OF THE KINGDOM

(Continued from page 5)

world as it now is and has been, we comprehend the aptness of the *first* petition of what is called the Lord's Prayer: "Thy kingdom come. Thy will be done in earth." When God's Kingdom comes, then His will shall be done on earth.

It has been stated that when Paul expounded the Kingdom of God he did it out of the law of Moses and the prophets, and here it is appropriate to learn from Moses something about the Kingdom.

When the children came out of Egypt, they were organized into a kingdom (Ex. 19:6). Later, they transgressed, and Moses asked the Lord to pardon their transgression. It was granted, and the Lord said, "I have pardoned according to thy word, but as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). It is the purpose of God to fill the earth with His glory by means of His Kingdom. It is the gospel—the glad tidings—of "this kingdom" that is to be preached in all the world for a witness. Those who believe it and are baptized "shall be saved" (Mark 16:16).

It is useless to get men and women into the pale of the visible church through the stressing of good will and morality and later to be informed by them that they did not know what were the teachings of the Church of God. Cornelius, a devout man, one who feared God with all his house, who "gave much alms to the people, and prayed to God always," needed words, whereby he and his house could be saved (Acts 10:2; 11:14).

Then, let the glories and beauty of the Kingdom of God be earnestly proclaimed! Let the joyful sound be carried far and wide. Let the message be heard wherever a listening ear may be found. Then the Savior's declaration will have been accomplished.

JESUS QUESTIONS JUDEAN RULERS

(Continued from page 7)

Aaron the priest had a very important function to carry out, he knew of its importance for himself first and then Israel.

There was to be no ordinary man in the Tabernacle when Aaron made the atonement sacrifice. (See Leviticus 16:17.) Also, Aaron had to be consecrated and clean—in body, mind, and spirit—inside and outside, or he would have endangered his life and would not have escaped from the presence of Jehovah. All this is important in knowing and understanding Jesus' question to the rulers in His day: "Whose son is he?"

Again, turn to 2 Samuel 7:14. Nathan the Prophet was telling David what would be required of his son, and who should succeed him (Solomon). When he turned his heart to idols and iniquity, verse 14 was fulfilled. If the greater Son of David had not been born of a different Father, He would have failed also. Christ was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (See Matt. 1:16-20; Luke 1:31-35; Luke 2:7; 1 Tim. 3:16; John 1:13.)

The Lord Jesus Christ knew positively the relationship of His Father. Holy messengers ministered to Him many ways on the Mount of Olives where He was accustomed to go, as the Record says, to pray, or make His requests to the throne of God and His Father (Luke 22:39).

Jesus' life was constantly fortified by prayer, and everyone who is thoroughly consecrated to His service must find consolation from the same source. The great plan which is being prepared for this earth by the Master Himself in heaven will grip our hearts so that our love for one another will be manifested in our words, actions, and doings, that no one can doubt that we have been with Jesus and have learned of Him. However, if we are of those to whom Paul refers in Galatians 5:15, anyone can see that we do not practice what we preach; our lives must show whether or not we are being controlled by the Spirit of Christ.

The time is getting shorter and shorter before the call will be heralded by the archangel who will summon all who will hear to His presence, and if we have differences which cause us to disregard any brother, we should forgive and forget them, rather than be confronted with them at His presence, for it is written that God is "a discerner of the thoughts and intents of the heart" (Heb. 4:12).

"Herein is love abounding deep and pure,
That gives me endless life in Christ secure,
That guards me now, and rests my dying head,
Makes soft my pillow in my lowly bed,
Shall watch my sleeping dust until the dawn
Of that glad Day—the Resurrection Morn!"

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"So then every one of us shall give account of himself to God" (Rom. 14:12).

A Captive Watchman

Ezekiel the Prophet didn't stop serving God because he was taken captive. No, indeed! God told Ezekiel: "I have set thee a watchman unto the house of Israel." Whenever Ezekiel saw an Israelite doing anything wrong, he was to warn him. If Ezekiel forgot to warn the person, God would hold it against Ezekiel; if he warned the sinner, Ezekiel was then free of his responsibility. When Ezekiel warned a man of his sins, and he repented and did what was right, he was forgiven. If, however, Ezekiel told a good person he would live, and this person began to trust in himself instead of in God, he would die for his sin. This reminds us to keep on being faithful unto death so we may receive a crown of life.

We are to give an account of *every idle word!* We are responsible for *every deed* we do. Our daily readings tell us where to find more about these facts.

Faith Brings Reward

A people is being chosen for God's name (Acts 15:14). They are a people of faith. Now faith comes by hearing the Word of God. Read your daily Bible lesson aloud so that you can share what you read with those around you.

We know that Jesus is our Example. We remember the story of The Lord's Supper which Jesus began. Perhaps He will eat the Communion supper with us in the Kingdom (Matt. 26:26-29). This is one thing we do in remembrance of Him.

The other thing that it is necessary for us to do is to be baptized as Jesus was, by immersion. To baptize means "to dip or plunge." So Jesus went down into the water, "was buried" (Rom. 6:4), "planted" (v. 5), and rose again from the watery grave as our Example (1 Peter 2:21).

Our Bibles teach "individual" salvation. Each *one* is to give account of himself to God, as stated above in our golden text. This is not a selfish salvation, but it reaches out to all those around, to try to win them to Christ.

What a wonderful hope is ours: to be priests or kings, joint heirs with Christ! Surrender *all* to Christ. We cannot be "living" sacrifices unless we give our time,

energy, talents, and possessions that we know are rightfully His. May God's Word dwell in our hearts and bear good fruit for Him. Jesus is soon to return. Be ready to meet Him!

ECE Club News

Ruth Dell Savage of Waite Park, Minn., sends this favorite Bible verse: "Children, obey your parents in the Lord: for this is right" (Eph. 6:1).

Sara Beth Savage of Waite Park, Minn., sends her favorite portion of a Bible verse: "Be at peace among yourselves" (1 Thess. 5:13).

Their three-year-old brother, Thomas, Jr., says his favorite is, "Be kind to one another." The correct wording of the verse is found in Ephesians 4:32.

What is *your* favorite Bible verse?

A Group of Prayers

Heavenly Father, every day
Make us kind in all we say.
Make us helpful, make us strong;
Show us what is right and wrong;
Hear us when we pray to Thee,
That Thy children we may be.

Teach me how to grow in goodness,
Daily as I grow.
Thou hast been a little child,
And surely Thou dost know.

Teach me to do whatever is right,
And when I sin, forgive;
And make it still my chief delight
To love Thee while I live.

—Selections by Mrs. B. A. Johnson.

Happy Birthday Wishes

Doris Noske, age 8, June 3, Cleveland, Ohio.
Sally Robertson, age 8, June 6, Cleveland, Ohio.
Bonne Wilde, age 8, June 9, Eden Valley, Minn.
Alvin Dennis, age 15, June 9, Vanzant, Mo.



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Caution to Youth

* * * *By Mrs. Walter Wiggins, Eden Valley, Minn.*

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

If the young people of today could only realize how much better it would be if they would serve the Lord in their youth, before sin creeps in to destroy their lives!

How much better service we can give to God while we are young! When we become old, we cannot work as swiftly or as efficiently as we could in our youth, and our eyesight begins to fail. Our memories become poor and we become set in our ways; our hearing fails—our youth is behind us, and our lives may have been wasted! Are we going to wait until we are *old*, and then say we will serve God after our strength is gone and our efforts are feeble?

God told Solomon that He would give him anything for which he would ask. Solomon prayed for wisdom that he might rule his people justly, and it pleased God that he should ask for something that would benefit others. Most of us would have asked for things for our personal comfort and pleasure. God granted Solomon wisdom, but He also gave him knowledge and wealth—yet with all of God's blessings Solomon sinned.

Let us not make the mistake that Solomon did, for what does it profit a man if he gains the whole world and loses his own life?

Prayer

* * *

Richard Smith in Ohio Berean Bugler

Can a person be a true Christian, a true follower of Christ and His teaching, without going to our Lord in prayer?

We stand in need of prayer, for in ourselves are the lusts that draw us from the things of God to the things of the world. Truly, we do not wish to sin, but as Christ said, "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41). The fact that men do pray implies that we do need prayer. "Have mercy upon me, and hear my prayer" (Psalm 4:1).

We need prayer, but are our prayers answered? "All

things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). The one requirement of prayer is belief or faith that God gives whatever is prayed for. Do you have this faith? Christ had it, for He prayed for strength to endure the cross, knowing that if He died, God would raise Him to a new life.

1 Thessalonians 5:17 states, "Pray without ceasing." This does not mean to pray all the time, but means to be ever in the spirit of prayer—in close communion with God.

Christ was a perfect Man, the One who died for sins that we might be saved. He was a perfect man through prayer. We find that He "continued all night in prayer to God" (Luke 6:12). Why? Christ knew that no man could live a life of service to God and not be in constant communication with God. We are tested each day, we need the strength to overcome the temptations. "Pray that ye enter not into temptation" (Luke 22:40). The lusts of the flesh tend to draw us away, but through prayer we may overcome these lusts and be drawn closer to the Lord.

What greater joy is there in life than serving the Lord? Oh, that we might see the need of prayer, for we know that man, of his own strength, cannot serve God faithfully! Pray that you might remain faithful to the end and have eternal life with Christ in His Kingdom.

The Reasons Why

Some go to church just for a walk,
Some go there to laugh and talk,
Some go there the time to spend,
Some go there to meet a friend,
Some go there to learn the parson's name,
Some go there to wound his fame,
Some go there for speculation,
Some go there for observation,
Some go there to doze and nod,
But few go there to worship God.

—Selected.

"Boast not thyself of to morrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:1, 2).

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

June 2-9—Annual June Meeting at Brush Creek Church, near Tipp City, Ohio.
 June 5-9—Minnesota State Conference at Eden Valley.
 June 9-16—Special meetings at Delta, Ohio.
 June 13-16—Northwest Conference of Oregon and Washington at Corvallis, Ore.
 June 12-23—Indiana State Conference and Bible School at North Salem.
 June 23—California Conference at Pomona.
 June 21-30—Special meeting at Mullin, Texas.
 June 29, 30—Illinois Quarterly Conference at Eldorado.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
 July 5-14—Special meeting at Driggs, Ark.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 25-Sept. 1—Eastern Nebraska Conference at Omaha.

ALWAYS BUSY

Following is Bro. S. J. Lindsay's schedule of work for the summer of 1940:
 Delta, Ohio, June 9-16.
 Training Class, Oregon, Ill., June 18-July 26.
 Illinois Bible School, July 30-August 9.
 Fredericktown, Mo., August 9-17.
 Omaha, Neb., August 25-September 1.

GLEANINGS FROM THE FIELD

Bro. and Sr. S. J. Lindsay are now in Oregon, Ill. The Elder preached for his former congregation Sunday evening, June 2, which enabled the writer and his family to leave Sunday afternoon for Brush Creek, Ohio.

Bro. Arlen Marsh, 3514 Oakley, Ave., S.W., Grand Rapids, Mich., is available for ministerial work—either preaching or teaching. "The labourers are few"; use him.

The annual business meeting of the Church of God, Oregon, Ill., will convene at 7:30 p.m., Thursday, June 13.—Mrs. Delos Andrew, Secy.

"Among those of our number graduating from high school this year are: Misses Esther Laning and Laura Mae McDaniel, Mt. Sterling High School, and Miss Norma Paisley, Rushville High School."—Mrs. Thomas Lewis, secretary of the Church of God at Ripley, Ill.

Srs. Leota Hanson and Margaret Mattison will prepare next week's editorials, due to our vacation (?) at Brush Creek, Ohio.

MINNESOTA CONFERENCE PROGRAM

The Minnesota Conference of the Church of God will convene at Eden Valley June 5-9, 1940. The theme song is "He's Coming Soon"; the text is Romans 12:1.

Following is the program for the last three days of the meeting:

Friday, June 7

10:00 a.m.—Bible study, Walter Wiggins.
 2:00 p.m.—Sermon, Verde Thoms.
 2:30 p.m.—Sermon, Ellsworth Routson.
 3:00 p.m.—Bible study, J. W. McLain.
 7:30 p.m.—Song service, J. W. McLain.
 8:00 p.m.—Sermon—J. W. McLain.

Saturday, June 8

10:00 a.m.—Bible study, J. W. McLain.
 11:15 a.m.—Introduction to business meeting.
 2:00 p.m.—Annual business meeting.
 3:30 p.m.—Berean business meeting.
 4:30 p.m.—Games.
 7:30 p.m.—Song service, J. W. McLain.
 8:00 p.m.—Sermon—J. W. McLain.

Sunday, June 9

10:00 a.m.—Sunday school, Regular staff.
 11:00 a.m.—Worship service, Walter Wiggins.
 2:00 p.m.—Love feast and Communion service.
 3:00 p.m.—Sermonettes on Training School.
 3:30 p.m.—Sermon, J. W. McLain.
 7:30 p.m.—Song service, J. W. McLain.
 8:00 p.m.—Sermon, John Mercer.
 9:00 p.m.—Close of Conference, J. L. Denchfield.

FONTHILL, ONTARIO

The thirty-sixth annual May Meeting of the Fonthill Church of God, with Niagara Falls and Welland churches cooperating, was a time of spiritual blessing and rejoicing. The attendance was good throughout the week, although weather conditions were not as favorable as we usually enjoy this time of the year.

Bro. and Sr. James McLain and little daughters, Rebecca Jane and Jean Marie, won warm places in our hearts. The messages of Bro. McLain were exceptionally good and well received by all. To the majority, his sermon on Friday night on the general theme of the "Mortality of Man" was one of the clearest and most convincing ever listened to along that line of thought. His musical talent was equally enjoyed with his presentation in sermon of the gospel.

Sr. Curtis of St. Catharines came forward for baptism on Sunday night. She will be immersed at a later date. There will also be a baptismal service at the Niagara Falls church on Sunday, June 2.

The Fonthill choir was assisted by the Niagara Falls choir, the latter taking charge of two services. The local choir served very faithfully during the meetings.

C. E. Randall, Pastor.

KIRKPATRICK - GULES

On Sunday, May 26, 11:30 a.m., at the home of the bride's parents at Cass Lake, Minn., Sr. Lila D. Kirkpatrick, daughter of Mr. and Mrs. L. C. Kirkpatrick, became the wife of Mr. Gordon C. Gules of Milwaukee, Wis.

Sr. Lila is a member of the Church of God of Eden Valley, Minn., and a member of the Junior Berean Correspondence Committee. Bro. Gordon is a clean, Christian young man of sterling character, an employee of the United States Forest Service in its regional office at Milwaukee.
 Vivian Kirkpatrick.

NOTICE

The Ripley Church of God desires a pastor for the coming year. Anyone interested in this pastorate please notify Mrs. Thomas Lewis, Mt. Sterling, Ill., Rt. 5.

AUSTIN, TEXAS, REPORT

As several months have passed since sending a report from our capital city, I wish now to mention a few happenings of the past several months. In the early winter, Sr. Bay, wife, and I made a ten-day tour with Bro. E. O. Stewart to the Rio Grande Valley at Hargill, Texas, where Bro. Stewart and a Church of Christ minister held a discussion about the Kingdom. Many became very much interested in the Kingdom message, and they gave Bro. Stewart an invitation to call again in the near future. We made a stop-over visit among the Kingsville and Riviera brethren.

Shortly after our return, Bro. and Sr. Leslie LeCrone of Pampa, Texas, visited us and he preached several times while here. Their co-operative fellowship toward us was greatly appreciated.

Since our last report we have not grown any larger in numbers, but in these days, when the war clouds are hanging low, we ought not to be discouraged though our numbers are not rapidly increasing. Instead, we should comfort one another with the words that the Lord is coming soon. We must not be found sleeping. We shall walk and not faint so long as we do not overlook a promise left us that Jesus is today the minister of the circumcision not made with hands. As the circumcision under the law was compulsory before one could have any part in the Tabernacle worship, so is the new circumcision compulsory before the church can enter into the Holy of Holies. I would that every member of the Church of God could joyfully say, "Jesus has ministered unto me." F. B. McCullough.

MRS. EDNA L. ALLARD

Funeral services for Mrs. Edna Allard were conducted Sunday, April 21, 1940, by Bro. J. W. Williams, at Fort Dodge, Iowa, where she was laid to rest beside her husband who preceded her in death several years ago. A short service had been held the preceding day in Rockford, Iowa, by Charles G. Fort, a local minister there.

Sr. Allard was born in Rockford, Iowa, April 19, 1889, the eldest child of Andrew B. and Wilhelmina Dusenbergschmidt, and died at her mother's home in Rockford, April 26, 1940. She had been ill for fifteen years and helpless about three years of that time.

After finishing the Rockford schools, she continued her musical education at the Niemack Music School, Charles City, Iowa. She was married August 19, 1912, to G. P. Allard of Fort Dodge, Iowa. She had united with the Methodist Church when a child of eleven years, and after her marriage came into the Church of God. She is survived by her mother, three sisters, several nieces and nephews, and her father-in-law, O. J. Allard of Cedar Falls, Iowa.

She is especially remembered in the Church of God by the efficient use of her musical ability at many conferences. She sleeps in the confident hope of the resurrection of the dead.

Charles W. Howe.

THE SUMMER TRAINING SCHOOL

ENROLL TODAY

Oregon, Illinois

June 18-July 26

A CHRISTIAN EDUCATION FOR YOUTH OF THE CHURCH OF GOD IS:

Necessary for a successful future of our work,

Prayerfully requested by all our people,

Offered by talented instructors.

Instructors. We are pleased to present a picture of Instructor L. E. Conner. Other teachers will be Brothers S. J. Lindsay and Otto E. Dick.



Courses. There will be studies in "Doctrines of the Church of God," "Problems and Opportunities of Christian Youth," English, and public speaking.

Brother L. E. Conner, Public-Speaking Instructor, Says:

The Wise Man says: "The preparation of the heart in man, and the answer of the tongue is from the Lord." And I know of no place where this can better be accomplished in a short time than in the coming Summer Training School—June 18 to July 26, inclusive. Six weeks of intensive training, in the best of environment to encourage the student; in the midst of a live, active, and growing church organization, in the services and activities of which the student is invited to take active part, makes for development, strength, and stability of faith and character.

Opportunities, such as this, are seldom afforded the student of moderate means in preparing for effective church work. In fact, this course has been arranged especially to meet this need, and it is our sincere hope that many who see the need and have the desire may be able to take advantage of this opportunity. That while a large part of the world is engaged in war, bringing poverty, sorrow, and destruction of life and hope to millions, we may be qualifying ourselves for better and more effective service for our Lord in the land of freedom, peace, and plenty.

We are hoping to meet a goodly number of young men and young women on the banks of beautiful Rock River June 18 for the Summer Training School.

ENROLLMENT COUPON. Students planning to attend the summer course (June ²⁰18 - July ²⁸26) are requested to sign and return this coupon to *The Summer Training School, Oregon, Illinois.* *Also, a letter of recommendation should accompany this enrollment coupon.*
Student's name _____ Address _____

Tuition (⁴⁵\$30.00 plus small textbook charge) will be paid by _____
(State whether personally or otherwise)

Go-Pher Evangelism

"Evangelize or Fossilize!"

SPONSORED BY THE MINNESOTA STATE CONFERENCE

J. L. Denchfield, Editor

Good Morning!

'Tis a very fine morning, indeed, and I'm hoping that each morning of our coming Conference days will be just as fine and that we'll greet it together on the old meeting grounds at Eden Valley. Be there June 5-9.

A Welcome Voice

* * *

That of Brother Gerald L. Cooper

About ten years ago, the still popular song, "When It's Springtime in the Rockies," was comparatively new. A parody of that song, "When It's Conference Time Next Summer," stands out in my memory. We were on our way home from the General Conference at Oregon, Illinois, and, as we rode, I composed several verses, none of which I can now remember. The years have come and gone, and several "next summers" have become "last summers." Now "next summer" is "this summer," and Conference time is again here. From almost every state where we have church members, there will be happy brethren gathered to study and to mingle together. Happy memories will result, and in most cases, eternal good.

However, we are specifically concerned with our own Minnesota Conference. For more than sixty years the Church of God members in Minnesota have met together for an Annual Conference. For more than sixty years the precious truths of God's Word have been taught and carried away from these meetings in the hearts of our brethren. For many years our State Conference labored alone, without any connection with work in other states, but in 1921, at the formation of the General Conference, our state was among the first to affiliate with the new organization. Since that time, it has been active in all the affairs of our national church work. Many of our leaders, teachers, and officers have forged ahead to become leaders and officers of the National Conference. We are proud of the Minnesotans and those who have been trained in our state who have gone forth to greater things.

Now the time is near when once again we will meet to promote God's work in this great state, and to assist in any way possible in the national work. There is *work* to be done! As I write these words, war is cruelly pressing on Europe, and the "signs" are pointing to an early return of the Christ to make things right. For reasons that you all know, I will be unable to assist you physically, but my prayers are with every effort, and I urge you individually and as a Conference to WORK!

May God's blessing rest upon the Minnesota State Conference, all other state conferences, and on the General Conference is the prayer of this humble servant.

Bigger and Better Than Ever

This title sounds like circus advertising, but I'm referring to our June Conference. There are various reasons for such growth, and one of the greatest is the increasing interest in our State work that each one of you is taking. I'm sure you'll all be there. Another reason is that we are very fortunate (the Lord's favor is upon us) in having much talent among us for every phase of His service. Among the leaders we will have the following:

Brother James McLain, well known by all as a capable song leader, teacher, and speaker, will be considered our guest speaker.

Brother Ellsworth Routson, a student of the Training School, whose home is in Ohio, will be on hand as he begins a summer's work in this State.

Brother Walter Wiggins, pastor of our entertaining church, Eden Valley, will give us the benefit of his lessons and sermons as well as his southern hospitality.

Brother John Mercer, pastor of our up-and-coming St. Cloud church, will be at hand to direct in sermon, music, and study.

Brother Verde Thoms, our pioneering evangelist from the north of our State, will also do our hearts good through his messages as given in various ways.

Brother Gerald Cooper, our invalid though busy minister, will be with us in the power of prayer.

We anticipate the arrival of various others, too, but have no positive news at the present of their coming.

Lest you forget, I must say that I plan to be on hand, too (with a possibility of having the *family* along).

The Menu

I suggest that you order and secure the full meal. Every portion of the program is going to be so good that you ought not to miss it. "So much the more as ye see the day approaching." See page 14 for the full program.

Come to Eden Valley

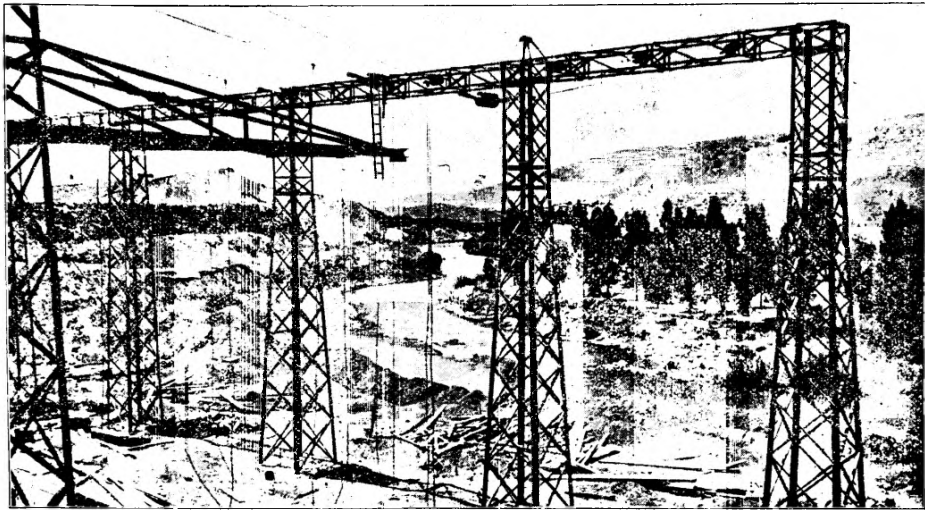
Come for recreation and relaxation. Fishing is recreation—fishing out the truths of God's Word concerning the workings of His mighty Hand in this day, to the end that men might live and then become fishers of men, to the end that they, too, might believe in the greatest recreation. It's mighty nice to be able to relax the muscles after a hard day's work. It is really "peace that passeth all understanding" to be able to set aside all the worries and cares of the present uncertain days, as we "lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast."

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, JUNE 11, 1940

NUMBER 37



LIGHT AND POWER FROM THE JORDAN

The towers here shown are of the Rutenberg hydro-electric plant south of the Sea of Galilee, where the Jordan is harnessed to produce light and power for the Holy Land. It is an interesting coincidence that the Jordan which once presented the real *Light of the World* to sinful Israel, but which Gift was despised, now offers physical light to the same people who are so joyful to receive it.

For nearly two thousand years, Palestine had little light or power of any kind. Jesus well prophesied: "Behold, your house is left unto you desolate. . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matthew 23:38, 39). The Temple? Rather, the whole *house of Israel* was desolated — until recent years. Now the "fig tree" nation is budding, and it appears that "summer is nigh" (Matthew 24:32). "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel (all twelve tribes) shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Romans 11:25, 26). May Jesus, the true LIGHT AND POWER, soon come!

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Last Broadcast

The past three months, we have been on the air at least once a week, through the medium of The Restitution Herald, broadcasting about the SUMMER TRAINING SCHOOL which convenes June 18 - July 26.

Eleven have tuned in and taken advantage of the Coupon, signed it, and are now enrolled in the School. There is room for many more, and your Announcer feels sure there are many striving to serve our Master in their Sunday schools and churches but lack the ability to make the best possible use of their talents. There are those who have unknown talents which will readily be discovered if they have an opportunity to attend the Training School.

Much good work has been accomplished by our former students. Many of them are active leaders in their church activities. Several are preaching. There is still an urgent need for workers for the Master, and now is the time to tune in and find the richer and sweeter things of life. You hold the dial in your hand, "and whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 4:17).

In the recent Bible Training School, four sevenths of the class received their inspiration from the Summer Training School, and felt the necessity to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Learn the fundamentals of our doctrine, and be able to explain intelligently why we belong to the Church of God from Brother S. J. Lindsay. (Brother Lindsay is the father of our Bible Schools.)

Brother L. E. Conner will instruct you to impart this knowledge properly, and also to read the Bible in an emphatic manner, so that everyone may know and better understand what is read from the Book.

Brother Otto Dick, associated with youth, will assist in combating your problems and enable you to make the best of the golden opportunities offered in your Christian life.

This is your Opportunity; every effort has been exerted to bring you to the principles of Christian living.

We are "signing off" with a prayer in our hearts that you will take advantage of this Christian Education and tune in with an Enrollment Coupon. (See back cover page.)

"Paris" Shocks World

"Paris has been bombed," in the news report of last week scared interested observers all over the world, as have reports for many weeks. One smashing blow after another has been struck by the Germans against the Allies. So-called "civilized" people sanction the murderous bombing of schools and hospitals, justifying any means to reach their goal—supremacy in land, air, and sea. The earth is becoming so filled with sin that it will soon reach the point of saturation—at which it can hold no more. Our Guidebook tells us that before the Lord smashes sin, conditions will be as in the days of Noah. "In the days that were before the flood they were eating and drinking, marrying and giving in marriage, . . . so shall also the coming of the Son of man be."

During the past few weeks, as each day of conflict has ended, men have become more and more panicky. They know not where to turn for peace and security. As they see one peace plan after another crumble under the opposition of greed, they draw up others which they hope will not fall. *But they do!* Man has yet to learn how weak he is.

Christians Need Not Fear

Those of us who belong to the Lord, who are more or less weak in the eyes of the world, are the stronger in the sight of God. We can be calm in troublous times, because we know that Christ's promises are true—His covenants are not broken.

True, we must watch the affairs of the world for signs of the Lord's coming, but we must not become mixed up in their doings. We should trust in the Lord for deliverance from man's evil way.

However, mere trust is not enough. We must be diligent in our study, seeking the ways which lead to the Kingdom of God, ever alert, "lest coming suddenly he find you sleeping." *Study* the Word in these last days that you may be ready to receive your Lord.

Blessed Is the Peacemaker

By Arlen Marsh

A WHOLE splurge of dispatches from Europe, many of them barely noted by most daily papers, has indicated that churches, in this as in all other wars, have been given a permanent place behind the eightball.

Some months ago, Germany, fired with ambition to become Number One Man in southeastern Europe, established, equipped, and, in a sense, endowed a theological seminary for the training of Greek Catholic priests. The Greek Orthodox Church as an almost complete monopoly on the religious thinking of the Balkans; Germany was sure the new seminary would draw Balkan friends away from Britain as a wedding draws tears from women.

Britain, however, had other ideas. The Gibraltar head of the Church of England was sent, with full panoply and official cortege, to pay public homage to the heads of the Greek Church. Such a tour, felt the optimistic English, would show the Balkans that Britain had their interests treasured deeply in its heart. Perhaps the genuflections of the Anglican archbishop had their projected effect; at any rate, the Greek Catholic Greece assured Mohammedan Turkey, England's ally, that, in the event Turkey went to war with Italy, Turkish troops would have an open path to the Italo-Albanian frontier.

In and about Rome, the normal garden variety of politics developed symptoms of an incipient pogrom. Fascists left off beating their breasts long enough to inform the Vatican that the Roman Church had better keep its official mouth shut about German occupation of Norway, Denmark, The Netherlands, and Belgium. The Vatican replied with the curt manifesto that the German occupation was an outrageous violation of human rights, a despicable blot on civilization, and a quick road to Purgatory.

Whereupon Rome staged a series of demonstrations against the Pope that shook the Roman Catholic world. Fascism was the new religion, and any Catholic official who cared to condemn, publicly or privately, the acts of Rome's ally was going to be persecuted. Police had difficulty breaking up the demonstrations. The Vatican made the calm announcement that any diplomats of nations suddenly embroiled in war with Italy would be given a haven with the Holy See. There fell a thunderous silence between the Vatican and Rome.

The garden variety of politics had turned into power politics of the worst sort, with each side exerting as much "moral" pressure on the other as it dared. It was definite, however, that papal appeals for peace and papal neutrality had been discarded in favor of active alliance with the

Franco-British coalition and active opposition to the Italo-German axis.

Both the Greek Church and the Roman Church, thus, were put in the precarious position of the Baptists and Methodists of American Civil War days. Some communists felt deeply about the savagery of the German imperialism; others, more swayed by politics than by religion, felt quite as deeply over the selfishness of British imperialism. Some Italian Catholics agreed privately with the Pope; others demanded, in the lustiest of voices, that France return Corsica to Italy. Rumanian and Hungarian Greek Catholics slid about like a man on a banana peel, now favoring England, now favoring Germany. Hungary finally decided positively for Germany. Greek Catholic Greeks, however, as has been noted, suggested to their ancient enemy, Turkey, that they kiss and make up for the benefit of Greece, Turkey, and the Allies.

Both churches—in common with numerous Protestant denominations—had tried fervidly to establish peace in Europe. Both churches had been cultivated by charming diplomats. Partially as a result of their peacemaking efforts, the two churches found themselves among the immediately unblest; half their constituents wanted peace, and the other half wanted war; of the half that wanted war, half wanted war for the Allies and half wanted war with the Allies.

This situation, in Europe, was not so noticeable among Protestant groups. Many of the non-Catholic nations have individual State churches, with comparatively trifling memberships outside the national boundaries. Despite this, all churches began praying earnestly to the same God. In the case of Catholics, the problem was especially annoying. How could a devout Catholic pray for German victory when he had, in effect, been ordered by the Pope himself to pray for British victory? How could a devout German Catholic pray for British victory and avoid being shot? It was all very confusing.

It still is confusing. In the United States, the same clergymen who today speak loudly for peace and neutrality will, in the event of war, speak just as loudly against the "lowborn, rotten Huns." Read the American newspapers of 1914-18 if you doubt this prediction. The few religionists who consistently cling to their peacemaking policies will be denounced as traitors, and may end their days in prison. Churchmen are quite as agile in their views as the wiliest politician. It was for this reason that *Fortune* not long since decried the fact (Please turn to page 11)

What the Bible Means to Me

By Arthur G. Young

The present day is one in which there is a great deal of confusion of thought, and with the rapid and marked increase in material scientific knowledge, great changes have transformed the world, in comparison with the one that our fathers knew. These rapid changes have made for experimentation in many fields and, simultaneously, there has come into men's thoughts a longing for a better understanding of, as well as a hope for, that which is definite, sure, fixed, and unalterable. Yet, in a changing world, we see many things that do not change. This longing has led me to find that source, and I have found it in the God of the Bible.

The Bible contains definite and positive answers to all the necessary questions of life, as well as the hereafter, and, furthermore, it gives historical, as well as present-day, proof. It is not generally realized, even among Christians, but these very days in which we live are "Bible times," as the Bible clearly has a message for today.

It states the origin of the world and the cause of the present condition of all living creatures in it, including man, but, thank God, it also states there is a remedy and how this remedy is to be applied. This remedy, bought through the sacrifice of the Son of God on Calvary, is all-inclusive and, therefore, it includes you and me. It has, however, a wider scope than the individual. Just as the curse blighted man, it also operated on nature, and the remedy provided is likewise all-inclusive. Man, who had the power of choice before he fell, has the power of choice now to be redeemed. So, I believe the Bible teaches that we, as individuals, must exercise the power of choice, and, as we decide through the operation of our wills, we thus determine our futures. Therefore, the Bible cautions us to "choose life rather than death, that ye may live" in the soon-to-be-inaugurated Kingdom of God which is to be set up on this earth with Christ as the King. This will mean a thoroughgoing reorganization for the good of the political, moral, spiritual, physical, and economic condition of the world, the practical ramifications of this basic change we now can only dimly visualize.

Man has conceived wonderful ideas and treasured marvelous ideals of a better state of things than has existed and is now existing, but the truth is that he has lacked the power, as well as the all-inclusive wisdom, to bring these hopes about. This lack will be supplied by Christ when He returns and conducts the reorganization of the world's affairs just mentioned when He personally becomes King over kings and Lord over lords. The Bible

specifically promises there will be a restitution of the perfection existing prior to the fall and that this will be done on a world-wide basis is evidenced and proved to all reasonable minds by the various miracles Christ performed, which cover completely in type those things which must be changed universally. This positive evidence gives you and me hope and assurance, as well as giving notice to the world, not only that they were done but that it is possible they can be done. These miracles give further evidence that the authority and power for their wider application still resides.

The Bible has appealed to me as a sure and steadfast note in this shifting and confused world that there is a supreme, loving, and just God, and that He has a plan and a purpose to bring about by His power a change in the *conditions* under which the physical world and the inhabitants thereof operate, so that it will be possible for humanity to not only have eternal life in actual individual possession, but also to have the opportunity of expressing all that is good and noble in perfect conditions. Thus, the long-striven-for happiness in activity will be our common lot. Enlarged capacities and abilities will combine with enlarged opportunities and I do not know how to describe happiness better than to have in possession the ability to express a perfect ideal and have the opportunity to do it. This is not an intangible, mystical thought, but is to be actual, positive, and concrete and, most important of all, it is guaranteed to you and me by the Father Himself if we comply with the conditions of belief in and obedience to Him now in this life.

The Bible has given me hope to endure the present disappointments, trials, and difficulties that beset us all, and when despair and doubt have knocked at my door during my life, it has been primarily due to my belief in God and my belief in the working out of His plan as set forth in this Book of Books that has kept me steady under pressure. It has been a great comfort to me.

Christ asserted positively, "All power is given unto me in heaven and in earth," and I emphasize the word "all."

No more sublime words were ever uttered than those found in Revelation 21, where it is promised by the voice from heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for

the former things are passed away. . . . And he said unto me, Write: for these words are true and faithful."

I am glad to testify that I believe the Bible is the divinely inspired Word of God and that the promises and proofs that it contains are my rock-bottom hope on which I rely. I am, therefore, either entirely wrong, or I am en-

tirely right in this hope, and from the many years of life that I have now gone through with this hope, I can testify that it has not deserted me and that all the results from this belief have been good and a blessing. May God add His blessing that some day, not far distant, you and I will see the realization of our hopes.

Figures Don't Lie

By James M. Watkins

"My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee" (Prov. 3:1,2).

NEARLY three thousand years ago Solomon is credited with having uttered these words (Prov. 3:1, 2). Owing to the fact that there is an ever-increasing sentiment against the thought that there is any advantage in this life materially, by following the law of God, we set ourselves to find out in cold, hard figures how much truth there was in this choice bit of wisdom as it was advocated by the wisest of all Israel's kings.

The world today says it will not accept the idealism of Christianity, as its only promised reward is in the far-fetched possibility of some other life somewhere after death. If critics will accept nothing save facts and figures, we can see no reason why we should not give them some. Everyone is busy taking census these days anyway.

It was the reward of lengthened life, not hereafter, but in this present world, that was the promise of this thought of Solomon. Surely everyone recognizes that it is in this matter of death that man exercises the least control; hence, any proven concessions in the matter of death can only be attributed to the proper source—God.

It is upon this all important subject of death that we would like to present certain statistics and to inquire politely if such things just happen. For our vital statistics in the United States we have used only certified Government sources, while for our death statistics as applied to the Church of God we have used the records of The Restitution Herald for the six months preceding May 1, and only those individuals whose Christian baptisms were confirmed in the obituaries. We trust you will remember the thought of Solomon, and find it as interesting as it was to us to notice the following facts.

Assuming a membership of five thousand, our mortality rate was in accord with the usual national average of 1.1 per cent. Christian devotion cannot be assumed to prevent death, as is sometimes taught. That "it is appointed unto men once to die" is established.

Yet, although one or two deaths are recorded at an early age, our average length of life on twenty-five representative deaths was seventy years and nine months. Thus, the Lord has given us an average, in spite of all our faults, nine months in excess of Scriptural promise.

Whereas the United States average shows only 58 per cent to live past sixty years, 84 per cent of our recorded deaths were past that age.

The United States average shows only 38.5 per cent to live in excess of seventy years, yet the average for the Church of God was 80 per cent.

The United States average shows only 14.5 per cent to live in excess of eighty years. The Church of God average on recorded deaths was 36 per cent.

The United States average shows only .85 per cent, or less than 1 per cent, to live past ninety years, yet our recorded deaths show us 8 per cent passed that age.

Length of life in the Church of God exceeded the United States average by 7.15 per cent to 41.5 per cent, according to various age groups. The United States average, of course, also includes the Christian average, and thus the average for the non-Christian must be considerably lower.

The skeptic may believe or disbelieve Solomon as he so desires, but this fact remains according to these statistics: Mr. average United States citizen will live to be sixty-one years of age. The average baptized member of the Church of God will live to be seventy-nine.

You may also be interested to know that if you are Mr. average United States citizen and provided yourself with proper medical care you paid \$36.00 last year for the promise of life to sixty-one, but for the promise of life to sixty-nine you paid only \$2.86 (includes all non-Catholic), all of which makes us wonder if the skeptic wants facts and figures after all. Any way it is reckoned, it doesn't look good for his sense of values.

What Does the Bible Teach?

Part Three

By J. M. Morgan

WE close this prophetic study with Revelation 19 and 20, which describe the two great suppers and the reign with Christ for a thousand years, the resurrection of the saints—or the first resurrection—and the resurrection of the rest of the dead, and final judgment and destruction in the lake of fire, which is the second death. “The marriage of the Lamb is come, and his wife hath made herself ready. . . . Blessed are they which are called unto the marriage supper of the Lamb” (Rev. 19:7-9). Read of the great destruction by this mighty king with his armies (Rev. 19:12-14). Verses 15 and 16 tell how he will smite the nations and rule them with a rod of iron.

We read in verse 17 of the call of the angel to all the fowls to come to the supper of the great God. After that, the Beast will be destroyed, and the false prophet will be cast into the lake of fire, “and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”

However, some say that there is no fire in this lake. What does the Bible say or teach about it? We are happy to tell of the great events described in Revelation 20. We read there of the binding of the Devil for one thousand years. Why is the Devil to be bound? “That he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Rev. 20:3).

Why is the Devil to be turned loose in the Kingdom? It will be for testing the nations. While the Devil is silent, Christ and His saints will be exalted upon the thrones to rule the nations a thousand years. We read (v. 4), “I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

Who will live and reign with Christ a thousand years? I believe that all the saints of God, both dead and living, will live and reign with Christ a thousand years. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” All the redeemed “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). That is the first resurrection to life; the remaining ones of the dead will not live until the end of the thousand years (Rev. 20:5, Diag.). These scriptures teach that only the dead *in Christ* will be raised at His coming. Only those accounted worthy will be raised then, for they will die no more, for they will be like angels; and will be sons of God, being sons of the resurrection (Luke 20:35, 36).

If all the dead will be raised at the coming of Christ, why does Paul say, “Christ the firstfruits; afterward they that are Christ’s at his coming”? In Philippians, Paul says that he has a great desire to “attain unto the resurrection of the dead.”

What will happen at the end of the thousand-years’ reign? Satan shall be turned loose and shall go out to deceive the nations. This is not the time of the supper of the great God—this battle will be more than a thousand years after the supper (Rev. 19:17, 18). The nations deceived by the Devil will be destroyed by fire from God out of heaven (20:9).

Some people say there will be no fire, but what does the Bible say or teach? The Devil that deceived them will be destroyed in the lake of fire and brimstone. (See 20:10.) Then the rest of the dead—the small and great, the children, the irresponsible, and all the wicked dead—will be raised. Thank God, there will not be one of Adam’s race left in the first death! (See 1 Cor. 15:21, 26; John 5:28; Rev. 20:5, 12, 13.) There will be a destruction of the first death. “O death, I will be thy plagues; O grave, I will be thy destruction” (Hosea 13:14).

“He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory” (Isa. 25:7, 8). This will be more than one thousand years after the first resurrection—when “the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works” (Rev. 20:13). This will be the final judgment when “the earth shall disclose her blood, and shall no more cover her slain.”

“Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” This will be the time when the final rewards will be given to the redeemed and destruction to the evildoers. God shall

wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, "Behold, I make all things new . . . He that overcometh shall inherit all things: and I will be his God, and he shall be my son, but the fearful and unbelieving, and the abominable, and the murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake

that burneth with fire and brimstone: which is the second death." There are just two differences between the first and second deaths: one is, we die the first death because of Adam's sin (Rom. 5:14); the other, the wicked will die for their own sins (Ezek. 18:4). Everyone will be raised out of the first death (1 Cor. 15:21, 23), but the second death will never end (Isa. 26:14; Psalm 37:20; Mal. 4:4).

May it be our happy lot to have a part in the great coming Kingdom of God. (concluded)

Resurrection to Immortality

Part Three

By John R. Fiske, Jr.

CONTINUING with our study of resurrection, we present the following:

(14) Daniel 12:2. Nowhere in all the Bible are the dead said to be raised or awake *with* life. If it were so said, it would prove that the dead possess life. In all cases they are said to be dead but are "raised *to* life" (Heb. 11:35). Since the dead are asleep, do not "raised to life" and "awake to life" mean the same thing? If so, shall we conclude as to Hebrews 11:35 that the dead the women received were raised first, then later life was superinduced upon them? Shall we conclude this, too, of "awake to life"? If "raised to life" (Heb. 11:35) meant to make alive certain dead ones by the entrance of mortal life, then to "awake to everlasting life" would mean the making alive of certain dead ones by the entrance of everlasting life. When one is "raised to life," is not the raising completed when he is in possession of life? So, when one awakens to everlasting life, is not the awakening completed when the dead are in possession of everlasting life? When one passes from death to everlasting life, is not the passing completed when one is in possession of everlasting life? Do not the expressions "raised to life," "awake to life," and "passed from death to life" all have the same meaning? Then, is it not certain that Daniel 12:2 teaches immortal emergence? Kindly note this: "I went to London." Does not the journey extend to London and become completed when London is reached? "Some awake to everlasting life." Does not the awakening extend to everlasting life and become *completed* when everlasting life is reached?

(15) Isaiah 26:19. Here we read that the saints awake and sing for utter happiness. Could they sing if their eternal destiny remained yet to be announced? Could they sing and yet be, oh, so wretched, as bodies of death clinging to them? Could they sing and yet groan in this tabernacle?

(16) John 5:24, 29. As to be raised from the dead and to come forth were used interchangeably by the Savior (John 11:43; 12:1), it follows that the all, when they come forth, will be raised from the dead. The Master, after thus stating their resurrection, next showed the kind of resurrection each will experience in coming forth. The good-doers will experience one of life. A resurrection of life is a resurrection of immortality or an immortal resurrection. But it is contended that resurrection of life or immortality is a state of immortality unto which they will come forth. If so, when the coming forth is finished, life or immortality will be reached. Come forth from the grave means they were made alive; when they were made alive they had reached life or immortality. As everlasting life is certainly reached at the moment one passes from death unto everlasting life, life is certainly reached at the moment one is made alive or when one has come forth unto life. "Come forth to life" and "raised to life" (Heb. 11:35) both mean life in either case, whether mortal or immortal life is certainly reached when the actions named by "come forth" and "raised" are completed.

(17) 1 Corinthians 15:51, 52. Paul states that all, whether asleep or awake, must be changed in a moment. As to the dead, they are to be raised incorruptible, and the change of the living will be from mortality to immortality. Since the dead then are raised incorruptible, "in the twinkling of an eye," there is no time for their mortal emergence. In one moment the dead are not raised—in another moment the dead are raised, and that incorruptible. Now the bodies of the dead before resurrection are corruptible and are "in corruption," Paul says. To raise them incorruptible, they first must put on incorruption, that is, be made incorruptible while in the grave (v. 55), and are then raised or made alive. The whole process takes but a moment, Paul says. Job 14:14 confirms the foregoing: "All the days of my appointed time will I wait

(in the grave, Job 17:13) till my change come." Here Job said he expected to wait in the grave "all the days" till the time came for his "change," when his corruptible body will put on incorruption so that he may be raised incorruptible. However, mortal emergence has it that he will emerge first from the grave, then years later he will

be changed. Would this be waiting *all* the days of his appointed time till his change comes in the grave? As to the living—the mortals—they will put on immortality. Paul concludes that when the dead are raised incorruptible and the living are immortalized, the brotherhood can then bid death defiance. *(To be concluded)*

Christ First!

By Richard Smith

THE Israelites had been delivered from their bondage in Egypt by the power of God. God then instructed Moses to build a symbol of His watchful care *over*, and His presence *with*, His people. Not a man-planned object, the Ark of the Covenant showed the glory of God. Exodus 25:10-22 tells of the nature of the Ark and its furnishings. The description shows that nothing was too good for God.

Three feet nine inches long, two feet three inches wide, and two feet three inches deep, the Ark was made of acacia wood, and was overlaid with gold within and without. The Ark of the Covenant later became the mercy seat in the Temple. The mercy seat was made of pure gold, and it had a raised crown or border around the edge. The Cherubims of pure beaten gold were on the mercy seat, one on each end. The Ark had rings of gold on the four corners. The staves of acacia wood which were overlaid with gold passed through these rings, and were used when the Levites carried the Ark. When carried about, the Ark was wrapped in the veil, the badger's skin, and blue cloth.

The primary purpose of the Ark was to keep the laws intact which God had given to Moses, as the Tables of Stone were now carried about in the Ark. The outward care and appreciation of the Ark symbolized the moral and spiritual keeping of God's Ten Commandments.

In the wilderness the Ark "went before them in the three-days' journey, to search out a resting place for them" (Num. 10:33). At the crossing of the Jordan River, when the feet of the priests bearing the Ark touched the water, a way was opened to the children of Israel. Only when the material Ark, aside from obedience, was expected to bring victory, did God deliver "his strength into captivity, and his glory into the enemy's hand" (Psalm 78:61). The "glory" had departed from Israel when the Ark was taken.

The antitype, Christ, goes before His redeemed, exploring their way through the wilderness of sin, leading them through the waters of baptism into a new life in

Him. Like the Ark in the midst of the Philistines, Christ was the captive of the grave for a time, but soon came forth in triumph.

When the Ark of the Lord was taken by David to the Tabernacle prepared for it on Zion, in Jerusalem, there was much rejoicing. "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in" (Psalm 24:7). Christ's return with the Kingdom of God will be heralded with rejoicing as was the Ark in David's day. As the Ark blessed the house of Obed while it remained there, so Christ is the true bestower of all blessings (Acts 3:26).

The Ten Commandments, carried in the Ark, imply that they were the core of all the other laws. They were in the innermost shrine, which shows that now in Christ alone is holiness. Hebrews 9:4 states that the Ark also contained a golden pot of manna and Aaron's rod which budded. The manna was the memorial of God's care of Israel, and the rod was the memorial of the faithful priesthood.

The mercy seat was not merely regarded as the lid of the Ark, but was the most important feature of it, for, sprinkled with blood on the great day of atonement, once a year, the sins of Israel against the Law contained in the Ark, were atoned for. It was the meeting place between God and man. Occupying the central place of holiness, the Ark was seen by no man, save the high priest, the representative of God.

The Ark was probably destroyed with the Temple when Nebuchadnezzar captured Jerusalem in 606 B.C.

There shall be no remembrance of the Ark in the days of God's glory, for "at that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it" (Jer. 3:17). God shall again be supreme in the lives of His people. Isaiah 35 pictures the joyful flourishing of God's Kingdom when Christ has "put all things under his feet" and become "subject unto him that put all things under him, that God might be all in all."

Comments on "Some Bible Interpretations"

By R. H. Judd

"Rightly dividing the word of truth" (2 Timothy 2:15).

THE importance of a correct understanding of the opening chapters of any volume is, in theory at least, very generally acknowledged. If this is true in the secular sphere, how much more must it apply to the Book of Books which we, as members of the Church of God, believe to be the Word of God! As Professor A. McCaul tersely and forcibly says, "Are we to believe that divine revelation begins with an unscientific *misstatement* of physical truth? If the first chapter is the offspring of human error, where does divine truth begin?"

It is only from a sincere desire that we may all grow in knowledge and thus equip ourselves for "rightly dividing the word of truth" that one feels impelled to make the following comments:

In the most friendly spirit, may I point out that some of our contributors evidently confused the day of Adam's death with the *penalty* pronounced in Genesis 2:17. The two are quite as distinct as they would be today in the case of a man under sentence of death, but having that sentence commuted to penal servitude for life. Had the death penalty been carried out, an *inflicted death* would have cut short his natural life. That is invariably the case when death is penal, both in divine and human law. Moreover, it has not been noticed that clear distinction is made between the day on which Adam ate the fruit and every other day of his natural life, which certainly could not be possible were "the day" of Genesis 2:17 of a thousand years' duration, for the very obvious reason that Adam did not live to the full even one such day.

Had Adam paid the penalty of Genesis 2:17, there could be no opportunity and no reason for pronouncing a second and different sentence in Genesis 3:17-19. So far as the language of the narrative is concerned, there is no Scriptural evidence that "the day" of Genesis 2:17 differs in any respect from a natural day. We never think of interpreting the meaning of an author's use of a word in his first chapter by any subsequent remark in the closing chapters of his book. There could be no proper understanding of any author under such conditions. As Professor Frueher (a Christian Jew who is one with us in our beliefs), writing some time ago, says: "If the days of Genesis are to be reckoned as thousands of years, why is not Adam living today, for he would be 930 times 365?"

It is no uncommon thing for a writer to quote 2 Peter 3:8 as "God's way" of reckoning time. The verse states

no such fact that in God's reckoning one day is a thousand years. This oft-repeated error is due to overlooking the little (but important) word "as," made use of twice in the verse. If, from such a reckoning of the first clause of 2 Peter 3:8, we make "the day" of Genesis 2:17 one thousand years, then from the second clause of the verse, we should with like reasoning encompass Revelation 20:6 within the brief span of twenty-four hours. The verse becomes a two-edged sword. Properly analyzed, this verse of Peter so often misappropriated means that to God, who inhabits eternity, all time is alike. (See Isaiah 57:15; Psalm 90:4.)

Now let us briefly examine some remarks of a Herald writer concerning creation, and judge from the statements made as to whether their author is "rightly dividing the word of truth." He says:

"Beginning with the writing of Moses in Genesis 1:1-13, we can plainly see that God separated light from darkness, created heaven and earth, called forth grass and trees: and, in each case, He called it evening and morning first day (Gen. 1:5), second day (v. 8), third day (v. 13)."

Here our contributor puts the creation of heaven and earth *after* the separation of light from darkness, whereas Scripture reverses that order. True, in verse 8, God calls the firmament "heaven," but it is not the heavens referred to in verse 1. If the Hebrew is consulted, or the margin of the Revised Version, it will be seen that it is the "expanse" or atmosphere that is named—the firmament belonging to the earth. That the heavens and the earth were already created *before* the separation of the light and darkness, as mentioned in verses 3 and 5, is proved by verse 1; also by mention of "the deep" and "darkness upon the face of the waters," an event that could not have happened had the earth not already been created. If the creation of the heavens and the earth occurred *after* the separation of light and darkness, why does Scripture definitely state the contrary? The obvious answer is that darkness was consequent upon previous upheaval.

There is another important consideration that has not been noticed, because, it would seem, there has not been consultation of any translation other than the King James Version, and it remarkably bears out, along with other Bible facts, the contention that the work of the six days following verse 3, was a *renewal* of the face of the earth,

and in *corroboration* of which we would point the reader to Psalm 104:30, asking him to notice the significant mention of the sounding forth of the Spirit as in Genesis 1:2. The fact to which we would call attention is the following:

The King James Version uses the definite article "the" in verses 5, 8, 13, 19, 23, and 31, that is, "the first day," "the second day," "the third day," and so forth. The Revised Version correctly alters this, saying, "one day," "a second day," "a third day," and so on, throughout. Thus read, perfect harmony is maintained with the statement above, and for which Psalm 104:30 is cited in corroboration.

As to the fourth day, without entering into a lengthy explanation, anyone at all acquainted with even elementary astronomy will agree that it would, under certain conditions of atmosphere, be quite possible for the sun, moon, and stars to be invisible for an indefinite period before penetrating our atmosphere, and no less than three times in verses 14-19 is it stated that it is *that* "firmament," or atmosphere, to which reference is made. The addition of the definite article in verse 16 (R.V.) confirms our conclusion. The sun, moon, and stars were all accounted for in verse 1.

With reference to God resting for one thousand years after the creation of man, natural history does not bear out that fact, nor does the Bible.

The statement, "Being good, Adam was not subject to death," is not in accord with Scripture; nor is the remark, "That which is good in the sight of God cannot perish or fade away." That Adam was created mortal, there is not, according to Scripture, any shadow of doubt. The argument proves too much, for it would prove that the fish of the sea and the beasts of the earth were also not subject to death. Even after the fall, many things many times are called "good" in the sight of God (Psalm 103:5), yet they *do* fade as a leaf.

That Adam was not included in the creation of man in Genesis 1:26, 27 was, we think, successfully proved in *The Heralds* of September 19 and 26, 1939. Space will not permit recapitulation, or of further Bible testimony to that effect.

We know of no reason in Scripture for supposing, as do some, that solar time did not begin to be in force from the time that the two great lights were "set" in the "firmament" for the purpose of ruling the day and ruling the night. Indeed, there is ample natural and Scriptural testimony that solar time was in evidence in the ages preceding the creation of man.

That Adam had lived any considerable period in innocence before being presented with Eve is pure conjecture. The evidence tends the other way, for if it was not good for the man to be alone, it is inconceivable that such a condition would be allowed to continue a *day* longer

than was necessary for Adam himself to discover the fact.

In all kindness we repeat, as already pointed out, that 2 Peter 3:8 offers no authority whatever for calling one *day* a thousand years, or for the statement that it is "the heavenly regime"; nor is there, so far as we are aware, any Scripture proof that "years and days" were not reckoned unto Adam" during the days of his innocence. Later Bible testimony in the history of God's people would seem to point to the contrary, for the chronology mentioned in 1 Kings 6:1 does not agree with the secular history of Josephus or Demetrius. The difference of one hundred twelve years is made up when it is remembered that according to the authority of the Talmud, the Jews did not reckon the years of their servitude.

We believe that the statement of Moses in Exodus 20:11 is strictly correct: "In six *days* the Lord made heaven (see 1:8) and earth (land, see 1:10, where 'earth' should read 'land'), the sea and all that in them is, and rested the seventh *day*."

In closing, we would respectfully draw attention to the fact that the arguments we have been considering draw their main support from 2 Peter 3:8, which was written not less than fifteen hundred years later than Moses, and that they have little or no support without, hence it would be impossible for intervening generations to comprehend the Mosaic record, whereas the interpretation based on the record as it originally stands in its clear and simple language, is comprehensible irrespective of future comment.

ISRAEL'S GIRDLE RENEWED

By Geraldine McClelland

"Thus saith the Lord unto me, Go and get a linen girdle, and put it upon thy loins" (Jer 13:1).

IN Jeremiah's day, girdles were worn by both men and women of the East and were of leather or linen, the linen ones being very valuable.

In the first part of Jeremiah 13, the Lord used the girdle as a sign or parable to show Jeremiah the condition of Israel and their refusal to worship Him as the only true and living God. The girdle was to be put on the loins. It was not to be washed in water, as water would shrink and spoil the texture of the linen. As long as it was about the loins, it kept its shape and fit. After the girdle had been hidden in the hole of the rock by the Euphrates for many days it was taken out and found to be "marred and profitable for nothing." The water of the river had washed over it and had so damaged it as to make it unwearable.

Just so, the Israelites had let their pride wash from their hearts all praise and honor to their God, and they had

shrunk so far from His love and guidance that they were worshipping and serving other gods.

I wish to use in comparison the "girdle" as nations and "loins" as God. As long as the "girdle" (Israel) clave to the "loins" (God), they were unto Him a people, a name, and a praise and glory.

After the "girdle" (nation) of Israel became "profitable for nothing" in the sight of God, He cast it aside and put on the "girdle" of the Gentiles, whose "fine linen" is Christ.

Is not the truth, given to the Gentiles by the apostles, being so mixed with false teachings and doctrines that instead of following the true Light, the nation is being dazzled by the artificial lights of all kinds of isms? Is not the Gentile "girdle" (nation) becoming misshapen because of its pride in its own knowledge and power? Is the nation calling on God for deliverance, or is it putting its hope for peace in a pope and a few dictators?

The pride of Judah and Jerusalem became their downfall, but because of God's covenant they will be restored.

Events of the world today confirm the idea that the "girdle" (nation) of Israel is being renewed and fitted for its rightful place, and the pride of the Gentiles will suffer a "marring" when called to give an accounting for some of the injury done to the "girdle" (nation) of Israel.

THE APPOINTMENT

"It is appointed unto men once to die." We do not need a lawyer to prove to us that this statement is true, for forty millions of people die every year, 109,589 every day, 4,566 every hour, 76 every minute, or, more than one a second. In the very presence of death we thank God for the Savior who has proved beyond all doubt that we shall live again. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

BLESSED IS THE PEACEMAKER

(Continued from page 3)

that the church no longer leads, but follows, mass opinion.

As the war intensifies and spreads, the church will be marked with further scisms. Catholics and Protestants alike will find themselves at opposite poles. Some believe in pacifism; some do not. Some believe in German victory; some do not. Whatever the ultimate position of nations, governments, and politics, the church—presumed peacemaker of the world—will suffer.

"Finding true pleasure in the simple things of life is the ladder by which we climb rung by rung out of the commonplace."

GOD HOLDS THE KEY

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
Rather would I unlock the day,
And as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand—I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know,
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough, this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—*Israel's Watchman*; selected
by Mrs. A. J. Eychaner.

THE GREATER SIN

Too often we come to the conclusion that only the things we do or say are the sins we commit. In the parable of the good Samaritan, who committed the greater sin? Was it the thieves who stripped their victim of his clothes, beat him, and left him half dead? Perhaps they were taught to be thieves.

How would you consider the priest and the Levite who passed by on the other side, offering no assistance whatever to the dying man? Surely theirs was the greater sin, for they know how to do good and did it not.

We have been called to be kings and priests, and, as representatives of God, are called upon to rescue those who have been robbed, beaten, and left to die by the ravages of sin. Our love for God will be shown in accordance with the love we show for those who are lost. Let us not pass by on the other side, or we will be condemned along with the priest and the Levite.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). How much have we neglected to do what we could and should have done?

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Blessed are they that dwell in thy house: they will be still praising thee" (Psalm 84:4).

Consider Your Ways

At the end of the seventy years that the Jewish people were captives of Babylon, the country was taken over by the Medes and Persians. They helped many Jews to return to their own country of Palestine. They began to build their Temple. Sixteen years later the Lord sent Haggai to them. The Jews had had some trouble, so they had stopped the building of the Temple. For thirteen years nothing had been done. Haggai urged them to finish the Temple. The people worked a while. Then Haggai delivered a second speech. They began work again, but finally stopped. Haggai delivered his third and fourth speeches on the same day. Then they finished the Temple.

Our story today is what the Lord told Haggai to give for his first speech to the Jewish people.

The people said, "The time is not come, the time that the Lord's house should be built."

God said, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? . . . Consider your ways."

God, through the Prophet Haggai, told the people that they expected a great deal, but little came of it. Because of their selfishness and their own worldly interests, God did not send moisture enough for them to get very large crops.

Our Temples

People today are very like those of Haggai's time. They want all the luxuries and comforts for themselves—regardless of whether God gets His portion or not.

True Christians bear fruit for the Lord. The old law demanded that they keep one day holy. Now true children of God keep all days pure, and one day set aside for God. Then there are midweek services, daily devotionals, daily Bible reading and study. They do not forget God. They have a generous financial offering, according to the way they have been blessed. It is the time to *consider our ways*: pray and pay!

Our bodies are our temples. We must keep improving, refinishing, and cleaning our temples, for Christ said, "Ye

are the light of the world." A Christian boy or girl is a light for Him. Build well, as you build your temple, and the Lord will say, "I will take pleasure in it, and I will be glorified."

ECE Club Membership

Our new member is number 232: Norma June Murphy, Asher, Okla. Her name was sent in by her sister Mildred, who is an ECE member. Send your name, month, year, date of birth, and complete address to me. Your membership card will be sent promptly.

Favorite Bible Verses

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).—favorite of Mildred Murphy, Asher, Okla., Rt. 1.

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (Psalm 51:7) is Jean Mock's, of Fruita, Colo.

"This is my commandment, That ye love one another, as I have loved you" (John 15:12). This verse and John 3:16 are favorites of Lita Mock, Fruita, Colo.

Matching Twins

Jean Mock wishes her twin, if she has one, to write to her. She was 14 years old on March 18. She was just graduated from the eighth grade. She is a 5-foot blonde, and a Girl Scout. If you have one or several of these traits in common, write to her.

If you want to find your twin, send me your description along with your Bible verse.

If any of you have written to any of our "shut-ins," mention that, too.

Happy Birthday Wishes

Norma June Murphy, June 14, age 4, Asher, Okla.
Robert Voelker, June 12, age 11, Cleveland, Ohio.
Luella Mae Unterkircher, June 14, age 8, Sherrard, Ill.
Richard Savage, June 15, age 14, Waite Park, Minn.
Bobby Doeden, June 15, age 7, Oregon, Ill.

"The righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29).



BEREAN DEPARTMENT

Lorraine Brossard, Editor, Eden Valley, Minn.

J. R. LeCrone, President
Route 1
Woodstock, Virginia

Frances Munshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan

Christian Duties

* * *

By Thelma Richardson, Hammond, La.

When we think of the many bad deeds
Along life's pathway we have done,
We feel a sense of regret in our hearts,
And ask forgiveness of God and His Son.

Our faith in God guides us on;
We strive to do better each day,
And humble ourselves before God
As the babe Christ lay on the hay.

Each day brings brighter hopes of life—
We read God's precious Word;
And pray to Him for guidance and strength,
And refuge for those who have erred.

We grow more kind and loving
As Jesus would have us to be;
And learn to love our fellow men;
To praise God on our knees.

Our hearts are filled with happiness
Whenever faith adds a member;
We sing praise and glorify God—
This stirs up life's golden embers.

We live in hope of a resurrection;
We hope for Christ to come soon
And destroy this earthly evil—
Replace it with godlier boon.

What else matters if we live for Christ?
We shun the evil of our way;
We love God, our heavenly Father,
And wait for that glorious Day!

Children's Day

According to calendar dates, last Sunday, June 9, was set aside to honor children. Always, through all ages, little children have been brought to the limelight, for despite their seeming insignificance and their apparent lack of wisdom, they play an important part in life, for their welfare is the concern of the elders.

A child's life is a result of the guidance and teaching of its parents. The obedience of Isaac, the only son of

Abraham and Sarah, is remarkable, but Abraham was a man of great faith and obedience to God, and these very characteristics were a part of Isaac's life. So, when yet a child, God commanded that he be offered as a sacrifice. Abraham did not hesitate nor question this strange request and, when in the act of the sacrifice, Isaac did not rebel, for he had faith in his father and in his God.

Another story of great beauty concerning children is the account of the sons of Jacob and Rachel. Joseph, when yet a child, was sold into slavery, which later resulted in saving his family from famine.

The mother of Moses showed her great love and fear for his safety when she hid him in the bulrushes to be saved by Pharaoh's daughter. God blessed this love by saving the baby's life, and his own mother became nurse for him.

David was punished for his sin by losing the child of Bathsheba, and his grief and repentance were great. Solomon, his next son, was loved by the Lord and served him well in his youth. When Hannah prayed for a son, Samuel was born, his life was given to the Lord, and he was obedient.

Jesus' childhood is mentioned frequently, and His acts of obedience were evident. In Luke 2:43-49 is the account of His obedience to His Father when He conversed with the learned men in the Temple, for He realized that He must be about His Father's business.

Jesus loved the little children, for on every occasion He blessed them and rebuked the disciples for ignoring them. He realized that many people, in their acquired knowledge, were in a sad state. He said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17). A child, in its innocence, sees more with an open mind than its elder who has become set in his ways and tolerant to the world. "Better is a poor and a wise child than an old and foolish king, who will no more be admonished" (Eccl. 4:13).

Jesus lived and taught obedience, yet the whole of the responsibility rests on the parent, who must be sure the child is obeying in the correct and the Christian ways. "Children, obey your parents in all things: for this is well and pleasing unto the Lord" (Col. 3:20).

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- June 9-16—Special meetings at Delta, Ohio.
 June 13-16—Northwest Conference of Oregon and Washington at Corvallis, Ore.
 June 12-23—Indiana State Conference and Bible School at North Salem.
 June 23—California Conference at Pomona.
 June 21-30—Special meeting at Mullin, Texas.
 June 29, 30—Illinois Quarterly Conference at Eldorado.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
 July 5-14—Special meeting at Driggs, Ark.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 25-Sept. 1—Eastern Nebraska Conference at Omaha.

KOSZTA, IOWA

The new Church of God of Koszta, Iowa, located between Belle Plaine and Marengo on highway 212, although not completed, will be dedicated Sunday, June 16. There will be Bible school at 10:00 a.m.; sermon at 11:00 a.m.; basket dinner at noon, and afternoon and evening services. A hearty welcome awaits all who can possibly attend.

Mrs. L. M. Kiger.

ILLINOIS QUARTERLY CONFERENCE

June 29, 30 at Eldorado

Plans are being made for our State Quarterly Conference to be held at the Restitution Church of God in Eldorado, Ill., June 29, 30. Meals and lodging will be furnished for as many as can come. We hope many will meet with us for the two days. It will be much appreciated if those who know they can come will drop a word to Mrs. H. J. Edmister, Eldorado, Ill., Route 1, telling when you plan to arrive.

Watch for more news regarding the schedule of speakers. Marshall Wiggins, Secy.

HERALD RECEIPTS

Eugene Grant; Glenn M. Birkey (self and others); Maple Grove Church of God Sunshine Class (2); J. G. Hogan; Clint Scott; Mrs. Oscar Jenkins; Thomas McArthur; Mrs. Mila A. Scott; Sam A. Bradley; Mrs. R. A. Robinson; Mrs. E. L. Griffin; Walter C. Kuhlmeier; Paul Cala; Mrs. B. F. Cook (for others); Mrs. James Sanford; Mrs. Bertha Logan; Winfield T. McKaig; Maurice Chapman; Wilma Orem Judy; H. S. Bell; Ira T. Rite-nour; Mrs. Gordon Lewis; Mrs. Elizabeth Dauterich; Mrs. Eva Stearns; California Conference.

ST. CLOUD, MINNESOTA

On Sunday, June 2, Lyle Miller was baptized into the family of God at a nearby river. We rejoice to see young folk consecrating their lives to the Lord's service. His address is: 915 5th Avenue South, St. Cloud.

Monday, June 3, the annual business meeting of the church was held. The increased activity of the young people was brought out in the report of the Bereans.

Officers for the coming year are as follows: First elder, Charles Thoms; second elder, John Denchfield; deacons, Thomas Savage and Carlton Hoskins; deaconesses, Mrs. Spicer and Mrs. Skinner; secretary, Mrs. George Savage; treasurer, Mrs. Thomas Savage; trustees, William Spicer, John Savage, and Ben Hawkins; Sunday school superintendent, Orris Mills; assistant superintendent, Margaret Liestman.

Our retiring Sunday school superintendent, Mrs. T. E. Bremer, has made a wonderful record—three years of services and not one Sunday missed! Besides regular class work, the Sunday school has contributed as follows to various activities: Training School, \$5, evangelistic fund, \$5; church treasury, \$10, toward purchase of new song books, \$15, insurance, \$20. Highest attendance was in March; lowest, September; year's total, 2,946.

Grace Skinner, reporter.

CONTRIBUTIONS TO N.B.I.

Mrs. B. F. Cook	\$3.00
Leila E. Whitehead	5.00
Maurertown, Va., Sunday School	3.27
Mrs. Helen Chisholm	1.00
Mrs. Eva H. M. Fletcher	6.00
Oregon, Ill., Church	7.46
Jessie M. B. Kauffman	1.00
Georgia and Wayne Thompson	2.00
Leota B. Hanson	1.00

SIPLE - NILES

The wedding of Miss Mildred Siple, daughter of Elder F. E. Siple, to Mr. Leslie Niles was solemnized at Southlawn Park Church of God, Grand Rapids, Mich., on the morning of Saturday, June 1. The single ring ceremony was used.

Assisted by the pastor of the church, Elder G. E. Marsh, Elder Siple performed the service. The bride, who wore a gown of white lace with a short veil, was attended by two sisters: Miss Marjorie Siple, Madison, Wis.; and Miss Marcile Siple, Chicago, Ill. The bride carried a bouquet of white roses and sweet peas. Arlen Marsh attended the groom.

Music was provided by Elder M. W. Lyon, pastor of the Golden Rule Church of God at Cleveland, Ohio, and by Miss Evelyn Barr, director of the Southlawn choir. Ushers were LaVerne Ackerman and Edward Dykstra, Jr.

Immediately following the ceremony, a reception was held for sixty-odd guests at the home of Elder and Mrs. Siple, after which the young couple left for a week's honeymoon to an unannounced destination. The future address in Grand Rapids of the bride and groom has not yet been made public.

Mrs. Niles has long been active in the work of the Southlawn Park Church. Mr. Niles, who attended the Summer Training School of 1938, has been for some time secretary of the church. Hundreds of friends throughout the Middle West extend them best wishes for a long and happy life together.

Arlen Marsh.

BIBLE TRAINING SCHOOL

Ripley, Ill., Sunday School	\$ 5.35
Mrs. R. A. Robinson (STS)	1.00
Albert Siple (tuition STS)	30.00

Gleanings From the Field

"The field is the world."—Jesus.

A wire from Tacoma, Wash., informs us that two students are enrolling for the Summer Training School.

Melissa Stouffer, Gladbrook, Iowa, Ernest Barnum, Hammond, La., and Grace L. Johnson, Oak Park, Ill., have enrolled for the Summer Training School.

"We thank God for our young students in the Bible Training School, and for the inspiring articles they and many others are writing for The Herald."—F. B. McCullough, Austin, Texas.

A card comes from Minnesota announcing the arrival of Jerry Ford Coulter on June 3, weight, seven pounds. His parents are Mr. and Mrs. John Coulter of Eden Valley. Congratulations!

"Why not arrange your plans so as to attend the General Conference at Oregon, Ill., this year? If this date is not convenient, perhaps you could attend some of the state conferences. Meeting with those of like faith will greatly stimulate your own faith. Try it!"—C. E. Randall, Fonthill, Ont.

"Never was so busy in my life; weeks pass by as days."—Walter Wiggins, Eden Valley, Minn.

"I am sending my Herald remittance. . . I would miss it much indeed if I did not get it. I am now about eighty-eight years old and have very poor eyesight. I read a little every day."—Mrs. James Sanford, Cleveland, Ohio.

"We still have some writers who speak of 'other churches,' which we believe to be unscriptural. The Bible teaches 'church' to be singular, never plural, except when reference is made to the different bodies of believers of the same organization. There is only one foundation (1 Cor. 3:11), and only 'one body' (Eph. 4:4)."—H. D. Pearson, New Carlisle, Ohio.

Bro. R. H. Judd, Toronto, Ont., writes, "I find that the New English Dictionary defines 'Dragon' as follows: 'A fabulous monster found in the mythology of nearly all nations; generally an enormous winged serpent with formidable claws.' That surely very closely corresponds with the Bible descriptions."

THE USE AND ABUSE OF WEALTH

By H. A. Sheets

The Bible does not condemn money or its right use. Money is only a medium of exchange, a standard of value, or a standard of deferred payment. Our modern society could not operate or exist without it. Even our churches would be handicapped, if not permanently crippled, without it. Money is but one form of stored up labor, just as corn or a manufactured product is. One can be exchanged for the other.

Money was designed to be a servant and not a master—the means to an end and not the end in itself—a tool to be used to the glory of God and not to be hoarded.

How Money Should Be Earned

God has always desired people to acquire their money honestly and honorably. Solomon was given great wealth as a reward for virtue. How to obtain money for necessities is today a serious problem. Should the manufacture, transportation, or sale of intoxicating liquors be considered legitimate source of income for a Christian? (This is but one illustration of many similar occupations. An honest answer must be given by each individual.) Would this not be "blood money," as were the thirty pieces of silver which Judas accepted?

Present Idea

Today money is valued for the luxury and the prestige it will command rather than the service it will render. Possession becomes the consuming concern, and the method of little importance to the modern mind, because judges and juries will "justify the wicked for reward (bribe)" (Isa. 5:23). Laborers are defrauded, wars are instigated, indebtedness is encouraged to make foreclosures possible, products are dishonestly advertised, and trickery and theft are resorted to. Truly, God will soon foreclose on this generation!

The Coming Judgment

James painted a gloomy picture for those

who have ill-gotten wealth. In the last days God will champion the cause of the defrauded. A new disease will arise to eat the flesh of the defrauder in proportion to his wealth. Wealth will be its own judge and jury. Its presence will condemn. This seems to be true of all wealth in the last days. The state of the world is fast becoming such that no honest person will long possess wealth in any appreciable quantity. Only the warmonger, the politically corrupt, the chiseler, the panhandler, and the gangster will have money. Its very possession will be their condemnation. God's judgment will be sure and complete.

THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . . . Business Manager

Subscription Rate.—51 issues per annum, \$2.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

FIRST PRINCIPLES

"First Principles," a series of twelve Bible lessons on the essential doctrines of the Church of God by G. E. Marsh, is ready for mailing. Order from National Bible Institution, Oregon, Ill. Prices are: 5 cents each; 35 cents per dozen; \$2.00 per hundred.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

For Training School . . . \$.....

For Golden Rule Home . . . \$.....

Name

Address

TRUTH

By Beatrice Walter

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37).

CHRIST taught, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Surely God did not bring to man something that he was not capable of enduring. "Every one that is of the truth heareth my voice."

Christ came to His own, but His own did not receive Him because they did not understand Him—He was exalted in character to those around Him. Christ continually strove against unbelief; that is why people do not come to the truth—because they do not believe. Christ came not to do His will but the Father's. "Not my will, but thine be done." Christ is the only one who can qualify us for the Kingdom. Christ suffered because He was truth. Whether or not His life or teaching was accepted by man did not change Him. His striving against the

pressure of unbelief caused anguish that could come only to one whose refinement of mental and moral qualities was equal to Christ's, for He was a partaker of the divine nature.

Suffering for His Name—we hear so much of it and the sacrifice that must come. Christ was being prepared for His Kingship and suffered for His Father's Name—a very sad life, indeed, to be looked down upon by His people when He was so great a King! He came that all might have life and have it more abundantly. If we would have that life, we must have the truth.

No one has the truth until he practices all the elements of truth. Christ didn't practice anything. He had truth within Himself—He didn't have to practice. The very image of God in Him was truth and love—two of the most powerful virtues known to mankind. He went about doing good, expecting nothing in return. He was a manifestation of God to the inferior, and a spiritual uplift to the whole world.

As Christians, our witness for truth depends upon the depth of our submission to do the Father's will. To say none have the truth is to say that Christ as our Example is a myth, and our promise of immortality is vain indeed.

THE SUMMER TRAINING SCHOOL

ENROLL TODAY

Oregon, Illinois

June 18-July 26

A CHRISTIAN EDUCATION FOR YOUTH OF THE CHURCH OF GOD IS:

*Necessary for a successful future of our work,
Prayerfully requested by all our people,
Offered by talented instructors.*

Instructors. We are pleased to present a picture of Instructor L. E. Conner. Other teachers will be Brothers S. J. Lindsay and Otto E. Dick.



Courses. There will be studies in "Doctrines of the Church of God," "Problems and Opportunities of Christian Youth," English, and public speaking.

Brother L. E. Conner, Public-Speaking Instructor, Says:

The Wise Man says: "The preparation of the heart in man, and the answer of the tongue is from the Lord." And I know of no place where this can better be accomplished in a short time than in the coming Summer Training School—June 18 to July 26, inclusive. Six weeks of intensive training, in the best of environment to encourage the student; in the midst of a live, active, and growing church organization, in the services and activities of which the student is invited to take active part, makes for development, strength, and stability of faith and character.

Opportunities, such as this, are seldom afforded the student of moderate means in preparing for effective church work. In fact, this course has been arranged especially to meet this need, and it is our sincere hope that many who see the need and have the desire may be able to take advantage of this opportunity. That while a large part of the world is engaged in war, bringing poverty, sorrow, and destruction of life and hope to millions, we may be qualifying ourselves for better and more effective service for our Lord in the land of freedom, peace, and plenty.

We are hoping to meet a goodly number of young men and young women on the banks of beautiful Rock River June 18 for the Summer Training School.

ENROLLMENT COUPON. Students planning to attend the summer course (June 18 - July 26) are requested to sign and return this coupon to *The Summer Training School*, Oregon, Illinois.

Student's name Address

Tuition (\$30.00 plus small textbook charge) will be paid by
(State whether personally or otherwise)

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, JUNE 18, 1940

NUMBER 38

What Does the Future Hold?

By Gerald L. Cooper

RECENTLY, I heard a minister make the following statement: "We are uncertain as to what the future holds for us." Of course he is uncertain; so are countless others like him, for they have believed and taught for years that the world would gradually grow better and better, until at last in its perfection it would be delivered to Christ who would then come to receive it. To those who hold such a belief, and they are probably in the majority, the events that are now taking place are certainly puzzling ones. Instead of the world getting better day by day, year by year, it is steadily growing worse. In place of the majority of the ministers preaching the nearness of the end, they are crusading in their pulpits for the United States to enter the war, or to stay out, whichever seems to suit their whimsical fancies from Sunday to Sunday. Their old doctrines are so impregnated in them, that in the face of certain denial, they still preach them, even though they are "uncertain as to what the future holds for us."

Are you uncertain? Well, maybe you are just a little bewildered at the turn of events. Perhaps your idea of the prophecies has not been fulfilled exactly as you have always anticipated. Perhaps France and England have not made the progress that you think they should, or possibly the war has not moved to Palestine as soon as you thought it might. In these days of lightning events there are many different ideas about what is going to happen. It may be true that all are more or less correct in their theories, but there is one thought that all prophetic Bible students are agreed upon, namely, that all the events of today are gradually leading to the coming of Christ. We are not uncertain in that sense, for we know that Christ is coming, and that until He does come, the world will get no better.

What, then, should be the attitude of the Church of God? It is my understanding that we are not given any too definite signs that point to the exact time of our



Lord's coming. If we knew the very day of His coming, many of the warnings of Christ would be nullified. For example, He tells us in Matthew 24 that we have a lesson from the fig tree: when the tree puts forth its leaves we know that summer is near. He continues, "Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors" (v. 33, R.V.). Again in this same chapter, He tells us, "Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh" (vv. 42-44, R.V.). If we were certain of the exact time of Christ's coming, most of us would be prone to wait until just before that time to begin preparing earnestly for eternal life. Christ, in His wisdom, foresaw this and warned us to be otherwise. Our attitude should be such that we will be ready and waiting for the Lord to come at any time, and not be waiting for some certain sign or prophecy to be fulfilled. Moreover, we should not be idle, for there are many people who need to know the truth about the coming of Christ. There are many who have never heard, and who know nothing about this doctrine.

What does the future hold? The immediate future holds terrifying events for all, events that will cause many who have not been fully converted to lose faith in God. The future, whether immediately or otherwise, holds for the entire world a new order of things: a world where all will be at peace, where there will be no Hitlers, Stalins, or Mussolinis. Peace, which is so far away from the nations at present, will reign, for the very Prince of Peace will be the ruler of the nations. For those who are faithful to God, and who are watching for the coming of His Son, the future holds a wonderful promise. In that time of peace and joy, the faithful (Please turn to page 11)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

A Christian Looks at War

Today is Flag Day. Written in the flag of our great nation is the story of sacrifice for that liberty and justice which few if any other peoples have ever enjoyed. The lives sacrificed in writing that story were as truly precious in God's sight as were the lives spared to enjoy the blessings won. Obviously, God has blessed the struggle, for no plague has come near our Land.

The writer is no pacifist. He believes that the United States should maintain a large standing army, a two-ocean navy, and a modernized air force. He believes, moreover, that God will continue to protect and bless the Stars and Stripes in future wars as He has in all our past wars—provided, of course, that the established high ideals of liberty and justice are zealously maintained.

Christian participation in war, however, is a question that few men fully understand. By reason of its very nature, this question must be considered in the light of Scripture. That professed Christians have cursed and killed their enemies in no sense justifies Christians to curse and kill, nor does it in any way detract from the pure and remarkable faith of others who "were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. 11:35).

God "spake unto Moses . . . saying, Take ye the sum of all the congregation . . . from twenty years old and upward, all that are able to go forth to war in Israel" (Num. 1:1-3). "But the Levites . . . were not numbered among them. For the Lord had spoken unto Moses, saying, Only thou shalt not number the tribe of Levi . . . but thou shalt appoint the Levites over the tabernacle . . . and they shall minister unto it . . . that there be no wrath upon the congregation of Israel." (See vv. 45-53.) Thus, the Levites were separated from the nation to do God's work, and they were not permitted to go to war. God said, "I have given the Levites as a gift . . . to do the service of the children of Israel *in the tabernacle* . . . and to make an *atonement* for the children of Israel: THAT THERE BE NO PLAGUE AMONG THE CHILDREN OF ISRAEL" (Num. 8:19).

If the sacred office of the Levites had been desecrated

by either voluntary or forced service in the army, God would have plagued the nation! However, when the priests served about the holy things, that service atoned for the nation and God then blessed the nation in battle. It was not a question of cowardly priests hiding behind the front lines of struggle; it was the matter of God's priesthood doing what God commanded, which service was at least equally important to the army as was the army's service to the priesthood.

Israel's history is a textbook for the Church of God. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). As the Levites were separated from Israel to minister about holy things, so the Church of God is now called out of the world as "an holy priesthood, to offer up spiritual sacrifices" (1 Peter 2:5). Put the Church of God in uniform, then God will plague the Nation. The *ekklesia* has other work to do. Said Jesus: "Ye are the salt of the earth: but if the salt have lost his savour . . . it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). Whenever the true Church of God marches off to curse and kill, it will neither receive God's blessing nor *be* God's blessing.

This is not cowardice: the writer has but one life to give, and that is pledged to Christ. This is not Bolshevism: the writer loves America, obeys its laws, pays taxes, and prays for those in authority. There is no disloyalty of forbears: his mother's youngest brother enlisted, crossed the Sea, and was killed in the Argonne Forests of France; and in the time of that war his father won position that another man lost through recognized disloyalty. Rather, the writer would use the free exercise of his Constitutional liberties to worship God as he is led by the Word of God. The world has its millions and its multitudes; Christ must not be robbed of His faithful few!

God says: "Stand fast in the faith" (1 Cor. 16:13), "Preach the gospel" (Mark 16:15), "Occupy" until Jesus comes (Luke 19:13), "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12). When any Christian has finished this work, he will have better served his flag and nation than any decorated hero dropping bombs.

“Howl Ye” — “Look Up”

By F. L. Austin

THAT “the day of the LORD” is upon us seems to be quite evident. This appears to be true according to the chronological fulfillment of divine time measures, as also by certain characteristics now being matured and manifested.

According to Isaiah 13:6-12, “the day of the LORD” was to come as a “day of destruction from the Almighty.” “Therefore (because it is a day of “destruction from the Almighty”) shall all hands be faint, and every man’s heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.” This is but one of a score of texts descriptive of the character of “the day of the LORD.” Writes Howard B. Rand concerning the Biblical expressions regarding that day, “The terrible disasters, troubles, and perplexities encompassing the nation are beyond the power of man to solve during the great Day of the Lord. When the people turn with all their hearts to Jehovah, their King, then only will their troubles be removed and in their place will come blessings and peace.”

Joel characterizes “the day of the LORD” as being one of “darkness and of gloominess, a day of clouds and thick darkness,” because of the calamitous devastation wrought by the new type of chariots and horses, and because of their speedy and stubborn behavior of onslaught. The entire Book of Joel is worthy of numerous careful readings by every earnest student. This warfare is likened unto a plague of locusts swarming suddenly over the land. In 1:4, the locusts are described by four Hebrew words descriptive of the four stages of a locust’s life, which are possibly suggestive of the progressive stages of the wars of devastation. In Joel 2, he defines their appearance as like unto that of undescrivable horses running. Their noise is “like the noise of chariots,” and like “a flame of fire that devoureth the stubble.” The whole description would seem to be very much like the press descriptions of present mechanized warfare. The lightning speed and crushing power of planes and tractors as they rush forward as from mountaintops and from valley, dropping and spurning fire and destruction on all who are before them, is well described both metaphorically and symbolically in these wonderful Biblical descriptions. And how else would a writer of twenty-five hundred years ago describe the mechanics of today, when these mechanics were not even thought of or named until very recent years, than to do so in metaphors and symbols? The third chapter

of Joel continues with similar instructions relative to “the day of the LORD” of verse 12.

Now, all of these descriptions of Joel are assigned to “the day of the LORD,” not to “a” day, but to “the” one and only “day of the LORD” as in Joel 1:15, 2:1, 11, and 3:14. And, the locust-like destructive army is, in 2:11, named as the Lord’s army. “His people” of verse 18 are called to repentance and prayer in verses 15-17. Marginal references direct the reader to the other passages descriptive of “the day of the LORD.”

But prophecy, in revealing the future for the benefit of believers, names many other identification marks of God’s instruments of punishments used upon His people preceding Christ’s return in “the day of the LORD.” Daniel 11:30 to close, characterizes the leading Actor that will be opposing God when Michael enters to stand for Daniel’s people at Daniel 12:1. This Actor of chapter eleven is described as one of trickery, deceit, and Godlessness; as one who pours his gold and silver and precious stones at the feet of the God of munitions (margin), and who with his great strength achieves some victory. Paul, in 2 Thessalonians 2, refers to “the day of the Lord” (which reads “the day of Christ” in the Authorized Version, but “the day of the Lord” in the Greek, Revised Version, Diaglott, and other translations). The day of the Lord follows the rising of a “lawless one” (Diag.) “who opposeth and exalteth himself above all that is called God.” He is one “whose coming is after the working of Satan with all power (of ability) and signs and lying wonders,” “whom the Lord shall . . . destroy with the brightness of his coming.” In Revelation 13, one is mentioned in verse 2 to whom “the dragon (“that old serpent, called the Devil, and Satan”) gave him his power, and his seat, and great authority.” This satanic characterization is quite like that of 2 Thessalonians 2. To this one, the Revelator says, “It was given unto him to make war with the saints and to overcome them: and power (of authority) was given him over all kindreds, and tongues, and nations.” This one also seems to pertain to the day of the Lord according to Revelation 1:10, and his destruction is caused by the coming of Christ according to Revelation 19:11-20.

By whom was such power over the saints given? Evidently by the same One who gave Pharaoh power to stand, and Nebuchadnezzar power to take Jerusalem, namely, by “the LORD,” who, in Joel 2:11, calls the afore-described army of terror, “his army.” (*Turn to page 10*)

Serpent, Devil, Satan

By James A. Patrick

HIS Satanic Majesty has been arousing considerable interest lately, so I thought I might as well have my fling at him along with the others. However, let me say in the beginning of this article that I have no desire to believe in a personal Devil unless the Bible teaches that there is such a personage. If it teaches there is such a personage, then I want to believe what it teaches; if it does not teach that there is such a personage, then I do not want to believe what it does not teach.

So far, I have read all the articles written on the subject, but I am not convinced that Satan is impersonal. Though I am from Missouri, figuratively speaking, I am sure that I am open to conviction.

Let us begin at the beginning: "Now the serpent was more subtil than any beast of the field" (Gen. 3:1). Were there beasts of the field? Yes. How does one know? The Bible says so. It also says there was a "serpent." Someone will probably say that if the "serpent" was the Devil, he must have died long ago, for he was condemned to go on his belly and to eat dust all the days of his life. I did not say the "serpent" was the Devil, did I? I don't think he was. If there is a Devil, he can use human and animal instrumentalities as God does.

The three curses pronounced would show that there were three individuals. The curse on "the serpent" seems to include it with the beasts of the field. "Thou art cursed above all cattle, and above every beast of the field." Also, in Genesis 3:1, it is included with the beasts of the field. If "the serpent" were a man, there would be no sense in saying that it was more subtil than any beast of the field, for that goes without saying. Man has always been able to outwit any of the animal creation. Elephants, lions, tigers, pythons, boas, and so forth, in the zoos are abundant proof.

Christ's language to the Jews in John 8:44 throws some light on this subject. He said, "Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."

If we read this language anywhere else and on any other subject, we would unquestionably say that the thing spoken of was a personality. Yes, he is a liar. It takes mental action to fabricate a lie. This will be proved by a Scripture text further on.

Something is a father to those Jews, and that father is

a murderer and a liar. If we personify evil, can we say that evil is a father, a murderer, and a liar?

Christ says in verse 38, "I speak that which I have seen with my Father: and ye do that which ye have seen with your father." Is Christ's Father a person? Certainly. Then, by what rule of interpretation can it be said that the other father is not a person? If the one father is personified and made *evil*, why would not the same rule make the other Father *good*? I talked with a lady some years ago who said, "All the God there is is the good in the world, and all the devil there is is the evil in the world."

In this connection, let us look at 1 John 3:8: "The devil sinneth from the beginning." It takes mental action to cause sin. Another scripture along this same line comes to mind. Paul said that it was necessary that certain things be done, "lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2:10, 11). Young's Concordance defines "devices" as "thought, plan." In Ecclesiastes 9:10 this word is defined as: "reason, device, reckoning." Thought, plan, reason, reckoning, are attributes of mind. Mind cannot exist without brain action. Has evil a brain?

Let us for a moment look at the trials of Job. "There was a day when the sons of God came to present themselves before the LORD, and Satan came also to present himself before the LORD" (Job 2:1). Who were the sons of God that appeared before the LORD? Were they the same sons of God spoken of in Job 38:7? Reading forward from verse 4 of this chapter, we find that these sons of God shouted for joy when God laid the "corner stone" of the foundations of the earth. Who could these sons of God have been but angels?

Were God and those sons of God literal beings? Certainly. Was Satan literal? If not, *why* not?

In Job 2:4 there is record of a conversation between the LORD and Satan. God told Satan that Job was in his hands, but to save Job's life. "So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown" (v. 7). Whatever this Satan was, it or he had power to smite Job with boils. Just what was it that did that if there is no personal Satan? Someone please rise up and tell us.

We have something comparable to this in the dealings of Moses and Aaron with Pharaoh. Aaron cast down his rod and it became a serpent. The magicians of Pharaoh cast down their rods and they, too, became serpents, but Aaron's rod swallowed up the rods of the magicians that

had become serpents. Pharaoh was opposing God. What power was it that turned the rods of the magicians into serpents and caused them to do some of the other miracles? Some might say that it was legerdemain on the part of the magicians. If that were the case, why didn't they do all the miracles? Why did they stop at a certain point? We are told, "The magicians did so with their enchantments to bring forth lice, but they could not" (Ex. 8:18). The magicians turned the water to blood and brought up frogs, but they could go no farther. "Then the magicians said to Pharaoh, This is the finger of God" (v. 19).

We now turn to the temptation of Christ. There was a conversation between Christ and someone. Was Christ talking to Himself? Be careful how you answer.

In Matthew 4:1 we read, "Then was Jesus led up of the spirit . . . to be tempted of the devil." Verses 3, 4: "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone." Who said, "Command that these stones be made bread"? And who said, "Man shall not live by bread alone"? Some say that this argument took place within the mind of Christ, but Matthew said, "When the tempter came to him, *he* said." Who said? Did one part of Christ's mind say one thing and another part say another thing? If so, the Tempter did not come to Him, it was *in* Him, and that is a very dangerous position to take. That was what some of the Jews said on one occasion, and Christ told them that that was the sin against the Holy Spirit, which "hath never forgiveness."

At the conclusion of the temptation, it is said, "The devil leaveth him, and, behold, angels came and ministered unto him" (v. 11). Were the angels literal? Certainly. Was the Devil literal? Many will say, "No." Why? To make it fit a theory, for certainly if we found this language in any other book and on any other subject, we would unhesitatingly say that all parties mentioned were literal.

Who is "the prince of this world" spoken of in John 12:31; 14:30; 16:11? Who is "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2)? Ephesians 6:11, 12: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (in the heavenlies, Diaglott)." It is sometimes said that this refers to political wickedness in high places; but politicians are very much flesh and blood.

Let us notice one word in the foregoing quotation. It is "wiles," in "the *wiles* of the devil." This word is defined by Young as: "method, artifice, cunning, fraud." As

defined, these words show the action of mind.

One scripture that is invariably used by those who disbelieve the personality of Satan is James 1:14: "Every man is tempted, when he is drawn away of his own lust," and usually they stop at this point. Why? The rest of the verse spoils the theory, so "and enticed" is left off. Young defines entice: "to bait or entice." Webster defines it: "To draw on by exciting hope or desire; syn., coax, decoy, inveigle."

Every temptation is from without.

1 John 2:16 says: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Turning to the temptation of Eve we learn, "When the woman saw that the tree was good for food (lust of the flesh, but she had to see), and that it was pleasant to the eyes (lust of the eye), and a tree to be desired to make one wise (pride of life), she took of the fruit and did eat" (Gen. 3:6).

The temptation of Christ also falls under this category given by John. So, when we are drawn away by our own lust, it is because we are enticed from without. This idea doesn't put a devil in Christ.

I know some of you are asking where the Devil came from. I can ask you a hard one: Where did God come from? However, I know that the argument generally made is that Satan is a fallen angel. Then the opponents come right back with, "If he is a fallen angel, he must be immortal and cannot die, though we are told that Christ is to destroy him." Not so fast. God only can give immortality. Can't He take back what He gives? Besides, there were some angels who were either not immortal, or God took back their immortality, because Jude says, "The angels which kept not their first estate . . . he hath reserved in everlasting chains . . . unto the judgment of the great day. Even as Sodom and Gomorrha . . . are set forth for an example, suffering the vengeance of eternal fire."

I know some of you are aching to ask, Why doesn't God destroy the Devil? Yankee fashion, I will answer that by asking, Why doesn't God destroy sin? The Devil and sin are inseparably connected. If it were not for sin, we would not give the Devil a second thought.

In 1 Thessalonians 2:18 the Authorized Version makes Paul say, "Satan hindered us," but the Greek is "*the* Satan hindered us." The Greek of Acts 26:18 is, "Turn them from the power of *the* Satan to *the* God." Is "the" God a personal being? Notice, it is "the" Satan. "The" is the definite article, and points to a particular person, place, or thing. If *the* God is a particular person, why isn't *the* Satan a particular person? The definite article points out both.

In 2 Corinthians 11:13, 14, Paul is made to say: "For (Please turn to page 11)

The High Calling

By C. E. Randall

THE preaching of Christ is centered in the "gospel of the kingdom." It is written that He went "about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 9:35). This preaching was confined almost entirely to the "lost sheep of the house of Israel," otherwise termed "his own" (Matt. 15:24; John 1:11).

When the Twelve were sent forth, they were commissioned to preach the same message and to go to the same people (Matt. 10:5, 6). Likewise, when the Seventy were sent forth they were to proclaim, "The kingdom of God is come nigh unto you" (Luke 10:1, 9).

In due course of time the preaching of the Kingdom was rejected by the house of Israel and the King was crucified. This rejection has been charged of God against the "whole house of Israel" (Acts 2:36). Not bringing forth fruits meet for repentance or worthy of the Kingdom, Israel rejected the Stone, which is "become the head of the corner" and was in turn rejected of God until they would say, "Blessed is he that cometh in the name of the Lord" (Matt. 21:42, 43; 23:37-39). Israel having judged herself "unworthy of everlasting life," the Lord turned unto the Gentiles to "take out of them a people for his name" (Acts 13:46, 47; 15:14). From this period on, we have the Apostle Paul saying, "Your blood be on your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18:6). The Lord did not force the "dull of hearing" and those whose "eyes have they closed" among Israel to receive the ingrafting of the Word any more than He compels Gentiles today to "hear it" (Acts 28:27, 28).

A New Calling

With the Lord turning to the Gentiles, a new phase of God's purpose is revealed. It is termed the "revelation of the mystery, which was kept secret since the world began" (Rom. 16:25-27). In the past, God had been working only with the "children of Israel," concerning whom He said: "You only have I known of all the families of the earth" (Amos 3:2). A new age is brought to light and existence with the Gentiles being made heirs of the covenants of promise.

The main spokesman for this new work of righteousness was the Apostle Paul. He is designated as the "apostle to the Gentiles." With this new revelation and new work of righteousness, a new and distinct message is sent forth. It is not the message of the Kingdom as offered to the "lost sheep of the house of Israel," which was based

on the law of works, but, rather, a message of the grace of God concerning the Church of God. The Kingdom message is in the main directed to the servant class, while the message of the "high calling" is given to the sons and daughters of God of the adoption. The Kingdom message was given to the wife of God (Israel) who is gone after other gods, whereas the church message is given the prospective wife of Christ, which is being taken out from among the Gentiles. The calling of the church is termed as being "high," "holy," and "heavenly" (Phil. 3:14; 2 Tim. 1:9; Heb. 3:1) and is the "image," "likeness," and "fulness of the Son of God" (1 Cor. 15:49; 1 John 3:1-3; Eph. 4:11-16). It is no wonder that the position of the church in Christ is spoken of as being "unsearchable riches," and that its members are raised up to sit "in heavenly places in Jesus Christ: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:6, 7; 3:8).

This new calling should be the burden of our message to this generation, yet so little of the mighty doctrine of this "revelation" is to be heard in the preaching and teaching of the present day. In the Pauline Epistles, the Kingdom is spoken of as such sixteen times, whereas the church is spoken of forty-seven times. In the Gospels, the church is mentioned three times, with the first usage being predictive, and the Kingdom is used over one hundred twenty times. Thus, it is seen that the Kingdom is the key subject of the gospels and the church the burden of the Pauline Epistles. The new calling is at once rated as the high calling and takes precedence over all other phases of God's purpose. There is nothing national about the call of the church. It is international in that it is extended to all whosoever and wherever they be, but it is not confined to one nation as is the Kingdom.

Promises to the Church

The promises made to the people of the high calling are much greater than those made to the Kingdom people, that is, to Israel. All the promises made to Israel will be likewise enjoyed by the members of Christ's body—the church. But above and beyond these are many, many "exceeding great and precious promises," which the "heirs of God and joint-heirs with Christ" will receive. Confusion has arisen over what the hope of the church embraces because of failure to make separation between church and Kingdom and with more emphasis on the

Kingdom, which is in abeyance, than on the church, which is the real purpose of the Lord in this age.

It is time there was a recasting of our subject material, both in teaching and preaching, that harmony with the

purpose of God might be obtained. The church would find great stimulation in faith and work if it found itself in the true purpose and will of God and discerned its position and work for the present.

Resurrection to Immortality

Part Four

By John R. Fiske, Jr.

WE conclude our study of the subject of "Resurrection to Immortality" by considering the following verses and giving our summary.

(18) 1 Corinthians 15:21, 22, 35-37, 43, 44, 52. The Corinthians apparently denied the resurrection on philosophical grounds, thinking it impossible to restore the dead, seeing that their bodies were completely dissolved. Hence, they asked: "How can the dead rise?" (v. 35). Paul argues that when a farmer casts into the ground wheat or some other grain the body or seed cast into the ground is not the one produced, but that God gives to each of the seeds cast into the ground its own kind of body; how from one seed cast into the ground a crop is produced he does not pause to explain. He knows it is a fact; so with the dead. They "are sown"—cast into the ground—"in corruption," putrefaction, they are "raised (out of the ground) in incorruption." They are cast into the ground an animal body; they are made alive a spiritual body.

Hence, Paul declares, "The dead shall be raised (raised out of the ground) incorruptible." They are not raised to incorruptibility, but are in that condition when raised or made alive. They are sown in corruption. Does not "corruption" signify putrefaction? Will the righteous be cast out in a state of putrefaction in the resurrection? "They are sown in dishonour." Will the blessed be cast out of the ground "in dishonour"? Why should God thus dishonor His saints?

In view of the foregoing, is it not clear that "sown" means to cast into the ground and not cast out of the ground as taught by the mortal-emergence theory? If a farmer cast his seed out of the ground, would he reap a harvest? When Paul said, "Thou sowest a bare grain, but thou sowest not the body (grain) that is to be produced," that "sowest" meant to cast grain into the ground. If not, how could there be a body that is to be "produced" from the grain sown? Could it be produced unless it were first cast into the ground? Since he says the natural body is "sown" in a state of corruption—putrefaction—does not "sown" mean to cast into the ground? If the natural body

is sown in a state of corruption—putrefaction—is it not therefore dead when sown? Do living bodies putrify? If the natural body is dead, that is, "in corruption" when sown, when he says, "The dead are raised incorruptible" does he not mean dead bodies are raised—made alive incorruptible?

Many think that because Paul calls a "natural body" a "living soul" (vv. 44, 46) that when it dies and becomes a "dead soul" (Num. 9:6, 7) it is no longer a "natural body." This is erroneous. All bodies are either "natural" or "spiritual," and inasmuch as a dead body is certainly not spiritual, it becomes a certainty that it is purely a natural one. The Diaglott says: "animal body." Can we deny that the body of a man is "animal"? Thus, we are now natural bodies, whether living or dead. It is the one born of woman and therefore the one "sown" in the dust as wheat is sown there. As Adam was a natural body, so all now "bear the image" (vv. 46-49) of him and are natural bodies. As Christ is now a spiritual body, all in Him will later "bear the image" of Him and be spiritual bodies.

The natural body is therefore first, that is *now*. *Afterwards* (in the next life) will come that which is spiritual. If, however, the mortal-emergence theory were right, Paul should have said, "First the natural, afterwards that which will be both natural and spiritual." Paul clearly makes resurrection (sown a natural body, it is *raised* a spiritual body) the dividing line between the natural and spiritual body, and not the judgment seat of Christ. "Sown" and "raised" as here used by Paul are, in meaning, *opposites*. As "sown" means *cast into the dust*, so "raised" must mean *come out of the dust*. The body, therefore, is cast into the dust as a natural one, but comes out of the dust a spiritual one.

Now, to clinch matters, Paul (v. 35) asks, "How will the dead arise? and with what body will they come forth?" (Murdock's Syriac). Here he uses interchangeably "arise" or "raise" with "come forth" and thus establishes the meaning of "raised" in the latter verses of the

(Please turn to page 10)

We March Toward War

By Arlen Marsh

A FEW minutes before noon of the day on which this article is being written (June 10; Eastern Standard Time), the one-man Italian government declared war on France and England.

It has been long conceded, even by those who insist upon viewing the destruction abroad as being none of our business, that a victorious Germany will mean that the Americas must turn themselves into practically an armed camp. Should Germany win, compulsory military training among able-bodied male citizens of the United States would be inevitable.

Germany has not won. Italy has not won. The combination of the two may not win. But the movement toward compulsory military training in the United States already has begun. This week—the week of June 9—a bill will be introduced to Congress calling for mandatory military training of all able-bodied male citizens.

Pacifism, thus, has moved out of the scope of theory and has become a practical matter. The Supreme Court has just ruled that failure to salute the flag and to do it the homage that the ensign of a free country deserves is sufficient grounds for excluding children from public schools. Compulsory military training will, of course, adopt the same theory.

There is reason for this. "Conscientious objections" are easy enough to register when one doesn't want to be shot, or put on kitchen police duty. Conscientious objectors have a habit of rising out of the ground in wartime. Proposed laws, however, do take into consideration the fact that there are genuinely honest objectors. Such objectors—provided their objections have been of long standing and are based on religious principles—will be granted, if these laws are finally passed, the privilege of serving in the army or navy as "non-belligerent" forces. That is, objectors may be given posts behind the lines, inspecting bayonets rather than using them.

The projected legislation, necessarily, looks upon conscientious objecting as a consistent refusal to engage in any form of active military duty. For this very reason, the government is not likely to look with pleasure upon those who prefer not to fight because their religion tells them they mustn't, in spite of the fact that they call for police, fire, and National Guard protection in case of riots or thefts. The policy of non-resistance must be definitely non-resistance; not half one thing and half another.

Sunday, June 9, was a day of mayhem and confusion in Kennebec, Maine, and other smaller Maine municipali-

ties. A religious sect refused to salute the flag; ordinary citizens objected to the attitude. In the course of counter-objections, members of the sect started a free-for-all fight, and were promptly thrown into jail. Later, other members of the sect barricaded themselves in a rickety wooden building in Kennebec, and shortly thereafter made an unprovoked assault (by means of shotguns) upon two Kennebec citizens who were returning home from an evening out. Before the ensuing riots had been quelled by police, much property damage had been done and the name of "conscientious objections" had again been blotted permanently.

It was the Christ Himself who said we cannot serve two masters. If we belong to those who are convinced that no Christian should take up arms in defense of his country, we should, simultaneously, belong with those who would refuse to lift a hand in defense of their property, themselves, or their wives and daughters. No man, in war, defends his "country"; he defends himself and his family quite as surely as he defends himself and his family when he hits a burglar with a baseball bat. If he defends himself in one sense, he must defend himself in another, if he wishes to avoid the taint of inconsistency which makes the government look askance at the conscientiousness of his objections. We cannot serve both peace and war.

This principle, indeed, must be carried to a further point. During the World War, there were men—church workers as well as those of the infamous I.W.W.—who preached constantly against allegiance to the flag and the taking up of arms, but who, when threatened with mob violence, called hastily for police protection. It must have afforded law-enforcement officers no little cynical amusement to move in with clubs, gun butts, and bullets to the protection of men who had been decrying the use of arms under any circumstances. In retrospect, however, it has given military experts nothing except an intense desire to see conscientious objectors drafted right along with everybody else.

While the war spreads, Christians must think about these things, not as a theory for possible future application by somebody else, but as a fact for present application by themselves. Those of us who have no objections to military service have no great problem to solve; those of us who do have such objections must walk a line as narrow as a tightrope. For the march toward war, as far as conscientious objectors are concerned, has carried us clear up to the battle lines.

We Now Have a Pastor

Dear Brother in Christ:

In answer to your letter of the sixth, I will tell you how it came about that we now have a pastor.

One time, a good many years ago, a minister came to our house to hold meetings. He stayed for several weeks, and before he left some of our neighbors were baptized. After that we had Bible study in our home every Sunday. When the schoolhouse down the road was sold, the church folks bought it and we use it for a meetingplace. Our minister used to come back and preach for two or three weeks every fall, and there were a few baptized each year.

Well, it went on that way for some years and one time the minister couldn't come. We tried to get someone else, but just didn't seem to get at it soon enough, so that year we didn't have meetings.

I guess that year was a hard one, because some of the brethren had to move away, and we also noticed that the attendance at Bible study was gradually getting smaller. It appeared that people were not as interested in the Bible as they used to be or else there was so much else going on that they were too busy to be interested.

It was about this time that some of the younger members began to talk about having a pastor. Some of our other churches had pastors and, from all reports, they were getting along better than we were. It had been talked about enough so that they decided to have a church meeting to discuss the question.

We had about fifty members and there were thirty-eight at the meeting, representing sixteen families. Two or three stated that the church needed a leader who could spend more time in the work than the elders were able to spend, and that we needed more than just our Bible study, which was getting into a rut. Most of those present were in favor of having a pastor, but a few were not speaking very favorably. Of course, the question arose as to what we would pay a pastor.

It was then that most of the discussion began. Some said that we couldn't afford a pastor and wanted to try to have two meetings a year instead of just one. Another said that a minister should not worry about a salary, but should come on faith and trust in the Lord for his needs. One lady whose nephew was studying for the ministry said that was unfair to the minister, because it placed all of the trial on him. She said that if the minister should trust in God for his needs, why should not the church do some trusting! She usually didn't say much, but she went on and explained that it would do us more good if we would promise a reasonable salary and pay it; if we then

had needs of our own, we could trust in the Lord to supply us. Then everyone would share the burden.

Some of them didn't have much to say about what the sister had said, but presently one of the older faithful members stood up and said that he had been studying the Bible ever since the good brother had first come and held meetings to get the church started, and that in the Old Testament it tells how the Twelve Tribes of Israel provided for the Tribe of Levi which had no land. He further said that if we were as faithful as the children of Israel were, the sixteen families could easily pay a pastor all that he would need.

One of the others said that it was different when God was with His people Israel because He provided for them and even gave them manna. In all humility, the elder member arose again and said that he firmly believed that we were as precious now in God's sight as the Israelites ever were, and that Peter calls us a "royal priesthood, an holy nation," and that if we had faith in God, He would certainly help us do His will.

Someone else testified that since Paul had said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" it was evident that God was the One who prospered the Christians, and that we should give at least a tenth of our increase as the children of Israel did, and fully expect God to see that we should not come to want as long as we are serving Him.

The meeting lasted several hours, and when it was over we were practically all in favor of hiring a pastor. Seven families promised to pay one tenth of their increase to the pastor's salary. Several stated definite weekly or monthly amounts, the rest would give what they could.

It was not many months until we had a pastor. We treated him as if he were one of our relatives that had moved from a long way off, and of course he was a brother in Christ. He has stimulated the interest in the work here very much and is like a field man for some business. I guess we could rightfully call him one of the Master's field men in the business of preaching the gospel to every creature.

We have a good live Sunday school every Sunday, with preaching services morning and evening. We still have our Bible study on a week night. We can only praise God for the way He leads His people to go forward in His joyful service.

We are praying that your church also will soon have a pastor.

Yours in hope of Christ's coming,

Harvey U. Krogh, Jr.

"HOWL YE." — "LOOK UP."

(Continued from page 3)

"Spare Thy People, O LORD"

Another point relative to "the day of the LORD" should be noticed. Joel 2:1 reads, "Blow ye the trumpet in Zion, . . . for the day of the LORD cometh." Note that a trumpet call is to be given "in Zion," and recall that "Zion" has to do with God's chosen nation, its capital, and its governmental law. Among other things the trumpet was blown as an "alarm" in Joel 2:1 to call the people for war. Because of the terror of war of "the day of the LORD," "therefore" (v. 12) "turn ye to me." "Rend your hearts, and your garments." And, "blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children . . ." God's nation is somehow to become greatly distressed by punishing war of "the day of the LORD." God's injunction to the elders and shepherds of that period of "the day of the LORD" is to sanctify a fast, call a solemn assembly. "Let the priests, and ministers of the LORD weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

For some reason or another the shepherds, priests, and ministers shall have been derelict. Not only Old Testament leaders, but New Testament shepherds, priests, ministers—those who should guide the Chosen Nation across the threshold into "the day of the LORD." They shall have failed to keep the nation worshipping God. The nation both as to government and citizens shall have become heavily idolatrous preceding "the day of the LORD" as indicated by Isaiah in 2:12-22. They pour their gold and silver at the feet of their numerous idols, the various idols of business, of sports, of pride. The nation, as such, as well as the Christian, seems to have "a form of godliness, but denying the power thereof."

It is at the time when the chosen nation is described as being in such condition that the Prophet Joel bespeaks "the ministers and priests and elders" of the day to call for a national assembly, a fast day, a day of sorrow, of repentance, and of prayer, calling, "Spare thy people, O LORD, and give not thine heritage (as designated in Deut. 32:9) to reproach, that the heathen should rule over them."

It is probably true that no human mind is supposed to comprehend, from reading his Bible, the exact order of sequence that will be followed in the fulfillment of prophecies that pertain to "the day of the LORD." It is probably correct that what the Savior told His apostles in John 14:29, and elsewhere, namely, "And now I have told you before it come to pass, that, when it is come to

pass, ye might believe," is true of much prophecy. That is to say, that future events may be foretold, Biblically, to the end that when fulfilled, believers, through being conversant with the prophecy, may identify the fulfilling of events and thus greatly strengthen their faith, as well as locate their position on Time's highway.

Jesus, after speaking much concerning the approach of the new period in Matthew 24, exhorted His disciples, in verse 42, to "Watch." It would seem that the best way to watch is to become ever more thoroughly informed of God's Word as to coming events. As one watches the march of events passing before him, the more of these events that he can identify as previously foretold in Scripture, the more clarity of vision and faith he has as to his spiritual status, and the more intelligently may he fortify himself to resist temptation. With such watchfulness his faith grows stronger, his hope brighter, and his heart steels itself to endure to the end.

"Look Up"

Question: Is there anything in current life that causes one to query as to the presence of the fore-stated conditions today?

Is it not the time when the Christian ministers should lead the Nation to assemble before God, with fasting and repentance, and pray, "Spare thy people, O LORD"? Read the result in Joel 2:18-20.

After repeatedly assigning all his predictions to "the day of the LORD," Joel, in 3:16, avers, "The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will* be the hope of his people, and the strength of the children of Israel."

Jesus, after foretelling many things in Matthew 24 and Luke 21 that are elsewhere assigned to "the day of the LORD," continues in Luke 21:28 by saying, "And when these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

It would seem as though many, in these days, should have faith to "look up" through their tears of anxiety and distress, unto Him who alone is Redeemer.—5-30-'40.

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

RESURRECTION TO IMMORTALITY

(Continued from page 7)

chapter. Hence, when he asks, "How will the dead arise?" he means, "How will the dead come forth?" Therefore, when he says, "The dead will be raised incorruptible," or "It is raised a spiritual body," it becomes certain he means, "The dead will come forth incorrupt-

ible" or "come forth a spiritual body." If the dead come forth, or emerge, incorruptible, mortal emergence collapses.

Paul again defines "resurrection" in verses 21 and 22, where "resurrection" is used interchangeably with "be made alive." This definition of his holds good anywhere he uses "raised" or "resurrection" in the chapter. Hence, when he says, "It is *raised* a spiritual body" or "The dead shall be *raised* incorruptible," he means that "it is *made alive a spiritual body*." The dead shall be made alive "incorruptible." Again mortal emergence is shown to be erroneous.

In conclusion, just as truly as wheat when sown is cast into the ground, just that truly the natural body is also cast into the ground in corruption when it is "sown." Since *it* is thus in the ground or grave, *it*, therefore, in the resurrection is raised out of the ground or grave a spiritual body. Again, as certainly as verse 35 uses "raised" and "come forth" interchangeably, just that certainly "raised" may be so used in all subsequent verses of the chapter. Hence, "The dead shall come forth *incorruptible*." Finally, as certainly as verses 21 and 22 use "resurrection" and "be made alive" interchangeably, just that certain it is that "resurrection" or "raised" in all subsequent verses of the chapter are also used. Hence, "It is *made alive in incorruption*."

Inasmuch as "the dead" shall then come forth incorruptible, inasmuch as they "awake *with God's likeness*," and inasmuch as "*when they shall arise they are as the angels*," mortal emergence must be rejected as a part of resurrection and judgment as to the saints. (*concluded*)

SERPENT, DEVIL, SATAN

(Continued from page 5)

such are false apostles . . . transforming themselves into the apostles of Christ. And no marvel; for Satan (Greek, *the Satan*) himself is transformed into an angel of light." Can we rightly say: *The Satan itself* is transformed, etc.?

Peter says, "Be sober, be vigilant; because your adversary *the devil*, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). Let me paraphrase this to make it fit the no-devil theory: "Be sober, be vigilant; because your adversary *the devil*, as a roaring lion, walketh about, seeking whom *it* may devour."

1 John 3:10 says, "In this the children of God are manifest, and the children of the devil." God is a person, His children are persons, the children of the Devil are persons. What is the Devil? Impersonal? Language of like import found under any other circumstances, and in any other book but the Bible, would without hesitation be considered wholly literal.

I guess no one will deny that there is a serpent cult in

the world, and that the dragons of China and other serpent symbols are used by this cult.

Let me turn for a moment to another subject by way of illustration. About fifty years ago the Free Thinkers Association of England and America challenged the churches of these two countries to send a man to discuss the questions at issue with them. After the challenges had been made a number of times, Mr. Thomas Mitchell of the Methodist Church took up the challenge and was indorsed by a number of churches. The discussion was held, and with such disastrous results to the Association that its members were unable to hold another meeting for two years. Mr. Mitchell's part of the debate took two hours and a half to deliver. The longest attempted answer was only about twenty-five minutes. Mr. Mitchell published his part of the debate with many others in a book called *The Conflict of the Nineteenth Century*. In this book he dealt at some length with many of Ingersoll's ideas. Mr. Mitchell says of Ingersoll: "This *Wiseacre* says: 'To me it seems easy to account for these ideas concerning gods and devils. They are a perfectly natural production: man has created these gods and devils; but he has created them out of the materials by which he is surrounded!'"

Mr. Mitchell gave quite a lengthy argument in refutation of this idea, which I have neither time nor space to give, but the substance of the argument can be given in the following words of Mr. Mitchell: "The existence of any idol god cannot be reasonably accounted for, but as implying the prior existence of a living God. It is evident that Ingersoll uses these universally existing gods to prove there is no God. A more absurd effort could scarcely have entered an uninfatuated mind. All these gods were representative. Representatives necessitate something to be represented, and the god-representative could not have been the god represented; consequently representative gods prove the existence of a real God represented."

If this is true, and I think all will agree that it is, then the dragons and serpents of the serpent cult prove the existence of "*the dragon, that OLD Serpent, which is the Devil, and Satan*" (Rev. 20:2) which they represent.

WHAT DOES THE FUTURE HOLD?

(Continued from front page)

will be given a part in molding a Kingdom that will eventually be so perfected that it will be acceptable even to God, to whom it will be given by His Son! (See 1 Cor. 15:28.)

That is what the future holds! *Watch*, for we know not when our Master will return. *Work*, that we may bring many into the fold of Christ before it is too late. *Pray*, that we and all the brethren may be accepted into the Kingdom, and that it may come soon!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Bring ye all the tithes into the storehouse" (Mal. 3:10).

From the Days of Your Fathers

Malachi, the last of the prophets of the Old Testament, told the people that from the days of their fathers they had been selfish and had robbed God of the portion He was to be given of their material wealth.

Today, we are not under the old law. We are under grace. Under the law a man who killed another man was a murderer. Under grace, a man who hates his brother is a murderer, also. Now the love of Christ in our hearts enables us to do more than the written law ever did.

It is both right and lawful that your parents clothe you and give you food to eat. Do they show their love for you by giving you just as little as they feel they have to "buy" you? No! They give you everything they can, for your good.

Suppose we give to the Lord—beginning with a tithe. We know that was the right and lawful amount to give under the old law. We give freely, lovingly, faithfully, and regularly as God prospers us. God will do just the same for us as He did years ago, for *He changes not*. "Bring ye all the tithes into the storehouse." Your storehouse is where you go to get your spiritual food. The reason we give our tithe to the churches is "that there may be meat in mine house" or money for the necessary things the churches need to carry on God's work.

Oh, you'll get a blessing! He will "open you the windows of heaven," and pour out such a blessing "that there shall not be room enough to receive it."

What Does It Profit Me?

No! Don't give your tithe with one eye looking for your promised blessings. You're not trusting the Lord, if you do that.

No! Don't give your tithe with one hand out, you aren't very sincere if you do that. Remember, God knows our thoughts.

Just give freely, trustingly, and gladly. The Lord will do the rest.

All His blessings are not material ones. If we give sincerely and He sees we need some "pruning"—remember, He chastises every one of His children!

You boys and girls wouldn't expect your mothers to

give you more ice cream to eat if you had already eaten too much, would you? The Lord may even take away some material things—if they are more important to us than spiritual things. We are told, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Malachi 2:1 says: "And now, O ye priests, this commandment is for you." Are we not trusting we will be priests and kings when Christ returns? Let us live the priestly life today.

Paul said: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

Giving is one of the ways of worship. We give Him our lives, our hearts, our love, part of our time, and part of our money. We are co-workers with Christ. Don't be afraid to invest in this company, for it will never fail. Lay up for yourselves treasures in heaven.

Be Merciful Christians

Christ never said much about tithing. We know of His tender mercies. Perhaps He knew it would be a test of faith to tithe. One lesson said that the just shall live by *his* faith. If our faith isn't strong enough to let us begin to tithe, perhaps He will be merciful. We are told not to judge one another. Each one will talk it over with God and decide. "If our heart condemn us, God is greater than our heart, and knoweth all things" (1 John 3:19).

Those who feared the Lord and spoke often one to the other, were heard of God. A book of remembrance was made for them. They are to be among Christ's jewels when He returns.

Oh, how much could be done for our Master if all the members of the Church of God began giving with a tithe!

There is a group of people told of in our lesson who said, "What profit is it *to me*, if I pay what I should?" Isn't that a selfish way of giving?

Happy Birthday Wishes!

William MacDonald, age 15, June 17, Lander, Wyo.

Margaret Coulter, age 14, June 21, Eden Valley, Minn.

Wylodine Lederer, age 6, June 21, Cleveland, Ohio.



BEREAN DEPARTMENT

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Grand Rapids, Michigan

Come Unto Me and Rest

* * * By *Gerald L. Cooper, Ah-gwah-ching, Minn.*

The words of Matthew 11:28-30, from which the title of this effort is derived, are words that are very familiar to all of us. Have you ever realized, though, just what they mean to you? For a short while, let us study together to see if we cannot come to a better understanding of the word "rest."

I have used this subject for sermons and articles before, but I now feel that I am more of an authority on "rest" than I was then. We all know how essential rest is to us, both physical and mental. At the end of a long day of labor, how pleasant it is to relax and forget all our worries of the day! After a night of rest, or the relaxation of a week end, almost anyone feels more like "tackling" the job that is his to do. In my own case, I have been resting for a long time to combat disease. I have found that it is absolutely necessary to my well-being, and to the well-being of those with whom I might come in contact. So we see the rest of the body and the mind is very necessary. (As an aside let me say that if you do not get your proper rest while you are working, you might find yourself resting for a long while, sometime.)

In addition to the physical and mental aspects of rest, there is yet another phase of it. That, of course, is the rest of which Christ spoke in the words of our text—spiritual rest. While the ordinary rest is essential for our physical well-being, and our duties in this life, spiritual rest goes much farther than that. It prepares us for salvation. Let us consider our rest. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Rest from what? From many things: from the cares of this world, and from disappointments! Again, I wish to speak personally, telling you that the rest Christ gives to those in disappointment is indeed worth-while. Speaking further, the Master tells us to take His yoke upon us, and learn of Him. It is not that we should give over all our cares and woes to Him, and then forget about them, but we are to let Him share our burdens, for we need His help. If we are but willing to accept His help, we can have it.

Christ finishes His message to us on rest by saying, "My yoke is easy, and my burden is light." Many who

have tried to live the Christian life, and have failed to do so, may say that this is not true—that Christ's burden is not light, and is in fact heavier than their own. My answer to them is that they were not yoked together with Christ, but rather cast their whole burden on Him, and did not try to share it. Christ yearns to help us—to give us rest, but unless we fully submit ourselves to Him, it is impossible for Him to do anything for us.

Are you in need of spiritual rest? Do you feel the need of great help in trying to live the Christlike life? If so, go to Christ for rest, even as He has asked you to do. In His words: "Ye shall find rest unto your souls."

Gems of Thought

* * * Selected by *Mary Richardson, Hammond, La.*

Obedience

"I find the doing of the will of God leaves me no time for disputing about His plans."—*George MacDonald.*

"Henceforth, I learn that to obey is best, and love with fear the only God."—*Milton.*

"Obedience is wielded more readily to one who commands gently."—*Seneca.*

"Taught to submit—a harder lesson than to command."—*James Thompson.*

"Obedience is the mother of success, the wife of safety."—*Aeschylus.*

"All the good of which humanity is capable is comprised in obedience."—*J. S. Mill.*

Opportunity

"A man must make his opportunity, as oft he find it."—*F. Bacon.*

"A wise man will make more opportunities than he finds."—*Bacon.*

"Small opportunities are often the beginning of great enterprises."—*Demosthenes.*

"Seek not for fresher fountains afar, just drop your bucket where you are."—*Sam Walter Foss.*

"Opportunities are seldom labeled."—*John A. Shedd.*

"Now's the day and now's the hour."—*Burns.*

"To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life."—*Samuel Johnson.*

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- June 12-23—Indiana State Conference and Bible School at North Salem.
 June 23—California Conference at Pomona.
 June 21-30—Special meeting at Mullin, Texas.
 June 29, 30—Illinois Quarterly Conference at Eldorado.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
 July 5-14—Special meeting at Driggs, Ark.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 25-Sept. 1—Eastern Nebraska Conference at Omaha.

PASTOR WANTED

The Church of God of the Abrahamic Faith at South Bend, Ind., is now ready for a full-time pastor. We wish to get someone who is experienced enough to build up a congregation, or some young minister who shows real promise.

Address applications to the secretary at 1509 East Donald St., South Bend, Ind.
 Mrs. Frances Boyle, Secy.

MICHIGAN CONFERENCE CONVENES

The 85th Michigan State Conference will convene at Southlawn Park Church of God, Abbie and Jefferson, S.E., Grand Rapids, from Monday, June 24, through Sunday, June 30.

Final schedules for the Conference, which is one of the oldest state conventions of the Church of God, call for six classes, with two sessions each afternoon, except Sunday. Beginners will be in charge of Mrs. Geneva Dykstra and Miss Doris Slocum, primary students in charge of Miss Mary Newell and Mrs. Lucille Paxson; juniors will be under Mrs. Martha Doan and Mrs. Ada Simpson, intermediates under Mrs. Grace M. Marsh and Mrs. Ruth Townsend; James McLain and Arlen Marsh will alternate with the young people, and G. E. Marsh and Vivian Kirkpatrick with the adults.

Guest speaker for the Conference is James McLain, Indiana state evangelist. Sermons will be delivered all the evenings during the meeting. An all-day service will be held Sunday, June 30.

BIBLE TRAINING SCHOOL

Mrs. T. J. Ellis (tuition S.T.S.)	\$30.00
Golden Rule Church of God, Cleveland, Ohio (S.T.S.)	15.00

HAS YOUR CHURCH A YOUNG PEOPLE'S PROBLEM?

Do your young people drop away from church when they approach maturity? Is it hard to get them to attend church? What part do they play in church activities? Is your Berean Society really young people or mostly adults and children? Would you like to get the young people more interested?

To the young people themselves: Does your church take the interest in you that you think it should? Do you want to take a more active part in the church? If not, why not? If you do, what is the reason you can't? What should the church be doing for you that it isn't doing now?

Has your church solved this problem satisfactorily? Do you have a large and happy group of the adolescent age in your activities? Have you found methods that work out successfully in bringing your young people into active service and into church membership?

Regardless of which of these three groups you may belong to, your contribution will be a valuable help in the discussion of young people's place in the church at the 11 o'clock hour at the Illinois Conference. Bring the problems you would like solved, and perhaps some other church can help you. Bring the plans that you have found successful, and they may show someone else the way.

In the weeks that remain until Conference, let the young people and their leaders be thinking along this line and preparing the contribution you will bring.

M. W. Lyon, Chairman.

CONTRIBUTIONS TO N. B. I.

W. A. Reid	\$4.00
Maybelle Hanson	5.00
Mr. and Mrs. Harvey U. Krogh, Jr.	5.50
Anonymous	5.00
George O. Renner	5.00

PICTURES! PICTURES!

The Board of Evangelism would like to make an exhibit in pictures of our National work for this next General Conference. Will you send us a picture of every church with a pastor, every church without a pastor, every meeting place or hall where the Church of God is at present holding any kind of services: Sunday school, Berean, or church.

With each picture will you please send brief information that will let us know something about your particular group or work. Send all pictures to C. E. Lapp, 512 S. Madison, Macomb, Ill., on or before July 15.

May we have your pictures so that others may gain an inspiration by seeing what you are doing!
 C. E. Lapp, Pres.

REPORT OF BRUSH CREEK JUNE MEETING

There were 123 present at Sunday school on June 2, the opening Sunday of the meetings. There were classes for all, each afternoon of the week. The average afternoon attendance was near fifty. Bro. S. E. Magaw of Oregon, Ill., and Bro. Grover Gordon of Lawrenceville, Ohio, church taught the adult class. The pastor had charge of the young people. The children's classes were taught by Mrs. Mildred Macy, Eunice Pearson, Mary Krogh, and assisted by Sr. Inez Gordon.

Bro. Magaw spoke each evening to a large audience. The Sunday school attendance was 150 on June 9. The Lawrenceville people came over for the preaching services. After the afternoon sermon, five were baptized in the name of the Savior. Their names and addresses are as follows: Mr. and Mrs. Frank Pearson, Miss Dorothy Pearson, Tipp City, Ohio; Miss Margaret Smith, Rt. 13, Dayton, Ohio; and Miss Juanita Macy, Rt. 3, Troy, Ohio. May God's richest blessing rest upon these who are beginning the new life in Christ.

Don't forget the Ohio State Conference at Lawrenceville, July 7-14.

Harvey U. Krogh, Jr., Pastor.

Gleanings From the Field

"The field is the world."—Jesus.

"Following a motor tour of points in Michigan and Canada, the newlyweds, Leslie and Mildred Niles, returned June 9, and are now at home to their friends at 221 Dickinson St., S.E., Grand Rapids, Mich."—F. E. Siple, Grand Rapids, Mich.

"The Jews would certainly prefer Italy's rule to that of Germany. Here is a possible time for the fulfillment of Daniel 11:21, saying, 'He shall come in peaceably, and obtain the kingdom by flatteries.'—C. A. Smead, Blanchard, Mich.

"I have learned many things since subscribing to The Restitution Herald, and I really look forward to each issue."—Irene M. Poc, Springfield, Mo.

"The Restitution Herald is read with increasing interest as the signs of the times point to the fulfillment of prophecy and the nearness of the second coming of Christ."—Bertha V. Haupt, Natchitoches, La.

Bro. James McLain and family, en route from Minnesota to their home in Culver, Ind., visited at Oregon, Ill., Monday, June 10. Miss Eleanor Erickson of St. Cloud, Minn., a student of the Summer Training School, came with them to Oregon, and Betty Thoms of Emily, Minn., accompanied them to Aurora, Ill., where she will visit her sister, Sr. Wilsie McKnight.

Plan now to attend the General Conference July 30 - August 11.

LOUISIANA CHURCH NOTES

The Blood River Sunday school is planning for Rally Day services to be held June 30. Dinner will be served on the grounds, and a program is being prepared for the afternoon. We are looking for one of the largest crowds of the year at this Rally Day.

The ladies' clubs of both churches continue to be active. Recently the Blood River group entertained the Happy Woods group at one of their regular meetings, and now the Happy Woods Dorcas Society plans to entertain the Blood River Society with a weiner roast on the evening of June 18. Many worth-while things are accomplished by these societies. Recently the Happy Woods Dorcas Society bought a lovely new curtain for the church, and the Blood River Society made a substantial contribution in cash to the church treasury.

We are glad to report the baptism of Miss Neville Richardson of the Blood River church. Neville is a young girl just entering high school and is the youngest child of Mr. and Mrs. Sam Richardson. The entire family, consisting of the parents and their eight children are all members at Blood River.

Louisiana will have a student at the Summer Training School, as Ernest Barnum is being given the opportunity of attending. We are sure that he will receive much benefit from the School.

We were pleased to have Mrs. Lindsey, and her son Jack, of Shreveport in attendance at Happy Woods Sunday, June 2.

Harry Gockler, Pastor.

OREGON, ILLINOIS

Friday evening, June 14, members of the Oregon church met in the basement of the Illinois Conference dormitory for a supper in appreciation of members received into the church during the past church year. A program of singing and short talks followed the meal. We are thankful that God has added to His church. Sydney E. Magaw, Pastor.

SHIRLEY - PATRICK

On Saturday, May 25, at 10:30 a.m., in the Golden Rule Church of God at Cleveland, Ohio, it was my happy privilege to unite in marriage Miss Mary Shirley of Terra Haute, Ind., and our son Cecil in the single ring ceremony, assisted by the pastor of the church, Bro. M. W. Lyon.

The bride was attended by Miss Beth Baum of Ashland, Ohio, with whom she had taught in the Sullivan, Ohio, schools, and with whom she had roomed. Merle, the groom's brother, was best man.

Merle sang "I Love You Truly," accompanied by Mrs. George Reye, who also played the wedding march.

After the service the guests, consisting of the immediate families, the Stadden family, and a few friends of the couple repaired to the home of J. Don Swartz, 3228 West 100th St., and enjoyed a most delicious luncheon which had been prepared by the Stadden family.

After the luncheon the happy couple left for a short wedding trip, after which they will be at home to their many friends June 1, at 321 Broad St., Elyria, Ohio, where Cecil is employed as foreman in the sheet metal department of the Olsen Manufacturing Company. James A. Patrick.

HERALD RECEIPTS

Irene M. Poe; Mrs. J. L. Harland; Loren Burnett; Bertha V. Haupt; Mrs. Edith A. Barber; Mrs. Allen Johnson; C. E. Johnson; Pearl V. Huston; Glenn Dunbar; Mrs. Jennie B. Boyle; R. F. Underwood; Laurence A. Chaplin; Mrs. George Halverson; Myrtle Oliver; C. R. Stearns.

CORA DECKER

Cora Elizabeth Munn was born in Athens, Pa., July 28, 1861, daughter of Elias and Eliza Munn. She fell asleep in Jesus at her home in Blanchard, Mich., May 21, 1940. She had come with her parents to Michigan at the age of twelve years, and settled in the virgin forest. For years she had been the oldest surviving member of the original lumberwoods Restitution group.

She was united in marriage with Lorenzo D. Decker October 10, 1878. To this union seven children were born: Mrs. Nora Childs of Lansing, Archie Decker who preceded her in death, Orrie Decker of Duluth, Minn., Clyde Decker of Alma, Mrs. R. E. Neal of Detroit, Mrs. Roy Riley of Pontiac, Mrs. Joe Douglas of Lansing; also seventeen grandchildren, fourteen great-grandchildren, three brothers, Purl and Burt Munn of Blanchard, and Ford Munn of Mancelona, several nieces and nephews, and a host of other relatives and friends.

Early in life she accepted Christ as her Savior. All her long and faithful life was lived in hope of the coming of Christ. Her life has been one of usefulness in the home, the community, and the church where she will be greatly missed by young and old. The funeral was held Sunday afternoon, May 26, in the Church of God at Blanchard. Words of comfort were spoken by the writer, her former pastor, using as our text the very appropriate words, "When I awake, I am still with thee" (Psalm 139:18). Elder Oscar Allen of the nearby Advent Christian Church offered a beautiful and inspiring prayer looking forward to the resurrection and the glory of Christ's presence.

Burial was at the side of her husband in beautiful Decker Cemetery.

C. A. Smead.

IN MEMORIAM

We sadly report that with Sr. Cora Decker's death three of God's faithful soldiers who have fought in the ranks since pioneer days in this area have had to relinquish, within a period of two weeks, their positions of battle.

Sr. Laura Briggs was the first to fall asleep in death, May 7. Always a willing worker in every phase of Christian work, she gave unstintingly of her time and effort to teach little children the way of life. Her influence continues in the lives of a number of grown men and women bringing forth the good fruit of labors of love she expended in the long ago. She was a consecrated and talented musician, especially in the church worship services. Her letters to the bereaved and discouraged, as she toiled on the Berean Senior Correspondence Committee, have been helpful to many over the nation. She was one of the faithful few who never lost interest in the midweek prayer meeting—I think this truth alone will help you to realize the extent of our loss in her death.

Sr. Mary Munn fell asleep May 17. Here was one burdened with an acute sense of the world's need of Christ. Oh, how she longed for the coming of Christ to right the world's injustices! And with the courage of her convictions, she never tired to tell others the glad tidings of His coming. She had a particular sympathy for the unfortunate downtrodden masses of Russia, and was instrumental in sending again and again to their help. Likewise, was she especially interested in the salvation of the Jews, and the people of India. In addition to her remarkable sympathies for the benighted millions on other shores, she was willing to do those things also in her own locality that Christians so often shun to do—personal work, such as the passing out of tracts. The passing of time will

not dim our memories of her. Here was a great soul in Christ.

Sr. Cora Decker fell asleep May 21, a true Mother in the Church of God. Her home was a refuge, a sanctuary, a Bethel of fellowship in the midst of a world of Christ-rejectors. The peace of God dwelt there.

"The greatest battle that ever was fought, Shall I tell you where and when?"

On the maps of the world you will find it not, 'Twas fought by the mothers of men."

Truly it is amazing what inspiration one little old mother can give to the young men and young women she loves! And so unobtrusively given! How much we need love, understanding, sympathy, and the gentleness of old mothers in the church today. Here is one the memory of whom will ever comfort us in time of trouble.

Surely, if these must go from our midst, God will raise up others to follow in their steps. The church in Blanchard suffered a stupendous loss in those two weeks in May, but we can never lose the memories of those who served so well.

C. A. Smead.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner Business Manager

Subscription Rate.—51 issues per annum, \$2.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

For Training School . . . \$.....

For Golden Rule Home . . . \$.....

Name

Address

The Illinois Evangelist

"When the Church Builds Evangelism,
Evangelism Will Build the Church."

By James M. Watkins

Tribute to Marshall and Eldorado

At the present time members and friends of the Eldorado and Marshall churches are being given an opportunity to offer an expression of their interest in the work in these localities for the coming year. It is the commendable aim and determination of these groups to stand alone in their future work. To understand the effort necessary to bring this about we must realize that the Eldorado congregation consists of less than a dozen active families. Whether or not the ambition to separate this work entirely from the State will be realized depends, of course, to a large extent on many good friends as well as members at both places.

The value of such a move cannot be overestimated. It is a much smaller step from half-time services to full-time services at each place than is generally realized. At the present time salary requirements are assured, and with many good friends yet to be heard from there is every reason to believe that the additional mileage requirements will be forthcoming. That these brethren have been able to rise from an occasional service to the determination of the support of a mutual pastor in seven months of labor surely rates them the prayers and commendation of the brotherhood.

Light Shall Shine

The church at Marshall has moved to take advantage of a proposed electric line past the church which it is hoped will be completed before the end of the summer. The addition of electric lights will be a very worth-while improvement, and will fit in nicely with previous papering and reroofing.

Eldorado Considers Basement Addition

Increasing classes at Eldorado Sunday school have caused a rather crowded condition in the church and interferes with the effectiveness of Sunday school study. With a view to relieving this condition a fund has been started by the young people of the church and costs are being estimated for either providing a basement at the present location or moving the church to a city location from its present location at the edge of town.

Quarterly Conference at Eldorado

July 29, 30 is the date set for the Illinois Quarterly Conference at Eldorado. We are hoping that a large majority of our Illinois friends will avail themselves of this opportunity to come to Eldorado for renewing old friendships and making new ones. We feel that a great benefit is derived by all in such periods of deliberation, although they

are very brief. We would appreciate it a great deal if those planning to stay over night would write a card to Mrs. Maud Edmister, informing her of their intentions so that proper arrangements can be made in advance to allow a little more time for visiting instead of last-minute preparations. Likewise, if any visiting speakers will write a card to Sr. Edmister or to me it will assist in announcing a suitable program in advance. Eldorado is the address of both Sr. Edmister and myself.

The Lord's Books on Illinois

Debit—

Members—630 x movie per week (25 cents) = full-time pastors at Oregon, Dixon, Casey, Macomb, Marshall, Eldorado, and Ripley.

Credit—

No pastor devoted exclusively to pastoral work at any point.

Shall we continue to pray for the auditor?

I've Heard It Said—

That all flesh not in the ark was destroyed in the Flood,
That Peter smote the ear of a Roman soldier,
That Christ was born in a manger.

Is it in the Bible?

Treasurer's Report for May

GENERAL FUND

Receipts:

Balance on hand May 1, 1940	\$ 47.46
Received from individuals	77.00
Received from churches	124.00
Belated Dollar Day receipts	2.00
	<hr/>
	\$250.46

Expenditures:

"Illinois Evangelists"	\$ 6.00
Salaries for evangelists	223.10
Balance on hand June 1, 1940	21.36
	<hr/>
	\$250.46

SPECIAL EVANGELISTIC FUND

Balance on hand June 1, 1940	\$228.90
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Delos Andrew, Treasurer, Oregon, Illinois.

A copy of this Restitution Herald, which includes *The Illinois Evangelist*, is being mailed to every known Church of God home in Illinois. The extra papers required will be paid for by the Illinois State Conference that its members may be made acquainted with the Lord's work in our State. If you are not already a Herald subscriber, why not use the form which is inclosed, thereby securing the paper each week and saving the Conference the cost of sending a copy to you once each month?

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, JUNE 25, 1940

NUMBER 39



ONE OF PALESTINE'S MANY ORANGE GROVES

"The Lord shall comfort Zion: he will comfort all her waste places."

The orange grove shown above well typifies the new life and progressive spirit of Palestine. The Holy Land has turned its back upon two millenniums of wilderness inactivity, and it now witnesses the budding of the "fig tree" nation which cannot come into full fruitfulness until Jesus, the true "husbandman," returns.

David well prophesied, "When the Lord shall build up Zion, he will appear in his glory" (Psalm 102:16), and Isaiah foretold, "The Lord shall comfort Zion . . . he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (51:3).

That the Jews are still in unbelief in no way nullifies present fulfillment of prophecy concerning their return to Palestine. It is, in fact, according to prophecy that they will not acknowledge their Savior until they "look upon (him) whom they have pierced" (Zechariah 12: 10). Then, having first been despoiled by plundering nations (14:1, 2), Israel shall cry: "Lo . . . this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isaiah 25:9). Then shall Jerusalem "be called, Sought out, A city not forsaken" (62:12).

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

A Good Class

Though only seventeen students are enrolled in this year's Summer Training School, the instructors are well pleased with the class. Brother S. J. Lindsay reports this class to be one of the best read classes he has ever taught. The students, too, are optimistic and showing a good co-operative spirit. They meet in the church auditorium for a half-hour devotional service, in which they participate, then assemble in the classroom for three fifty-minute recitations before noon. In the afternoon, there are two fifty-minute periods, making a total of five daily classes.

Students have come all the way from the Pacific Coast and the Gulf of Mexico. All students are pioneers, this being their first experience with the Summer School, and many of them had never before been in Oregon, Illinois. We plan to soon present a front-page picture of the Summer School, but until then it must suffice to report their names and home addresses. They are:

Ernest Barnum, Hammond, Louisiana
 Miss Lois Burch, Walkerton, Indiana
 Miss Hazel Burk, Tacoma, Washington
 Miss Zelda Cooper, Fredericktown, Missouri
 Miss Eleanor Erickson, St. Cloud, Minnesota
 Miss Barbara Fish, Colo, Iowa
 Mrs. Amy Dunbar Frye, Delta, Ohio
 Miss Beth Hoganson, Spanaway, Washington
 Alva Huffer, Michigantown, Indiana
 Miss Grace Johnson, Hector, Minnesota
 Miss Alverta Leighty, South Bend, Indiana
 Mrs. Orpha LeMasurier, Eden Valley, Minnesota
 Ivan Magaw, Oregon, Illinois
 Larry Nedrow, Oregon, Illinois
 Richard E. Parish, Cleveland, Ohio
 Miss Deloris Snyder, Frankfort, Indiana
 Miss Melissa Stauffer, Gladbrook, Iowa

We pray the Lord will add His blessing to the School, both for the School's sake and for the success of His work in whatever fields these young men and young women may be led to serve. "Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

Worthy of Your Support

As previously reported, the Summer Training School cannot be self-supporting without an enrollment of between twenty and thirty students. That this year's class is only seventeen in number in no way detracts from the worthiness of each student, and but very little, if any, from the worthiness of the School as a whole. It means, however, that we need your financial assistance.

Brothers S. J. Lindsay, L. E. Conner, and Otto Dick, comprise probably the strongest teaching staff the School has ever had. The students being trained will serve the Church of God in many ways and for many years to come—saving, of course, that the Lord may so soon return as to cut our work short. In any event, however, the Church of God should financially support the youth in training who plan to spiritually support the Church of God. It is a safe investment, it is one way of laying up for yourselves "treasures in heaven."

Palestine Reported Ready for Italy

Palestine is reported ready to meet an expected Italian thrust already started in the Mediterranean Sea, and which will likely extend eastward to the Suez Canal and to the Holy Land. Palestine is an old battleground, and though its present prosperity indicates the soon coming of Christ, its present prosperity is also a reason for various nations to prey upon it, thereby fulfilling other prophecies that proclaim the coming of the Lord is near.

British military authorities in Palestine are well co-operating with the British command in Cairo, Egypt, and the French forces in Syria, all in preparation for a most certain and significant struggle.

Though Ezekiel's "Rosh, Meshech, and Tubal" (38:2, R.V.), and his "Gomer, and all his hordes" (v. 6) undoubtedly refer to Russia and Germany, respectively, who shall together make an end-time raid upon Palestine, it is very plausible that Daniel 11:40-45 reveals that Italy, too, shall attack the Holy Land. Italy, more than any other nation, is interested in Palestine from a religious angle. Russia is little menace to Egypt, but *Italy* is threatening her and already controls Libya and Ethiopia. (See v. 43).

Petra, the Ancient, Rose-Red City of Rock

By Mrs. H. H. Kent

PETRA is a ruined city of Palestine, south of the Dead Sea. It is located in that vast wilderness from which many interesting facts of ancient history may be revealed at the present time and especially in the future. Because of its great interest to us, we are disclosing a few of the interesting and the wonderful things learned from descriptions and from illustrations. Petra is an ancient, rose-red rock-city, "half as old as time."

Obadiah, in referring to this stronghold which was then held by the Edomites, the descendants of Esau, spoke of the cruelty of the Edomites to Israel and the certainty that they would be destroyed in spite of their "rocky fastnesses." The early inhabitants were cave-dwellers who lived in the caves of these strategic mountains.

We first hear of this place in Genesis 26:8, where Esau went to dwell after his quarrel with Jacob. Petra is located in Mount Seir. Esau and his descendants, the Edomites, lived there in scattered tribes for centuries. Today it is practically abandoned, save for a few roving herdsmen who live miserably in caves, having no homes, and but few clothes. They live mostly on goats' milk and oats. Some of them are so poor that they average less than one meal a day—yet they exist. The Arabs sometimes bring their cattle here from other sections.

Once the city of Petra was the capital city of the Nabataeans, a Bedouin people which sprang from Ishmael. The Arabs are the descendants of these tribesmen. The Bible does not speak of them under this name, but the Apocrypha mentions them in 1 Maccabees 5:25. They had considerable power in this region from 300 B.C. to 106 B.C. During this period, Petra was a rich caravan stronghold and crossroad of the ancient world. After Rome fell later, its doom was sealed, and it has remained in oblivion ever since until very recent times. Kings, queens, conquerors, have all marveled at its beauties and at its strangeness. In the past, wealth untold went in and out of this strange place, but for over thirteen hundred years it has remained silent and almost deserted. The name of this unique stronghold has been changed from time to time. It used to be called *Sela*, but when the Greeks were in power they called it *Petra*, which name still clings to it.

In 1812, a Swiss traveler, disguised as an Arab shiek, reached into the interior sections of this region and returned to tell of its mysteries and wonders. Since then, there have been numerous geographical excursions to these sections. For awhile, the Bedouin Arabs, roving in these

sections, objected. This has caused it to retain a measure of its isolation. However, at present, it can be reached within a few miles of the entering canyon—by railroad from Damascus, by car from Jerusalem, and lately by air from Jerusalem. Saddled animals provide the common mode of travel. Roads are becoming more passable up to the entering canyon which is called the *Sik* or *Siq*. The approach to this age-old city of rock is over a mile long.

A certain writer says that, according to the Koran (which the Mohammedans use as we use our Bible), it was here that Moses struck the rock, and that the same fountain, according to the Mohammedans, still flows in the valley beyond under the name of *Sik Wady Musa*. The last part of the name stands for "Moses." The name *Musa* occurs often throughout the valley.

Sik or *Siq*, means in their language a "cleft in the rock." This place is one of the great glories on the way to Petra. As one enters this passage, the canyon road dwindles into a narrow path from which the heaven appears as a broken streak of blue, or as a twisted ribbon. At times it becomes narrowed to almost a tunnel. Throughout the route to this "strangest city on this planet," as someone has called it, there are the ruins of about one thousand monuments and temples. These have not been built, but they are hewn and carved into the rock and carved out of the rock.

At the very beginning of this canyon, just inside these massive cliffs, stands the beautiful castle, "Pharaoh's Treasury," with its marvelous works of nature combined with the ancient work of art. In places, these rocky cliffs are only twenty feet apart. These stupendous walls tower so high that observers looking down from above say that caravans in the ancient days must have appeared to be ant-like. Some of these cliffs are of solid flint. One of the mountains has been called "Flint Mountain" by one of the late explorers. The precipices, in places, are from eight hundred to one thousand feet. In four hours of slow travel, one writer says he and his companions saw as many as thirty ruined towns and villages, and many signs of industry of former generations. At one time, they climbed four thousand three hundred fifty feet in two hours, then descended two thousand seven hundred feet. The descent seemed harder on the animals than the ascent. At times, the Dead Sea could be seen directly ahead of them. The beautiful illustrations and unique descriptions given as progress was made down through this region make one feel like the writer who said he was "amazed, enchanted, and (Please turn to page 11)

Faith in Dark Days

By Lottie E. Young

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psa. 27:14).

I WONDER how many who have been teachers in Sunday school over a period of years remember a similar course of lessons to those which we have recently been studying! In the past we have studied the life of Jesus Christ from many angles, the journeyings of the Apostle Paul, occasionally parts of his epistles, with dips, more or less frequent, into the Old Testament with its wonderful lessons of the men and women who lived, suffered, and died millenniums ago, each leaving a mark in the history of mankind, and showing they had much the same problems as we who are living so much farther down the stream of time.

One's reading of the Bible is likely to be along certain lines. A recent magazine tells of a man, now ninety-two years of age, who says he has read the Book through seventy-seven times, but one can only guess as to how much he has retained of the truths therein. A certain lady who has specialized in the four Gospels says, "It grows more vitally alive with each new reading." Of no other book ever written can this be truthfully said, as after two or three perusals one feels that he knows the contents of most of them pretty well.

I was regularly taken "to meeting" by my father long before my feet could touch the floor from the seat on which I was perched, and there I had to sit for at least three hours while earnest men discussed topics far too deep for my little brain to fathom. So, I early turned to Genesis, which seemed to me the most interesting portion of the Bible (no story books or papers were allowed to keep the little folks amused in those days) along with the life of Jesus Christ. The books of the Bible were duly memorized, but most of them were simply the names of men living in long past ages, and their writings I found to be very dry reading.

Now, however, when prophecy is rapidly being fulfilled, and so many are interested in what the Word of God has to say of the future, the lessons from the Minor Prophets which we have recently been studying on Sundays are proving that present-day struggles existed in the past very much as they now are, and that in spite of two thousand years of Christianity the heart of the natural man is quite as "deceitfully wicked" as it ever was. Amos, living eight hundred years before Christ, pleaded for justice for the poor, Hosea told of God's forgiving love for those who truly repent of their misdeeds, Micah had a

wonderful vision of the peace which the coming Ruler alone can bring, and Habakkuk fought through doubt to perfect faith and trust.

I have been specially interested in the message of the last named—a man of whom we know nothing outside of his little book of three short chapters—and his position was the same as that of many living today. The first utterance—"O, Lord, how long shall I cry and thou wilt not hear! Even cry out unto thee of violence and thou wilt not save!"—is likely being uttered by hundreds of earnest Christians today in the war-torn countries of Europe. When Habakkuk made this wail of anguish the Chaldeans were the destroyers of mankind, Judah was soon to be captured and her people sent into exile. The Prophet acknowledged the sins of his people and their need of punishment, but asked why those so much more wicked than they should seemingly prosper and do as they wished. He was puzzled, but complained *to* God and not *against* Him. Then he called to mind God's covenant with Israel which would not be broken, and said, "We shall not die," remembering God's ways are not as man's, and that He is from everlasting to everlasting. So he thought, "I have had my say; now I will watch and see what answer God will give to my cry."

Habakkuk went into the watchtower of Faith, and the answer came from God in His own good time: "Let there be no doubt about this; I am in control. At the appointed time the vision will be fulfilled. You must wait for it and tell men they must have faith in Me. Though everything is now dark, blessings will surely come"—and, after seventy years of exile as punishment, Judah *was* allowed to return to Jerusalem, never again to worship the idols of the heathen, the greatest of the sins of their existence as a nation.

Sometimes, in the pressure of present surroundings, it seems as though God does not care for righteous persons, but He always rewards goodness in *His own time*. A friend once remarked to me, "Our vision is so limited; we see only what is happening in our neighbors' back yards, while the Lord sees what is going on in the world." We are now passing through a time when it is difficult to keep our faith in the ultimate victory of righteousness, but we must believe God's hand is over all, and be patient. Some day, and we pray it may be very soon, the "desire of all nations," the Lord Jesus Christ, will set up

His Kingdom of righteousness and peace. How we are longing for that day!

Habakkuk fought with doubt and won the battle. His faith was restored, and the last words of his book tell of wonderful triumph. They are: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no

meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls"; all of which practically meant starvation, but instead of despair, listen to his triumphant cry, "*Yet, I will rejoice in the Lord.*" May we all exercise similar faith, no matter how dark the days may be, and believe "the Lord reigneth," and all will be well ultimately.

The First Man, Adam

By R. H. Judd

"Study (give diligence, R.V.) to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (handling aright, R.V.) the word of truth" (2 Tim. 2:15).

WE READILY grant the earnest desire of writers to the pages of The Restitution Herald to handle aright the Word of Truth, but one does sometimes wonder if there is not a tendency to forget that "study" and "diligence" in study, as stated in the foregoing text, are a necessary criterion to accomplish the desired results.

One contributor with a praiseworthy effort to correct what he believes to be error on the part of a previous writer, quotes 1 Corinthians 15:45, with critical notes of his own interspersed and appended, as follows: "So it is written, The first man Adam (note, *first* man) was made a living soul.' (Now if Adam was the *first* man, there could not have been one before)."

Our readers will probably be surprised to learn that 1 Corinthians 15:45 does *not* say that Adam was the first man; for the word "man" has been supplied, and is not in the original; as anyone may verify by reference to Young's Concordance and the Diaglott. With equal propriety by a similar argument as that quoted from The Restitution Herald, it might be said that if Christ was the *second Man*, there could not have been any men in between. Every Bible student realizes that such would be a wrong conclusion.

1 Corinthians 15:45 states the contrast between Adam and Christ; and the Christ is therefore called "the *last* Adam." Luke's genealogy traces the lineage of the Christ back to Adam, and in the whole list only *Hebrew* names are recorded. Christ is called "the last Adam"—*why?* Because henceforth in Christ there is neither Jew nor Greek. Salvation is *of the Jews*, but not *for them only*; so in verse 47 the first man is mentioned (ie., the *first man of the two named* in verse 45), and Christ is called, not "the last Adam," but "the second man." He thus becomes the representative, not only of the Hebrews, but of the whole human race. He is still called "man" after res-

urrection, but never after that is the name *Adam* applied to Him. Were He called "the second Adam" subsequent to resurrection, it would imply that salvation was still limited to the Hebrew race.

These last remarks may require a little elucidation, but the difficulty is to express oneself fully and clearly in a brief comment such as this was intended to be. We think there is Bible evidence to show that the Hebrew race began with Adam, separate and distinct from other races; and that possibly the hitherto acknowledged difficulty of what constitutes the difference between "the sons of God" (as mentioned in *some* scriptures) and the sons and "daughters of men" lies inherent in this fact, for on again referring to Luke's genealogy we find that Adam is said to be "the son of God." The Hebrew people were intended to be God's witnesses (which they have been in part) to all others. But when they rejected the Christ then their dispensation as an unregenerative nation ended in Christ as "the last Adam." Obviously, as the *last* Adam, under condemnation of death, He could not give life. He had to "become" or "be made" a "second man" and a life-giving spirit by resurrection.

Considerable care is needed in Bible interpretation. For instance, a study of the word "beginning" will yield much interesting information. If the same line of reasoning is used as that by our well-meaning critic, 1 John 2:13 would indicate that the Father had known Christ from "the beginning." What beginning? Not the beginning of the present order of creation, surely! John refers to one "beginning" in John 1:1, but to quite another "beginning" in 1 John 2:13, 14. It will be noticed that in both these verses the words "that is" have been supplied. Obviously that is because the translators believed in the pre-existence of Christ. But they are not in the original, and are omitted in the Diaglott. (Please turn to page 10)

Survival of the Fittestest

In Two Articles—Article One

By Arlen Marsh

IT IS now over half a century since Charles Darwin added his nail to the coffin in which many scientists hope some day to bury religion. Darwin's philosophy of the "survival of the fittest" was, however, nothing particularly new; something like it had been sponsored for a great many years by other men, and in ancient times the theory had found a place in Greek and Roman culture.

But Darwin, for some reason, seized the popular fancy as no other scientist had done. Within thirty years, many of his suggestions had been discarded; but in the public mind Darwin and the theory of organic evolution came to be inseparably associated, despite the fact that the newer hypotheses regarding evolution had looked with scorn upon large portions of Darwinian ideas.

Civilization has never so effectually disproved as now the theory that it is the fittest who survive. According to the Darwinian philosophy, those species which were best fitted, physically and mentally, for survival ultimately overcame obstacles which lesser species could not overcome; thus, "the survival of the fittest." The advance of culture and the exigencies of modern life, however, put a period to all such nonsense; it is no longer the fittest who survive, but, in all truth, the *fittedest*.

It has been rare in history that great civilizations have conquered lesser civilizations. Almost always, it has been barbarian invasions which have swept great cultures out of existence and into the limbo of almost-forgotten things. Rome was decadent morally, but far from mentally, when Teutonic tribesmen conquered her; China's civilization was infinitely superior to that of the Mongols when Genghis Khan wiped out the independence and much of the cultural life of medieval Cathay.

Nowadays, civilization has made a much more desperate attempt than ever before to preserve the fittestest rather than the fittest. Medicine and surgery combine to save those who, at best, will be a burden to their relatives and to society throughout their lives; education seeks to equip schools with devices and systems to train the "underprivileged" to take places in the social and economic system, when ordinarily such underprivileged would have difficulty—sometimes insurmountable difficulty—in doing so. All this may be good, but it has resulted in the shifting of values: the one fitted with an education or with specialized training, the one fitted with money or with "pull," is more likely to survive economically than the one

who is better fitted mentally, morally, and physically, but who has no particular equipment to aid him.

Nowhere is this principle more strongly pointed out than in the present war. For six years, Germany fitted herself with Panzer (motorized) divisions, with artillery, with planes, with submarines. For the same six years, most of Europe—except Italy and Russia—sat back complacently, secure in the thought that Germany was sewed in by anti-Nazi alliances. During these six years, other nations showed themselves as far more fit to rule than Germany; they engaged in fewer racial pogroms, they permitted freedom of religion and—to a large extent—of speech, and they granted frequently the right of franchise to their people. In Germany, this was not so; the state fattened itself upon the resources of its minorities and upon the fears of its neighbors.

But Germany found herself the fittestest when war finally broke loose, the fittestest in arms and training and the peculiar national madness which must be carefully cultivated by the ruling classes in order to whip the common people into the necessary hatreds for propagating battle. Other nations might be more fit to rule; but Germany—and Italy as well—were better fitted. So Germany and Italy took over Czechoslovakia, Ethiopia, Albania, Denmark, Norway, Holland, Belgium, and large sections of France.

Russia, too, was better fitted for the new trend to power, although she was far less fit to exercise great power than many other nations. Russia, being the fittestest, succeeded in smashing Finland's defenses and in taking over much of Finland's territory. Also, she succeeded in crushing Lithuania, and in establishing military bases in Latvia and Estonia; and she moved upon the creaking back of Poland, already bowed by the weight of German pressure. All this was done because Russia was determined to remain the fittestest; Germany was a potential enemy, and in order to equip herself to face that enemy, Russia had to seize control of Baltic ports from Finland, to stop German advances into Poland, to establish powerful and well-manned army camps along the German-Lithuanian frontier. It may, indeed, be expected that Russia, when she feels herself the fittestest, when German strength has been worn down by war with the Allies, will attack the German rear as Italy has attacked the French rear under similar circumstances.

Say what one will about the graft, the politics, the economic and social flaws in America, it still is conceded by most of her citizens that the United States is more fit to rule—that is, that it has a better system of government and a greater justice—than the totalitarian Powers abroad. Yet, however fit the United States may be, it must become the fittest in armed power, in finance, and in industry if it is to withstand the shocks of the new war, regardless of how that war may end. A German victory, if

it comes, will only emphasize this need for becoming the most fitted nation in the world. When brute strength and a sagacious brain gave way to the automatic power of machines, the theory of the survival of the fittest was dealt a death blow by the fact of the survival of the fittest. Armaments, industries, men themselves must be coordinated into a massive whole of military and financial preparedness for facing the combined weight of nations now more fitted, if less fit, than the democracies.

The Home of the Redeemed

By Harry Gockler

MAN'S home has always been on the earth. It was his home during the Garden-of-Eden period and has been his home since sin entered into the world. Truly did the Psalmist say, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16).

Many people sincerely believe and teach that heaven is our future home, but nowhere in Scripture do we find such a promise. On the contrary, we learn that as man's home has ever been on the earth, so will his future home be on the earth. (Read Psalm 37:9, 11, 22, 29; Matthew 5:5; Revelation 5:9, 10; 21:1-5.)

We must remember, however, that though our future and eternal home will be located on the earth, it will be a different earth, a different world, than the one in which we now live. It will be new, pure, and clean, cleansed by God's power and righteousness. The Apostle Peter, writing of this beautiful new earth, said, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

Our Lord desires that we shall understand the promises regarding the final reward of the saints, so that we will appreciate them, and that they may be a reality in our lives. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Such faith makes the promises of the new earth as real as our knowledge of the cities and countries of the present world. God is honored when we accept His promises as material and as matter of fact. He desires that we shall build our hopes upon them and make them a part of our lives.

God's promises are given to help us to realize the actuality of His rewards. Peter said, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1:4). How is this accomplished? Paul says that by "beholding" we are changed. As we contemplate God's promises and

as they become real to us, our own characters and aspirations are changed, and we touch, as it were, the connecting lines of the great beyond, to become eligible for the future possessions offered to those who prove faithful to His Word.

The future life is not a myth, it is a reality. It is not to be spent in idle pleasure, but in material affairs, the duties of citizenship and government. Each person will have his place to fill, his work to perform. (Read Isaiah 65:21-23.)

To Paul was given a view of Eden restored. Lost in wonder at the glories revealed, he exclaimed, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

Our eyes have feasted upon the beauties of nature, and we have viewed with pleasure the luxurious homes of the wealthy; but all these sink into insignificance beside the beauties of the earth made new and the Eden homes of the humblest saints.

Our ears have heard the stories of earthly grandeur, and we have thrilled with delight as we have listened to the music of this world; but all tales of earthly beauty will pale beside the realities of our promised Kingdom home, and earthly music will seem as discord when compared with the glorious songs of the redeemed as they join in the glad anthem of praise around the throne of the King.

Our thoughts sometimes wander afar, and we picture to ourselves the greatest possessions or attainments which our minds can grasp or our wishes can encompass. But the realities of the home of the righteous in the Kingdom of tomorrow will go far beyond the highest reaches of mind and thought.

All these glories may be to us a blessed reality in a few more years. In view of God's promises for the future, how insignificant are the trials and labors of the present! Who would exchange the great *(Please turn to page 11)*

The Graves Were Opened

By M. O. Williamson

THE graves were opened." These words are found in Matthew 27:52 and are often taken for granted to teach the theory of going to heaven. Jesus, when addressing His disciples, said to them, "Whither I go, ye cannot come" (John 13:33). If those disciples could not go to heaven, why should others go?

We find two statements in 1 Thessalonians 4:15, 17. "We which are alive and remain unto the coming of the Lord shall not prevent them that are asleep." There would not be any chance to do this if those in Matthew 27:53 went to heaven, would there? The other statement is, "Then we which are alive and remain shall be caught up together with them." With whom? Those who sleep! In Isaiah 26:19 we read, "Together with my dead body shall they arise."

There is a Bible rule that, if applied here, will make harmony. Here is one thing we are to keep in mind: "To every thing there is a season, and a time to every purpose under the heaven." So, there is a time for the resurrection" (John 11:25). The rule referred to will be found in the last clause of Romans 4:17: "God . . . calleth those things which be not as though they were." We find this is true many times. As an illustration: "Unto us a child is born, unto us a son is given" (Isa. 9:6). The language is in the present tense, yet it was fulfilled about seven hundred forty years afterwards. "A thousand years in thy sight are but yesterday when it is past, and as a watch in the night" (Psalm 90:4).

John the Baptist preached that the Kingdom was at hand. The first words Jesus used when He began to preach, after His baptism, were: "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). This was spoken when Jesus was thirty years of age. Here we are, in the year 1940 A.D., and the Kingdom has not yet been set up. In Scofield's comment on the verses we find the most prevalent ideas of mankind: "That these bodies returned to their graves is not said and not to be inferred." He says the inference is that these saints with the spirits of just men made perfect from paradise went with Jesus into heaven. Why infer? Why not prove it? "Prove all things" (1 Thess. 5:21).

If those graves were literally opened and those bodies went into Jerusalem at the crucifixion or resurrection of Jesus, why does other Scripture not state something about the event? Was, or could, Jerusalem be called the Holy City when they crucified Jesus? I think not! What shall we do? Let's read again, "To every thing there is a sea-

son (the season is a period known as the last days), and a time to every purpose under the heaven." There is a time for Jesus to come. It could not take place when the sacrifice was made because the High Priest, Jesus, must first take the blood of the sacrifice into the presence of His Father, there to make intercession for the sins of those who enter the Holy City. After making sacrifice, Christ went to heaven to appear in the presence of God for us. "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).

In 96 A.D., we see the time from the revelation made known to the disciple John. "I John saw the holy city, new Jerusalem, coming down from God out of heaven" (Rev. 21:2). Now, this event did not really take place in 96 A.D., but they were in a vision or a revelation. "Come up hither, and I will shew thee things which must be hereafter" (4:1). Sometime after 96 A.D. the Holy City was to come down. It has not yet done so, but when it does it will be possible for Matthew 27:53 to take place.

Now a thought about the graves being opened. By man, or Adam, came death, and no one could give a ransom for the other. After Jesus was born of the Virgin Mary, He did always those things which pleased His Father, and by means of death and resurrection made it possible for others to rise. "Because I live, ye shall live also" (John 14:19). "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). The time when they hear His voice will be the hour, or, as the Apostle remarks, "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."

The time and season will be at the second coming of Christ, as the Scriptures set forth. Jesus, speaking to John from heaven, said, "I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death. . . . These things saith he that . . . hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 1:18; 3:7). The only one who has this power is Jesus. "All power is given unto me in heaven and in earth" (Matt. 28:18). "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9).

The phrase "after his resurrection" causes us to hope to be among those who, in the resurrection, will be

changed—if dead, from corruption to incorruption; if living, from mortal to immortal.

Dear friends, let us ever try to do those things which

please the Father, for “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.”

The Kingdom at Hand

By Alta King

“He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent” (Acts 4:43).

MUCH of Jesus’ preaching of the Kingdom was in the form of parables. One such parable is recorded in Matthew 18:23-34. Through it Jesus likens the Kingdom to a certain king who forgave a servant of a vast debt and later put him to the tormentors when he refused even to extend time to one who owed him a small debt. The king’s rebuke to the ungrateful servant is evidence that he put him to the tormentors because he desired him to have and to manifest the same spirit of forgiveness that he himself had and had manifested toward him. “O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?”

The king did two things. He forgave, freed, his servant from that payment of a large debt; he then administered severe judgment on him because he was unwilling to forgive a fellow servant from payment of a small debt. The Kingdom of heaven is like this king in these two respects. Therefore the Kingdom in the persons of its rulers will administer forgiveness, large forgiveness, to its subjects. It also will administer severe judgment on those subjects who do not respond to this forgiveness with the spirit of forgiveness toward fellow beings, and they will remain under this judgment until they pay all that is due. The payment expected will be the spirit of forgiveness.

A consideration of the conditions that called forth the parable supports the above interpretation.

Peter, who had been chosen to be a judge over one of the Twelve Tribes of Israel in the Kingdom, had said to Jesus, “How oft shall my brother sin against me, and I forgive him? till seven times?” Jesus had answered this question by announcing the principle of continuous forgiveness: “I say not unto thee, Until seven times: but, Until seventy times seven.” He then spoke the parable, introducing it with “Therefore.” That is, because of this principle of forgiveness until seventy times seven, “the kingdom of heaven is likened unto a certain king.” He closed the parable with a very pointed application of it to Peter and his companions. “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

The king represents the Father’s heavenly Kingdom. “Seventy times seven” as compared with “seven times” represents the infinite forgiveness of the Father administered through the Kingdom. The forgiven debtor with no forgiveness in his heart represents Peter with his “seven times” forgiveness. As the debtor did not take into account the infinite forgiveness that the king had granted to him and therefore felt no forgiveness toward his fellow servant, Peter was not realizing the infinite forgiveness that was his from the Father and therefore was thinking of man’s forgiveness of fellow man in terms of “seven times” as the very ultimate in forgiveness. The judgment the king pronounced on the spirit of no forgiveness represents the judgment the Kingdom will administer on the spirit of forgiveness that is circumscribed by “seven times.”

As long as Peter knew only “seven times” forgiveness, he had no fitness to be a judge in a Kingdom that would administer “seventy times seven” forgiveness. He could not administer a forgiveness about which he knew nothing. Nor could he effectively administer judgment on a spirit that he himself possessed. Because of this unfitness in His chosen ones, Jesus announced the principle of “seventy times seven” forgiveness and spoke the parable that illustrates and applies it to the Kingdom toward which they were looking and aspiring. The parable with the personal application that Jesus made formed a concrete illustration of the Kingdom, and as its meaning dawned on those who had ears to hear and eyes to see, it cleansed them from “seven times” forgiveness. It helped to guide them into the secrets of the Kingdom and to establish that intimacy between them and the King which was the basis of friendship with Him.

As Peter needed to see the Kingdom through the spirit of “seventy times seven” forgiveness, so believers need to view it thus today and be cleansed of “seven times” forgiveness.

Each and every “kingdom at hand” word and deed of Jesus has some such vital part to play in the development of those who are called to be kings and priests in the Kingdom.

An Understanding Heart

By Mrs. Raymond Knife

THOUGH there is much entertainment to be derived from the reading of the history of God's chosen people, the Israelites, it is well to keep in mind that God's one motive was to reveal Himself to them that they might be more desirous of Him.

In the days before the Flood, God looked on the people and saw that every imagination of the thoughts of their hearts was evil continually. He yearned for a people whose desire would be to understand and follow His instructions, to serve and worship the true and living God "in spirit and in truth."

The calling of Abraham, the making of a covenant with him, the migration into Egypt, the oppression under Egyptian rule, Israel's wilderness wanderings, and their arriving in the land of Canaan, are all familiar incidents. In studying the Israelites, we perceive the numerous times they misunderstood God, forgot Him, and wandered away from Him.

Having arrived in the home of His choice, and having been instructed by Him of worship and service (Deut. 4 to 8), which would be best for them, they still continued a disobedient, rebellious, willful, headstrong people. In this land were people who worshiped only self and pleasure. Can you not discern the patient, kind, loving, compassionate, and yearning voice of God in Deuteronomy 5:29, saying, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever"? They continued in sin and became as the people about them until Solomon ascended the throne. He was confronted with many difficult tasks in judgment. God came to him in a dream, and said, "Ask what I shall give thee" (1 Kings 3:5). Solomon, in his meditations, considered and enumerated all the mercy, kindness, and blessings that God had bestowed upon his father David, "a man after God's own heart," and how that he knew this was His chosen people. So, in verse 9, he answered, "*Give therefore thy servant an understanding heart.*" His request "pleased the Lord." Read, in 1 Kings 3:11, about all that he could have asked that would not have been pleasing to God. We find in 1 Kings 4:29 that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore."

God, in these perplexing and perilous times, is calling out a people in His name to serve, worship, and show

forth His glory, even the followers of Jesus, His only begotten Son and our only Savior. God has asked His people to be different from the people of the world who do not serve Him. God has charged His people: "Come out from among them, and be ye separate." Israel is an example for the Church of God. "Now all these things happened unto them for examples: and they are written for our admonition." Then, these being examples for us—and not fairy tales as some would have us believe—let us go to God's Word, which is His revealed will unto us. Let us study with understanding hearts, knowing that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Let us study to learn more of our Master and to radiate His teachings in our everyday activities. We of this perplexing age need understanding hearts in order to discern what our activities should be and how to perform them in order to please God and show forth His glory.

Let us, like David, pause and consider:

"Teach me thy statutes," "Thy law is my delight," and "His delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2). "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). "I will meditate of all thy work and talk of thy doings," "Thy word is a lamp unto my feet, and a light unto my path," "Thy word have I hid in my heart" (Psalm 119:105, 11).

One needs an understanding heart from God in order to conduct himself in a pleasing manner before God, so let us go to Him in prayer, asking according to His Word.

THE FIRST MAN, ADAM

(Continued from page 5)

There is ample evidence in the Scriptures that Adam was *not* the first man, and when the subject is carefully and diligently studied, one is surprised that we have been so long in recognizing this fact.

Thoughtful criticism is *welcomed*, for if taken in a right spirit it sends us back to the Bible to "search the scriptures," and by so doing we ourselves and others are benefited.

PETRA, THE ROSE-RED CITY OF ROCK

(Continued from page 3)

delighted as he wandered on, for each look ahead seemed to reveal some interesting and beautiful monument of antiquity along this cool, gloomy road."

Travelers sleep in the cave tombs or in their own tents. One of the most comfortable beds mentioned was a pallet of fresh oleander boughs, pink with thousands of blooms, covered with a layer of dry grass, over which blankets were spread. One is impressed to read of the vast Roman amphitheater "with thirty-three seats carved from a semi-circle of rock about one hundred twenty feet in diameter, so well preserved that it might accommodate an audience today. . . . Its original capacity has been estimated at from three to five thousand persons." The Romans ruthlessly hewed away the cliffs and the tombs which were built by the ancient Sabaeans, in order that they might make room for this vast theater. Some of the openings to these tombs and sepulchers can be seen on the wall that forms the back of the amphitheater. East of this place are seen many magnificent tombs, their fronts carved by master craftsmen. Some are three stories high, but most of the third stories have caved in. Their deep recesses are shrouded in mystery. "It is certain," a writer says, "that they existed before the times of Solomon." Most of them have carvings on the outside. Some carvings were found in the temples that could be entered. The "Urn Temple" has a grand stairway, and some temples have several rooms.

In one illustration, two obelisks are left only. A whole mountaintop had been quarried away to leave room for these. On all these temples the effects of weathering and time were very noticeable. Yet the design upon these highly colored rocks was left in places and the veinings of the rocks are brought out even more clearly where the design had been worn away. One picture shows a view of a rock of a deep red hue that has the effect of mottled marble. Just opposite this is another with variegated pastel shades of sandstone which vary in color from white to deep purple.

These descriptions interest one, and we trust that in the Kingdom Age we may see some of these ancient natural wonders.

THE HOME OF THE REDEEMED

(Continued from page 7)

reward of the future for a few days or years of what are called the pleasures of this world? The privilege of living eternally in the earth made new is worth every endeavor, every sacrifice, and every sorrow which its attainment may require.

The Apostle Peter voiced the sentiment which must possess the heart of everyone striving for the exceeding

great reward, when he wrote, "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). May we all be worthy to have a place in the beautiful home of God's Kingdom of tomorrow!

KINGS OF JUDAH AND ISRAEL

By J. E. Hatch (deceased)

Editor's note: This selection from *The Restitution Herald* of October 9, 1928, is published in answer to a recent request from one of our readers to present a list of the good and bad kings of both Judah and Israel.

DAVID reigned forty years over all Israel, seven years in Hebron and thirty-three years in Jerusalem. He did that which pleased God, and Solomon reigned after his death. (Saul's reign of forty years preceded David's reign.)

Solomon reigned forty years and followed his father's way, but in the end did evil in the sight of the Lord. After Solomon's death the kingdom of Israel was divided. Ten of the tribes revolted against King Rehoboam, son of Solomon, and chose Jeroboam, an Ephraimite, as their king.

Following are the kings of Israel and of Judah, as recorded in the two books of the Kings, in the order of their reign, and the length of time each reigned; also whether they did good or evil in the sight of God. All the kings of the ten tribes followed in the path of Jeroboam, who did evil in the sight of the Lord:

Kings of Judah			Kings of Israel		
	Reigned Years			Reigned Years	
Rehoboam	17	Evil	Jeroboam	22	
Abijam	3	Evil	Nadab	2	
Asa	41	Good	Baasha	24	
Jehoshaphat	25	Good	Elah	2	
Jehoram	8	Evil	Zimri	7 days	
Ahaziah	1	Evil	Omri	12	
Jehoash	40	Good	Ahab	22	
Amaziah	29	Good	Ahaziah	2	
Azariah	52	Good	Joram	12	
Jotham	16	Good	Jehu	28	
Ahaz	16	Evil	Jehoahaz	17	
Hezekiah	29	Good	Joash	16	
Manasseh	55	Evil	Jeroboam	41	
Amon	2	Evil	Zechariah	6 mos.	
Josiah	31	Good	Shallum	1 mo.	
Jehoahaz	3 mos.	Evil	Menahem	10	
Jehoiakim	11	Evil	Pekahiah	2	
Jehoiachin	3 mos.	Evil	Pekah	22	
Zedekiah	11	Evil	Hoshea	9	

Nine kings of Judah only, including David, did good and twelve were evil.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Salvation is of the Lord" (Jonah 2:9).

Jonah Preaches God's Word

Jonah didn't want to obey God's command to go to Nineveh. In fact, he started out in another direction. The ship on which he was sailing was tossed about by a storm. The sailors cast lots to find out which one on board the ship had caused the storm. The lot fell to Jonah! Yet, when they had found Jonah, he was asleep. It seems he hadn't had a very difficult time to silence his conscience.

A person's conscience is that *still small voice* which says, "That's right," or "Don't do that, it's wrong." But when Jonah realized he was causing the storm, he told the sailors to toss him into the sea! And they did!

Some people laugh at the story of Jonah, but it is true or it wouldn't be in our Bibles. The Word says that a *special fish*, one prepared by our Lord, swallowed Jonah. That he was still alive after being swallowed, we know, for Jonah prayed while in the fish's belly. It was from within the fish that Jonah declared in his prayer, "Salvation is of the Lord." We know Jonah was inside the whale three days and three nights, just as Jesus was that long in the tomb. At the proper time the Lord spoke "unto the fish, and it vomited out Jonah upon the dry land."

The second time the Lord told Jonah to go to Nineveh to preach, he arose and went. God said to him: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:2).

When Jonah preached God's Word to the people, they repented. That was just what Jonah had feared would happen. He didn't have any love for these idolaters. Now they were repenting. Hence, God did not destroy them.

Because Jonah was angry because the people repented of their sins, God used a gourd plant to teach Jonah a lesson. Read the last chapter of Jonah to find out about this lesson Jonah learned.

Our God Is Able

He was able to deliver from the fiery furnace (Dan. 3:17).

He was able to deliver Daniel from the lions (Dan. 6:20).

He *is able* "to save to the uttermost" (Heb. 7:25).

Favorite Bible Verses

Glenna Rae Hoskins, five years old, of Sauk Rapids, Minn., sends this favorite of hers: "We love him, because he first loved us" (1 John 4:19).

David Skinner, another five-year-old, of Sauk Rapids, Minn., has chosen a portion of 1 Thessalonians 5:18: "In every thing give thanks."

"Shut-in" Cheer

Send your cards and letters this week to Gerald L. Cooper, Ah-gwah-ching, Minnesota. Many of the ECE club members know this young minister of our Church of God. He is much better, I hear, but will be glad to hear from you. So, send him a word of cheer soon.

Rest in a Meadow

I look out through the grass and see
The little world of arch and aisle:
A lazy droning bumblebee
Is climbing up a grass-bent stile.
The little world of sight and sound:
A black ant sips a clover bloom,
And hopping down on vat-edged street,
A small toad and a cricket meet—
Have come intent upon their ways.
The tiny world of wonder grows.
I have to stop and render praise
To One who sees all things and knows
The purpose of these meadow folk
Who pass like men on busy street.
I only know the summer's charm
And that the clover blooms are sweet.

—Helen Maring.

Happy Birthday Wishes

Ruth Graham, June 27, age 14, Overland, Mo.

Larry Croxton, June 30, age 8, Macomb, Ill.

David Unterkircher, June 26, age 14, Sherrard, Ill.

Lois June Rahn, June 30, age 9, Pomona, Calif.

"Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness" (Psalm 20:20).



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Heights and Depths

Every one of us has had the experience of being either high on the mountaintop or way down in the valley, and that, figuratively speaking, is an experience which comes far more frequently than is good for the Christian. Of course, it cannot be possible to be on the mountaintops all the time, but if our faith is placed right and is strong there is little reason why the depths should haunt us.

Our high moments are often very fleeting. Like Peter: one moment we may deserve the commendation of Christ, and the next His sharp rebuke. When we do experience the peaks, we have a vision of the true and excellent Christian life; yet we let our surroundings and grievances drag us down, and there we find nothing but darkness. Our vision is then obscured. It is also true that the things of God may seem unreal and unattainable to us when the events of our surroundings press us, but we must ever remember that our faith has been placed in God and this is the opposite of man's way. Learning from Peter, we must avoid the rebuke that he received from Christ when he would not believe that Christ must suffer the cross. Christ said, "Thou savourest not the things that be of God, but those that be of men."

We must thank God for these high experiences, but they are not always ours. It was once written: "It is on the mountain that we see the glory of Christ; it is at the foot of the mountain that we see His mighty power put to work." If we receive our greatest vision on the mountain, then it is our privilege and our work to carry it with us and to put it into practice. If we go into church to *hear* the Word, that is all the more reason why we should learn it, study it, and absorb it so that we may still have it to use in home and public conduct. The heights of our vision will then make our tasks lighter.

With the Great Commission before us, and with God-given power, we must be careful that we do not find ourselves "saying without doing." It is easier for some of us to *talk* on a higher plane than our lives show, for anything is easier said than done. True Christianity is difficult to attain and retain, though many say it is not hard to be a Christian. Let us always hold in mind what kind of Christians we want to be. If our efforts are sincere, we know that God will deliver us from trials too hard for us to

bear, and for those that are borne we have reward unequalled. "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).

The depths that we Christians do fall into must not be allowed to keep us from further service, for if our love is renewed our commission will be renewed. Let our prayer be as David's: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thine holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:10-13).

There is need of workers in readiness to meet the world's needs, and no sin of ours of which we have repented should stand in the way. Let us be thankful that there is work to do, and may our prayer be to find it and do it faithfully.

The Victory

With eager heart and will on fire
I fought to win my great desire.
"Peace shall be mine," I said, but life
Grew bitter in the endless strife.

My soul was weary and my pride
Was wounded deep. To heav'n I cried,
"God grant me peace, or I must die!"
The dumb stars glittered no reply.

Broken at last I bowed my head,
Forgetting all myself, and said,
"Whatever comes, His will be done,"
And in a moment, peace was won.

"Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).—*Selected.*

Gems of Thought

"He who wishes to secure the good of others has already secured his own."—*Confucius.*

"Recompense to no man evil for evil. Provide things honest in the sight of all men."—*Paul* in Romans 12:17.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

June 21-30—Special meeting at Mullin, Texas.
 June 29, 30—Illinois Quarterly Conference at Eldorado.
 June 18-July 26—Summer Bible Training School at Oregon, Ill.
 June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
 July 5-14—Special meetings at Danville, Ark.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 25 - Sept. 1—Eastern Nebraska Conference at Omaha.

LET'S GO, OHIO!

From the four corners of the Buckeye State people of the Church of God will soon be traveling to the first state conference Ohio has had in many years. They will assemble at the little wooded grove sheltering the Lawrenceville church, near Springfield. All through the week of July 7 to 14 they will feast on the wondrous things out of God's Word and rejoice in the fellowship of the saints.

There will be preaching each night, and Bible classes for all ages during the day. The program committee is Bro. Charles S. Netts of Lawrenceville, Sr. Edna Brewer of Brush Creek, and Sr. Mary Elton of Cleveland.

The business session at which the conference will be organized will be held Saturday, July 13. If you cannot be there for the full week, by all means try to go for the week end to be there for the business meeting and enjoy the last Sunday.

July 7 to 14 is the time. See you at Lawrenceville!

M. W. Lyon, Temporary Secretary.

ALLIANCE, NEBRASKA

A series of meetings is being conducted here by the writer at this time. Three young people have come forward for baptism, and we believe others will accept the gospel before the end of the week. A full report of this meeting will be given later.

Mrs. E. E. Giesler was called to the bedside of her sick father, Mr. W. E. Hawkins of San Saba, Texas, June 8. He died a few days after she arrived. She will continue in Texas until I arrive for her, July 8. One of my daughters, Mrs. Dortha Lovell of Okra, Texas, asked for baptism some time ago, and we hope to administer this service while on this trip.

The fifth Sunday meeting will be at the Grigs Schoolhouse, June 30. This is a new field. Ask God to help us in our labor there. The regular first Sunday meeting at Holbrook will be July 7. We hope all the members will be present.

It's not long until conference; make preparation to attend!

Elder E. E. Giesler.

NOTICE TO ALL CHURCHES

Notices of your 1940 census enumeration have been sent out and should have been received by the time you read this.

Again we remind you that your report is necessary to a full enumeration. Be sure to have it in the mail as soon after July 1 as it is possible to get the figures.

Fill out your card, check all the figures to make sure they are correct, and mail. Do not delay.

M. W. Lyon, Statistician.

SPECIAL MEETINGS AT ST. LOUIS, MISSOURI

On Tuesday, May 14, Bro. G. E. Marsh began a series of meetings at this place, which continued through May 21. We had an average attendance of 28. Wednesday evening, Bro. Marsh spoke on "Conditions in the East," on Thursday evening his subject was "The Crimson Menace." Saturday evening he devoted his time to the intermediate class, his subject being "What the Bible Teaches." This remark was heard: "Just a few lessons like this one, and we'll know some of the things the Bible teaches." Those who have heard Bro. Marsh speak know what a feast of good things we enjoyed.

We had visitors from St. Jacob and Lebanon, Ill., Fredericktown, Mo., and one evening we saw Sr. Leota B. Hanson's usual smile.

Bro. Marsh bade us good-bye and departed for his home in Grand Rapids, Mich., after services Tuesday evening, the 21st, thus ending one of the best meetings ever held at this place.

Allie M. Graham, Secy.

SUMMER TRAINING SCHOOL

James Kessler	\$ 5.00
P. G. Coverstone	10.00

Gleanings From the Field

"The field is the world."—Jesus.

Jerusalem, Bethlehem, and all coastal towns of Palestine are now experiencing blackouts as a safeguard against night bombing.

There is a vast parking space between knowledge and obedience.

Bro. Ellsworth Routson is preaching at Mora, Minn.

"The former Emperor of Germany said, 'Me unt Gott.' I suppose that Hitler thinks, 'Me.'"—Vivian Magaw, Tipp City, Ohio.

Bro. and Sr. Eldridge Ellis, Sr. T. J. Ellis, and some of their Waterloo, Iowa, friends recently attended services at Oregon, Ill. Come all; come often.

Miss Eleanor Erickson, a Summer Training School student from St. Cloud, Minn., was baptized Sunday, June 23, in Rock River at Oregon, Ill. She first learned of the Church of God doctrines from Bro. John Mercer, her home pastor. May the Lord ever direct her steps to His glory.

Jesus may have put a tuck in some scribe's tunic (Luke 20:46).

Writing from the Indiana State Conference at North Salem, Bro. J. W. McLain states, "We have a large attendance of youth." Also, he informs that several brethren are in attendance from other states, particularly Ohio and South Carolina.

Bro. and Sr. James A. Patrick and others from Ashland, Ohio, whose names we do not know, are vacationing in Minnesota. We believe their eldest son, Merle, is the chauffeur.

Send The Restitution Herald to your friends. To new readers it costs only \$1.00 for nine months.

"We may expect universal war soon, I believe. In fact, it is practically here now. Our only place of safety is the 'secret place of the most High.'"—Mrs. H. H. Kent, Pueblo, Colo.

Coincidence: Willie, who was in the first stages of measles, learned at Sunday school that it is more blessed to give than to receive.

"A traveler in Europe discovered a beautiful custom. In a certain little village, she saw the people going to church at night, each carrying a little bronze lamp. These lamps were placed in sockets by the pews as the people entered them. These little lamps furnished the light for the service. If a member was absent, there was a dark place. Now, you do not carry a bronze lamp to church, but you do shed forth light by your presence, and when you are absent, there is darkness in your place."—Selected by Sr. C. E. Randall, Fonthill, Ont.

"The Restitution Herald is a splendid paper for spiritual uplifting. May God's blessing continue to pour out upon it."—Bernice Timlin, Niagara Falls, N. Y.

"Now Italy is in the war. The war takes an eastern trend, and brings us nearer considerably to the approaching end."—R. H. Judd, Toronto, Canada.

Bro. T. A. Drinkard, Handley, Texas, reports that the series of meetings previously reported for Driggs, Ark., has been postponed. Also, he will conduct special meetings at Danville, Ark., July 5-14.

Bro. Jack Brown, Niagara Falls, N. Y., sends us his first manuscript for The Restitution Herald, and informs that he hopes to again attend the General Conference. We wish all our contributors could attend the Conference.

RIPLEY, ILLINOIS

Bro. C. E. Lapp, State evangelist, has made two profitable trips to Ripley to conduct services in the absence of a regular pastor. At the close of the service June 14, Marjorie Burnett came forward and thus made known her desire for baptism into Christ.

On Saturday morning at nine o'clock several gathered at the creek where Bro. Lapp assisted her in this service. Marjorie is the daughter of Bro. and Sr. Loren Burnett. Her address is Mt. Sterling, Ill., Rt. 5.

Bro. Lapp will preach at Ripley again July 5 and 12. Everyone who can should attend these services.

Sr. Lucy Hendricks, though slightly improved, is in a serious condition in Smith Memorial Hospital, Beardstown. Sr. Esther Lanning submitted to a tonsil operation in St. Francis Hospital, Macomb, June 18.

Mrs. Thomas Lewis, Secy.

SPRAGUE, WEST VIRGINIA

Although this report is very late, we wish to express our sincere appreciation to Bro. and Sr. J. R. LeCrone and the national Board of Evangelism for the meetings which Bro. LeCrone held at our church during the month of May.

Much good seed was sown and many practical lessons were given. In due time the harvest will be gathered in. We know that the heavenly Father will prosper all efforts as He sees best, and will not allow His words to fall wasted to the ground.

Bro. and Sr. Gordon Toney and children, Gordon L., Jr., and Wanda, have gone to Indianapolis, Ind., to live.

Anna May Poland, Secy.

AMANDA R. FREDERICK

Mrs. Amanda R. Frederick, daughter of Harvey and Sarah Robinson, was born in Jo Daviess County, Ill., May 22, 1877, and died at her home in Mt. Carroll, Ill., June 18, 1940. She was united in marriage to William W. Frederick on October 17, 1888, to which union were born five daughters, three of which survive, namely, Mrs. John (Gertie) Slick of Savana, Ill., Mrs. Howard (Laura) Devine of Breckenridge, Minn., and Mrs. Bernard (Mildred) Crofton of Milledgeville, Ill. Also surviving are one brother, John Robinson of Pleasant Valley, Ill., seven grandchildren, and seven great-grandchildren.

Funeral services were conducted at Mt. Carroll, June 20, at which time the writer spoke from Romans 6:23, showing the importance and beauty of immortality when Christ returns to raise the dead.

Sydney E. Magaw.

HERALD RECEIPTS

Theron Murphy; Mrs. John D. Hanes; Bernice C. Tinlin; N. Goodreau; Minnie Telshaw; Alfred R. Reighard; Richard Skeels; Leslie Niles; Mrs. F. M. McCrory; Horace Haines (for others); Mrs. Clara Chaffee (for another); William H. Klindt; Mrs. Kittie Watt; Frances Pierce; Lillian V. Bowers; Joe Wilson (for another); Earl Reinhard.

CONTRIBUTIONS TO N. B. I.

Bertha V. Haupt	\$ 5.00
"Holbrook"	5.00
Mrs. Mabel Burk	10.00
Mrs. E. C. Railsback	2.00
Mr. and Mrs. Charles Netts	5.00
Dorothy Magaw	2.00
Earle Mogle	1.07

DELTA, OHIO, REPORT

June 16 ended a week's meetings at Delta, Ohio. A goodly number were present each evening to hear Bro. S. J. Lindsay. He spoke during the week on the tabernacle and its types, which proved to be very interesting. We all enjoyed his miniature tabernacle which helped to make things clearer.

Baptismal services were held Saturday morning for Miss Grace Reighard. We wish her much peace and joy, and we shall endeavor to help her all we can.

During the meetings, we were pleased to have with us Bro. and Sr. Harvey Krogh, Jr., Bro. and Sr. Emory Macy, and Bro. Clyde Pearson from Brush Creek, Ohio, on June 13, and Bro. and Sr. Charles Netts and Bro. and Sr. Grover Gordon from Springfield, Ohio, on June 14. Then, on Sunday evening, the closing evening, we were pleased to have with us Bro. Virgil Claypool and family from Findlay, Ohio. We trust that they may all visit us again.

Mrs. Victoria Dunbar.

HAS YOUR CHURCH A YOUNG PEOPLE'S PROBLEM?

Do your young people drop away from church when they approach maturity? Is it hard to get them to attend church? What part do they play in church activities? Is your Berean Society really young people or mostly adults and children? Would you like to get the young people more interested?

To the young people themselves: Does your church take the interest in you that you think it should? Do you want to take a more active part in the church? If not, why not? If you do, what is the reason you can't? What should the church be doing for you that it isn't doing now?

Has your church solved this problem satisfactorily? Do you have a large and happy group of the adolescent age in your activities? Have you found methods that work out successfully in bringing your young people into active service and into church membership?

Regardless of which of these three groups you may belong to, your contribution will be a valuable help in the discussion of young people's place in the church at the 11 o'clock hour at the Illinois Conference. Bring the problems you would like solved, and perhaps some other church can help you. Bring the plans that you have found successful, and they may show someone else the way.

In the weeks that remain until Conference, let the young people and their leaders be thinking along this line and preparing the contribution you will bring.

M. W. Lyon, Chairman.

PASTOR WANTED

The Church of God of the Abrahamic Faith at South Bend, Ind., is now ready for a full-time pastor. We wish to get someone who is experienced enough to build up a congregation, or some young minister who shows real promise.

Address applications to the secretary at 1509 East Donald St., South Bend, Ind.

Mrs. Frances Boyle, Secy.

BEREAN LESSON BOOK FIVE

Berean Lesson Book Five entitled "The Church of God" is now ready for delivery. It contains fifty-two lessons prepared by leaders in the Church of God. The price is twenty cents each. Order from National Berean Society, Oregon, Ill.

PICTURES! PICTURES!

The Board of Evangelism would like to make an exhibit in pictures of our National work for this next General Conference. Will you send us a picture of every church with a pastor, every church without a pastor, every meeting place or hall where the Church of God is at present holding any kind of services: Sunday school, Berean, or church.

With each picture will you please send brief information that will let us know something about your particular group or work. Send all pictures to C. E. Lapp, 512 S. Madison, Macomb, Ill., on or before July 15.

May we have your pictures so that others may gain an inspiration by seeing what you are doing!

C. E. Lapp, Pres.

THE RESTITUTION HERALD

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L. E. Conner Business Manager

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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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

- For General Expenses . . . \$.....
- For Training School . . . \$.....
- For Golden Rule Home . . . \$.....

Name

Address



“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 29

OREGON, ILLINOIS, JULY 2, 1940

NUMBER 40



THE SUMMER TRAINING SCHOOL

"When the righteous are in authority, the people rejoice" (Proverbs 29:2).

Though darkness covers the earth, and "gross darkness the people" (Isaiah 60:2), the Summer Training School students at Oregon, Illinois, are enjoying the sunshine of God's love. The picture talks: every student is happy and zealous to learn more about the Lord. The devoted Christian spirit of their instructors and matron is radiated from the students' faces. Well did Solomon say, "When the righteous are in authority, the people rejoice," and well did he say, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Proverbs 10:22).

Those standing are, left to right: Mrs. Orpha LeMasurier, Alverta Leighty, James Mattison, Deloris Snyder, Larry Nedrow, Grace Johnson, Ernest Barnum, Barbara Fish, Ivan Magaw, Hazel Burk, Alva Huffer, Lois Burch; middle row: Mrs. Amy Dunbar Frye, instructors L. E. Conner, Otto Dick, and S. J. Lindsay who holds mascot Diane LeMasurier, Mrs. Walter Wiggins, the matron; front row: Eleanor Erickson, Zelda Cooper, Richard Parish, Melissa Stauffer, and Beth Hoganson. (See last week's editorial for addresses.)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Japan's Squeeze Play

Irrespective of *where* Uncle Sam's Pacific fleet is going, the secrecy of its movements is a war-time oration that Japan surely hears, and probably understands. Canada is today in less danger of attack by Germany than are the Philippine Islands in danger of attack by Japan.

The nations' grab-and-growl fracas takes a new tangle as Japan jujitsus for a fall or two out of the Dutch East Indies, French Indo-China, Burma, and Hong Kong. Holland and France, already tossed out of the ring, are poor coaches to direct their dependencies to any victories over the Oriental Champion, and England is too busy with Germany and Italy to argue with Japan about Burma and Hong Kong.

Let no one suppose that Japan is talking of "protecting" the dependencies of nations conquered by Hitler, without having first received the Fuhrer's nod. Moreover, when Japan dominates these lands, and when other nations enter the growing conflict, it may be expected that Japan will support her benefactor. Hitler is *not* crazy; a crazy world thought so. Hitler's gifts to Japan are not mere souvenirs, but shrewd connivances whereby he hopes to extend his empire.

Hitler's selfish tactics, however, do Japan no harm. In fact, Hitler's successes in the West give opportunity to Japan to try a squeeze play in the Orient, and it looks like the little athlete will score. Nevertheless, what seems to be a winning run will cause God to protest the game.

Japan Will Cross the Euphrates River

The Bible student watches Japan's steady rise to power, and meditates her "Monroe Doctrine" policy for the Orient, because John the Revelator prophesied that mighty hordes will come from the East, cross the Euphrates, and, like other lustful armies, enter Palestine to take a spoil.

John saw "seven angels which stood before God; and to them were given seven trumpets" (Rev. 8:2). These seven angels "which had the seven trumpets prepared themselves to sound" (v. 6). Fearful judgments of God will follow the blowing of these trumpets. (See vv. 7-9.) Following the sounding of the fourth trumpet, John "beheld, and

heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (v. 13). Thus, when the *sixth* angel sounds, there will prevail such a woe in the earth as to darken even the memory of peace. At this time, the return of Christ will be very near, for there is only one more angel to sound, and when the seventh angel sounds, "the mystery of God should be finished" (10:7).

It is the sounding of the *sixth* angel, near the visible coming of Christ, that a mighty Japan fits into the picture. When "the sixth angel sounded" (Rev. 9:13), an army of "two hundred thousand thousand" (v. 16) will be loosed from the region of the Euphrates River (v. 14). Moreover, when certain "spirits of devils . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty" (16:14), the "*sixth* angel poured out his vial upon the great river Euphrates; and *the water thereof was dried up, that THE WAY OF THE KINGS OF THE EAST MIGHT BE PREPARED*" (v. 12).

Call it supposition, if you will. Can one be wrong all the time? "Two hundred thousand thousand" equals exactly two hundred million. True, an army of ten million soldiers is now considered large, but when Japan controls China, French Indo-China, the Dutch East Indies, Burma, Hong Kong, India (?) and possibly Australia (?), an army of two hundred million men will surely prove that *God knew*. When the Euphrates is dried up that "the way of the kings of the east might be prepared," it may be expected that the Oriental kings will lead their countless hordes in "the way . . . prepared" westward "to the battle of that great day of God Almighty."

Japan, Hitler and Stalin and Mussolini are showing you the way. This is your day, too! Let any doubter better define the "kings of the east" marching westward with a horde "two hundred thousand thousand" strong, crossing the "dried up" "river Euphrates," blindly approaching "the battle of that great day" when the sixth angel sounds. Japan, you must hurry your squeeze play, for God Almighty will soon protest the game.

Stop! Look! Listen!

In Two Parts—Part One

By Vivian Kirkpatrick

"Be still, and know that I am God" (Psalm 46:10).

EVERYONE reading these words has seen a sign at a railroad crossing with the words, "Stop! Look! Listen!" written in large letters. Perhaps the painter was lazy, or it may be that he did not space his letters as he should have, for there should be one more important word on the sign—"Think!" These same four words are the ones each Christian should heed, as he walks the road of life.

Stop! Be quiet, Be still! Man today is living in an intensely active world. Do you remember that a few years ago thirty miles an hour was a fair speed? We would not now think of buying a new auto unless it could average sixty miles an hour under normal driving conditions. That is only one of the many things indicating modern trends and activities. Look at our music, look at our helps and conveniences.

We have reached the place where we cannot relax. We are like the boy working his way through college who one time secured a secretarial position with a convention. He took dictation during the day, and transcribed his notes at night. When the convention was over the tension under which he worked would not allow him to relax. He could not sleep until he went to a doctor and secured some sleeping powders.

Look at the people about you in church. They cannot relax and be still. They are unable to follow the speaker because the mind is too restless. They must be doing something: writing, reading the songbooks, drawing—anything to be busy.

Do not rush life away. Heed the words of the Psalmist at the beginning of this article. Be still and give God a chance.

Do you remember the story of Elijah as found in 1 Kings 20? Elijah, in discouragement, wanted to die. God led him forty days into the wilderness to Horeb. While he stood on the mount, a "great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire *a still small voice*" (vv. 11, 12).

At Aurora College three years ago one of the speakers, Dean Thurman of Howard University, Washington, D.C., tried something new on the students. There is al-

ways some noise in such a gathering. When it would get a little noisy he would lower his voice instead of raising it to counteract the noise.

What I am trying to say is: If you are continually "on the go," if you never stop and relax, you cannot hear God. As with Elijah, when God speaks to you it will be with a "voice of gentle stillness," and you will never hear it until you relax.

The advice of Christ is along that same line, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6). Be still if you will commune with your God.

The Psalmist has a significant word, also. He writes, "Commune with your own heart upon your bed, and be still" (Psalm 4:4). A time apart from the world to commune with self and God! Why? It must be done if the individual is to retain his reason. It must be done if the individual is to adjust himself to a changing and speedy world. He must do so to regain that courage and serenity needed to meet the competition, trials, and temptations which face him from day to day.

It is the lack of this very thing today—taking time out to commune with God and your heart—which is filling our insane asylums, and leads to so many suicides. People have failed to make peace with themselves, and "can't take it" when at last forced to take thought of their lives. The India poet, Kahlil Gibran, has expressed it this way: "There are those among you who seek the talkative through fear of being alone. The silence of aloneness reveals to their eyes their naked selves, and they would escape."

Paul, in his first Thessalonian letter, writes, "Earnestly strive to be quiet" (4:11, Diag.). Why should we strive to be quiet? I have already listed several reasons: to be in a position to commune with God, to be at peace with ourselves, to think on the higher things of life, and to have opportunity to learn. The Preacher gives us these words also, "The words of wise men are heard *in quiet* more than the cry of him that ruleth among fools" (Eccl. 9:17). Strive, then, to decorate "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4).

Look! Observe! Search! Elihu, in (Turn to page 10)

From the School to You

Our Summer Training School

* * *

By Eleanor Erickson

I consider our Summer Training School a blessing that only our Lord could offer to those interested in Christianity. We students have come to learn more of our Savior, so we can return to our homes better Christians and more ready to live as disciples of Christ.

In spite of our similar routine of classes our School differs from any other educational institution in that our attendance here is not compulsory—we are here of our own free will. We each have a desire to gain knowledge that we may strengthen ourselves so we can strengthen others to be of service to our Lord.

We have built a little world of our own here, with Christ as our Ruler. We have come in to escape a world full of trouble and distress where the dominating events are of war as well as of frivolous happenings. We have shut the door on this turmoil, and we live in the shelter of God's love. We have turned our thoughts to Him and He has blessed us daily with knowledge, fellowship, encouragement, and strength with which He will bless us all our lives.

It seems impossible to attempt to explain our life here in a few words, because anything I can say cannot really do justice toward our teachers, matron, and daily school and dormitory life.

The term "school" does not describe our group; I like to think of my classmates as one happy family of brothers and sisters. Sister Walter Wiggins from Eden Valley, Minnesota, provides loving kindness in her place as our "Mom." Her family consists of twelve girls and five boys who have come from Washington, Indiana, Louisiana, Iowa, Missouri, Ohio, Minnesota, and Illinois.

There isn't a dull moment in our day, for activity begins at six o'clock in the morning and continues until ten o'clock at night, with the exception of two nights a week on which we retire at eleven o'clock. Our morning devotional service at the church creates a beautiful beginning for each day. At this time we participate in Scripture reading, prayer, and special music. We also contribute our personal services to devotions and prayer before meals and at bedtime.

Our class routine is started with Brother Otto Dick's "English" class. Here we learn to use the English language correctly, orally as well as in written form. Brother Dick also teaches an interesting class in which we discuss the problems and opportunities of Christian youth.

Brother S. J. Lindsay provides much food for thought in

his classes, for he instructs us on the doctrine and history of our church. These two classes build the foundation of our School, for our textbook in those classes is the Bible. We are striving to convey to others our ideas and knowledge derived from these studies, so Brother L. E. Conner holds a session each day to help us with our speech difficulties.

Every day provides us with interesting events, for everyone does his part in classes and in different tasks, such as serving dinner, washing dishes, and cleaning our rooms. Everyone bears his burden with a smile—so the day goes.

Before retiring at ten o'clock we gather for Scripture reading and for a word of prayer. At this time we thank God for the blessings He has bestowed upon us through another perfect day.

Visitors Welcome!

* * *

By Ernest Barnum

Would you like to visit the Summer Bible Training School? Well, come right in and make yourself comfortable.

Be sure you get up at six o'clock in the morning? "Breakfast is ready," "Mom" calls out at six-thirty. After everyone is seated at the table, one of the students gives a Scripture reading and asks the blessing.

Breakfast being over and the dishes washed, we go to devotional services at the church. These services are led by the students.

Next, we report for our first class, which is "English." Brother Otto Dick is our teacher. If you had come yesterday you would have heard "weeping and gnashing of teeth," because we were told to write these compositions for *The Restitution Herald*.

Our next class is "Doctrines of the Church of God," taught by Brother S. J. Lindsay. There we have been learning about Abraham, and how we become heirs to the promises God made to him.

Why hello! Here is Brother L. E. Conner, and our third-hour class where we learn all about the Northern accents and how to use them.

Oh, boy! here is dinner with another one of "Mom's" specials. After dinner and those "awful" dishes are washed, we start again to class.

Brother Dick is up again—this time with "Problems of Christian Youth." Our first lesson was about *happiness*, but we were already too happy. Naturally, Brother Dick changed the subject, and this time to *prayer*.

This class is ended, and here is Brother Lindsay again. This time he will tell of prophecy and types and antitypes.

After having scratched the hair off our heads trying to answer his questions, the time is usually up and we have the rest of the day to study, eat, and sleep.

Well, good day; come again. Hope you enjoyed it!

Bible Training Days

* * *

By *Beth Hoganson*

I am awakened from my slumbers when the first sparkling rays of the sun peep into my window and begin to play on my face. The cheerful singing of the little birds brightens my day at the very start. Sometimes I drop into dreamland for a few minutes, but more often I gaze out the little window to watch the beauty of the dawning day. Soon the tinkling chimes of the alarm arouses my friends from their peaceful slumber. The witty remarks of different girls send a ringing laughter throughout the whole building. We truly awaken when we dash the cool water on our faces. Our little mascots, Diane LeMasurier and Beverly Frye, get up bright and early, and soon we hear the soft patter of feet, as they run across the floor.

The always welcome breakfast bell calls us together at the neatly set table. Before we begin our breakfast, which "Mom," Sister Walter Wiggins, has prepared, one of the boys or girls reads a few verses from the Bible. Either the person who reads the Scripture or one of the other members leads us in prayer. The breakfast table is always a place to relate some of the funny things that have happened while we were getting into bed. "Sunny South," Ernest Barnum from Louisiana, keeps us all bubbling over with joy with his comical sayings, which he always tells in drawn-out words. After the dishes are done, we sing or play games. At eight o'clock we gather in the church for a devotional service which is each day prepared and led by two students. Everyone has done very well so far, considering the fact that we are all inexperienced.

Brother Otto Dick, our dean, instructs us in the proper use of the English language. Our first class of Bible study comes next, under the able instruction of Brother S. J. Lindsay. Our first real work for this class was very interesting. Each member was asked to prepare an oral report, using Bible references, and to tell in class what he had learned during the past week. Brother L. E. Conner reveals many secrets on correct and interesting speaking and reading rules, which he is very able to do. The dinner bell brings the sound of people rushing to their well chosen and prepared meal.

In the afternoon we resume our classes. The most interesting of them (to me) is called, "The Problems of Christian Youth," taught by Brother Dick. All of us feel

confident in him, because his shining eyes and friendly smile prove to us that he is interested in each of his students. The last class is "Bible History," which is very interesting. We all enjoy our classes because we are allowed to express our own ideas.

After class we prepare our lessons for the next day, or gather at the piano to sing our favorite hymns. We often play games or go on hikes about the town of Oregon. At the supper table there is hardly a moment of silence. Everyone is telling what he has heard or done. After supper we go for a walk, sing, study our lessons, and talk until bedtime. After showers and preparation for bed, "Mom" and all the girls meet for a short devotional service, conducted by one of the girls. Lights go out at ten o'clock, except on late-leave nights, when they go out at eleven o'clock. Sometimes we talk a while after lights are out, but usually we quickly drop to sleep—having clean and sacred thoughts in our minds.

A Day in Summer Training School

* * *

By *Mrs. Orpha LeMasurier*

Ring—ring—ring! It's not too pleasant a sound, but six o'clock is rising hour. Breakfast is at six forty-five; and if you are unfortunate enough to be a table waitress, you have to be down by six thirty, getting food placed upon the table for the hungry crowd that is soon there.

Four girls are appointed each day to wash dishes and two others to serve as waitresses. The girls alternate on these duties and each girl takes her turn. Boys likewise have duties assigned them. Beyond this, each person is responsible for making his own bed and for his laundry.

Our devotional services, which are conducted in the church, begin at eight o'clock each morning. Two students each day have charge of these services. Classes start at eight thirty and are fifty-minute periods with ten-minute intermissions. Our first class is "English" with Brother Otto Dick as our instructor. It includes theme writing, and is a review of general English. Our second class is taught by Brother S. J. Lindsay and is "Church Doctrine." It is a most interesting class, and the time passes rapidly. Our third class is "Public Speaking." Brother L. E. Conner teaches this class, and he tries to impress upon us the necessity of speaking and reading clearly and distinctly. We have lunch at twelve o'clock. ✠

Classes begin again at one thirty and continue through three twenty. Our first afternoon class is called "Opportunities and Problems of Christian Youth," and so far has included interesting discussions on selected topics. This is followed by a "Bible History" class by Brother Lindsay.

The evening meal is at five thirty each afternoon. We are privileged to stay out and about until nine thirty,

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Survival of the Fittestest

In Two Articles — Article Two

By Arlen Marsh

WHAT has been true in the field of international existence is equally true in the field of religion. The Founder of Christianity recognized this fact much earlier than Charles Darwin, however; Jesus announced that it would be the most fitted who survived under the terms of Christianity rather than the most fit.

It may be argued, of course, that in one sense the one who is most fitted with knowledge and training is at the same time the most fit to be a Christian; but this is not necessarily so, at least under human standards. Men have lived who have felt no belief in God, yet who have lived far better, morally, and have done far more for the alleviation of suffering and trouble among their fellow men than David. Superficially, these men have every reason to be called more fit than David for places in the plan of God; nevertheless, God promises them nothing. It is to the fittestest, to those who have learned what God desires them to know and who have practiced it insofar as they are able, that promises of divine rewards are given.

Most Adventists believe that current events are an introduction to the great tribulation period predicted Biblically to occur just before the establishment of the Kingdom of God on earth. Most Adventists, therefore, *theoretically* believe that the time for performing additional evangelism, the time for carrying the gospel to the world, is now exceedingly short. Theory and practice, however, are sometimes widely separated; and the mere fact that Adventists—including the Church of God—feel that the time for work is short is no sign that effort to work has been doubled in order to compensate for the diminution of the period for labor.

The early church had the conviction that Jesus was to return almost immediately. This conviction gave to the church an impetus without which ancient Christianity never could have overcome the obstacles presented by constant governmental and religious interference. The church, indeed, was so imbued with the idea that the return of Jesus was then close that it refused to construct buildings, to acquire property, or to effect an organization of any except the most flimsy kind.

We, today, have far more reason than the apostolic Christians to feel that Jesus' return is near. Even if we discount the message of current events and point out that great changes in the political, economic, and social situation must still occur before the coming of the Christ, there remains the fact that that coming is almost two thousand

years nearer than it was when Christians met in Roman catacombs. Each of those two thousand years has cut the time for work a little shorter; and regardless of the up-to-the-minute indications, it is obvious that present-day Christianity has more cause for putting pressure behind its teaching than did the converts of Paul and John and Matthew.

But what kind of pressure? No action generally is better than misdirected action; it would be better far to continue dreamily to let outsiders come to us as Cornelius went to Peter than to seek with every resource at our command to accomplish the wrong things. The determination of what kind of pressure to exert goes back to our original promise: that it is the fittestest, rather than the fittest, who survive.

Protestantism in general has adopted the opposite view, that expressed by Darwin in his theory of organic evolution. Protestantism in general has sought to establish morality and righteousness by educating the fittest, by creating a race of supermen without blemish physically, mentally, and morally. This, Protestantism has sought to do chiefly by sponsoring legislation, education, and a variety of reform movements. The fittest—those who live the best, most noble lives—should, under this plan, survive to build the earthly Kingdom of God.

As has already been mentioned, however, God has other ideas. His Son, sending teachers to the world to establish Christianity, declared that those who believed and were baptized would be saved, but those who did not believe would be damned. There was nothing obscure about the statement; it was there in plain language for anyone to understand. That the bulk of those who were ultimately "converted" to the Christian system did not understand was not God's fault, but theirs.

Our problem is made plain by the bald statement of the Christ. The pressure must be put behind efforts to make men believe in what Jesus taught and to obey His commands. The Apostle Paul added a little emphasis to the Christ's remarks by the observation that if "we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Inasmuch as the Apostle taught that men must be fitted by knowledge of the gospel in order to secure places in God's Kingdom, it is obvious that our pressure must be exerted in teaching men the fundamental facts of the Bible rather than in militating

for enforcement of right living by external means—legislation, for example.

Quite as apparent as the need for extra attention to our work is the fact that it is impossible for us to teach until we know *what* to teach. Of necessity, learning what to teach requires study—personal interest in the Bible as well as listening to what others, who may easily be mistaken, have to say about the Book. Paul was not writing alone to Timothy when he urged that young man to

study in order to win approval from God. Our duty is to know the Bible sufficiently well that we are not only able to answer the questions which are put to us, but able also to put forward the material upon which those questions are based. Unless this duty is fulfilled, we may ourselves fail to attain to the ranks of the fittest, those who secure places in the coming divine Kingdom.

It is impossible here to attempt a detailed analysis of
(Please turn to page 10)

The Nearness of Christ's Coming

By Margaret Mattison

"Then shall they see the Son of man coming in the clouds with great power and glory" (Matt.-13:26).

IN these troublous days, we read much about the coming of the Lord. We read, in the Scriptures, that prior to His second advent, there will be conditions on earth such as never have been before. The world is wicked today even as the city of Nineveh was wicked in her day. In telling of the condition of that city before its destruction, Nahum said, "Woe to the bloody city! it is all full of lies and robbery . . . chariots . . . rage in the streets, they . . . jostle one against another in the broad ways: they . . . seem like torches, they . . . run like the lightnings" (3:1; 2:4).

Speed is the watchword of the modern world. Science is progressing rapidly. Men are continually seeking new ways of making the speedy speedier. Everyone knows that the horseless carriages of this era really do "rage in the streets." One has only to see the twisted wreckage and crippled victims to see that they "jostle one against another in the broad ways." Automobile accidents have become such an everyday occurrence that the majority of them do not find their way into the newspapers.

Yes—modern vehicles "run like the lightnings." Their headlights "seem like torches" and cast blinding light into the eyes of the drivers in similar contraptions.

We know, also, that "there shall be many false teachers" who "shall bring in damnable heresies" (2 Peter 2:1). The false teachers are not only in hypocritical religious cults, but are in the very attitudes of men: greed, hate, lust. "Many shall follow their pernicious ways." Christ's people are in the minority. Few men will give up unrighteousness to follow the Lord, "because iniquity shall abound, the love of many shall wax cold," and men will follow in the ways of the world.

Before the time of the end shall come, "ye shall hear of wars and rumours of wars: see that ye be not troubled:

for all these things must come to pass, but the end is not yet" (Matt. 24:6). Awaiting Christ's return, we must be patient, not striving for peace among the nations, for there must be wars before His return. There will not be real peace until He comes.

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences" (v. 7). Recently, in some countries, ration cards have been given to the people, limiting them to the bare necessities of life. We have also heard much about belligerents stopping shipping—not only the enemy's, but neutral shipping as well—causing food shortages—famines.

Although, as previously mentioned, "the love of many shall wax cold," we read in the next verse, "He that shall endure unto the end, the same shall be saved" (v. 12). Those who "shall endure unto the end" will have much to overcome, because "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (v. 21). Those who withstand this great testing will deserve the peace which will abound when Christ comes.

After all the tribulations "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 heaven 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" (Matt. 24:29, 30). Then the Lord will come "as the lightning cometh out of the east, and shineth even unto the west" (v. 27). It is not for men to say, "Lo, here is Christ, or there." When He appears in all His glory, all will know of it.

Christ's faithful followers must endure the tribulations of the day, looking forward to the time when "he cometh with clouds; and every eye shall see him" (Rev. 1:7).

The Nature of Christ

By Mrs. Jennie B. Boyle

"In all things it behoved him to be made like unto his brethren" (Hebrews 2:17).

WHOEVER or whatever Satan may be, we know he is a creature to be avoided and shunned. Because he is our adversary, it is cause for rejoicing that he will finally be destroyed. There is another Bible character, however, who is far more interesting; and that is our Savior Jesus Christ. There is such a variety of opinions regarding His nature that it is well to carefully study the testimony on the subject. The first promise we find in Scripture referring to Christ is in Genesis 3:15, where God promised that the Seed of the woman will bruise the Serpent's head. It was necessary for the woman to exist before her Seed could exist. Who was this woman? The virgin Mary.

Sometimes in studying the origin and nature of Christ, John 1:1 is quoted: "The Word was with God, and the Word was God." Further, John 1:14 says, "The Word was made flesh, and dwelt among us." An attempt is sometimes made to use these scriptures to prove that Jesus Christ is God Himself. The fact is: a word is *not* a person, but something spoken. Who spoke this word? God did, and when He spoke, what did He say? "A virgin shall conceive, and bear a son" (Isa. 7:14). Consequently, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4).

Again, Jesus said, "My Father and I are one." This statement, too, is used to prove that Jesus and God were the same individual. However, if we study John 17:11, also John 17:21, we shall learn in what way Jesus and God were one, namely, they were one in unity of thought and purpose, and Christ prayed that His followers would be *one* in the same way.

We have heard it preached that because God was Christ's Father and Mary His mother, Jesus was a dual person, being half God and half man. Let us see. Moses, the mediator of the Old Covenant, prophesied God's promise: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deut. 18:18). Who was this Prophet? Jesus said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49). Also, we read, "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" (Acts 3:22). *Does anyone ever suggest that Moses was half God and half man?* Yet, Jesus Christ was of the same nature as Moses.

Another says that the miracles Christ performed prove His divine nature. Acts 2:22 says, "Ye men of Israel, hear these words; 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 . . ." Obviously, the power was in God. Jesus was the instrument through whom that power was manifested. When Moses struck the Red Sea with his rod, the power was not in Moses or in the rod, but they were the instruments God used to separate the waters of the Sea, so that the Israelites passed over dry shod. Many instances could be mentioned where men of God performed miracles before the days of Jesus Christ, and also by His apostles after Pentecost, but no one would conclude that these men were half-God creatures.

To disprove the theory that Jesus is the third person in the Godhead and that He has always been coexistent with the Father, I quote Psalm 2:7: "Thou art my Son; this day have I begotten thee." A begetting is a beginning. So, from this scripture we see that Jesus had at some time a beginning as the Son of God. In Acts 13:32, 33, Paul shows that Psalm 2:7 was fulfilled in the resurrection of Jesus from the dead. It was *then* that He partook of the divine nature and became the first-born from the dead. Before that time Jesus Christ was a mortal man. Romans 5:10 states expressly that we were "reconciled to God by the death of his Son." So, whatever was the nature of the Son of God before that death, He *could* and *did* die.

Another scripture is used to prove that Jesus claimed that He existed before Abraham. It is where He says, "Before Abraham was, I am" (John 8:58). When Moses asked God what he should tell the Israelites in Egypt as to who had sent him, God said, "Tell them, I AM hath sent me unto you." Who was the I AM? It was God. Thus, Jesus may have meant that I AM, or God, was before Abraham. In no way can one twist Jesus' words to convey the idea that He, Jesus, existed before Abraham.

It was the purpose of Jesus Christ to teach in such a way that His disbelieving hearers would be puzzled, and in that way He alienated the Jewish leaders. When asked by His disciples, "Why speakest thou unto them in para-

bles?" He said, "Lest . . . they should see with their eyes, and hear with their ears, and should be converted, and I should heal them. (See Matt. 13:10-17.) Jesus knew God's plan was for Him to suffer and die to undo the wrong that was caused by Adam's disobedience, and He would do nothing to interfere with God's will. Had they known it, they would not have crucified the Lord of Glory" (1 Cor. 2:8). See also Acts 3:17, 18.

As we study the life of Isaac, we find that the promise of his birth had been given Abraham again and again over a period of twenty-five years, until Sarah was ninety and Abraham one hundred years of age.

God sent His angel, who said in Genesis 18:10, "Sarah thy wife shall have a son." When Abraham and his wife were doubtful, because of their great age, they were told

in Genesis 18:14, "Is any thing too hard for the Lord? At the time appointed . . . Sarah shall have a son." According to the laws of nature, the birth of Isaac was as surely a miracle as was the birth of Christ by the virgin Mary. "With God nothing shall be impossible" (Luke 1:37). Both were the result of promise by God's spoken Word. Many times the prophets foretold of His coming. Acts 2:30 shows God's promise to David as to His lineage. Also, Acts 13:23 says, "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus."

Thus, the Scriptures prove that Jesus Christ was created a man and that He did not exist before He was born—that is, not in person, but in promise. Now we look forward eagerly to His second coming in person and in power. Let us pray that it will indeed be soon.

Young People in the Church

By Jack Brown

WE cannot overemphasize the great need of young people in the church today—not only to increase the strength of the church that our elder brothers and sisters have so faithfully built, but to strengthen the stand of each and every young person and to help him fight against the evils of this sinful world that are increasing day by day. One of the best ways to arm ourselves against these sins is to study God's Word.

Today, more than ever before, we need young "blood" in the church to help teach and carry the Word to those who have not been so fortunate as we, to be able to study our Master's teachings. We must be ready to step into the footsteps of our elders, and know which side of the fence we are on: not like so many of us, ready to take sides with anyone, but be ready to stand up for our church and know that for which we are working.

In these last days, we, the young people of the Church of God, should stand strong enough in our faith to be able to refuse all the sinful habits this world has to offer. In Bible times Christ would walk in the midst of sinners, but with only one purpose in mind, to bring lost sinners into the straight and narrow path. So, may you and I try to follow as much as possible in Christ's footsteps, and help bring those who have not been taught the Word into the church. In so doing we shall increase the fold of our churches and increase our own faith.

In these trying times, the people of the Church of God should not be thinking about the amount of worldly things we can lay up where thieves break through and steal, and moth and rust corrupt, but we should be think-

ing of the heavenly blessings we can lay up where no one can disturb (Matt. 6:19, 20). Whether young or old, we are inclined to think more of the worldly activities about us than of our church doings.

Today, the things that seem unharmed to us are sometimes the things that do us the most harm! I imagine dances themselves are not so harmful, but there is always someone to bring in some sort of temptation, such as drinking or smoking which so many young people will indulge in just to be part of the crowd, but the person that can refuse these worldly habits will always be admired by others, especially by our heavenly Father. If we should stoop to such habits, in no time at all they would have us under their influence which is almost impossible to break. If you will let your mind wander back to some of the places you have been during your life, I imagine you can truthfully say that your heart felt much fuller after a church service than it did after a dance..

May each and every one of us, young and old together, work as hard as possible to help build our church and work for the furtherance of God's church. A wonderful way to start this is to attend our General Conference held in Oregon, Illinois, to gain the spirit of fellowship and cooperation in spreading the gospel. In turn, take this training back to your churches, and help to cultivate this spirit so that eventually we may be an unbroken company when our Savior returns. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

SURVIVAL OF THE FITTEDEST

(Continued from page 7)

the things which are Biblically stated to be essential beliefs. It is possible only to point out that some beliefs are held to be essential, and that those beliefs must be taught if our purpose as Christians is to be accomplished. Indeed, those beliefs must be accepted by us whole-heartedly before we ourselves become Christians; Jesus Himself declared that those not for Him were against Him and that those who were for Him believed in His teachings, were baptized, and kept His commandments.

A great deal, naturally, is being written and said about the need for helping refugees, nations, even civilization itself to survive. The Christian's work, however, goes farther than this; it reaches into eternity. Those who have been most fitted by Christian teachings, by knowledge of God and of His ways, will receive rewards that will endure forever; those who have been saved from nothing more than economic or social despair will survive only for the limited period of normal human life.

This, then, is the conviction which must inspire Christianity today: that it is the fittested, not the fittest, who survive; and that the time for equipping men so that they are fitted for entrance into God's Kingdom is, to say the least, exceedingly brief. When this dual conviction strikes us, when it is properly put to work, we may have the satisfaction of knowing that those whom we have made to be the fittested will survive, not merely for ten years, fifty years, a hundred years, but for eternity itself.

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STOP! LOOK! LISTEN!

(Continued from page 3)

Job 35, says, "Look unto the heavens, and see; and behold the clouds which are higher than thou." Keep your eyes and thoughts heavenward. Look, and keep looking—up!

Today we often hear the expression, "Live dangerously," by those who desire to sip the dangerous honey of the pleasures of the world, those who desire to see how near they can approach to disaster without actually falling into the group which most often uses that expression. They scoff at Christianity—it cuts from them too many of the pleasures in which they wish to indulge—and they live far more dangerously than they themselves realize. "Oh, yes," they will say, "it is all right, and we will belong to the church some day, but there is lots of time and we want to first enjoy what the world offers." Let us read God's answer to that line of thought, "Thou fool, this night thy soul shall be required of thee," and what good will the offerings of the world be then? No one knows when the summons will come. "The House Across the Way," by the English poet, Ralph Hodgson, illustrates my thought:

"The leaves looked in at the window
Of the house across the way,
At a man that had sinned like you and me
And all poor human clay.

"He muttered: 'In a gambol
I took my soul astray,
But tomorrow I'll drag it back from danger,
In the morning, come what may;
For no man knows what season
He shall go his ghostly way.'
And his face fell down upon the table,
And where it fell it lay.

"And the wind blew under the carpet
And it said, or it seemed to say:
'Truly, all men must go a-ghosting
And no man knows his day.'
And the leaves stared in at the window
Like the people at a play."

The sad part of it all is that man realizes he should look to the Lord, but he refuses to do so, for he believes he would have to forget many of the so-called pleasures of the world. He is "smart," he will do both! He will enjoy, while he is young, all the world has to offer, and when he gets too old to receive pleasure from worldly things he will make himself secure for the future by giving to God the remaining years of a worn-out body and life, and expect God to be satisfied.

Will people never realize that there is no satisfaction in the world, no matter what it may offer? Will they never understand that the restlessness which seizes them is but a longing for something the world cannot offer? Yet they continue trying to find something to appease that which they understand not. They refuse to try to *look up*. Because they refuse to heed God, they can never know the lasting peace, satisfaction, and happiness He gives to those who look to Him for all. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," writes Peter (2 Peter 3:13). How much more satisfaction there is in looking forward to that certainty when compared to the uncertainty of living day to day in this present evil world!

What a difference between those who have no hope of the future and those who can speak sincerely with Micah (7:7) these words: "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me"!

Paul, as a representative of those who are looking to God for their all, says, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Many times we do not stop to weigh our actions. We hear of something which sounds exciting, and we imme-

diately succumb to the temptation presented. If we would really stop to weigh our actions, I wonder how many of us would even be tempted to trade the eternal for the temporal. Because we do not weigh one against the other, we continue on the temporal way until it is too late to look to the only One who can give salvation.

FROM THE SCHOOL TO YOU

(Continued from page 5)

with lights out at ten o'clock. Tuesday and Friday nights are our "late leave" nights, and we are permitted to stay out until ten thirty, with lights out at eleven.

The students are from several different states and are considerably younger than those in previous Training Schools. They are a congenial group of youngsters, interested in learning how to be better workers for Christ.

Our matron, "Mom" Wiggins, is the one that makes our stay here so pleasant. She isn't the hard-boiled type that has to have her way, but she is sweet, understanding, and truly a favorite with all of us. She gets results without commanding, and we are all happy to work with her to help make our school a success.

Twenty-Four Hours at Work

* * *

By Mrs. Amy Dunbar Frye

The sharp ringing of an alarm pierces the quiet slumbers of the students of the Summer Bible Training School who stay at the dormitory. All of us "pile out" of bed, some eagerly and some reluctantly at the appointed hour of six o'clock. "Mom" Wiggins' day begins about five thirty. Table waiters must be on duty fifteen minutes before breakfast, which is at six forty-five o'clock. Before breakfast, one student reads a portion of the Holy Scriptures and leads us in prayer.

Organization is the answer to our problem of work. The twelve girls are divided into groups of three, each group taking its day of washing dishes. Two girls serve turns at waiting tables. Saturday is general clean-up day, in which all share in the various tasks.

Ohio, Minnesota, Washington, Indiana, Illinois, Iowa, Missouri, and Louisiana are represented by the twelve girls and six boys attending the School. Three of the boys are local boys, and, therefore, do not stay at the dormitory.

At eight o'clock every school day, everyone seeks the quiet and solace of our pretty little chapel. Here we enjoy with our heavenly Father until eight twenty-five. Coming back to the classroom, we start "English" class at eight thirty with Brother Otto Dick as instructor. This consists of the usage and rules of English, spelling, and compositions. All classes are fifty minutes long with ten-minute recess periods between classes. "Bible Doctrines"

is the next study under the capable instruction of Brother S. J. Lindsay. Our fundamental truths are genuinely expounded. "Public Speaking" is the last morning class, which adjourns at eleven thirty. Brother L. E. Conner teaches us correct enunciation, emphasis, and pronunciation. Lunch is at noon.

Classes resume at one thirty, with Brother Dick's class, "Problems and Opportunities of Christian Youth." All of us discuss openly and freely our opinions and answers. Brother Lindsay enlightens us in "Bible History" in the following class period. No ideas are expressed unless Bible proof is given for each one. This is the last study of the day. As supper is not until five thirty, this gives us a lengthy period for rest, play, or study.

We have late-leave nights on Tuesdays and Fridays. Ten thirty is the latest we may be out and we must be in bed by eleven. All other nights we must be in the dormitory by nine thirty and in bed by ten.

We have a student council which decides the questions and wishes of the student body with the consent of our dean, Brother Dick, and our matron, Sister Wiggins. President of the council is Richard Parish from Cleveland, Ohio, vice-president is Hazel Burk of Tacoma, Washington, and the secretary is Eleanor Erickson of St. Cloud, Minnesota. The chairman of the entertainment committee is Lois Burch of Walkerton, Indiana. Her assistants are Ernest Barnum of Hammond, Louisiana, and Beth Hoganson of Spanaway, Washington. Their duties are to plan all games, picnics, and so forth, for the students.

Last Saturday we enjoyed a delicious picnic lunch at the White Pines State Park, seven miles southwest of Oregon. Hiking, wading, and stunts constituted the variety of amusement. We all came home, happy and tired, in time for some of the students to participate in choir practice at seven thirty at the church.

Wednesday night we attended the local midweek meeting. Sunday we had good attendance at Sunday school, and both church services. Our hearts were gladdened by the baptism of Eleanor Erickson into the saving name of Jesus.

We have two little mascots with us here in the dormitory. They are Diane LeMasurier, seven-year daughter of Orpha LeMasurier of Eden Valley, Minnesota, and Beverly Ann Frye, our own three-and-a-half year daughter. Their happy little faces and sayings give us an assortment of laughs.

Bedtime brings with it much merriment, but it brings also its serious side. Just before lights go out every night, we girls gather at our bedsides to have devotions, which one girl leads. Kneeling beside her bed, she then beseeches our heavenly Father for guidance, wisdom, protection, and forgiveness, and offers thanks to Him for our numerous blessings. Thus ends a perfect day!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"In all this Job sinned not, nor charged God foolishly" (Job 1:22).

Job Stands Firm

Job, the eighteenth book in our Bible, is one of the first books to have been written, so students tell us. One reason for their opinion is that no church or other place of worship is mentioned. Also, Job, the father, served as priest.

The sons of God presented themselves before God. In the New Testament the sons of God are those that are adopted of God through the gospel. In 1 John 3:2 we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but . . . we shall be like him; for we shall see him as he is." However, in the Old Testament verse we study today, the sons of God are generally understood to have been angels.

We find that Satan came before God, also. Satan means "adversary," or one who opposes us. It is one of the names of the Devil. It was he who tempted Eve in the Garden. It was the Devil who tempted Jesus when He was tired and hungry in the wilderness. Though some of our people do, and others do not, believe in a personal Devil, the most important thing about it to remember is: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

A young girl was once helping her father paint the outside of their home. When she was away up at the top of the ladder, she suddenly was filled with the fear of falling. She called down to her father who was holding the ladder below her, "Can I fall if I hang on?" He laughingly replied, "No, not if you hang on." We can apply that to our Christian walk in life. We can't "fall" from grace if we "hang on" to our faith. The best way to hold on is to study our Bible daily, sing or read some praises to God, and pray. We are tempted only when we are drawn away of our own lusts, and enticed. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14, 15).

Perfect and Upright

God declared that Job was a "perfect and upright"

man. Job *feared* God and *turned away from evil*. We must fear God. We are to be afraid of displeasing Him. We are to obey and trust Him. Today we need to have more fear of God. We should be afraid of bringing disgrace upon His holy Name. The fear of God is the beginning of wisdom. Those who do not obey God have a very different kind of fear. They live in the fear of *punishment*.

Job also turned away from evil. We, too, must not walk in sin, choose companions who will cause us to sin, nor walk in the path of sinners. We are to help those who do not know God, but we are not to follow them. We are to lead—teaching them and pointing them to Christ. James 1:15 says, "When lust hath conceived, it bringeth forth sin." Now get your dictionaries. "Conceived" means "to form an idea of," "to be possessed with," or "to think," "imagine." We should stay away from evil so we will not (lust after) want to do or say the things they do.

Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Col. 4:8).

ECE Club Notices

(1) If anyone does not belong to our club, but wishes to join, send me your name, year, month, and day of birth, and your membership card will be sent at once.

(2) Have you written to our "shut-ins"? Do you know of any persons who would like to have us write to them?

(3) Have you sent me your favorite Bible verse?

(4) Have you a "twin" club member? Send your description and hobbies.

(5) Are you going to meet me at General Conference at Oregon, Illinois?

Happy Birthday Wishes

James Gaspar, July 2, age 10, Eden Valley, Minn.

Velma Dennis, July 2, age 9, Vanzant, Mo.

Clarence Poland, Jr., July 6, age 11, Shady Springs, West Virginia.



BEREAN DEPARTMENT

Lorraine Brossard, Editor, Eden Valley, Minn.

J. R. LeCrone, President
Route 1
Woodstock, Virginia

Frances Muunshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan

What Is a Friend Worth?

If we would take inventory of the friends who are ours today, what would they be worth to us? How many would we have, and how many could be called "tried and true"? The saying that old friends are better than new is so very true, for they have seen us through our trials, our heartaches, and our joys—they are more than fair weather friends. Yet, there is no happiness like making new friends, for in this experience lies the enjoyment, in part, of our conferences, our Bible schools, our correspondence committee work, and any phase of Christian work.

First of all, what do we expect of our friends, and, in return for what we receive, what do we give? Some of the characteristics of true friendship are love, fidelity, sympathy, interest, and a broadmindedness to share all confidences with the proper manner. Are the joys and sorrows of your friends equally impressive as if they were your own? Sympathy is so necessary for those who are in need and sorrow. Job firmly believed that "to him that is afflicted pity should be shewed from his friend" (Job 6:14). The showing of sympathy is an act of love that should become a habit—to spread it wherever it is needed as we hurry about our daily tasks. Never do we know what these ministries mean to those in the need until our own hearts are sad and lonely—then comes our recompense. God gave love to us for the very purpose of passing it on to those whose hearts hunger for all that we have to give. From the Word we have these texts: "A friend loveth at all times" (Prov. 17:17), and "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Prov. 18:24).

In John 15:12, Christ said, "This is my commandment, That ye love one another, as I have loved you." Through this love, Christ was the greatest Friend that mankind could know. His sympathy was unsurpassable. He feels our every struggle, our every grief, and His heart responds just as it responded to all human need when He walked on earth. His deep compassion was stirred by every cry of pain and distress, and today He is the same—if we but touch the hem of His garment, He heeds this plea of faith. The love that Christ had for us was greater than any human can attain today, for "greater love hath no man than this, that a man lay down his life for his

friends" (v. 13), and He proved this by that very act.

Jesus said, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (vv. 14-16). Christ gave far more than He received or expected to receive, yet He realized that the honor of being a friend of His demanded few difficult sacrifices. He offset the temptation of the world by saying, "If the world hate you, ye know that it hated me before it hated you. . . . If they have persecuted me they will also persecute you; if they have kept my saying, they will keep your's also" (vv. 18-20). Then, no greater example of friendship is given to man than that set forth by Christ. If a desire to follow this pattern is pursued, one cannot help but succeed in a measure.

Gems of Thought

* * * *Selections by Mary Richardson, Hammond, La.*
Friends

"The only way to have a friend is to be one."—*Emerson.*

"If you have one true friend, you have more than your share."—*Thomas Fuller.*

"Choose thy friends like thy books, few but choice."—*James Howell.*

"Nothing can be purchased which is better than a firm friend."—*Tacitus.*

"A faithful friend is the medicine of life."—*The Apocalypse.*

"Without friends no one would choose to live, even if he had all other goods."—*Aristotle.*

"To have the greatest blessing, a true friend."—*Mas-singer.*

"But let me live by the side of the road and be a friend to man."—*Foss.*

"A true friend is the greatest of all blessings, and the one which we take least thought to acquire."—*La Roche-foucauld.*

"It is better to have one friend of great value than many friends who are good for nothing."—*Anarcharsis.*

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- June 18-July 26—Summer Bible Training School at Oregon, Ill.
 June 24-30—Michigan State Conference at Southlawn, Grand Rapids.
 July 5-14—Special meetings at Danville, Ark.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 25 - Sept. 1—Eastern Nebraska Conference at Omaha.

FOR BETTER SUNDAY SCHOOLS

Many of our Sunday schools are bigger institutions than the local churches which sponsor them, and their officers are busier than the church officers, yet the Sunday school has comparatively little time at conference to discuss its problems with most of the time being given over to the church.

You want your school to constantly improve. You teachers would like new ideas on how to keep your classes interested. You would like to know how other teachers handle difficult problems of discipline. You superintendents wonder how others have met the problems you face.

Let's all get together at the 11 o'clock hour at the Illinois Bible School, where an opportunity will be provided for discussion of Sunday school work. How should a Sunday school be organized, and tie up with the church? Have you discovered a method which works out successfully? Share it with others. "Give, and it shall be given unto you."

M. W. Lyon.

THE FONTHILL-NIAGARA FALLS FIELD

Recently the laborers in this field were caused to rejoice when Edward Goit, 357 Third St., Niagara Falls, N. Y., a young man of sterling worth, and Mrs. Oramay Curtis, 154 Welland Ave., St. Catharines, Ont., a mother of two children of Sunday school age, and Mrs. Etta Hyatt, Welland, Rt. 2, a lady reaching the sunset period of life, were baptized into the name of Jesus. We welcome these into the household of faith and bid them Godspeed in their new relationship with our heavenly Father. We are expecting several others to take this same step.

C. E. Randall, Pastor.

Obituaries of Sr. Almeda Glotfelty, Lanark, Ill., and Bro. Andrew Jones, Attercliff, Ont., will appear next week. Though we are often short of copy for the news pages, this week we have more than we can publish.

INDIANA CONFERENCE

The Indiana Church of God Bible School and Conference closed with the election of the following officers: president, Otto Dick; first vice-president, Ernest Logan; second vice-president, Floyd Stilson; secretary, Edgar Harvey; and treasurer, Willard Naylor.

Provisions were made in the regular business meeting for the appointment of two members of the board by the president to serve as an evangelistic committee. This committee will have charge of the evangelistic program in Indiana. Bro. James McLain will be employed as the Indiana evangelist. Action was taken to sponsor an evangelistic page in The Restitution Herald. As a means of financing the State work, the board will use the dollar day plan and will institute two dollar days each year.

It was recommended and approved at the business meeting that the board arrange for the evangelist to carry on a series of meetings and regular follow-up services in some church which now needs such work, subject to the approval of the church.

The evangelistic committee will be announced later. Otto Dick, President.

ST. CLOUD, MINNESOTA

Mr. and Mrs. Robert Mercer, Mr. and Mrs. Leo Wilson, Miss Gladys Mercer, and Billie Mercer of Macomb, Ill., were recent guests here. We were all very glad to meet Bro. John Mercer's folks. An informal reception was held in their honor Sunday night after church at the home of Mrs. George Savage.

The Bercans have an acre garden on the farm of Bro. Tom Savage, and they work like beavers to keep it shipshape.

Our Wednesday night Bible study and prayer meetings are proving to be some of our favorite times for "gathering ourselves together." There are thirty to thirty-five present, and no one seems in a hurry to go home. Our leader last week was B. A. Johnson of Spicer, Minn. Grace Skinner, Reporter.

NORTHWEST CONFERENCE

Oregon and Washington

Conference convened June 13-16, 1940, at Corvallis, Ore. Thursday evening Bro. A. W. Darby led a Bible discussion entitled, "Does It Matter What a Person Believes?"

Friday morning, Sr. Minnie Rogers, our vice-president, opened the meeting. Bro. Alfred Anthon led a discussion of Jeremiah 31. In the afternoon, Bro. John Eagleston discussed Isaiah 52, and in the evening, Bro. Anthon spoke from Haggai 1 and 2, and Hebrews 10:24-26.

Saturday morning, Bro. John Eagleston spoke from Revelation 15. In the afternoon, there was a business meeting, and in the evening Bro. A. W. Darby led a Bible study entitled, "Ten Tribes of Israel."

Sunday morning, there was Sunday school, and Bro. Eagleston spoke on "Admonitions From Psalms." Basket dinner was served at the park. In the afternoon, Bro. Anthon led a Bible lesson on "Communion," which was followed by observance of the same. At night, Bro. Darby gave a lesson from 1 Peter 1.

Officers for the ensuing year are: president, Carl Barber, 634 N. 16th St., Corvallis; vice-president, Minnie Rogers; treasurer, Ed. McIrvin; secretary, Flora E. Anthon.

Bro. Anthon will, D.V., meet every first Sunday with the Felida, Wash., church until Bro. H. J. Prosser is able to continue meetings.

The Conference was well attended. One of the adopted resolutions expressed sympathy for families visited by death.

Flora E. Anthon, Secy.

HERALD RECEIPTS

Mrs. J. C. Lindsey, Sr., R. A. Curtis (for another); Mrs. S. E. Hodges; Mrs. Emma Scott; J. H. Overholser; J. E. Hammond; Charles Croxton; Charles McMurtrie; Russell Harman; J. W. MacAllister; Mr. and Mrs. Claude Rinehart (for others); H. S. Lasher (self and another); Glen Hoffman.

Gleanings From the Field

"The field is the world."—Jesus.

Coming: "God's Purpose in War," a series of timely articles by Bro. F. L. Austin, 5439 Ohio St., Chicago, will begin in next week's Herald.

The above mentioned series of articles should be worth more than the price of a year's subscription; send The Herald to your friends. (To new readers, the price is \$1.50 per year, or \$1.00 for nine months.)

Sr. Walter Wiggins, matron of the Summer Bible Training School, reports a happy and industrious family. Walter, how can you stay away?

Two more students: Bro. Terry Ferrell of Pomona, Calif., a nephew of Bro. Norman Macleod, has enrolled in the Summer Bible Training School since the front-cover picture was taken. Also, Bro. James Mattison of Oregon, Ill., not previously reported but shown in the picture, is attending the School.

Russia is moving the right direction! Does anyone continue to talk of Turkey's pledge to France and Britain? It will probably soon be necessary (?) for Russia to "protect" Turkey (Asia Minor) which borders Palestine on the northwest.

Sr. Nellie Eychaner, Oregon, Ill., who had nearly recovered from a broken hip, recently fell and is again confined to the hospital. We are sorry, and hope that her patient spirit will yet be rewarded by restored strength.

Those from Oregon, Ill., attending the Illinois Quarterly Conference at Eldorado are: the Delos Andrew family, Paul C. Johnson, Leota B. Hanson, Edna Brewer, Zelda Mae Cooper, and Charles Lindsay.

"I am always looking forward for The Herald."—Mrs. Charles Warren, Plymouth, Ind.

SCHOOL DAZE

We must explain that if Bro. Lindsay's hair looks rather disheveled in the Bible Training School picture it is because it was a windy day and he couldn't procure a hair-brush for which he inquired.

Last Saturday evening the Bible Training School students, with dean and matron, enjoyed a picnic at the White Pines State Park. While following Red Cedar Trail, we heard the sound of the Zephyr. Breaking the speed limit of ten miles per hour, all of us raced to the spot to see it go by—only to hear its echo.

Each student is putting forth a special effort in leading devotional services. The suggestion was made at the beginning of the Bible Training School that the students lead the devotional services in partnership.

The Southern brogue is very interesting to all other U-S'ers when there is a good-natured Confederate in the student body: for example, Ernest Barnum from Hammond, La.

Last Tuesday evening, June 25, the students of the Bible Training School, including "Mon" Wiggins, enjoyed a delightful treasure hunt prepared by the entertainment committee—Lois Burch as chairman, Ernest Barnum and Elizabeth Hanson as assistants.

Lois Burch, Student Reporter.

KOSZTA, IOWA, CHURCH DEDICATED

The new frame edifice of the Church of God at Koszta, Iowa, was dedicated Sunday, June 16, with an attendance of 120 members and friends. The church has been meeting since 1872 when Ed Houston first conducted services in the Dayton schoolhouse. Since then others who have served as ministers were Bros. Ramsey, Kilgare, Edgar Marsh, W. L. Crowe, O. J. Allard, and A. J. Eychaner.

Twelve years ago the Doreas Circle was organized for the purpose of raising money to construct a building, and was successful this year in completing the task. Mrs. J. M. Kiger, who has served as president for the Circle all twelve years, donated the land on which the church stands. Now the Circle is starting a campaign to purchase an electric organ for the new church.

Program for Sunday's services included musical selections by Mrs. J. M. Prime and her daughter Ann Patrice, O. J. Allard, Marilyn and Esther Cronbaugh, and Mrs. Jack Cronbaugh. The dedication sermon, "The Temple," was given by J. W. Williams, who has preached for the church for twenty-four years. Sermonettes were given by O. J. Allard, H. S. Hunt, A. M. Jones, C. W. Howe, and Delbert Jones. Talks were given by Mrs. Kiger, Harry Norton, Mrs. John Cox, Mrs. Charles Miller, Mrs. Frank Danskin, and Mrs. A. J. Eychaner.

Letters were read from Mr. and Mrs. Ed Twibell of Hot Springs S. D., Mr. and Mrs. John Twibell of Muncie, Ind., Mr. and Mrs. Art Croft of Owatonna, Minn., Mr. and Mrs. Eldridge Ellis of Waterloo.

Present from a distance were Mr. and Mrs. Ray Reynolds of Raymore, Mo., George Sheeley and Lenore Bowman of Kansas City, Mo., Mr. and Mrs. Harry Norton, Chicago, Ill., Mrs. J. M. Prime and daughter of Omaha, Nebr., Mr. and Mrs. H. S. Hunt, Clarksville, C. W. Howe, Mr. and Mrs. Ronald Howe and daughter, O. J. Allard, Mrs. Blanche Harland, Mrs. W. H. Allard, Mrs. A. J. Eychaner, and Cleo Cronbaugh of Cedar Falls, Mr. and Mrs. J. W. Williams, Mr. and Mrs. A. K. Wiese and daughter, Mary Lou and Joyce Ellen Stauffer of Gladbrook, Mr. and Mrs. A. J. Moore of Green Mountain, Mr. and Mrs. Charles Miller of Malcom, Mr. and Mrs. John Cox of Grinnell, and Mrs. Ben Murray and children of Mason City.

Reported by Mrs. J. M. Kiger.

MACOMB, ILLINOIS

On Sunday, June 9, 1940, baptismal services were conducted at Glenwood Park for Robert Mercer, Jr., of 529 West Piper Street. Bro. C. E. Lapp officiated. We welcome this brother and pray that the Lord's richest blessings may rest upon him.

Gladys Mercer, Secy.

MINNESOTA CONFERENCE REPORT

The Sixty-sixth Annual Conference of the Church of God of Minnesota convened at Eden Valley June 5-9. The guest speaker and song leader was Bro. James McLain of Culver, Ind. Bro. McLain also gave us three very interesting Bible lessons on prophecy on Thursday afternoon, Friday afternoon, and Saturday morning.

Other speakers and teachers were Bro. John Denchfield and Bro. John Mercer of St. Cloud, Bro. Virgil Thoms of Emily, Bro. Ellsworth Routson of Ohio, a student of the Bible Training School, and last but not least Bro. Walter Wiggins, pastor of the Eden Valley church.

The young student speaker, Bro. Routson, gave a very interesting sermon on Thursday afternoon, his subject being "Ambassadors for Christ." Bro. Routson will carry on as an ambassador for Christ in this State during the summer. May God bless him in his work.

Saturday afternoon was devoted to business session. One motion made and carried which ought to be of special interest to every member of the Minnesota Conference is as follows:

"That this Conference go on record as desiring to maintain at least one student in the Bible Training School every year—support to be obtained by pledges of one dollar per quarter. The required qualifications of said student are good character, no bad habits, and a high school education, such qualifications to be passed upon by the Conference Board."

Since then, the Conference Board has received an application from a worthy young man who wishes to attend the Training School this coming fall.

We cannot all be teachers, preachers, and evangelists, but we can all be ambassadors for Christ by giving financial support to someone who will make the saving of souls his life-work. So, members of the Church of God desiring to support this work, please send your pledges to the Conference treasurer, Mrs. W. F. Hoskins, Eden Valley, Minn.

Sunday, June 9, was a busy and full day with the church packed to overflowing. The morning services were carried on as usual, with Sunday school at 10:00 a.m., and preaching services at 11:00 a.m., with Bro. Walter Wiggins, the local pastor, in charge. At 2:00 p.m., there was a "love feast" and Communion service, and at 2:30 p.m., a short memorial service in honor of those of our number who had fallen asleep since our last annual meeting. At 3:00 p.m., there were sermonettes on the Bible Training School by Training School students, also brief talks by Bros. Verd Thoms and Tom Savage. At 3:30 p.m., there was a sermon by Bro. McLain, following which one young man made the confession of faith and desired baptism.

At the close of the afternoon service a goodly number drove out to Eden Lake for the baptismal service, when Lyle Kirkpatrick of Cannon Falls put on the all-saving name of Jesus in baptism.

The concluding sermon of this Conference meeting was given by Bro. John Mercer at 8:00 p.m., Sunday. During this service we received a request for special prayer for an aged sister and brother who are ill, and prayers were offered for them.

The Conference received a letter of greeting to all the brethren from Bro. Gerald

Cooper, a patient at Ah-gwah-ching, Minn. May God bless and heal him, and send him out again to save souls is the prayer of the Minnesota Conference.

Gertrude Bennett, Secy.

CONTRIBUTIONS TO N. B. I.

Mrs. B. F. Cook	\$ 3.00
Leonard Pelton	5.00
Amy Young	5.00
H. S. Lasher	17.00
Mr. and Mrs. Paul C. Johnson	2.00
Mr. and Mrs. Delos Andrew	1.00
Oregon, Ill., Church	13.65
Jessie M. B. Kauffman	1.00
Mr. and Mrs. Grover Gordon (L)	3.59
Lanark Church	45.84

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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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

For Training School . . . \$.....

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Name

Address

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

T R A C T S							
Name	No.	Per	Per				
	Pages	Doz.	100				
Essential Truths	1	\$.05	\$.30	Where Are the Dead? L. W. Bronson	36	.50	4.00
God's Promises, Anna E. Drew	2	.05	.30	John 3:16 and You (poem)			
Obedience (Baptism), F. E. Siple	2	.05	.30	R. H. Judd	1	.10	.60
The Reasons Why	2	.05	.30	The Rich Man and Lazarus,			
The Baptist Confession of Faith	2	.05	.30	J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved?				The Resurrection, J. L. Winec	32	.12	.75
J. F. Waggoner	4	.10	.60	B O O K S			
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Name	Pages	Each	Per 5
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“The Door Was Shut”

By E. E. Giesler



IN THE Parable of the Ten Virgins we read: “While they (the five foolish virgins) went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and *the door was shut*” (Matt. 25:10). There is similar warning in these words of Jesus: “When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are” (Luke 13:25).

Concerning the overcomers, however, we read, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb” (Rev. 19:7-9).

Jesus said, “As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark . . . so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come” (Matt. 24:37-42). Likewise, Paul said, “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Thess. 5:2, 3).

To sum up the foregoing scriptures, we find the facts to be: (1) The wise virgins went through a door into a place or condition of safety: (2) There followed the mar-

riage of the Lamb. (3) World conditions were as in “the days of Noe.” (4) The one was taken, and the other left. (5) This division will occur at the time of Christ’s second coming. (6) Christ will come as a thief in the night. (7) Some will be saying, “Peace, and safety”; then sudden destruction will follow upon them. The writer believes that the time of “destruction” is spoken of as “the day of the Lord.” (See 1 Thess. 5:2; 2 Peter 3:10; Joel 2:2; Zeph. 1:15; and Rev. 1:10.)

We call your attention again to Matthew 24:37, “As the days of Noe were, so shall also the coming of the Son of man be.” We turn to Genesis 7:1-16 to read, “The Lord said unto Noah, Come thou and all thy house into the ark . . . for yet seven days, and I will cause it to rain upon the earth forty days and forty nights. . . . There went in two and two unto Noah into the ark . . . And it came to pass after seven days, that the waters of the flood were upon the earth. . . . And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.”

Seven days before it began to rain God shut Noah and his family in the ark. Was not this a type? For more light on this phase of the subject turn to Daniel 9:27 to read, “He (the Desolator) shall confirm the covenant with many for *one week*: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (upon the Desolator).” “Each day for a year” (Ezek. 4:6) suggests that one week, seven days, would represent seven years. So, the Desolator of Daniel 9:27 will confirm a covenant with the Jews for seven years, but in the midst of the seven years he will break the covenant with them. This Desolator is called “a king of fierce countenance” (Dan. 8:23), and a “horn that had eyes” (7:20). He “shall (Please turn to page 10)

EDITORIAL



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 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Bell of Duty Rings

The bell of duty rings for you to come again to Oregon, Illinois, to attend and participate in the General Conference that will convene, the Lord willing, July 30 to August 11, 1940. Unless you plan now to attend, July 30 will find you unprepared and possibly lukewarm about coming. *Plan* for the Lord's work. Come, O flock of God, not alone for many pleasures, but in recognition of your responsibilities and because the Good Shepherd calls. Remember your cleansing at the water; remember your vows to the Lord.

Where there is a will, there is a way. Do you desire to come? Then *find* the way!

To this plea we pray the Lord will add His blessing, for there is good work, and much work, yet to be finished "while it is day." "The night cometh, when no man can work" (John 9:4). In Europe "gross darkness (covers) the people" (Isa. 60:2), there it would be most impossible to hold a joyous General Conference, but the opportunity and the challenge are ripe in this land to assemble in joyous and successful enterprise for Jesus Christ, our Lord.

The bell of duty rings. "He that hath an ear, let him hear"! . . . "O thou that hearest prayer, unto thee shall all flesh come . . . we shall be satisfied with the goodness of thy house, even of thy holy temple" (Psalm 65:2-4).

Bereans, "To the Plough"!

In this issue of The Restitution Herald, Elder E. E. Giesler of Moorefield, Nebraska, reports the baptism of three youths who live at Alliance, Nebraska. He says, "They have been members of the Berean Society for some time, and they are well versed in the Word of God, for young people." Modesty does not report its own faith and patience, but generously gives credit to the Berean Society. In all probability, three conversions resulted from united thought and effort of both the minister and the Berean Society. Printed literature may well prepare the mind for a more convincing sermon.

The addition of these three lives to the fold reveals the important role the Berean Society can and should play in

the work of the Church of God. It is not enough that every active church should maintain a local society; rather, there are unexplored frontiers in at least forty-seven States besides Nebraska where Bereans might till the soil in preparation for evangelistic meetings.

Let the studious Bereans catch the wilderness-zeal of John the Baptist, and they will then "prepare the way." Said Jesus: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Bereans, there are fields to be broken, *waiting* to be broken; so put your hands to the plow. "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. 4:25), lest, looking back, your furrow would become crooked, and you would fail to attain the Kingdom of God.

The Carnal Mind Fights God

Said inspired Paul: "The carnal mind is enmity against God" (Rom. 8:7). Now, how could that which fights God expect to live? Hence, Paul also says, "To be carnally minded is death" (v. 6), and, "They that are in the flesh cannot please God" (v. 8). The card-playing, dancing, cigarette-smoking, name-on-the-record Christian (?) who says, "I should have been to the services last Sunday, but something turned up (his toes will, some day) so that I could not attend" really tells the truth. "They that are in the flesh cannot please God," and they might as well quit trying to fool God, the preacher, and themselves.

On the other hand, it is not a Herculean task to please God. "He knoweth our frame; he remembereth that we are dust" (Psalm 103:14). "He giveth power to the faint; and to them that have no might he increaseth strength. . . . They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:29-31). Enoch "had this testimony, that he pleased God" (Heb. 11:5), for "Enoch walked with God" (Gen. 5:22). It is Love's voice that calls: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin . . . and make you a new heart and a new spirit: for *why will ye die?*" (Ezek. 18:30, 31).

God's Purpose in War

Part 1

By F. L. Austin

THAT God had a purpose in creating the earth and its fullness after the fashion which He pronounced "good and very good," must be admitted by all who believe in His divine wisdom and power. That He further had purpose in allowing the admission of what humans denominate "evil" into the routine of developing His infant creation unto a fullness of stature, and a perfection of status, must, seemingly, also be accepted as a fact. But to admit that the allowing of evil to enter the society of that which He created "good" and orderly, was for ultimate aid in achieving that fullness of stature and perfection of status, seems difficult to comprehend, even by some who admit with Daniel, in 9:14, that "the LORD our God is righteous in all that he doeth."

Creation, and Creation

That the creation according to Genesis 1 and 2 was but an initial step, accomplishing but partially the ultimate purpose of God, is quite definitely explained by later inspired commentators. By inspiration, Paul commented in 1 Corinthians 15:44 about the man of Genesis 1 and 2 as follows (Rotherham's translation): ". . . it is sown a soulical body, it is raised a spiritual body. If there is a soulical body, there is also a spiritual. Thus, also, it is written: 'The first man Adam became a living soul:' the last Adam a life-giving spirit. Howbeit, not first, the spiritual, but the soulical: after that, the spiritual: the first man, of (the) ground, earthy; the second man, of heaven. As the earthy one, such also they that are earthy; and as the heavenly one, such also they that are heavenly. And, according as we bear the image of the earthy one, let us also bear the image of the heavenly one."

So the Adam in Genesis 1 and 2, though a "good" creation, was but a necessary first step in order to the creation of the Greater Adam, Jesus, the Anointed. And the Greater Adam was destined to bring forth like unto Himself, even as the first Adam brought forth like unto himself. The Second Man was not merely "after" the first one, as though the Greek word was simply *eita*, for the Greek word is the combination of *epi* meaning "upon," and *eita*, making it *epeita*, meaning "thereupon," according to the Critical Lexicon. That is, the first Adam was

Editor: Having been solicited by different readers of The Restitution Herald to present his views relative to the duty of Christians as regards war, the writer submits these introductory thoughts regarding God's Purpose in War for your consideration.—The Author.

verted by the Second Adam into the spiritual.

While it is impossible, prior to the decease of the fleshly to be raised wholly into the spiritual, yet it is equally impossible to be ever raised wholly into the spiritual unless the fleshly, during the time of its present life-period, yields itself to the drawing and lifting power of Him who heads all who become ultimately wholly spiritual. Accordingly,

Paul avers in Romans 8:1-17 that all who "are in Christ Jesus, who walk not after the flesh, but after the spirit . . . are not in the flesh" according to Heaven's reckoning, "but in the Spirit, if so be that the Spirit of God dwell in you." Further, "if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken (as an unborn child is quickened) your mortal bodies by his Spirit that dwelleth in you."

Love and Hate

As regards contrasting characteristics of these two natures during this Christian era, Paul declares in Galatians 5:17 that "these are contrary the one to the other: so that ye (who are "in the liberty wherewith Christ hath made you free"—v. 1) cannot do the things that ye would" if ye were still in the bondage of the flesh, as in 4:30.

"Cannot"? "May not do the things ye chance to wish."—Rotherham. Why? Because "these are contrary ("opposed") one to the other."

The "contrary" identifying works, or doings, of these respective natures are many. Among those of the flesh which Paul mentions in Galatians 5:19-21 are "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings," all of which are worked overtime in waging war. Paul adds, ". . . they which do such things shall not inherit the kingdom of God." Among the fruitions of the Spirit are, "love, joy, peace, longsuffering . . . against such there is no law."

(Please turn to page 11)

essential in order that "afterward," that is, "thereupon," the Second, the Spiritual, might be perfected.

So also, it seems, each of us must be born natural—as was Jesus—that the natural who so chooses might become con-

The Kingdom of God

The Adamic Covenant

By James A. Patrick

ADAM was the first man. Some may claim that there were men before Adam, but according to Paul, so far as this present world (*kosmos*) is concerned, "the first man Adam was made a living soul." So, according to Paul, Adam was the first man. This entirely does away with the idea that it was a man that tempted Eve in the Garden of Eden.

Adam Made in God's Image

"God said, Let us make man in our image, after our likeness" (Gen. 1:26). What kind of an image was this, physical or spiritual?

Several years ago a Mormon Elder came on the campground at Waterloo, Iowa, and began preaching to a group of people near the big tent. It was between services, and he talked so loudly that he soon had a crowd listening. Several of us were asking him questions. Finally he turned to Genesis 1:26, and said this spoke of a spiritual image. He said Genesis 2:7 told of the creation of the physical image. Then he said, "The spiritual image was made first and the physical afterward, and God put the spiritual image into the physical." The words were no more than out of his mouth until someone asked him to read I Corinthians 15:46. He did so, then putting his Bible under his arm, he left the ground, saying, "I can't answer all of you at once."

What kind of an image was it in which God made man—physical or spiritual? Genesis 5:3 says, "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 image and likeness of Adam was certainly flesh. In Genesis 9:6 we read, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Here we are told that the image of God in which man was made had blood. Do spiritual images have blood? Someone may say that I am saying that God has blood, but I am not. The text does not say that, but it does say that the thing made in the image of God had blood.

The Covenant

"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, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and

female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:26-28).

With all this before Adam, the question often arises, Did Adam understand what he was doing, and what the consequences would be if he ate the forbidden fruit? Paul seemed to think that Adam understood what he was doing, for he says, "Adam was not deceived" (1 Tim. 2:14). Paul further says in Romans 8:19-21, "The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same (creation) in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Who subjected the creation in hope? When I asked this question at a conference some years ago, a certain person answered, "God." Can God, who sees the end from the beginning, *hope* for anything? Paul says, "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24).

Who, then, but Adam could have subjected the creation in hope? Herein was Adam a beautiful type of Christ. Adam saw his bride in death and loved her so much that he was willing to go into death with her, rather than be left alone, so he ate willingly and knowingly and thus subjected the creation in hope of redemption. In like manner, Christ saw His bride in death and loved her so much that He willingly went to the cross and into death for her, knowing that the Father would redeem Him and her from the power of death.

Adam was created to be a king. He was to have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over everything that creepeth upon the earth. No king since has had such extensive dominion as Adam would have had, if he had obeyed God. Of what would this dominion have consisted? What would have been Adam's power?

Christ is the second Adam. He redeemed the dominion Adam lost. "He shall have dominion from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). "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. 7:27).

Christ gave demonstrations of Kingdom power. He stilled the winds and waves, He filled the nets with fishes. Mark says that during the time of Christ's temptation He "was with the wild beasts," and no harm came to Him. All this power would have been Adam's *if* he had obeyed God.

Someone might ask why I did not mention the healing of the sick, raising the dead, and so forth. If Adam had not sinned there would have been no sickness and death. It was "in the day that thou eatest thereof thou shalt surely die." But because sin brought sickness and death, Christ showed His power over all these things. While the power He used before His resurrection was only delegated of God to Him, after His resurrection He said, "All power

is given unto me in heaven and in earth."

All the things that Christ did were only samples of Kingdom power and conditions. In Isaiah 35:4-6 we read, "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence, he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

The Scriptures teach quite clearly that the redeemed church will have a part in this work. In the Second Psalm, God says He will give Christ the heathen for His inheritance: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (v. 9). In
(Please turn to page 10)

Critique of a Criticism

By J. S. Lyon

ONE of our Herald writers quotes 1 Corinthians 15:45, "The first man Adam." A second writer comes in to say that that phrase does not so appear in the original Greek, but is, "The first Adam," the word "man" being supplied by some unauthorized scribe at a later date. So? Let us see.

This passage is one of three thousand found by Wescott and Hort where the three oldest manuscripts we now have do not agree. The word for "man" (*anthropos*) is in the Alexandrian manuscript, it is in the Sinaitic manuscript, but is omitted by the Vatican manuscript. Translators in general follow the rule that it is easier for a copyist to omit a word, than for one to add a word to what is copied. Here we have two manuscripts against the other, and of the three it is generally believed that the Sinaitic is the most reliable. In any case, it is not possible to say with truth that the word *anthropos* is not in the original Greek.

The Authorized Version has it, the Revised, Rotherham, the Concordant Version, and probably others that I do not have at hand for reference. In every instance where I have occasion to learn the truth in any of these three thousand differences, I like to refer to Panim's Greek Testament, for he undertook to solve every one of the three thousand questions by numerics, and has incorporated in his text the most satisfactory reading, by numerics. His reading in this case supports the insertion of *anthropos*.

As to Young's Concordance, which was given as an authority of conclusive evidence, we might say that his work is based on the Authorized Version only, and when he brackets the word "man" as indicative of a supplied word not in the original, it is probably due to his not having available old manuscripts that we now have, and which were available for the compilers of the Revised and later versions. We have carefully searched the preface of Young's work to see if any mention is made relative to bracketing of words, or of any intention on his part to *correct* the readings of the Authorized Version, without success. The reason, therefore, for his error, is an enigma.

If we examine the context where this 45th verse occurs, we shall have some added light. In the text from verse 42 to verse 48, we have eight expressions of difference, all relating to the same question. It was Paul's habit to build up an argument by repetition of the same truth in different ways. So we have here (as Rotherham reads): Corruption—incorruption; dishonor—glory; weakness—power; soul-ical body—spiritual body; the first Adam—the last Adam; a living soul—a life-giving spirit; the first man earthy—the second of heaven; image of the earth one—image of the heavenly one.

We ask the reader to judge if Paul does not mean in the fifth couplet, the same man that is in the seventh couplet. Though there is possibility that there were other men before Adam, it cannot be proved from this text of 1 Corinthians 15:45-47.

Is the Antichrist Here?

In Two Parts—Part One

By Thomas Savage

THE following article is not written to change anyone's mind, but is as the writer sees the coming of our Lord in the following Scripture verses and in the conditions of the day in which we live.

Two Desolation Periods

Please keep in mind that there are two desolation periods. Both are spoken of in the Book of Daniel. The first one is now past, occurring 70 A.D. in Palestine. One million people were killed and a like number were taken prisoners and made slaves. Daniel 8:24 speaks of this desolation: "His power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." The Roman Empire was the world-governing power at that time.

The second desolation period, yet future, is spoken of by the Lord in Matthew 24:15: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Daniel spoke of this desolation period in Daniel 11:31, last part of the verse: "and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

Now, this last desolation period is caused by the placing of "abomination," which in the Lord's sight is sin. So *sin* is what is causing the second desolation.

You may say the Lord could have been speaking of the first desolation because it occurred after He had spoken to His disciples. Well, in the first place, Jesus was answering the question: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). Furthermore, if the Lord meant the desolation of 70 A.D., you and I would not be here, because of the Lord's coming. He would have established His own Kingdom, ruled a thousand years, and would then have turned it over to God. Therefore, by now there would be no more sin in the world.

Three Kings With Armies

The next thing of importance is to look to see just who the "king of the north" is, who the "king of the south" is, and who is the *third* king or kingdom. Daniel 11:40 presents a description that we must not overlook: "At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and

with many ships; and he shall enter into the countries, and shall overflow and pass over." Now, the army of the south is to battle the third king, and the army of the north is to battle this third king. The verse here quoted, as I see it, refers to that time after the Lord has taken out His bride, or the church has been caught out.

Just who is the King of the South? May we turn to Daniel 8. In Daniel's vision, he saw different animals representing different nations or governments. He wanted to know the meaning of all this, so the Lord had someone explain it to him. (See Dan. 8:20-25.) These verses lead us down to the Roman government. Verse 22 tells us that the one nation shall be divided into four parts. This nation that was divided was Greece. Daniel 11:4, giving us another view of this nation, tells that it was divided toward the four winds.

Of what nation does Daniel 11:5 speak? It reads: "The king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion: his dominion shall be a great dominion." Rome was the power after Greece was conquered, and the Roman Empire was a great dominion. So, as I see it, Italy today is represented as the King of the South.

The King of the North has always, I think, been understood by Bible students to be Russia. I see no reasoning for any other nation to be named as the King of the North, because Russia has trampled on God's people, or the righteous, causing death and suffering, and denying the power of God.

We come now to the place of naming the *third* king or government. Daniel, in revealing the dream of the image to Nebuchadnezzar, tells us of the governing powers until the time of Christ's return. (See Dan. 2:31-34.) The head of gold was Babylon. The Babylonian government was the richest ever known, but truly just as corrupt. Following empires were: Media, Persia, Greece, and Rome. The Roman government brings us down to the legs of iron. The very last governments, or kings, are represented by the toes which are made of iron mixed with clay. Now, anyone knows that a flaw in iron is caused by the molder's clay, causing a weak spot in the iron. So, therefore, the ten toes are not as strong as the clear iron itself. The reason for the clay in this image is that the ten kings or governments will not work together.

Remember, this image still stands, even though the

toes are the last to be mentioned. The Jews lost their freedom to this image, or condition, and until God opens their eyes and they accept His Son, they are in darkness—still under this Gentile or Babylonian rule. Deuteronomy 28:44 reads: "He (the stranger) shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail." God told the Israelites that *if* they would obey His words He would bless them, but if they did not obey His words, He would curse them. So, we see the curse placed upon His people, as prophesied in the foregoing verse. They are no more the *head*, but they are the *tail*.

Revelation 13:3 gives us a description of the Antichrist: "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." The Antichrist is the leader of this nation whose wound was healed from war—as spoken in Revelation 13:14 (last part): "that they should make an image to the beast, which had the wound by a sword, and did live." The term "sword" is used in both the Old and New Scriptures to mean *war*.

The next thing is to see to whom this verse refers. If anyone would ask you, "What nation was wounded by war and that the people of the world wondered at?" what answer would you give? In most cases, the answer would be, "Germany." There is no question in our mind but that Germany was stripped of all her foreign possessions, her fleet, her air force, and many parts of her nation, as Poland, Saar Basin, Alsace-Lorraine, and part of Slovakia. In fact, Germany was a stripped nation, yet look at her today—the most feared power on the European continent. She is surely a *healed* nation.

The following verses are mentioned for us to see if they do not truly fit this nation. Daniel 11:16 says, "He that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed." This verse brings out the third person or third government in the first stages. Daniel 11:15 speaks of the King of the North and of the South, but the next verse speaks of the *third power*, or the power which Daniel 11:40 tells us about.

Beginning of the Third Nation

From this time on, I am speaking of Germany as the third nation, and Hitler as the "he" spoken of in Daniel 11:21. This is my opinion, and, as I write, I wish you to keep that in mind, as something may happen to change my mind completely.

If I may be so bold, I think Hitler is the Antichrist. We must not jump at conclusions, but base our convictions on the Scripture. Daniel 11:17, 18, to me, speaks of only twenty-five years ago when Germany's Kaiser wanted to rule the world. His battle carried "the isles." He was defeated by the Allies and from within his own country, for

his people in Germany feared famine. Daniel 11:19 gives us a description of the fall of Germany under the Kaiser, and the losing of his ruling power: "Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found." I wish to bring to your mind the fact that this verse does not say anything about his death. The Kaiser is still living.

After the Kaiser lost his throne, the people placed Von Hindenburg as ruler. We know the terms that were imposed on the German people by the Versailles Treaty, causing them to pay heavy taxes. This money was given to France for damages, and with it France built a fortification of the strongest nature in the world. The German people loved this leader, but death called him in his old age. His destruction was not in anger or battle, but death from natural causes, true to the fact that life is as the grass of the fields—of only a few days. Daniel 11:20 tells of this loved ruler: "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle."

That "Vile" Person

I ask you to closely follow this next verse, because the "he" or the "one" who takes over this government is carried all through the rest of the verses until Christ's return. *There is no change of person in this power or government.* "In his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries" (Dan. 11:21).

The government of Germany up to this time was headed by a President. The death of Von Hindenburg closed this chapter for that nation. Daniel 11:21 indicates that Germany would not give "him" the honor of the kingdom, but "he" was to get it by flatteries. Hitler's move was not of the older generation, but of the younger. His speeches carried a hatred for the countries which placed Germany under such a heavy burden. He had a large number of boys—thousands of them—parade in his presence with the *Swastika* cross upon their arms. The leaders of Germany took notice of him, and he gradually worked himself up to Chancellor of the Reich. We must remember this man is not of German nationality, but of Austrian.

Upon the death of Von Hindenburg, Hitler took over the government, stating it was Hindenburg's wish. The people of Germany wanted proof of this statement, so just a few days before the Plebiscite, or vote, there was a notice posted on bulletin boards stating that there was a document Hindenburg had left, naming Hitler as his successor. It is claimed that *no one has ever seen this official document!* The vote of confidence was given him, but not as president, because he called himself the "Führer"

(Please turn to page 11)

Stop! Look! Listen!

In Two Parts—Part Two

By Vivian Kirkpatrick

JESUS made a very significant statement that men fail to heed. That statement, found in Matthew 6:33, is simply this: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." What things? Those blessings we are continually seeking in the world: peace, satisfaction, happiness, a clear conscience, joy. No matter how much we seek in the world for them, and destroy our bodies in so doing, we fail to find them. Yet, we have the promise of those very blessings if we but look up to the Creator. What fools we mortals be! Can it be that we do not trust God to fulfill the promises He has made?

Listen! Harken to! Hear! Go to a quiet place, be quiet, seek the Lord, listen to what He will have to say. We shall never hear Him if we do not quiet ourselves and listen for His word. He is not going to raise His voice; if we refuse to listen it is not His fault, but ours.

Harken to Solomon's words: "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end" (Prov. 19:20). Do not close your ears to what God and His earthly representatives have to say, but listen diligently, for God has a message for you. "Hear ye him!"

Let us look again to more words of timely wisdom from the wise man. "Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: and they that hate me love death" (Prov. 8:32-36).

In Acts 4:12, we read these words: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." How are we going to find Christ if salvation is to be found only in Him? Listen, you have opportunities, but do you take advantage of them?

Do you remember the Biblical account of the Transfiguration—the vision the disciples had of Christ transfigured and talking with Moses and Elijah? Do you remember the words of God on that occasion? They are found in Matthew 17:5, and are: "*Hear ye him.*" Christ, though, is no longer with us. How can we hear Him? Christ again gives us the clue. He says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Search the

Scriptures, that is the key. By so doing, we daily sit at the feet of Jesus to hear the words of wisdom which He has for each of us. He gives us those words which are necessary to guide us in the right road of life.

Our prayer should be like that of the Psalmist, who said, "Cause me to know the way wherein I should walk; for I lift up my soul unto thee" (Psalm 143:8).

Think! Ponder! Absorb! Digest! Says the Wise Man, "Ponder the path of thy feet, and let all thy ways be established" (Prov. 4:26). Are we doing that? It is so easy to continue doing the same old things without stopping to think about them. What a difference it would mean in our lives if we would think about our actions before we "go ahead"! Would we do the things we are always doing if we deliberated our every move—if we asked ourselves, "What would Christ have me do? What would Christ do if He were in my place? However, we do not ask these questions. That is too idealistic, and it would deprive us of some of our everyday pleasures and entertainments. Hence, we continue doing what we want to do, and refuse to think about our actions.

Again, if *young people* were to ask themselves, What would Christ do if He were in my place? it would mean they would be voted "slow" by classmates. That would never do! It is thought better to ignore God and His Kingdom promises than to "get in bad" with associates.

Why not stop, look yourself in the face, and ask yourself where you are headed? Think! Can you risk the eternal to stay in the good graces of those you now call "friends"? If it is necessary, then "friends" is not the word you should use to describe them.

Think about the question, What would Christ have me to do? and your consciences will do the rest. Deliberate, pray for guidance, and if you are in earnest, you will receive that help for which you ask.

Again, going to that poet of India, Kahlil Gibran, we find he has something to say of those people who do not stop to think, and gives the reason why they do not. He says:

"You talk when you cease to be at peace with your thoughts; and when you can no longer dwell in the solitude of your heart you live in your lips, and sound is a diversion and a pastime. And in much of your talking, thinking is half murdered."

If you cannot live at peace with yourself, or with your thoughts, it is time to ask God what is wrong.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things*" (Phil. 4:8).

Stop! Pause in the hurry and speed of this dizzy world, take time to be holy. Don't let the fever, the mad rush of a hurrying throng, get you away from your "quiet time," daily. Be still, and know God is in His heavens, a God ever ready to help the individual who will be quiet and listen.

Search! Look! Seek! Take time to see the beautiful things God has placed on earth. Look up! "See the Lord while he may be found." "Search the scriptures daily" if

you would see the Christ, for He will be coming for those who seek Him.

Listen! Keep your ear attuned to that Voice of gentle stillness which will guide your every action, if you but give it the opportunity. Listen; for the Lord would speak. "Hear ye him!"

Think! Listen to the word of God through the reading of the Scriptures, and think on them: absorb them, digest them, and the basis for eternal life is laid. "Think on these things."

If you would enter into Christ's Kingdom, heed the warning signposts of life — Stop! Look! Listen! Think on the words of the Lord Jesus Christ, for in them "ye think ye have eternal life." (concluded)

Significance of Types

By Three Students

THE dictionary defines "type" as: the mark or impression of something; a figure or representation of something to come. The Bible is our guide to life eternal. It is the only book the promises of which will be surely fulfilled as prophesied. We live today under the New Covenant, but we need the background of the Old Testament. It gives us many stories which through careful study are revealed to us as examples, or foreshadows, of something that has taken place in the New Testament, or of things still to come. By these examples, we come to a better understanding of God.

God definitely knows just how things will develop in this world, for He is capable of seeing the end from the beginning. Every feature of the Tabernacle was a symbol, or type, of some phase of the Kingdom of God to be established upon this earth.

The Scriptures reveal an abundant supply of types. We have a very important one in the creation of Adam. 1 Corinthians 15:21 tells us that Adam was created mortal as was Christ born mortal. We know that Christ was conceived by the Holy Spirit (Matt. 1:20), but His birth was that of any normal child (Luke 2:5-7). Adam and Christ came into the world on the same sinless plane. Adam stepped down to the plane of sin through disobedience (Rom. 5:19). Christ lowered Himself through sacrifice (Heb. 10:12).

God caused a deep sleep to fall upon Adam during which He opened Adam's side, took out a rib and made Eve (Gen. 2:21, 22). The sleep of death came upon Christ while He hung upon the tree, and His side was opened by the piercing of a sword. Blood and water came from

this wound. The shedding of this blood opens the way for our attaining the gift of eternal life. We become a part of the church through belief, repentance, baptism, and works. The redeeming blood of Jesus makes possible our being a part of this great plan. As Eve was a part of Adam, so the church, Christ's bride, figuratively speaking, will be a part of Jesus.

Abraham and Sarah's parenthood of Isaac is another beautiful revelation of life from death. Both Abraham and Sarah were far past the age of childbearing, but because of the covenant God made with Abraham, He brought both to life by the birth of Isaac. God brought Jesus from death by resurrection.

As circumcision was the seal of Abraham's faith, so baptism is the seal of our faith (Col. 2:8-12). The passage of the Children of Israel through the Red Sea was a type of our baptism. They passed through the watery grave only once, being encompassed by water on the sides and a mist overhead. When they were safely on the other side, they were completely freed from their Egyptian bondage. Likewise, we are freed from our bondage of sin when we are baptized.

There are some people who believe that we do not need the Old Testament today, and have considered eliminating it from the Bible. No building can long stand the storms and battles of life unless it is built upon a firm foundation. How, then, can we expect the New Testament to continue unimpaired through the years if we build no strong groundwork for it to rest upon? By the comprehension of the types one surely cannot fail to see how both Books are so interdependent that one without

the other is likened unto an automobile without wheels. The motor will run, but does it accomplish the purpose for which it was intended? No; an automobile was made for the conveyance of people. Likewise, the Old Testament was made for conveying its ideas and prophecy into the New. Why try to destroy or discard that which is the basis of our Bible?

The stories and incidents in the Bible become full of beauty and meaning when we see their fulfillment or similarity in the New Testament. Before one understands the types, all those events seem to be, more or less, biographies of Biblical characters—only good reading to many people. What a change the type makes when we get the whole picture! God surely intended these writings for more than mere good reading. In them, we have revelation, beauty, and understanding. We would not turn to the middle of a novel to begin reading. If we followed this procedure, we would miss the thought the author wished to convey. Surely, we do not want to half understand the holy Word of God. We are given these types to help us in our understanding of the most wonderful book of all times—the Holy Bible.

Mr. Richard Parish

Mrs. Amy Dunbar Frye

Mrs. Orpha Le Masurier

THE KINGDOM OF GOD

(Continued from page 5)

Jeremiah 51:20, God says to Israel: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." In Revelation 2:26, 27 we read: "He that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."

The foregoing sounds very harsh, doesn't it? Let us read Isaiah 11:4 to see if it does not take some of the harshness out: "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

In the Second Psalm, it is Christ who is to rule the nations, in Jeremiah it is Israel that is to do it, and in Revelation it is the overcomer. So, it would seem that all three are to be associated in this great work. Isaiah 40:10 says, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him"—before Him, not as in His presence, but before him as to *time*.

We have neither time nor space to quote Psalm 149, but those who are interested will turn to and read it. In reading the Psalm, remember that the Word of God is likened to a two-edged sword.

"THE DOOR WAS SHUT"

(Continued from front page)

wear out the saints of the most High" (v. 25). He shall magnify himself (8:11; 2 Thess. 2:4).

Now read 2 Thessalonians 2:7, 8 (Diag.), and you will find that there is a "restraining force" that will have to be removed before the "lawless one" can be revealed. Is not the church this restraining force? The church is the light of the world, the salt of the earth. Today, the church holds in abeyance this oncoming force of evil. There is coming a day, though, when the church will be taken away, caught up together with the resurrected saints to meet the Lord in the air. The church will, probably, be caught away at the beginning of the last week (seven years) of Daniel 9:24-27. Though Daniel desired to know more about the time of the end, the Angel Gabriel said, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (12:4, 13).

Daniel was plainly told that the book be sealed till the "time of the end," but was given the promise that he would be resurrected to be present at the time of the opening of the book. Daniel went to his long rest, and never knew any more about the time of the end.

John the Revelator gives a little more light on the subject of the *time of the end*: "A door was opened in heaven," a "voice said, Come up hither, and I will shew thee things which must be hereafter" (Rev. 4:1). (After A.D. 96!) Yes, after John and all the redeemed church go through "the door" into the place, or condition, called "heaven," then and there not only John, but Daniel, and all the saved will see "in the right hand of him that (sits) on the throne a book written within and on the backside, sealed with seven seals" (Rev. 5:1). During the seven years to follow, the seven seals will be broken, the seven trumpets will sound, the seven thunders will utter their voices, the seven plagues will be poured out on the sinful nations and on the Beast.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20, 21).

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

GOD'S PURPOSE IN WAR

Love's Armor

"A spiritual understanding of the divine principle behind all this," writes David Davidson in "The Judgment of the Nations," "enables the spiritual Christian to pray for those who despitely use him. The spiritual Christian cannot combat evil in his own strength, for every time he does so he is overthrown spiritually."

The Christian's "struggle is not against flesh and blood: but against principalities, against the authorities, against the world-holders, of this darkness; against the spiritual (forces) of evil in the heavenlies," reads Rotherham's translation of Ephesians 6:12. The instruction continues through verse 20: "On this account, take up the complete armour of God, that ye may have power to withstand in the evil day . . ."

Military Warfare Continues

That war must continue among those of the fleshly so long as human governments refuse to be guided by God, or by His Son, is all but definitely asserted in God's revealing Word. In fact, God uses armies to prosecute His ends, as in Joel 2:11: "And the LORD shall utter his voice before his army: for his camp is very great: for *he is* strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?" Again, in Ezekiel 38:16 we read, "the LORD" declares, "I will bring thee (Gog) against my land . . ." But these armies which God uses are always, it seems, the armies of evil-designing rulers, often in resistance, or support, of some unjust economic standards of man's own evil thinking. Consideration of God's purpose in this must be deferred to Part 2 of this series. The point of emphasis in this Part 1 is that—

The Children of the Spiritual Ought Never War As Though Carnal.

God has two creations in process of construction: "first the natural, afterward, the spiritual." The respective members of each creation must, of necessity, though today living side by side, conform to the respective laws of each. The Christian being one who aspires to the second, or spiritual Adam family, must conform to "the law of the spirit of life in Christ Jesus," or submit to demotion and become again subject to "the law of sin and death."

The Christian, being spiritual, should courageously "fight the good fight of faith." At first, this warfare may consist largely of conquering the fleshly lusts and cravings and fears within. Not infrequently this warfare may necessitate submitting to death as was the case with Jesus, with Stephen, Peter, Paul, and many Christian martyrs. It is thus indicated in Galatians 4:29. Not out of cowardice should he refuse military warfare, but from courage of faith to place all under Christ's leadership.

The choice is for the individual to make. It is a matter of choosing membership in the natural Adam family and being satisfied with the family heritage, or of choosing membership in the spiritual Adam family and receiving the temporal sorrows and lasting joys with its Spiritual Head, Christ.

The service must correspond to the family usage. The service of the Christian is to courageously buckle on "the whole armour of God" and enlist for the duration of the warfare under the banner of Christ, the Victorious One, even though because of such enlistment mortal death should be meted out by the non-spiritual government of man.

6-27-'40.

IS THE ANTICHRIST HERE?

(Continued from page 7)

rer," or leader. Before Hindenburg's death, Hitler founded what he called his "Storm Troopers." He also persecuted the Jews in Germany. After his election his persecution of the Jews, and *vile* manner of doing so, was carried by "news" to all nations; his hatred was of the worst sort: never-ending, always striking where it would hurt most, driving out God's people, and taking away their possessions.

Hitler's manner of doing what he wanted to do was brought out by the purging of his army officers, bringing death to a large number. There was no love for man, but only his wishes must be obeyed.

"With the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant" (Dan. 11:22). How true this verse is, because "his" action against God's people has broken them, causing heartaches and sorrow! In the conquering of the other nations, his persecutions of the Jews followed—never ending.

"After the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people" (Dan. 11:23). One of the first acts of Hitler's was to make a league with Italy—the "Rome-Berlin Axis." All know that if Italy had not been friendly to him, giving him the protection of the Roman government, Hitler surely would not have been where he is today. It is a case of where the Pup (Germany) has grown to be larger than the Dog (Italy). Still we know of his underhanded work of taking Austria, for the Premier of Austria was a friend of Mussolini of Italy. Italy was sort of a protectorate of Austria, yet Hitler took it "from under his nose."

This verse also states that "he" shall become strong "with a small people." Germany was stripped of practically everything—a nation that was dictated to by other nations!

(To be continued)

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



Five Things to Observe

"If you your lips would keep from slips,
 Five things observe with care—
 To whom you speak, of whom you speak,
 And how and when and where.
 "If you your ears would keep from jeers,
 These things keep meekly hid—
 Myself and me, or my and mine,
 And how I do or did."

—Selected.

In Life's Garden

We are somewhat like plants in God's garden. It's a pretty weedy garden—this world in which we live. Everyone has a proper place, just as our plants have in our gardens. We have reasons for being where we are, I'm sure.

The ministers and teachers can be represented by the "Worker" in our garden. The weeds are the bad habits, wrong deeds, and no-good things about us.

Shall we pause a minute, here, by this plant? It is strong and healthy. But look at those weeds! Big ones and little ones are all around. The Worker pulls up some, cuts off others, and the rest are covered up to be smothered. What bad habits do we have? One we all have to overcome is *selfishness*. We forget others and think only of our own wants. There are other bad things to overcome, too. Some should be pulled up and burned; others cut off, and many little ones that can be covered up. They will die if their roots aren't too long.

Now, one week later, we visit our garden again. The Worker cleaned out our garden pretty well, but here and there we clearly see a weed we must pull up. A good stirring of the soil will help the plant. We can give the plants some water, too. Our source of water is the Lord Jesus. He has "living water" for us.

O, but look at the plant we noticed so carefully last week. See this little weed? It was one that was covered up, but its roots were too strong. Here it is winding around our plant! See how the plant has stopped growing!

Once in awhile we get a *very bad habit*, one which winds around us and makes us stop growing. If we have

any habits that keep our light from shining for Jesus, we must get rid of those bad habits before they get any worse.

We will study our Bibles, and try to live Spirit-filled lives, then we will become fruit-bearers for Christ. Some other time we'll visit our gardens to see how much fruit we will bear.

The Hope of Job

We hear much about Job's trials. We know also of his hope, for he said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Job also said that although he would die, he hoped to see Christ in his flesh after he is resurrected.

There is no greater hope than to know we'll see Christ, our Redeemer, and live with Him. Everyone who wishes to can have that hope. We need faith. We must be *doers*, and not hearers only. We will accept Christ as our personal Savior, for He died for us. We need to repent and be baptized by immersion, then rise to follow Him the rest of our lives.

ECE Favorite Bible Verses

Joe Davis Alton of Macomb, Illinois, sends us his favorite Bible verse. It is: "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).

Billy Mercer of Macomb, Illinois, sends us his favorite, "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100:5).

Has your favorite been given yet? If not, send it to me today!

ECE Membership

Mrs. Mae Mercer of Macomb, Illinois, sends four more names for our Club. They are: Virgil and James Leroy Venard and Betty and Bonnie Pritchard, all of Macomb.

Happy Birthday Wishes

Roger O. Wilson, July 14, age 6, Danbury, Nebr.
 Ralph Lindstrom, July 14, age 12, Columbus Station, O.
 Jean Love, July 8, age 10, Cleveland, Ohio.



BEREAN DEPARTMENT

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In His Steps

* * *

By Elton Ruhn, Litchfield, Minn.

I believe that we, the young people of the church, are confronted with greater problems than were the young people of any other generation. Sometimes we know not which way to turn in the rush and hurry of this fast-moving world. Let us stop and say, "I am a Christian trying to follow in my Master's steps," and then ask, "What would Jesus do?" Sometimes we sit back, letting others do our Christian work, because we do not feel enough responsibility. Then again I say, ask, "What would Jesus do?" Next time when you are faced by a temptation, wondering which is the right way, ask again, "What would Jesus have me to do?" Then, I am sure you will choose the right way. Just try it!

Using What You Have

* * *

By Mary Richardson, Hammond, La.

It is a common observation that some people are only drifting through life, little realizing that within themselves there may be genius untold. They admire the good traits and characteristics of other persons, but they never stop to check upon themselves. Of course, some people may possess more abilities than others, but that doesn't relieve the individual of his responsibility in using his talents to the best advantage.

Each person possesses some good points and it behooves each person to discover these points. Sometimes we ourselves cannot discover these points successfully, but possibly they can be pointed out by some close friend.

I am reminded of the story of the hedgehog which is given in Thoreau's "Wild Apples." The story follows: "I learn from Topsell's Gesner, whose authority appears to be Albertus, that the following is the way in which the hedgehog collects and carries home his apples. He says, 'His meat is apples, worms, and grapes: when he findeth apples or grapes on the earth, he rolleth himself upon them, until he have filled all his prickles, and then he carrieth them home to his den, never bearing one above in his mouth; and if in fortune that one of them fall off by the way, he liketh shaketh off the residue, and wallow upon them afresh, until all be settled upon his back again. So forth he goeth making a noise like a cartwheel;

and if he have any young ones in his nest, they pull off his load wherewith he is loaded, eating thereof what they please, and laying up the residue for the time to come.'"

This is quite an amusing story, but one must admit that the hedgehog was making good use of his abilities. One has to admit before he has lived long that he is not all that could be desired; but if he is wise, he will discover how to make use of what he has. Maybe all of us cannot sing, but we can be teachers, and if not teachers, then doctors, nurses, or workers in some other profession. No matter what position we occupy in life we should use whatever talent we possess to the honor and glory of God. That is what He desires most. You recall the parable of the talents, I'm sure. The person who gained other five talents and the one who gained two more talents were similarly rewarded. Each had made the most of what he had. It matters not so much as to how much we gain, but the use we make of what we have.

Have you ever walked through a big shop and watched the workmen? And did you listen to their conversation? Let us imagine one.

"I can't do it, Bill. It isn't in my line. I could do it if I had the tools," he said, flinging his chisel upon the bench. A passing workman, an eagle-eyed old man, picked up the chisel and ran his thumb over the edge. Then he reached for the cast-aside work and in five minutes it was done.

"Young man," said he, "it isn't what's in your tools that counts; it's what's in you. It's the same way all over the shop. We hear folks talking about the tools; they'll do great work when they get lots of good tools. Meanwhile, other workmen are doing the work with the tools that are on hand."

We, too, must learn to use what we have on hand, and not wait until we are better equipped. Most great men rise because they make use of what they have.

How else can one keep from feeling inferior to other people—possibly jealous of their accomplishments—than by recognizing his own good points? Many things may be beyond one's reach, but at the same time he can do other things well. A person, once having discovered his skill, need not be entirely discouraged with himself. Use what you have at hand to the glory of God!

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 7-14—Ohio State Conference at Lawrenceville.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 25-Sept. 1—Eastern Nebraska Conference at Omaha.

VIRGINIA CONFERENCE

Bros. G. E. Marsh and C. E. Lapp have accepted the invitation to preach and to teach the adult and young people's classes at the Virginia Conference. Srs. Marsh and Lapp have agreed to teach the primary and junior classes. We feel sure that you and your children will not want to miss the opportunity to study God's Word under the guidance of these talented and devoted teachers. Dormitory accommodations will be provided for all who come from a distance. J. R. LeCrone.

ALLIANCE, NEBRASKA

We are glad to introduce to the brethren and friends of the Church of God three young people of Alliance, Nebr., who were baptized in the saving name of Jesus Christ, Friday evening, June 21. They are: Miss Veva Grant, her brother, Lester Grant, and William Mes-ton.

These three have been members of the Berean society for some time, and they are well versed in the Word of God, for young people. The Bereans at Alliance are doing good work. They have the writer's prayers and best wishes. Elder E. E. Giesler.

"Bro. C. E. Lapp is a very conscientious worker, and we feel fortunate to have him here."—Charles Croxton, Macomb, Ill.

ILLINOIS QUARTERLY CONFERENCE

The Illinois Quarterly Conference at Eldorado, June 27-30, closed with all feeling lifted up by having been in association with visiting brethren. We wish to thank those who helped to make a shining light of this work. There were visiting brethren from Ripley, Macomb, Marshall, Oregon, Ill., and Fredericktown, Mo.

Bro. Clarence Lapp preached Thursday, Friday, and Sunday nights, Bro. Paul C. Johnson Sunday morning, and Bro. James Watkins Saturday night. We wish the coming Illinois Conference at Oregon to be a climax to the success of all our conferences. Marshall Wiggins, Secy.

ATTENTION, SECRETARIES! General Conference Representation

By the time this announcement is read, the secretaries of our churches and State Conferences throughout the land should have each received a delegate form to be filled out and promptly returned to the Secretary of the General Conference of the Church of God, Oregon, Ill., in order for their respective churches and State Conferences to receive representation at the forthcoming Conference, July 30 to August 11, 1940.

If you have not yet received your blank, please inform us at once, and one will be mailed to you. We wish every church of the denomination represented. In a few instances, we have sent the delegate forms to the pastors, in which events we trust they will kindly give the forms to the correct persons.

There are probably a few organized churches of which we do not know, and these churches might wish representation. Let us hear from you. Moreover, all churches should send in a filled out form, even if it is thought that there will be no delegate at the Conference—for often at the last moment some member decides to come, and it would probably then be too late to take care of this matter.

Sydney E. Magaw, Secretary.

FREDERICKTOWN, MISSOURI

Church of God of the Faith of Abraham

Our meeting beginning June 22 and ending June 26, 1940, was a very good one. Bro. C. E. Lapp's sermons concerning the times of today and the second coming of Christ were very interesting. All were greatly benefited by this meeting.

On Sunday, June 23, we had a basket dinner at the country home of Bro. and Sr. Roy Thomas. All enjoyed the day in fellowship together.

Tuesday, June 25, the following church officers were elected: deacons—Ralph Thomas and Henry Cooper; elders—Roy Thomas and Lloyd Cooper; secretary—Zelta Cooper; treasurer—Ollie Cooper; deaconesses—Srs. Rosa Thomas and Lillie Cooper; superintendent of Sunday school—Lloyd Cooper; assistant superintendent—Henry Cooper; superintendent of Bereans—Roy Thomas; assistant superintendent of Bereans—Marvin Cooper; trustees—(for three years) J. C. Cooper, (for two years) Robert Cooper, (for one year) Charles Cooper.

Our next meeting will be July 19-23. All who can are welcome to come to worship with us. Don't forget our August conference. We are expecting you at this meeting.

Mrs. J. C. Cooper.

Gleanings From the Field

"The field is the world."—Jesus.

All who are planning to attend the Illinois and General Conferences July 30-August 11, who desire rooms outside the dormitory, please write to Mrs. Delos Andrew, Oregon, Ill., stating length of stay, number in party, and accommodations expected.

Sr. Beatrice Clem graduated with honors from the Toms Brook, Va., High School on June 4. She is an active member of the Maurertown, Va., Church of God.

"We are again having a very dry summer. . . Small grains are being cut, but there is little or no grain in the heads. The grain is being cut early as the grasshoppers are very bad."—Miss Ieel Stedman, Arapahoe, Nebr. . . (Read Hab. 3:17-19.)

Bro. James A. Patrick preached for us last Sunday, June 23, and will be back from a visit at Black Duck, Minn., to preach for us again next Sunday, June 30."—Mrs. Ruth Hoskins, Eden Valley, Minn.

Srs. Leota B. Hanson and Edna Brewer of Oregon, Ill., and Sr. T. J. Ellis of Waterloo, Iowa, are together attending the Ohio Conference at Lawrenceville.

Beth Hoganson of Spanaway, Wash., a student of the Summer Bible Training School, was baptized in Rock River at Oregon, Ill., June 30. May the Lord direct and bless her in "the way everlasting" (Psalm 139:24).

While his wife matrons the Summer Bible Training School, Bro. Walter Wiggins writes, "Don't worry about getting hungry in Minnesota!"

News items omitted because of insufficient space are: report of marriage of Miss Minnie Pearl Anderson, Michigantown, Ind., to Mr. Harry F. Otterman, Frankfort, Ind., and obituaries of John Wesley Stephenson, Moorefield, Nebr., Mrs. Samuel J. Elton, Delta, Ohio, and Fred H. Knodle, Oregon, Ill. These items will appear next week.

Bro. T. A. Drinkard, Handley, Texas, reports the baptisms of Miss Lynn Carlisle, and Miss Ava Lavon Crawford, both of Mullin, Texas.

Bro. and Sr. William Stine and family of Tipp City, Ohio, recently visited the editor and family. Come again.

Sr. Robert Meyerhoeffler of Holbrook, Nebr., having been a hospital patient, is now convalescing at home.

"Mr. and Mrs. John L. Hockman are the proud parents of a baby daughter, Gloria Gau, weighing seven and a half pounds, and who was born June 11."—Beatrice L. Clem, Toms Brook, Va.

Bro. and Sr. Alfred Anthon, 435 Kings Rd., Corvallis, Ore., soon on their way to General Conference, hope to "stop with the brethren en route." They will have "full camping outfit." From General Conference (at Oregon, Ill., July 30 to August 11) they will leave for Louisiana.

"I could hardly get along without your paper in these trying times—it is such a comfort."—Mrs. S. E. Hodges, Mt. Sterling, Ill.

THE CALIFORNIA CONFERENCE OF THE CHURCH OF GOD

The California Conference of the Church of God was held at Pomona, Sunday, June 23, 1940. The meeting opened at 9:45 a.m., with Sunday school classes for all ages, Bro. Will Reid being superintendent. President N. J. Macleod gave a welcome to all visitors. Preaching services followed at 10:45, Sr. E. C. Railsback being speaker. "Restitution" was the theme for all talks. Communion service was conducted by Bro. Macleod. Special music was provided for all services. Potluck lunch was held in Ganeshia Park.

The afternoon meeting began at 2:00, opening with a business meeting. Arrangements were made to send Terry Ferrell from Pomona to the Summer Bible Training School, and action was taken about Bro. G. E. Marsh and Terry to act as delegates for the California churches. At 2:30 a talk was given by Sr. Eva Stearns, her subject being, "Archeology." This was followed by a short talk by Bro. Lichty, his subject being, "A Challenge to Christians."

At 7:00 p.m., "Nebuchadnezzar's Dream" was dramatized by the young people of high school age. The play was written by the students under the direction of their teacher, Bro. Adamson.

We were glad to welcome many visitors from out of town. Georgia and Wayne Thompson and Sr. Groat from Tulare, Bro. and Sr. J. E. Hatch, Santa Ana, Sr. Wilma Judy and son, Sr. Ida Orem, and Sr. Elizabeth Ordnung of Redlands, Sr. Howard H. Moore and sons of Mineral, Mr. and Mrs. John Taylor and sons of Crestline, besides many members of the Los Angeles church.

Charlotte Rahn, Secy.

"Bro. and Sr. Charles Compton of Manassas, Va., Bro. William H. and Sr. Regina Boyer of Maurertown, Va., and Sr. Virginia Kincheloe, of Alexandria, Va., plan to leave Saturday, July 6, for a week at the Ohio Conference at Lawrenceville. . . We are in hope that some of the Ohio brethren will be able to enjoy the Virginia Conference with us."—J. R. LeCrone, Woodstock, Va.

SCHOOL DAZE

Last Friday afternoon, the students of the Summer Bible Training School had their first choir practice. Miss Lois Burch, the choir director, has chosen some very good selections for us.

The arrival of Terry Ferrell, of Pomona, Calif., and Richard Smith, Oregon, Ill., at the dormitory gives "Mom" a family of twenty-one.

Saturday afternoon we had our usual picnic at the "Pines," but this time we went to the railroad track first and waited for the Zephyr. After about a half hour, it suddenly loomed around the corner and took the breath of those standing near the tracks.

On the way to the field for a game of baseball, Ivan Magaw attempted to step onto the walk, crossing the creek, but slipped and fell partly into the creek. As we approached the next crossing, we were discussing his fall when Grace Johnson gave a repeat performance. Neither was hurt, but we were all very careful after that.

The regular Bible Training School entertained the Summer Training School with a watermelon party at the Students' Home last Tuesday night. Several interesting games were played and all enjoyed eating watermelons.

Hazel Burke, Reporter.

ILLINOIS CONFERENCE AND GENERAL CONFERENCE SPEAKERS

July 30 - August 11, 1940

- July 30—"Look on the Fields" (John 4:35)—C. E. Lapp, Macomb, Ill.
- July 31—"World Without Vision" (Prov. 29:18)—James Watkins, Eldorado, Ill.
- August 1—A lecture with slides by the American Bible Society at the Coliseum.
- August 2—"All the Land Which Thou Seest" (Gen. 13:15)—Harry Gockler, Hammond, La.
- August 3—"As Ye See the Day Approaching" (Heb. 10:25)—F. E. Siple, Grand Rapids, Mich.
- August 4—Morning: "Vision of Visions"—S. J. Lindsay, Tempe, Ariz.; afternoon: "The Church of God and Its Unfailing Vision"—C. E. Randall, Fonthill, Ont.; evening: "A Vision of Peace in a War-Clouded World"—G. E. Marsh, Grand Rapids, Mich.
- August 5—Berean Day
- August 6—"See Whether It Be Well With Thy Brethren" (Gen. 37:14)—J. R. LeCrone, Woodstock, Va.
- August 7—"Watchman, What of the Night?" (Isa. 21:11)—M. W. Lyon, Cleveland, O.
- August 8—"At the Time of the End Shall Be the Vision" (Dan. 8:17)—Grover Gordon, Springfield, O.
- August 9—"Vision of Perfection"—Harvey U. Krogh, Jr., Tipp City, O.
- August 10—"Compassionate Vision" (Matt. 9:36; Luke 10:2)—J. W. McLain, Culver, Ind.
- August 11—Morning: "I Will Come to Visions and Revelations of the Lord"—F. L. Austin, Chicago, Ill.; afternoon: "X-raying General Conference Activities and Opportunities"—Sydney E. Magaw, Oregon, Ill.; evening: "According to Our Vision, What Is Our Responsibility?"—L. E. Conner, Oregon, Ill.

Mrs. Frank Laning, Secy.

ALMEDA GLOTFELTY

Almeda Mitchell was born February 27, 1861, in Jo Daviess County, Ill., and died at her home in Lanark, Ill., June 23, 1940. She was baptized September 1, 1879, by Bro. J. S. Arnold of the Church of God in Christ Jesus. August 16, 1910, she was united in marriage with Bro. J. M. Glotfelty who preceded her in death in 1920. Two sisters also preceded her in death. They were Sr. Cordelia Gray and Mrs. Phebe Sloan. She is survived by one sister, Sr. Anna M. Wertz, and one brother, S. M. Mitchell, both of Lanark, besides four nieces and two nephews. She was a patient sufferer for more than two years, and finally fell asleep to await the coming of her Savior.

Sr. Glotfelty was faithful to the end. What more can be said? Accepting Christ and being baptized early in life, she clung tenaciously to the faith to the very end. Early in the history of the present Illinois State Conference she became our secretary, and her work as such was faithfully, correctly, and neatly done. Through failing health she gave up this work that she might conserve the little strength she had left. She was faithful to every other church duty as long as she was able, and in her declining years her faith was her comfort and guide.

Bro. L. E. Conner attended and ably shared with us in the service. Together with a large number of relatives and friends, we laid her away in the beautiful cemetery at Lanark where she sleeps awaiting the coming of our Lord who will awake her to the new life where aches and pains and sorrowing and death will have no part. May the Lord soon come to bring about this blessed change.

S. J. Lindsay.

ANDREW JONES

Andrew Jones died at his home at Attercliff, Ont., on Sunday evening, June 16, with a sudden heart seizure. During the pastorate of Bro. F. L. Austin, he was baptized into the "faith once delivered to the saints." His last rites were conducted by the writer with emphasis being placed upon that same faith, and it can be said that the "common people" heard the word gladly. We believe if it were not for the leaders, such people would readily respond to truth.

The deceased leaves his wife and seven children to mourn his death. The children are: Mrs. Emma Massey, Hamilton; Charlie, Boyle; Mercy Gorby, 1861 East 24th, Cleveland, Ohio; George, Fred, and Ruth at home, and Florence Switzke, Fonthill.

Burial was made in a nearby cemetery. Sympathy is extended to the bereaved.

C. E. Randall.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . . . Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

TRACTS			
Name	No.	Per	Per
	Pages	Doz.	100
Essential Truths	1	\$.05	\$.30
God's Promises, Anna E. Drew	2	.05	.30
Obedience (Baptism), F. E. Siple	2	.05	.30
The Reasons Why	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
What Must I Do to Be Saved?			
J. F. Waggoner	4	.10	.60
Diabolus, the Antigod, J. G. Haupt	4	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
A Study of the Word "Soul"	4	.10	.60
Did Christ Preexist? H. B. Hathaway	4	.10	.60
Life! Life! Eternal Life! R. H. Judd	4	.10	.60
Immortality of the Human Soul,			
S. T. Shirley	4	.10	.60
What Is a Christian?	4	.10	.60
Did Christ Preexist? R. H. Judd	4	.10	.60
The Coming of Christ, R. A. Curtis	6	.15	.90
What Do the Scriptures Teach?			
R. H. Judd	6	.15	.90
Hell—What Is It?	8	.20	1.20
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20
Baptism, S. J. Lindsay	8	.20	1.20
Some Things for Which We Stand	6	free for postage	
An Important Biblical Discovery,			
J. G. Haupt	8	.10	.60
Do You Believe That—	1	free for postage	
First Principles, G. E. Marsh	18	.35	2.00
God, R. H. Judd	12	.25	1.75
Dictatorship, Fascism and Communism,			
W. P. Hicks	8	.10	.60
How Much Do You Believe on the			
Lord Jesus Christ? R. H. Judd	4	.10	.60
An Open Letter, R. H. Judd	4	free for postage	
God's Covenant With Abraham,			
S. J. Lindsay	19	.50	4.00

Where Are the Dead? L. W. Bronson	36	.50	4.00
John 3:16 and You (poem)			
R. H. Judd	1	.10	.60
The Rich Man and Lazarus,			
J. H. Anderson	10	.25	1.75
The Resurrection, J. L. Wince	32	.12	.75

B O O K S

Name	Pages	Each	Per 6
Death Reigned From Adam to Moses,			
paper, D. C. Robison and L. E. Conner	58	\$.10	
The Mystery of Iniquity Explained,			
paper, Lyman Booth	220	.75	
The Pine Woods Bible Class, board			
cloth, Wilson	480	.75	\$3.50
The Destiny of Russia and the Signs			
of the Times, board cloth, Wilson	96	.25	1.25
The Student's Textbook, board cloth,			
Wilson	200	.45	2.60
The Book of Revelation Made Easy to			
Understand, board cloth, Wilson	96	.25	1.25
Ancient Mysteries, George Johnston	116	.50	
The Visitor, paper, Boice	212	.50	
The Way of Life Eternal, paper,			
Lyman Booth	88	.40	

BEREAN BOOKS

Name	Pages	Each
The Hebrew People (Children's Lesson Book)	59	\$.25
Children's Bible Story and Study Book	60	.20
Senior Berean Book One (The Gospel Plan)	50	.20
Senior Berean Book Two (Life and Im-		
mortality)	50	.20
Senior Berean Book Three (God's Kingdom)	50	.20
Senior Berean Book Four (The Gospel and		
Christian Living)	50	.20

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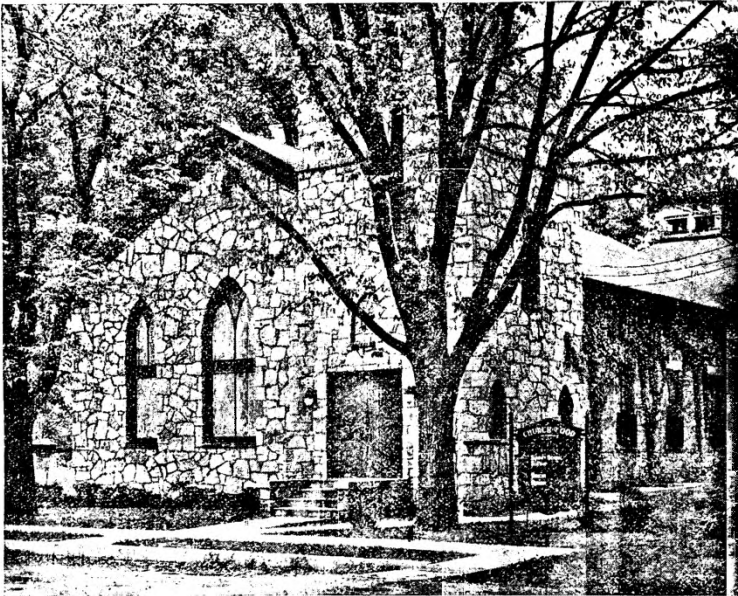
Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, JULY 16, 1940

NUMBER 42



“PRAISE GOD IN HIS SANCTUARY”
(Psalm 150:1)

The Twentieth Annual General Conference and the Forty-third Annual Illinois Conference of the Church of God invite you to worship in the Lord's sanctuary at Oregon, Illinois, July 30 to August 11, 1940. Talented ministers and teachers will conduct daily Bible lessons and preaching services. Church, Sunday school, and Berean activities and problems will be discussed in open forum. *Come to Conference*; let us reverently and with steadfast zeal “be about (our) Father's business.”

Our Captain commands: “Occupy till I come” (Luke 19:13). Christian responsibilities have not ceased. Opportunities have not ceased. Let us work while it is day; shadows indicate that “the night cometh, when no man can work.” May faithful workers forge ahead. Paul pleads: “Be ye stedfast, unmoveable,” “redeeming the time, because the days are evil.”

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

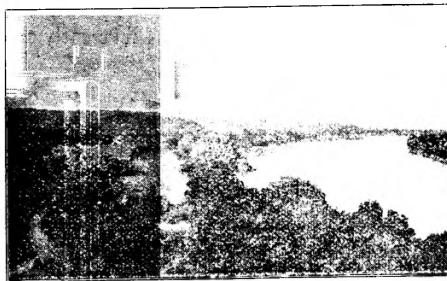
Forty-Eight States and Canada

The General Conference of the Church of God must be a *general* conference in fact and in spirit, as well as in name. After Israel's several tribes were shamefully divided, Jerusalem's joy and glory suffered long and finally died. The neighbor nations that had once feared David's army, and later sought the godly wisdom and favor of Solomon's court, saw less and believed much less of the true and living God when His people quarreled, dis-banded, and fought.

It is not that faithful men create God. It is, rather, that God unveils Himself when men are faithful. God *is*, but it is given men to either hide or make it known.

Thus, for the General Conference of the Church of God to be strong and successful on the ever-ripening fields of service, it is divinely imperative that there be no divisions, no quarrels, no spirit of enmity among us. Brethren are *brothers*, not contestants. Every true minister of Jesus Christ *ministers*, and every loyal church unit labors in the common cause. Strong churches in California inspire our faithful few in Florida, and the winning of converts in Ontario cheers all the congregations in the States.

The General Conference is of, by, and for all the Church of God. It is, therefore, truly *general*, and not the pet—though really more like a cage—of a few men. It is not enough that delegates from twenty churches attend the *General* Conference, for then must our enterprise for God be quartered, and all the fruitage gained would be eaten up to keep the enterprise alive. Let the East, the West, the North, and the South zealously cooperate to make this year's General Conference one that will truly represent forty-eight States and Canada. . . . "Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed. . . . Man did eat angels' food; he sent them meat to the full."



ROCK RIVER FROM CASTLE ROCK
 (Near Oregon, Illinois)

Respect to Illinois

Long before the General Conference was born, the Church of God at Oregon, Illinois, and the Illinois State Conference were cooperating in annual Bible Schools where delegates from all the nation now assemble. In those days, too, the messenger whose lines you are now reading was making its weekly pilgrimages from Oregon, Illinois, into a thousand homes and more, telling the glad tidings of the Kingdom of God, teaching repentance and baptism, and therein doing its humble part in building God's house.

It is well that Illinois prepared the way, though God rather than men foresaw the harvest and sent the showers that made the tender grain to grow. If, in the mind of anyone, there is subtle thought that the General Conference is servant to Illinois, it would be well to consider that Illinois set the table and invited all her friends to dine.

May God be thanked that under His blessing the Illinois State Conference and the Church of God at Oregon, Illinois, prepared so providentially well for the maintenance of the General Conference, and that they continue to wholeheartedly invite the General Conference to use their facilities until—if ever—something better is found. God has led us, and He has led us well.

Church Secretaries, Attention!

Do not delay to fill out and return your delegate forms for representation at General Conference. Be sure to report on the last page of your delegate form the name or names of your church or conference delegates. Also, sign your own name, and give the other information requested. Any church or conference secretary who has not yet received a delegate form should notify us at once, whereupon one will be sent promptly. Your church is needed in the Conference activities July 30 to August 11.

“Blind Leaders of the Blind”

By H. D. Pearson

“Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

IN MANY scriptures, such as Luke 2:32, John 1:9, Psalm 119:105, the truths of God are designated as “light.” John 8:12 and Ephesians 4:18 show that the opposite of truth is “darkness” or “blindness.” We reason, therefore, that they who teach contrary to the truths of the Bible are “blind leaders.” Those who teach basic error and their followers are still of the world, although they may belong to any or several of the sects.

The greatest of all blind leaders and deceivers, the Devil, said, “Ye shall not surely die”—the lie that brought death, sickness, and bereavement with attendant sorrows upon all mankind. This first blind leader was a liar, a thief, a willful murderer, and the father of all liars in that he caused Adam and Eve to sin, bringing on men the sinful nature (John 8:44; Eph. 2:3). There is, today, enough Devil in men to take the part of the one who sins because of the lusts of his flesh that we need not perpetuate the original Deceiver himself.

Humanity is suffering the curses brought on men by the first man of trial. The lame, blind, deaf, the broken in body, the deformed, and those weary of mind because of nerve-racking pains, fears, and doubts, are throughout the world. Worst of all, when one would do good, evil is with him (Rom. 7:14-25). When Adam ate the fruit, he ate the sour grape that set our teeth on edge and caused it to be said, “It is appointed unto men once to die, but *after this the judgment*” (Heb. 9:27).

These conditions of sorrow, sickness, and death will prevail until Jesus comes to undo the work of Adam (Rom. 5:18). Also, in 1 Corinthians 15:22, we read, “As in Adam all die, even so in Christ shall all be made alive.” Some say “all” does not necessarily mean “all.” We grant their assertion, but in this case the last “all” is explained by the first “all.” The first man of trial (Adam) caused all men to die. The second man of trial (Jesus) will cause all men to be resurrected.

We wish now to call attention to modern blind leaders. We do not question their honesty of purpose—the Lord will pass on that. It is, rather, that we discern the true leaders from the false, for of the false teachers Jesus said, “Let them alone: they be blind leaders of the blind” (Matt. 15:14). One of the great radio preachers who claims to be living at the crossroads of America recently said (I, personally, heard this over the radio): “I would love to be standing by the grave of my dear old mother

in the hills of old Kentucky when Jesus comes to call her forth; and when I enter heaven’s door, I know she will be first to welcome me and tell me of Jesus and His love.” This, at least, was the substance of this part of his sermon. Mr. Blind Leader, this is fine sentiment, were it all true. Jesus has promised to resurrect your mother to immortality if she is worthy (John 5:25-29). That is according to the *light*, but the rest of your statement is *darkness*, because God has never invited you into heaven. Friends, can you understand such a conglomeration of the English language? Can anyone be both in the hills of old Kentucky and in heaven at the same time? This is but one example of the darkness and inconsistencies that are being sent out over the air by radio speakers to thousands of radio listeners who think they are getting something worth-while because it comes in the name of religion.

Brethren, do not be deceived. You will not get the truth from the *storms*—they will always be led by the blind leaders. For explanation about *storms* please read 1 Kings 19:11, 12. After all the violence recorded in verse 11, there is heard the “still small voice.” The light of truth is not often found in the great sawdust trails or the religious upheavals over the radio. The truths of the Bible are found in more sensible services than in the so-called “revivals” which are so noisy that they would drown out the still small voice of God if He did speak there.

Another example of blind leadership is seen in the popular remark, “Oh, it does not make any difference what you believe, so long as you are morally good; you can unite with our church and believe anything you want to.” You, my friend, if you rely on your goodness to save you, have no hope whatever. (See Isa. 64:6; Phil. 3:9.) One must believe what God says concerning Himself and His Son. It is faith that justifies. “Without faith it is impossible to please him: for he that cometh to God must believe that he is” (Heb. 11:6), and that He is not a Ghost, *which is nothing!* Also, one must believe the record God has given of His Son (1 John 5:10). It is said of Abraham that he believed God, and that “it was counted unto him for righteousness” (Rom. 4:3). Herein is the importance of faith: that one must believe whatever God says, and by this means God reckons one as righteous though he is actually a sinner. This is the only way one can be saved to the “high calling” in Christ Jesus. One must believe the *(Please turn to page 11)*

Tuning in on a Sermon

By *Otto E. Dick*

YOUR mind resembles a radio apparatus in more ways than one, and in no way more strikingly than in "tuning in" on a sermon. You know how carefully you must turn the dial on your radio receiver in order to pick up your favorite radio program. A fraction of an inch to the left or right may blur the reception, bring in another station, or give you nothing at all.

Your mind adjusts itself to various subjects in much the same way. When you attend church services, your eyes and ears receive and record every detail of the sermon faithfully only in so far as you have "tuned in" your mind to the subject. Sometimes the air is full of static. Sometimes you may get two or more "programs" at the same time, with the result that none come in clearly. You may be tuned in to a splendid sermon, when suddenly some distracting influence crowds it out. A noisy child, a comedian in the next row, a smile from someone in the choir, a late arrival, an elderly man in the front row nodding as he sleeps, or physical discomfort are difficult to tune out.

At the crowded hours of broadcasting, hundreds of stations are on the air, each using its own wave length. Some of these rival wave lengths are almost the same; hence, even with a good receiver we may get two stations or find them crowding out each other intermittently. Likewise, one certain point, example, or illustration, made by the minister, may be so closely related to some other experience or interest that we soon find our mind tuned in on a dozen stations in the world of experience within the short period of five minutes.

The listener finds himself attending to the subject of the coming Kingdom of God, particularly the detail of the manner of Christ's coming. Suddenly without warning the Mount of Olives bobs up and then Pikes Peak. The memory of the Rockies tunes in on a beautiful camp site beside a cool, clear stream, and for the next ten minutes thoughts flash across your mind with lightning-like rapidity and take you miles away from church and sermon.

The problem of being able to hold the attention of the congregation provides a subject for much study. Entire books and courses are devoted to the subject. For obvious reasons it would be inadvisable to discuss that phase of our subject further than to mention that the skill of the minister in choosing and presenting his subject is the greater factor in the problem of interest. Some ministers have little trouble in commanding attention; others have much. However, we as members of the congregation

should not neglect our obligation to increase our capacity and will to give undivided attention to the sermon. There is much that we can do.

We can learn to listen more attentively if we make a diligent attempt to become more interested in the subject being presented, and interest may be developed through study and will power. If we are successful in understanding a subject, we are likely to be more interested in that subject. We usually like best those subjects in school, in which we make the best marks. One way, then, of acquiring an interest in a subject is to prepare ourselves with a foundation of information that will increase our understanding of the subject. For a clear understanding of most sermon topics, a store of information on the Word of God is very convenient. Regular attendance at church services, a critical examination of religious literature, and daily searching of the Scriptures will help tremendously in laying the foundation. If the sermon subject, with Scriptural text, is announced in advance, a careful study of the text is helpful. It will help arouse interest and permit a better comprehension of the subject.

In the discussion of how to "tune in" on a sermon the question of attitudes should not be neglected. We may profit from a sermon or we may not, depending upon our general attitude toward the subject, the minister, or the church. Prejudice in doctrine or partiality as to ministers may be our greatest obstacle to the true enjoyment and understanding of a splendid sermon. We can easily, through a little effort, improve our attitudes. By determination and an eager desire to learn the truth we can do much to develop a receptive attitude. We may be critical in our attitude but not hostile. An open mind is essential to clear thinking. A critical discussion of the sermon subject with friends afterward will do much to establish a clear conception of the speaker's message.

The power to concentrate upon a given subject can be trained. Of course, the acquisition of interest and a desirable attitude toward the subject will make concentration easy; but if after acquiring these, you still find it difficult to concentrate, your case is not hopeless. We can train ourselves by continued effort to tune out many distractions. By the exercise of self-control we can ignore those things that commonly take our attention away from the pulpit. In a measure, we can learn to see or hear only what we want to see and hear. It takes will power, but it can be done. If we set our will to grasp the principal thought of the discourse, we shall probably succeed in doing so. If we

set our will upon how many distinct gestures the speaker makes, we shall probably succeed in doing that.

Another valuable aid to concentration is that of note taking. It necessitates our attention, because we cannot keep accurate notes without attention. It helps to keep the mind from wandering from the subject for any length of time. Some ministers might be disturbed by your note taking, but most of them will invite the practice. Your practice of note taking will be of further value to you in your attempt to edify yourself.

Coming to church physically fit is also important. If we come to church after getting but a few hours sleep the night before, we place the minister to a disadvantage.

If all members of the congregation assumed their share of the responsibility in this problem of "tuning in" on a sermon, there would be few distractions. If all strove to increase in knowledge and understanding, more interested congregations would result; and if we had more interested congregations, we should have happier ministers and parishioners. The effort seems worth while.

Let's Talk About the Kingdom

By Bible Training School Students

IN THE troubled world of today with hunger, strife, and murder, life would indeed be vain if it were not for hope. We have the hope for what "shall come to pass in the latter days," but what are the signs of His coming? They are contrary to the belief of many people, concerning the signs of the coming of the Kingdom of God—that the earth will grow better and better, and that Christ will come at the climax of all this good. The Kingdom will be preceded by many things undesirable to man. "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). "Then shall they deliver you (Christians) up . . . and shall kill you: and ye shall be hated of all nations." In those days men will betray one another and will hate one another. There will be, in those days, many false prophets which will rise up to deceive the people. After these days the sun will darken, the moon will not shine, the stars will fall, and "the powers of the heavens shall be shaken."

These things will all come to pass, but "of that day and hour knoweth no man, no, not the angels of heaven, but my (Christ's) Father only. But as the days of Noe were, so shall also the coming of the Son of man be."

We know that the Kingdom is coming, and we have many frequently asked questions in our minds. Where is the Kingdom to be? Who is to be in it? What conditions will be enjoyed in the Kingdom? How will it come?

The Kingdom of God will be here on earth. Many people believe that because it is often called the "kingdom of heaven," it will be *in* heaven. This idea is wrong. It is to be a heavenly Kingdom, but Christ the Lord and all of the saints will be *on earth*. In Genesis 13:14-17, God promised to Abraham and his seed all the land which he could see for an everlasting possession. This same promise

was repeated to Isaac and Jacob in Genesis 26:1-3 and 28:10-15. We read in Matthew 5:5, "Blessed are the meek: for they shall inherit the earth," and Revelation 5:10 states that "we shall reign on the earth." According to Daniel 7:27, the saints will be given the Kingdom to rule, and the Kingdom will cover the whole earth and be an everlasting dominion. Christ will reign upon the throne of David and will order His Kingdom.

Who will be in the Kingdom? Are we to be there? The Spirit of God bears witness that we are children of God; therefore, we are heirs with Christ (Rom. 8:16-18). God is calling out a bride for Christ. Let us not be like the foolish virgins in the Parable of the Ten Virgins, five of whom tarried and slept (Matt. 25); instead, let us keep oil in our lamps, for we know neither the day nor the hour when the bridegroom will come. The Kingdom—the dominion and the greatness of the Kingdom—will be given to the saints. The saints will be divided into two sections—the priests and the kings. The priests will *teach* the nations, and the kings will *rule* (Rev. 5:10). Christ will be the King who is supreme over all, and the saints will be the "citizens." (Cp. Luke 19:14.)

The Israelites will be given the land the borders of which are the Euphrates River and the Mediterranean Sea. Each of the tribes will port on the Sea as well as on the River. The Twelve Apostles will rule over the Twelve Tribes of Israel. Those who are faithful and who endure to the end will be saved. *If* we suffer with Him, we shall reign with Him. The nations of the earth who are kind to the Jews will live in the dominions, and Christ with the church will rule over all.

We shall be blessed in this Kingdom. "An highway shall be there . . . called The way of holiness; the unclean shall not pass over it . . . no lion shall be there, nor any

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God's Purpose in War

Article Two

By F. L. Austin

An Ultimate Purpose of God

TO MORE readily grasp some of the whys and wherefores of the workings of God, one should realize some of the primal ultimate purposes of God in creation. It was to Moses, in Numbers 14:21, that God revealed such a final purpose when He said: "I have pardoned according to thy word: but *as truly as I live*, all the earth shall be filled with the glory of the LORD." Now "the glory of the LORD," as well as the glory of man, is attested and measured by that which is achieved. In Psalm 72:7, 8, evidently prophetic of what God shall achieve in earth through His Son, our Savior, it is revealed: "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."

How Accomplished

His glorious purpose having been announced, the query is, How will God accomplish and bring to fruition His oath-bound covenants in this regard. For did He not under oath to Abraham give covenant-assurance that He would make of Abraham a great nation, that He would bless him, and that in him should all families of the earth be blessed? Again the query arises, How?

God assured, in Genesis 17:7, that His covenant to Abraham would be made effective through Abraham's seed; Paul, in Galatians 3:16, assures us that the promised seed was Christ.

In God's own way, in due time, He brought Christ to birth, to fullness of life, to righteousness of character, to unbounded power and authority in resurrection and immortality. At the time of Jesus' baptism the Father anointed His Son with His own Holy Spirit. And it is evident from Scripture that that anointing was God's authorization to Him to become both King of kings and High Priest over the Kingdom of God which is to fill the whole earth with God's glory.

The conduct of the kings and priests of God's kingdom of Old Testament days proved to be very, very untrustworthy. They set examples for the people to evade the laws of the Kingdom of God. Not so with Christ. He was tested, tried, and proved in every conceivable manner, assuring His loyalty of faith, and righteousness of obedience, unto the will and word of God, His Father. Though knowing that He was to be King of heaven and

earth, yet He suffered the agonies and sorrows of the cross, even unto death itself—an expression of His righteousness of obedience to His Father's will.

The King's Helpers

But when His Kingdom shall be "set up" there must be aids to that King throughout His dominion. Already, from the beginning of His ministry, Christ had called for volunteers to train in forsaking the laws and customs of human experiment, and in following Him in obeying the sure words of Heaven. Then, when about to bid adieu to His loved apostles, He directed them to go "into all the world and preach" to every creature the good news of the Kingdom, which had already resulted in the Savior's resurrection to immortality and to increased authority and power. He further assured them that whoever would believe and become immersed into the Savior's name would become partakers with Himself of His increased life and position. Thus a group of true and trusty, righteous believers and workers is being selected throughout this Christian age to be collected in the resurrection morning for co-workers with their righteous King.

A Righteous Nation

But a King, even with the majestic title "Son of God," together with a few co-workers, even though they participate in the King's majesty, does not constitute a kingdom. There must be a national element, also. The national element is to fill the whole earth. Therefore, this national element, too, must become equally obedient, and equally loyal to the word and will of Heaven, with the King and His aids. Further, just as the King needed testing and proving in every iota, and just as the helpers, today called the Church of God, must be tested in their every individuality, so also must the nation be tested, proved, and become certainly righteous.

As one's vision of God's plan comes to take in more and more of the fullness of His revelation regarding the same, it eventually dawns upon him that the church, even though an essential requisite element of the Kingdom, next unto that of the King Himself, is by no means the whole of the Kingdom. Rather, it is realized that, according to Scriptural revelation, the church, while it is possibly the only phase of the Kingdom of God that will rejoice in immortality with its King, is yet numerically but a small portion of the Kingdom as a whole.

God in Control

Therefore, looking ever unto the ultimate perfection of His creation, it has been necessary, even from the earliest history of humanity, for God to exercise final voice of control over all nations. Further, in divine wisdom, God selected, prenatally, one certain people, even Abraham's descendants—Israel—which He chose to become "a peculiar people unto himself, above all the nations that are upon the earth" (Deut. 14:2). Nor did He choose this people because they were better in their beginnings than were others. This descendant people of Abram was not as yet born when God covenanted with Abram to make of his seed "a great nation." And when, four hundred years later, they became "a nation, great, mighty, and populous," they showed themselves to be a rebellious, stiffnecked, God-resisting folk.

But God had promised. He had promised Abraham. Through Abraham His avowal became world-wide: "In thee shall all families of the earth be blessed." The blessing was to result in righteousness, and equity, and peace to the ultimate fullness of the earth.

For His Great Name's Sake

and for Israel's sake, and for the sake of mankind: God Himself must establish Israel in righteousness. For the

status of mankind today, July 1, 1940, verifies the fact that, left to himself, man becomes a veritable brute. His self-righteousness gloatingly justifies the mentally, or physically, or economically, militaristically stronger ones in crowding the correspondingly weak, or lame, or palsied ones away from life's feeding grounds into the limbo of poverty and misery. But God has promised righteousness and equity and peace unto the earth.

Nor righteousness cannot be compelled unto man against his will. Man must be brought to see its benefits as eternally surpassing the supposed benefits from wrongdoing, and to therefore choose the right.

So God, in developing stony-hearted Israel to become a people of righteousness, reveals Himself as competent to remold even the worst of the races and fashion them eventually into the righteousness of true obedience unto Himself. Thus the name of Jehovah becomes magnified and accepted by many.

To do this with the nation which He chose, it was necessary for God to wreak punishment upon them again and again. This was true during Old Testament days; it is still true. God sold His people into Egypt. When He saw the fit and proper time had arrived and that their chastening had been sufficient for the time, God sent

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The Training School Work

By S. J. Lindsay

WE are now at work for the third year with the Summer Bible Training School. The present class is not as large as former classes, but every member of the class is a "live wire." They are here to learn and they are learning. Some have said that the Training School is only a place for our young people to go to have a good time. If that were all, it would be nothing against the School, for it brings together our best young people from all over the United States and Canada. The few sports in which they engage are under proper direction. But this is a small part of the work, as it should be.

Five solid hours of class work each day, with teachers who make the study plain for them and keep them scratching every minute of the time, call for recreation on their part. There is another feature that must not be overlooked, and that is the fact that there are brought together our able young people from East and West and North and South. Isolated as some of them are, they go home carrying not only the result of the work they do here, but a consciousness that there are young people in all these

points carrying on with what they have learned here. They feel they are not alone in the work of the Master.

In the early days of our church in this country there were no such Schools and we made little growth, but with the introduction of the Bible School and Training Class work there has been steady growth. We often hear it said that if "something isn't done" the church will be submerged one of these days. As long as we can gather our young people together in Bible study as we are doing, there isn't a chance that the truth will lose out. It is a fact that fifty years ago we were a despised people because of the truths we taught. But today we see many of the Protestant churches believing and teaching the very things they then condemned. Is it possible that faithful workers in the various communities where our people lived may have had something to do with the change?

We vouchsafe that every member of the present class will go home boosting for the Training Class work. Their enthusiasm in the work gives us reason for making this prophecy.

Is the Antichrist Here?

In Two Parts—Part Two

By *Thomas Savage*

DANIEL 11:24 is the verse I think refers to the days in which we are living. The first part tells us that "he" shall enter in peaceably "even upon the fattest places of the province." Hitler's Plebiscite in the Saar District gave him one of the richest coal fields in Europe. His entering into Austria, the taking of Sudeten and Czechoslovakia were all peaceable, no war; but this is where all peace is dropped. Because his manner has changed, he is becoming the Beast of Revelation 13:2.

Continuing the reading of Daniel 11:24: "He shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches." How surely this points to Hitler! This statement may seem a little strange to most of us, but if we were to consider our own President of the United States, I think this term could be even applied to him; that his father's fathers did not do the things he has done.

Some students think this portion of Scripture indicates that the Antichrist must be a Jew. I cannot see it that way. May we turn to Daniel 7:23, 24. These verses tell us of the fourth kingdom which shall be diverse from all kingdoms. Verse 24 tells us of ten kings that shall arise, and another shall arise after them who shall be diverse from the first, and "he" shall subdue three kings. So, there must be a kingdom arise after the first and rule until Christ comes. Daniel 7:25 explains it: "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." This king is a separate king who will conquer three of the ten kings.

Finishing reading Daniel 11:24: "Yea, and he shall forecast his devices against the strongholds, even for a time." This last part of the verse is where I think the world is living today. From a peaceful entrance into the richest of the provinces, Hitler's action has been of the most destructive nature. The word "forecast" is used and we surely can say that before entering into Poland he told that he would crush them. One of the "devices" was a very highly explosive bomb. The defeat of Poland with the fifth largest army of Europe was accomplished in a few weeks. When Hitler walked into Norway, his device was a bomb that would not explode until it had entered a building, then, exploding inside, causing greater damage.

He entered into the lowlands of The Netherlands and Belgium, dropped men from the sky, used large tanks which shot flames, and used high-caliber guns which conquered these two nations in a few weeks. His battle against France has been one of aggression. Since entering into the capital city, Paris, and the falling of the great Maginot Line, peace talk is rumored. There seems to be no power on earth that can stop him. This man himself has had attempts made on his life.

The word "time" is used in this verse. If the word means one year, then as I see it, from entering into Poland to forecast his devices against the strongholds even for a *time* would mean "he" will battle against the forts of the enemies until September 1, 1940, because "he" began "his" war September 1, 1939.

Concerning the clay in the feet: Germany and Rome, having a Rome-Berlin Axis, were against Communism, or Russia, yet when Hitler wanted something "he" made a non-aggression pact with Russia for a ten-year period. Russia and Italy hate each other, and this hatred still exists. This is part of the clay in the iron.

Near-Future Events

A near-future view is given in Daniel 11:25, showing that Germany will battle Italy and conquer her because of the devices used against her and those of Italy's own army who will betray her. Daniel 11:27 tells that Italy will be a conquered nation, but still a nation, because "these two kings" shall put their heads together and think of a lot of mischief. Their lies and actions will only be of a sinful nature. The last part of verse 27 gives every Christian something to think about. The Lord said not to go into the secret place or desert to find Christ: "For yet the end shall be at the time appointed."

Christians are to be patient, always looking for the return of the Master. We will be ridiculed and persecuted, but still must "hold fast." "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

Verses 28-30 of Daniel 11 explain what shall occur. Germany will try to win the Holy Land, but the ships of Chittim, or Cyprus, will prevent him. Hitler will return to his own land and start to flatter the Jewish people. In this way he will enter into Palestine. The people of Palestine will ask him in. Now is the time for Christian peo-

ple to pray that their names be written in the Lamb's book of life, because the Lord's return will be soon.

All righteousness will be taken away during the time of the winning of the Jewish people and the ones having the rule of the Jewish government. The taking away of the daily sacrifice, and the setting up of this Man of Sin as God, is the abomination that is to make the Holy City desolate.

The Apostle Paul told the Thessalonians of this condition coming upon the earth. He told them in 2 Thessalonians 2:4 that this Man of Sin will set himself up as God, "shewing himself that he is God." This condition is to be for three and one half years, or forty-two months (Rev. 13:5). His reign is not to be of a peaceful nature, for Daniel 11:40 tells us of the two nations, or powers, who will come against "him," and still "he" conquers them. Revelation 13:4 presents another lead, saying, "Who is like unto the beast? who is able to make war with him?" for "his" great power lies in his armed forces.

There are a few nations, or tribes, that will escape out of his hand: Edom, Moab, and the chief of the children of Ammon (Dan. 11:41). Edom, as I see it, will be the descendants of Esau who are to be the servants of Jacob, or of Israel (Gen. 26:30). The people of Moab were the ancestors of Ruth, the wife of Boaz, from whose lineage Christ came. Also, the chief or the tribe of Ammon, or the sons of Lot's youngest daughter, will escape.

We see in Daniel 11:45 that this Man of Sin "shall come to his end, and none shall help him." The return of our Lord and Master, and His just rule as King of kings, is the hope of all true Christians. May we be of the bride of Christ is my prayer.

GOD'S PURPOSE IN WAR

(Continued from page 7)

Moses, His appointed judge and leader, after Israel. Moses' first task was to deliver the Israelites from Egyptian bondage. Following deliverance he was to judge and develop them. But that deliverance required force against Egypt, and God used such force as would exalt and magnify His name in the minds of nations near and far. Plagues were poured upon them. Both Israel and Egypt suffered tribulation. Both of them were brought to recognize that God's word was not only profitable for them to obey, but that disobedience was fatal to them. In God's war against Egypt, at the time of the exodus of Israel, the Egyptian army, in its lust to capture Israel, was led into the Red Sea. God's power over the water caused their complete overthrow and death. It was God's punishment upon idolatrous, disobedient, God-denying Egypt, but His assurance to Israel. Not only was Israel delivered, but, forty years later, we find the Gibeonites coming to Joshua

"because of the name of the LORD thy God: for we have heard the fame of him, and of all that he did in Egypt" (Josh. 9:3-15). God's Name had been glorified.

In Judges 6 another instance of Israel's sinful doings is mentioned. Therefore, for chastening God sold Israel "into the hand of Midian seven years." But when Israel cried repentantly unto the Lord He raised up a judge, Gideon. Gideon was sent out against the Midianites, though not with great military equipment. With three hundred men, Gideon, under the demonstration of God's supernatural power, drove the Midianites into flight. Thus God's Name was magnified to the benefit of many who were convinced of His great power, as also to the overthrow of those who fought God.

What was God's purpose in these things? Evidently His first purpose was to train Israel, His chosen nation, not to sin against His Word, and to show the Israelites that purposeful sin by them must as necessarily be punished as was sin in Adam in Eden's garden. But there was another purpose, almost, if not equally, as necessary as the first, namely, to show to other races and nations that they should not lightly trespass upon God's Word or chosen people.

Old Testament history is full of examples like the foregoing. God used plagues and famines and various nature-manifestations, as well as enemy nations, to punish His chosen kingdom-nation for disobedience to His righteous Word.

A Heavenly Use of Ancient War

May another instance be cited? It is in Daniel 2. Jerusalem and its people had rejected God so shamefully as to bring reproach from all nations upon Jehovah's Name. It came to appear as though Jehovah was powerless to obtain the obedience of His people, or to minister unto them His blessings. Unnumbered warnings had been given them by various prophets under God's direction, and yet they arrogantly turned from His words and sought their own unspeakable ways. Punishment must come upon them.

Through Moses, in Deuteronomy 28, God had early warned them that if they listened not to the curses that He would bring upon them in case of sin, that He would punish them "seven times more." This He repeated several times. Under divine time-measures, "seven times" seems to be used to express a period of 2,520 years.

Therefore, in Daniel 2, apparently such a punishment was pronounced upon Jerusalem. To commence such punishment unto "seven times" God selected an arrogant, idolatrous kingdom whose vicious ambition was to subject and rule universally. Daniel, under instruction from God, notified Nebuchadnezzar, Babylon's king, at Daniel 2:37, 38, that "the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever

the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.' Accordingly, the Babylonian army invaded Palestine and captured Jerusalem. But this was God's direction. He so authorized the Babylonians. Why? It is plain to be seen. He used the Babylonian army in war to punish the children of His covenant because of their disobedience. He chose that agent to wield the rod who had such aim in his own evil heart and who took glory in achieving such victory.

God's Purpose in Present Wars

The period of 2,520 years has now passed, according to the computations of earnest and careful students. The "seven times" have been finished. But God has a standing promise to Israel and to the world. The standing promise is that He will yet regather them from whithersoever they may have become scattered during these two and a half millenniums. Jeremiah 23:5-8 carefully assures that God will lead "the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." Ezekiel 37 tells very clearly that God will join the broken kingdoms of Israel into one new Kingdom, and, "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Numerous are the scriptures which assure that God will again deliver His chosen nation out of the bondage of their long night of captivity and dispersion. Paul, in Romans 11:25-28, assures likewise, and Hebrews, in 9:7-13, not only assures their regathering, but that God will put His covenant into their hearts and minds, and that they will all come to know Him.

The 2,520 years of punishment having expired, their new exodus is due. But the 2,520 years of human rule over the earth under experimental constitutions have led mankind, including dispersed Israel, so far away from basic Kingdom principles made known by God in Exodus 20-23 that no government of earth is today in harmony with God's expressed commandments and statutes and ordinances for Kingdom dominion. All are of human invention. All are reaping the poverty, the criminality, the low social status which are the products of humanly devised and enforced laws of government. Therefore, both Israel and Gentile must be overhauled: Israel, unto deliverance, effecting faith in God; Gentiles, unto catastrophic overthrow, to be followed by obedience.

God foresaw all of this. His prophets were instructed to reveal to mankind through the ages the results of all

human empirical laws, as also the necessity of total war and total supernatural catastrophe to shock and humble man unto earth's coming King.

A Changing World

Today the world seems to be passing through the great change from human to Divine government. The human government is not only breaking down by its own top-heavy weight of wrong, but God is also evidently directing the forces of government in such way that two definite prophesied results must attain: first, the acknowledgment by the people and the rulers of earth that God is King of the universe through the person of His dear Son; second, that Israel will be found and returned—as a magnet finds steel—and will forever forsake the way of man's finite and experimental rule, and turn to the Creator and Ruler for guidance.

Accordingly, numerous portions of Scripture indicate that God through His Son is directing, possibly more than man is prone to acknowledge, the movements of the wars of these days. Joel, announcing an alarm to war in 2:1, and then describing the appearance of the warriors as of horses and with chariots which, though indescribable by Joel, are yet so mentioned as to make one think of our now daily reports of tank and plane warfare, continues by stating in verse 11, that "the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?"

Notice that the indescribable army is the Lord's army, and that He is using the forces of the wicked and violent to overthrow and bury their own wickedness as the prophets have revealed. It is not that the Lord takes pleasure in the death of the wicked. Rather, man's government is in such topsy-turvy, upside down, condition that God seems to be proving to man his own inability, and at the same time, methinks, He is delivering Israel from her seven times of punishment.

In addition to the scourgings of pestilence, famine, and many supernatural expediences God has, from the beginning of Bible history, used wars which were conceived in sin and born in iniquity to both beneficially chasten nations amenable to correction and to extinguish those not so amenable. Time-prophecy indicates that the time is here when God is using the lash being swung on today's war-stock both to prepare His chosen race for its final exodus unto its eternal promises and to react with scorpion sting upon the God-resisting instigators. Already the lash which with evil intent has been aimed at others is unexpectedly recoiling with terrific swish upon the backs of the wielders.

Evil will be downed.

God is King. The glory of His Name will fill the earth.

LET'S TALK ABOUT THE KINGDOM

(Continued from page 5)

ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:9, 10). In that day the people will "flow unto" Jerusalem. "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:1-3). The Lord will cause the people to rebuild the waste cities and to build new fields and orchards. The tribes of Israel will become *one* nation, and they will not divide (Ezek. 36; 37).

The Kingdom will surely come. "The Lord himself shall descend from heaven . . . with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). Those who are alive will be caught up in the clouds to meet the Lord. He will come in all power and glory, with the holy angels. He will gather all nations and separate them according to their works. He will come quickly as a thief in the night (1 Thess. 5:2), and like lightning coming out of the heavens from the east to the west (Matt. 24:27). As He is coming at a time unknown to man, we must be prepared for His coming and for the Kingdom.

Terry Ferrell	Ernest Barnum
Grace Johnson	Melissa Stauffer
Alva Huffer	Ivan Magaw

—o—

"BLIND LEADERS OF THE BLIND"

(Continued from page 3)

truth of the gospel which God has given so He will credit (or impute) righteousness, because, in reality, all men are sinful. Read carefully Romans 4:3, 20-22; James 2:23.

Some modern blind leaders say that God is only a principle or force in the universe, and that, as suggested above, He is as immaterial as a ghost. God's Word says that Moses saw His "back parts" (Ex. 33:22, 23). Also, God hates (Prov. 6:16), God loves (John 3:16), and even repented (Gen. 6:7). Can you read these, truly believing the Record, and believe that God is immaterial?

Some blind leaders say it was God the Father who came down to be born of the Virgin Mary, and that it was very God who died and was resurrected. They teach that Jesus and the Father were the same, that Jesus existed before the world was created, and that He lived before He was born. How could anyone exist before he existed? Following are a few texts which prove that God and Jesus

are two personalities: Matthew 3:16; Luke 2:49; John 8:29. When on the cross, Jesus cried, "My God, my God, why hast thou forsaken me?" He surely was not talking to Himself. The other texts listed likewise plainly show that God and Christ are Father and Son, two distinct individuals.

As to Jesus' having pre-existed, please read 1 Corinthians 15:46: "Howbeit that was not first which is spiritual, but that which is natural: and afterward that which is spiritual." Jesus was born natural according to the Record that God has given us, and according to this text Jesus could not have been spiritual, or immortal, before His death. He could not have died, had He been immortal, and those who claim that He was immortal, therefore, really deny the atonement of Christ—for if Christ did not really die, He could not have been really resurrected, and "if Christ be not raised . . . ye are yet in your sins" (1 Cor. 15:17). It is one of God's great underlying principles that the natural precedes the spiritual. Had Jesus pre-existed, it would have reversed God's order. Jesus came into the world a natural being for the suffering of death. Blind leaders say, "Oh, yes, Jesus died for us, but He didn't *really* die—He went somewhere to preach." Friends, can you understand such language, or is it not darkness to you? See the light as revealed in 1 Corinthians 15:4 and Matthew 28:6.

These same blind leaders who say Jesus didn't really die will get up very early on Easter morning to conduct a dawn service in memory of His death and resurrection—or is this Easter service just a social affair? There is nothing elevating about celebrating a thing that did not happen.

Again, we have listened to another radio speaker in a Sunday program telling of the soon coming of Jesus. Church of God members hearing this program might almost think they were listening to a Church of God sermon. However, on one recent occasion, he said, in substance at least: "Now, good people, if you believe Jesus is coming soon, and you are not prepared to meet Him, just stop right where you are and tell Him how sorry you are for your sins, and ask Him to forgive and save you." Fine, as far as he went! Here, however, there is a sin of omission—he failed to tell those who believe and repent to be baptized for the remission of their sins. Read Acts 2:37, 38, Matthew 28:19, and Galatians 3:27. Baptism is putting the seal to one's faith, it makes one's repentance effective and is obedience to God's will.

Then, some of our radio songs are very misleading. Here is one sample: "One step more from earth to heaven." David said that there was just one step between him and *death*—not *heaven* (1 Sam. 20:3). Singing a lie, though the music may be beautiful, only emphasizes the lie and speeds the blind toward "the ditch."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"The Lord turned the captivity of Job when he prayed for his friends" (Job 42:10).

Sunset

The sun is sinking in the west
And God is calling us to rest;
The veil of night is drawing nigh—
But, oh, the beauty of the sky!

When all the loveliness is gone,
The memory will linger on;
The sky with all its golden glow—
None but our God could make it so.

—By *Corinne Shott*; selected
by *Mrs. Anne Mae Mercer*.

Job Recovers

Job began to look upon himself and found a person he abhorred or hated (Job 42:6). At once he began to repent "in dust and ashes." That was the way people in those days showed they were really sorry for their sins. They sat in an ash heap! A coarse, rough garment made of sackcloth was worn by them. You recall how the people of Nineveh repented in that way, after Jonah preached to them?

Job's friends had not told the truth about God, so God told them to offer a burnt offering for their sins. They were told that Job would pray for them. Here, again, we find Job acting as a priest—pure in God's sight—for He said, "For him I will accept."

As soon as Job prayed for his friend, Eliphaz the Temanite, the Lord heard and answered him. Twice as much of material things was given to Job, and the same number of children that he had had in the beginning.

The verses following which close the Book of Job tell us, "In all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren" (Job 42:15).

Job lived to be a very old man, for we are told that Job saw his sons, grandsons, great-grandsons, and great-great-grandsons. Long life is another blessing he received from God (Psalm 91:16).

Let's Write

No one has reported any "shut-ins" among our families

and friends. How would you enjoy writing to our grandmothers and grandfathers? Send in the names of the ones you wish us to send cards or letters to. Write name and address plainly.

The following poem proved to be so popular that I am giving a fourth verse:

Somebody's Grandmother

She has a little house as neat
As a kernel of rice.
Her kitchen, with cookie jars full,
Is redolent of spice.

I hope someday I shall meet her,
And perhaps with her dine—
She might have been your grandmother,
But, oh, I wish she were mine!

—*D. Moriarity*.

Bible Verses

No favorites this week? Have you sent *yours* in to me? Do it now!

Happy Birthday Wishes

Florence Klassen, July 15, age 12, Cleveland, Ohio.
Virgil Hammer, July 15, age 15, Bird Island, Minn.
Ella Lou Foster, July 16, age 10, Ponchatoula, La.
Mildred L. Murphy, July 16, age 11, Asher, Okla., Rt. 1.
Herbert Hutchinson, July 17, age 13, Hammond, La.
Eugene Frazier, July 18, age 15, Cleveland, Ohio.
Gwendolin Durkin, July 19, age 13, Cleveland, Ohio.
Chalmer Dennis, July 20, age 2, Vanzant, Mo.
Reva Hetrick, July 21, age 9, Ripley, Ill.

God, I Thank Thee

"O God, I thank Thee for each sight
Of beauty that Thy hand doth give;
For sunny skies and air and light;
O God, I thank Thee that I live.

"Another day in which to cast
Some silent deed of love abroad,
That, greatening as it journeys past,
May do some earnest work for God."



BEREAN DEPARTMENT

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Crowns

* * *

By Donna Johnson, Freedom, Nebr.

There are five different kinds of crowns mentioned in the Scriptures. They are crowns of (1) corruptibility, (2) incorruptibility, (3) righteousness, (4) life, (5) glory.

People who seem to be the most popular in the world are the ones who receive the corruptible crowns, but we hope to have incorruptible crowns. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:25).

All people who love God and Christ's appearing will receive a crown of righteousness (2 Tim. 4:8).

A crown of life will be given to the person who endures trials and has become an approved person (James 1:12). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

Revelation 4:10, 11 tells us the purpose of the crowns: "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

In holding certain important positions in the world, men must have certificates or something to show their worthiness to hold such positions. Figuratively, crowns are to prove our worthiness to possess whatever our crowns represent; for some it will mean righteousness, for some life and glory. But it is also possible, after obtaining these crowns, to lose them. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Paul, in Philippians 4:1, referred to his brethren as his joy and crown. How was it possible for Paul to earn a crown through his brethren? He received a crown of glory by teaching the truth to them. The crowns of today are the same as they were in the days of Paul. All who are led to believe the truth by your teaching are accounted unto you as a crown of glory.

Will you merit a crown to present before the throne?

Time to Change

* * *

By Mary Richardson, Hammond, La.

At different times of the year, if one is observant, he will notice various signs along the highway or at garages telling of the fact that it is time to change oil in automobiles. From scientific research, the automobile experts find that it is best for a motorist to use different grades of oil in his car at different seasons of the year.

But there is another time to change. The individual who drifts through life with no apparent aim needs to wake up and come to the realization that the change from a "drifter" to a "seeker" is necessary. The person who drifts along with the tide can never achieve any measure of success, for he never "sticks to" anything. When trials and suffering come he cannot endure, for he does not have the will to do so. He may be likened to the seed that was planted in the stony ground. When the sun became hot, and because the plant did not have a firm foundation, it could not endure. Such a person needs to change to things that are enduring—those of God. From the Christian's study of God's Word, he finds that it is best to be an advocate and follower of the Christ. He further knows that a change from the ways of the world to those of God will bring lasting benefit to the individual manifesting such a change. There are so many people in this present age who cannot have the foresight to see the vital necessity of serving God! Their sole aim in life is the satisfaction of their individual desires. They cannot come to submit themselves to the will of God; furthermore, they have not learned the lesson of self-denial. If only the world could realize that to serve the Master would have the best results, we wouldn't be in the midst of wars—either direct or indirect.

Are you ready and willing to make the change? Do it today!

A Good Reason for Studying the Bible

"Hold fast to the Bible as the sheet anchor of our liberties, write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."—U. S. Grant.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- June 18-July 26—Summer Bible Training School at Oregon, Ill.
 July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-17—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 25-Sept. 1—Eastern Nebraska Conference at Omaha.

1940 MICHIGAN CONFERENCE CONCLUDED

The 1940 Michigan State Conference and Bible School, held at Southlawn Park Church of God, Grand Rapids, from June 24 to 30, was the most successful Michigan assembly to convene in many years.

Attendance at the two afternoon sessions of the Bible school, held daily except Saturday and Sunday throughout the Conference, was exceptionally good: 39 were present for every session, and the average attendance at each class was 78. Six classes met twice a day.

Elder James W. McLain, State evangelist for Indiana, was the guest speaker. His sermons, generally pointed with charts and blackboard sketches prepared by him, were delivered at all evening weekday services except the first, when Elder G. E. Marsh, pastor of the Southlawn Park Church, introduced the Conference as its president.

Sunday, June 30, regular morning services were held at both Grand Rapids churches affiliated with the Conference. Elder McLain spoke at Pennellwood, and Elder Vivian Kirkpatrick, pastor of the Blanchard, Mich., church, spoke at Southlawn Park. Following the morning services, a picnic dinner was held at Ideal Park, near Grand Rapids. Joint afternoon and evening services were held at Southlawn Park as a regular part of the Conference.

One baptism occurred during the Conference, immediately following the Sunday afternoon picnic dinner: Miss Doris Coates, R.F.D., Hastings, Mich., sixteen-year-old daughter of Bro. and Sr. George Coates. Elder F. E. Siple officiated at the service.

The annual business meeting of the Conference, the eighty-third in Michigan Church of God history, was convened Saturday afternoon, June 29. New officers for 1940-'41 are: president, Arlie G. Townsend; first vice president, William Hanson; second vice president, Vivian Kirkpatrick; secretary, Mrs. Bee Slocum; treasurer, Lloyd Stevens. A fall conference was scheduled for the Blanchard, Mich., Church of God, the date to be set by the new board. Plans for a strong evangelistic program were considered by the Conference officers. Arlie G. Townsend was selected as Conference delegate to the General Conference. Arlen Marsh.

HILLISBURG, INDIANA

The Hillisburg Church of God was represented at the Indiana State Conference and Bible School at North Salem by: Mr. and Mrs. Don Huffer and children, Mr. and Mrs. William Huffer, Mrs. Lou Frier, Mr. and Mrs. Albert Finney, Mr. and Mrs. George Finney, and the writer. The lessons and sermons were very interesting.

Thirty were in attendance at the Hillisburg Sunday School on July 7. Being the first Sunday in July, this was the time for our annual Sunday school picnic; so, after our services, we motored to the T. P. A. Park at Frankfort where we enjoyed a basket dinner. In addition to our members, there were nineteen guests present: Mr. and Mrs. Arthur Reynolds of near Frankfort, Mr. and Mrs. Otis Spurgeon and children, Mr. and Mrs. Ralvue Snell and daughter, Mr. and Mrs. Ed Mohler and daughter, all of near Hillisburg; Mr. and Mrs. Forest Wilcox and son of Flora, and Mr. Charles Steveson of Frankfort. Everyone enjoyed the day, hoping to again next year attend the annual picnic. Lota B. Huffer.

BROWNTOWN, VIRGINIA

The little church at Browntown was filled to overflowing for the services held there on the morning and afternoon of Sunday, June 30. A basket dinner, served on the grounds, made it possible for the brethren to renew their acquaintances and enjoy an informal fellowship between services.

All rejoiced when, at the close of the morning service, three presented themselves for

baptism. After the afternoon services the baptisms took place in the little stream that flows near the church.

Those baptized are: Aubrey and Dennis Thompson (father and son) of Browntown, and Charles Updike, a young man whose address is 4921 North Capitol St. N. E., Washington, D. C. They have been contemplating the step for some time, and we feel sure that because they entered upon their Christian life after much prayer and consideration, fully aware of the difficulties that may present themselves, they will continue true and faithful until the end. The members of the congregation feel their responsibility toward these new members as "babes in Christ," and they feel their responsibility toward Christ and His church as members. We feel that the congregation will be considerably strengthened by their addition. J. R. LeCrone.

ANDERSON - OTTERMAN

Miss Minnie Pearl Anderson, daughter of Elder John H. Anderson of Michigantown, Ind., and Harry F. Otterman, son of Mr. and Mrs. Frank Otterman of Frankfort, Ind., were married Sunday, June 16, at 11:00 a.m., in the home of Mr. and Mrs. Lonnie R. Anderson, 2509 Lincoln Way West, Mishawaka.

The service was read by the bride's father. Miss Mellie L. Anderson was her sister's only attendant, and Glen Hufford of Frankfort was best man. After the ceremony a reception was held for twenty-five guests. Mr. and Mrs. Otterman have returned from a trip through the Smoky Mountains, and are now at home in Frankfort. Fannie M. Anderson.

Gleanings From the Field

"The field is the world."—Jesus.

Church secretaries: Have you returned your delegate forms for representation at General Conference?

Bro. F. G. Carpenter, Omaha, Nebr., reports that the Omaha brethren are building a basement under their church. (Prov. 25:25.)

Anyone having a Herald dated December 26, 1939, to spare, will oblige us by mailing same to The Restitution Herald, Oregon, Ill. Thank you.

Your friends who attend General Conference will be looking for you!

Bro. Lyle Rankin, Cashmere, Wash., reports that a meeting will be held July 28 at Snoqualmie Pass at Denny Creek Camp. A basket dinner will be served following the morning service. He writes: "We want this meeting to be more evangelistic than any we have had before in this place. Some would like to go early to be there several days. If there are enough people thus interested, we could have more than one meeting."

"I like Bro. F. L. Austin's article in The Herald of June 18 entitled 'Howl Ye—Look Up.' . . . We need more ministers like Bro. Austin."—Mrs. G. B. Sprinkle, Cheyenne, Wyo.

Remember! If you are planning to attend the General Conference and Illinois Bible School at Oregon, Ill., and desire rooms outside the dormitory, please write to Mrs. Delos Andrew, Oregon, Ill., stating the length of stay, number in party, and accommodations expected.

"Never will true peace cover the earth until Jesus comes as King of kings. Judging from conditions now existing, that time is not far distant."—Miss Virginia Smith, Russellville, Ark.

"I guess that only those of our number who are isolated as we are can realize what a feeling of joy we experience when we can get the messages which our Bible students contribute each week in The Restitution Herald."—Clara VeNard, Sherrard, Ill.

"We have Berean classes in homes—a small group of us. We like Book No. 5, 'The Church of God,' and very much enjoyed lesson 28 about Ezekiel 37. This lesson is in good accord with the pictures of the Holy Land that have recently appeared in The Herald."—Lucian Murphy, Asher, Okla.

"We fear that one of our nephews has become a prisoner or the only other alternative."—R. H. Judd, Toronto, Ont.

ILLINOIS CONFERENCE AND GENERAL CONFERENCE SPEAKERS

July 30 - August 11, 1940

- July 30—"Look on the Fields" (John 4:35)—C. E. Lapp, Macomb, Ill.
- July 31—"World Without Vision" (Prov. 29:18)—James Watkins, Eldorado, Ill.
- August 1—A lecture with slides by the American Bible Society at the Coliseum.
- August 2—"All the Land Which Thou Seest" (Gen. 13:15)—Harry Gockler, Hammond, La.
- August 3—"As Ye See the Day Approaching" (Heb. 10:25)—F. E. Siple, Grand Rapids, Mich.
- August 4—Morning: "Vision of Visions"—S. J. Lindsay, Tempe, Ariz.; afternoon: "The Church of God and Its Unfailing Vision"—C. E. Randall, Fonthill, Ont.; evening: "A Vision of Peace in a War-Clouded World"—G. E. Marsh, Grand Rapids, Mich.
- August 5—Berean Day
- August 6—"See Whether It Be Well With Thy Brethren" (Gen. 37:14)—J. R. LeCrone, Woodstock, Va.
- August 7—"Watchman, What of the Night?" (Isa. 21:11)—M. W. Lyon, Cleveland, O.
- August 8—"At the Time of the End Shall Be the Vision" (Dan. 8:17)—Grover Gordon, Springfield, O.
- August 9—"Vision of Perfection"—Harvey U. Krogh, Jr., Tipp City, O.
- August 10—"Compassionate Vision" (Matt. 9:36; Luke 10:2)—J. W. McLain, Culver, Ind.
- August 11—Morning: "I Will Come to Visions and Revelations of the Lord"—F. L. Austin, Chicago, Ill.; afternoon: "X-raying General Conference Activities and Opportunities"—Sydney E. Magaw, Oregon, Ill.; evening: "According to Our Vision, What Is Our Responsibility?"—L. E. Conner, Oregon, Ill.

Mrs. Frank Laning, Secy.

"Only one man in a thousand thinks, yet the other nine hundred ninety-nine think he is wrong."—R. W. Emerson.

SCHOOL DAZE

Thursday, July 4, the students of the Summer Bible Training School were dismissed from their afternoon classes. They and some members of the regular School went to Lowell Park near Dixon, Ill. Bro. S. E. Magaw and his family and Bro. William Stine and his family (Ohio visitors) also were guests. All had an enjoyable time.

The new addition to the Training School, Terry Ferrell from California, turned out to be quite a beaver. He sharpens all the pencils of those students who simply cannot resist breaking them for him to sharpen.

Which two students were out where Wednesday evening when the alarm went off inside the dormitory for all to be in? These two students were the first to come in late this term. Their penalty was a day of dishwashing. Ask Richard Parish and Alverta Leighty. Maybe they can answer the question.

The regular Training School student who dates a Summer School girl keeps everyone in suspense by bringing her in just before the alarm goes off. Then the girl sits in class with the minister's son and goes out with him in the afternoon. Really, Beth, we are all surprised at you!

All of the students in the Summer School are learning much in the classes. They all feel that it is a very prosperous venture. They wish to thank all who have made it possible for them to have this opportunity.

Richard Parish.

FRED H. KNODLE

Fred H. Knodle was born near the Silver Creek community north of Oregon, Ill., March 24, 1868, and died at his home in Oregon, July 3, 1940. He leaves to mourn his loss one sister, Miss Mina, and three brothers, George of Chicago, and Roy and Merritt of Oregon, besides many other relatives and friends. Father, mother, and one brother, Walter, preceded him in death.

Fred and the writer had known each other from childhood, our families being in the faith as long as we could remember. Fred united with the church in early life and was faithful to the end. A man of very even temper and an obliging spirit, he had a great host of friends. In the organization of the church in Oregon, he stood shoulder to shoulder with us in the establishment of the church. Aside from the church relationship, Fred through the years had endeared himself to the writer's family in such a way that they feel the loss keenly. He will be sadly missed by a large circle of friends for a long time to come. May we soon meet him in the everlasting Kingdom of our God.

Bro. S. E. Magaw, pastor of the church, and Bro. L. E. Conner assisted in the service in a very able manner, each paying a proper tribute to the memory of our beloved brother.

S. J. Lindsay.

JOHN WESLEY STEPHENSON

John Wesley Stephenson was born September 19, 1859, in Jackson County, Ohio, and died June 18, 1940, at the home of his daughter, Mrs. Vern Todd, near Moorefield, Nebr.

When a young man, he came to Aurora, Nebr., where he was united in marriage March 29, 1886, to Miss Rhoda Fox who preceded him in death three years ago. They lived on a farm near Aurora until 1893 when they moved to Frontier County on their farm near Moorefield. Here they lived until 1912, when they moved to Moorefield where Mr. Stephenson was rural mail carrier until his retirement in 1929. To this union four children were born: one son Maurice, and three daughters, Verlie who preceded Mr. Stephenson in death in 1911, Mrs. May Todd, and Mrs. Jane Messersmith—all of Moorefield.

He leaves to mourn his death, besides his immediate family, seven grandchildren and one great-grandchild. Also surviving are: one brother, Ed of Columbus, Ohio, two sisters, Laura and Anna of Maxwell, Nebr., and one cousin, Howard Shaffer of Holdrege.

On May 3, 1900, he was baptized into Christ and became a member of the Church of God. His faith in Christ was a great staying power and influence in his life, encouraging and comforting him to the end. Funeral services were conducted by the writer, showing the promises and hope of the resurrection through Jesus Christ the Savior. He was laid to rest in the Moorefield cemetery, there to await the resurrection to a new life.

J. E. Cowles.

MRS. SAMUEL J. ELTON

Jennie M., youngest daughter of John and Jane Robbins, was born in Fulton County, Ohio, July 19, 1864, and fell asleep in Jesus June 25, 1940.

On December 9, 1883, she was united in marriage with Samuel J. Elton, and to this union three sons were born. One of these died in early childhood, but Marion, who is a school superintendent near Toledo, Ohio, and Monroe, who is a photographer of Delta, Ohio, survive. There are also two grandsons, one granddaughter, and one great-great-granddaughter.

About forty-four years ago both Bro. and Sr. Elton were baptized and became active members of the Church of God. When the

present writer began his ministry theirs was one of the first homes which gave him encouragement. Bro. Elton died in 1916, but Sr. Elton has remained a firm believer in the gospel of the Kingdom. She had been in failing health for several years, and her loved ones and friends had done everything they could to make life more pleasant.

Funeral services were conducted from Raker church on Thursday afternoon, June 27, 1940, after which she was laid to rest in the adjoining cemetery. There, beside the church where so much of life's thought and effort were expended, she awaits her coming Lord.

F. E. Siple.

BIBLE TRAINING SCHOOL

Mrs. Verna Thayer	\$ 5.00
Minnesota Conference (Tuition, M.R.)	25.00
Mr. and Mrs. George McMurtrie	5.00
Mrs. Clara Stinnette	1.00
H. E. Shepherd	5.00

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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

For Training School . . . \$.....

For Golden Rule Home . . . \$.....

Name

Address

The Illinois Evangelist

*"When the Church Builds Evangelism,
Evangelism Will Build the Church."*

By C. E. Lapp

Quarterly Conference

The Illinois State Quarterly Conference at Eldorado was well attended by representative groups from Oregon, Macomb, Ripley, Marshall, Paris, and Eldorado, Illinois, as well as a carload of the brethren from Fredericktown, Missouri. It is refreshing to the heart to meet with the brethren at these Conferences. The mutual benefit to all who were able to attend cannot be overestimated.

The Hebrew writer knew the value of Christian gatherings when he gave us these words: "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

Illinois Conference Business Meeting

Too often we regard the business meeting as of secondary importance, but Paul said to be "not slothful in business; fervent in spirit" (Rom. 12:1). The business meeting is the place to help shape the future policy of the State work. Someone has to take the responsibility of keeping the work going, so be present to do what you can, and thus add impetus to the work. The Illinois State Conference business meeting will be held on Friday afternoon, August 9.

Marshall and Eldorado

Brother James Watkins, who is pastor of these two churches, informs us that these two churches plan (if possible) to meet all their expenses for this coming year. Last year neither of these places had a pastor, except once a month, and they are now expecting to work next year without the aid given by the State Conference. This speaks well for the pastor's hard work, and for the faithfulness of these people. That is the spirit all should strive for: to be self-supporting and independent. These churches have now shown what can be done if the effort is made. Every church that would enjoy the greatest success should have a full-time pastor.

Macomb Building Fund

It is the steady drop that wears the rock. The brethren at Macomb are persevering. We are almost halfway to our present goal of \$500. If we can raise this amount, it will then be possible for us to build a church basement. This is the principle Jesus taught that we should build on: that we must go down before we can rise. We are very anxious to get this started, for we may soon be without a place to meet. The ownership of the building in which we are now meeting has changed hands.

We appreciate all the outside financial help that we have had thus far and feel the Lord is helping us in a very material way. Any individuals or churches who could find it in their power to help us construct this church may know that it is for a very good cause. Macomb is a new field, and we feel a very good opportunity is afforded us here. The sooner we can get a building of our own, the sooner this work will become self-supporting.

Investments

What if the United States should suddenly become involved in war, and similar action was taken here as in England! How many would regret that they had failed to lay up treasures with the Lord? It would all belong to the government instead.

Places of investment for the Lord are not hard to find. More students are already preparing to attend the Bible Training School this coming winter. There will be some worthy students who will not be able to pay for this year's tuition. Why not invest in some worth-while young life that is willing to prepare for full-time service!

Evangelistic work is a very needy field, and one that will produce great dividends now as well as when Jesus comes to claim His own.

Why not send The Restitution Herald to an "unsaved" friend or neighbor for nine months. Surely *one dollar* would be a small investment if it were to mean his eternal salvation. It would no doubt be read by more than one.

Tracts are always good investments. Get a few on hand and give them out to your neighbors and friends. Take them to the store with you, and give them to the clerks. His Word will not return void.

Treasurer's Report for June

GENERAL FUND

Receipts:

Balance on hand June 1, 1940	\$ 21.36
Received from individuals	20.00
Received from churches	145.50
Lanark Church sale	45.83
Transferred from Special Evangelistic Fund	10.00
	<hr/>
	\$242.69

Expenditures:

Extra Restitution Heralds	\$ 5.85
Salaries for evangelists	229.37
Balance on hand July 1, 1940	7.47
	<hr/>
	\$242.69

SPECIAL EVANGELISTIC FUND

Balance on hand June 1, 1940	\$228.90
Transferred to General Fund	10.00
	<hr/>
Balance on hand July 1, 1940	\$218.90

Delos Andrew, Treasurer, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, JULY 23, 1940

NUMBER 43

Prepare for Christ's Return

By Richard E. Smith

BEFORE ascending to sit on the throne with His Father, Jesus promised His disciples, "I will come again" (John 14:3). Also, the Savior told His disciples that a "great tribulation" would precede His return (Matt. 24:21-30). Current events fulfill the signs which Jesus said would indicate the final world conflict and His coming again. Let us heed the signs of Christ's coming and prepare to meet Him. Speaking about the coming Kingdom when He will rule the earth, our Teacher said, "When ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33).

Ezekiel prophesied of the last times, saying, "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" (36:35). Palestine is now truly being rebuilt, and it is becoming like the Garden of Eden, but the riches and beauty of the land will be as a magnet, drawing the greedy nations to it to take a spoil. Ezekiel's vision of a valley of dry bones coming to life (chapter 37) is now being fulfilled. It is interesting, too, to see that the Israelites are now being regathered by the same method which scattered them, namely, by persecution. It seems that God is working through the totalitarian powers to further His own purposes. Yes, we now see the budding of the "fig-tree" nation, a sure sign that the coming of the Lord is near.

Though Palestine is to "blossom as the rose," there will continue to the very end of this age to be "wars and rumours of wars." The final world conflict will, in fact, center in Palestine. What nations, does it seem, will confederate against Palestine to take a spoil of the riches gathered and developed there? "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him" (Ezek. 38:2). Why should the Lord be *against* this great "prince"?

Might it not be because he has persecuted the Jews, God's chosen people, and that the time for full atonement has come, as it is written: "Vengeance is mine; I will repay, saith the Lord"? Moreover, is it not interesting and faith-inspiring to see that Russia, Germany, and Italy, the three totalitarian powers to recently so relentlessly oppose the Jews, are more and more directing their attention to southeastern Europe?



Richard E. Smith

An interesting development in world events is seen in the announcement that Sweden is expected to be a member of Hitler's so-called "Northern Union." It is prophesied that the Lord will put "hooks" in Gog's jaws and turn him about to battle against Palestine. The hooks, it would seem, represent defeat or a stalemate on some other front, causing this mighty northern confederacy to turn southward. Russia fought fiercely for Finland, won

partially, but lost far more, so she turned her face to easier grounds to conquer—*toward* Palestine. The Bear has taken parts of Rumania, and the signs are that, unless stopped soon, Russia will march onward through the Balkans, constantly southward. The Turkish people sense this, and are preparing for war. It is rumored that Russia will soon demand the Dardanelles, the gateway between the Black Sea and the Mediterranean. These developments in southeastern Europe have lately drawn more attention than the battle on the Western Front.

According to Scripture, Ezekiel 38:13, Tarshish (conceded by Bible students to be Great Britain) will inquire the reason for the coming of the northern hordes against Palestine, indicating that England will at least exist as a nation, and will not have been totally destroyed by Hitler.

Moreover, it will come to pass that the Lord's fury will be kindled against Gog and all his hordes. (See Ezek. 38:19.) The Lord will plead against them with pestilences and with fire, and

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EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Conference Outlook

The Conference outlook is bright. Almost every mail brings us news of brethren in various states planning to come to the General Conference at Oregon, Illinois, July 30 to August 11. There will be a large attendance, and, unless you come, many of your friends will be inquiring about you and wishing you *had* come.

There will be many ministers in attendance. You will have the privilege of listening to sermons by the following ministers: C. E. Lapp, James Watkins, Harry Gockler, F. E. Siple, S. J. Lindsay, C. E. Randall, G. E. Marsh, J. R. LeCrone, M. W. Lyon, Grover Gordon, Harvey U. Krogh, Jr., J. W. McLain, F. L. Austin, Sydney E. Magaw, and L. E. Conner—this being the order in which they appear on the program.

The Bible teachers will be: S. J. Lindsay, F. L. Austin, C. E. Lapp, Harvey Krogh, Jr., Louise Lapp, Verna Thayer, and Ruby Railton. M. W. Lyon will have charge of the eleven o'clock hour when Sunday school work is discussed, James Watkins will plan the morning devotions and conduct after-church recreational programs, and James McLain will lead the music and be general superintendent of the Bible School.

Of more importance than is generally credited is the Ministerial Association which convenes daily, except Sundays. It is in these meetings that problems and opportunities peculiar to the ministry are discussed, and resolutions presented on the Conference floor frequently originate in the meetings of the Ministerial Association. In so far as possible, the entrusted leaders of the Shepherd's flock should both attend and participate in the discussions and activities of the Ministerial Association. Only a united, brotherly, and zealous ministry can lead the church as a whole into the unity, charity, and zealous activity so essential to success. The ministry, ordained of God to *preach His Word*, should also *show the way*.

At the General Conference, plans are largely made for the succeeding year's activities. What a challenge are the twelve months that lie before us! Must the flickering candle of the Church of God be blown out by the winds of a world so

sorely engrossed in storm and darkness? Did Jesus quit as the end drew near? Though the pledged Twelve forsook Him, your Pattern and mine, knowing the right and believing implicitly in the eternal God, bravely struggled and *won the prize*. It is not permitted the Church of God to fear or fail. As never before, every loyal soul is needed at the Conference, soon to assemble, to advance the work entrusted to us, and to this end we pray God's blessing upon His house (Psalm 127:1).

Palestine Is Bombed

July 15, bombs fell in the Holy Land. Reported "enemy" planes—probably Italian—raided the notable seaport of Haifa, resulting in several casualties.

No student of prophecy can foresee all the details of ever-advancing fulfillment, for "now we see through a glass, darkly" (1 Cor. 13:12). It is, however, of much concern to every Bible student to watch the trend of events that unmistakably herald the approach of the Second Coming. Though no man knows the day or hour in which Jesus will return, it is certain that that day and hour cannot be getting farther away. It is certain, too, that our times were not represented by Babylon's "head of gold," nor are we living in the Medo-Persian "arms of silver," nor in the Grecian "belly of brass." History long ago told of "iron" Rome and of its division as though the image stood with one foot in the western capital of Rome and the other foot in the eastern capital of Constantinople. If any part of the image represented our own times, it must be concluded that we are now living in the days of the *toes*. It is, moreover, "in the days of these kings" that the God of heaven will "set up a kingdom, which shall never be destroyed" (Dan. 2:44).

The bombing of Haifa is one more sign that we are well out toward the end of the toes, and that Christ, the King of the stone-Kingdom, will soon come to "break in pieces" all the carnal glory and power of monstrous Man—"the form thereof was terrible"—and to establish the Kingdom of God gloriously forever! Then "there shall be no more curse . . . and they need no candle . . . for the Lord God giveth them light" (Rev. 22:3-5).



The Tabernacle

By Bible Training School Students

THE portable sanctuary, or house of worship, used by the Jews in the wilderness was known as the Tabernacle. Its walls were of linen, which typifies righteousness. Its posts were of acacia wood, capped with silver, and having copper bases. They were joined with silver rods.

Moses and Aaron were God's chosen leaders of the tribes of Israel. Every man of the children of Israel pitched by his own standard, or ensign, of his father's house. On the east side of the Tabernacle, toward the rising sun, the camp of Judah pitched its army—the lion's head being the standard.

There was only one gate to the Tabernacle, this facing the rising of the sun (Num. 2:3), which typifies the one and only way of entering salvation, namely, through Christ. In Malachi 4:2, Christ is called the "Sun of righteousness."

By the tribe of Judah, under the same ensign, the tribe of Issachar pitched its tents, and next to these were the tents of the tribe of Zebulun.

The standard of the camp of Dan was established on the north side of the Sanctuary. Encamped next to Dan were Asher and his tribe, and next the tribe of Naphtali. Their standard, or ensign, was a flying eagle.

On the south side of the Tabernacle, the camp of Reuben pitched its tents with the camp of Simeon and the camp of Gad—with a man's head as their standard.

On the west side were the camps of Ephraim, Manasseh, and Benjamin, the ox, or calf, being their ensign.

The tribe of Levi was chosen of God as His royal workers. The whole encampment was led by direction of God—by a cloud in day and by a pillar of fire at night. When the camp set forward, the Levites were commanded to cover the Sanctuary and all the vessels of the Sanctuary. Each tribe had a definite service to perform in keeping and protecting the Tabernacle.

Once a year the high priest entered into the Holy of Holies to offer a sacrifice for the sins of the people. On his breast he wore an emblem of each of the twelve tribes. Christ, our High Priest, gave His life that we, as sinners, might be redeemed. He is our Intercessor as the high priest was for the Israelites. The veil which divided the Holy Place from the Holy of Holies is significant of the veil which separates us from God. When the high priest entered into this sacred place he was not visible to the people.

In the Holy of Holies was the ark of the covenant. It was made of wood and covered with gold. The lid was of

solid gold, and was called "the mercy seat." Within the ark of the covenant was a pot of manna, Aaron's rod, and the Ten Commandments, or God's law to the Israelites.

The Holy of Holies is a type of heaven in that it contains all valuable treasures. No one, except God, angels, and Jesus Christ, has ever entered therein. We know from the type of the Tabernacle that no one else can ever enter.

Just outside of the Holy of Holies was the Holy Place. Before the mercy seat, in front of the veil, in the Sanctuary was the golden altar, or altar of incense, which is a type of Christian prayer.

The table of shewbread stood on the north side of the Sanctuary. On this were displayed two rows of bread, or shewbread, of which the twenty-four priests ate. This was a type of the Lord's Supper.

The golden candlesticks stood on the south side of the Sanctuary. The seven candlesticks represented the seven churches of Asia Minor. The light, the perfect light, was kept burning continually. This was the only light that was used in the Tabernacle, and Christ should be the only light, or guide, in our Christian service.

Also, in the Holy Place were twenty-four priests who served and ministered therein. Every morning they stood up to praise and to thank God for blessings given to them. They offered sacrifices unto the Lord on the Sabbath, and at every new moon, according to the commandment given of God. All the priests, except the high priests, served in the Holy Place. The high priest was the only person allowed to go into the Holy of Holies. When Eli's sons tried to enter the Holy of Holies, they fell dead. This proves that those who disobey God, or who go against His will, endanger their own lives.

Outside the Tabernacle, in front of the gate, the altar of burnt offerings was placed. This altar was seven and one half feet square, and made of acacia wood. The top was covered with copper and was filled with earth. To this altar the people of the tribes brought their offerings. When the perfect lambs were killed, their blood was shed at this altar. Christ, our perfect Lamb, shed blood for us when He was killed by the Jewish people. Christ died on the cross to give all people opportunity for eternal life, if they will believe in Him. The tribes of Israel made peace with God through the shedding of blood and burnt offerings. All of each lamb was burned, except the breast and shoulders. These parts were kept for food for the twenty-four priests.

The laver was just outside the (Please turn to page 10)

God's Purpose in War

Article Three

By F. L. Austin

God's Differing Charges to Various Kingdom Elements

AGAIN let the thought be impressed upon the mind that probably all the purposes of God are revealed by Him in His charges relative to His Kingdom throughout earth. If that be true, then it is most laudable for true followers of Christ, God's anointed King, to diligently search God's Word of revelation to discover the "charge" of duty appointed by God unto the respective groups in His Kingdom. Also:

God's entire Kingdom, in all of its component elements, as taught by Him in His revealing Word, have been made amenable to His covenant instructions. His pattern-kingdom of Old Testament times—composed of Moses and Aaron, as head; of the Levitical tribe of first-born, as attendant helpers; of Israel, God's first-born nation, as "head" of nations; of the earth-wide Gentile populace, as possible recipient peoples of God's beneficently righteous blessings of prosperity and peace—was made amenable to the covenant proclaimed through Moses at Mount Sinai. That covenant apparently emphasized the law and order that were innate within the Abrahamic covenant and to which it was added, according to Galatians 3:19, as essential to be recognized and observed. But His permanent Kingdom of New Testament construction has been made amenable to the new covenant given and confirmed by Christ. This new covenant may possibly be the bringing to light of the all-important and always existing spiritual feature of the Abrahamic covenant.

Now it is quite plain from Scripture that God chose the race of Israel to become the leading national element of His Kingdom. As such, His revelation in Genesis 18:18 was: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Four centuries later Jehovah reassured Abraham's seed-nation, in Deuteronomy 26:16-19, saying: "... Thou hast avouched the LORD this day to be thy God, ... the LORD hath avouched ... to make thee high above all nations. ..." Thus in God's power Israel was to become His Kingdom element to root out of the whole earth the plantings of man's evil designings and to establish the plantings of God's righteousness. And just as Babylon, in Jeremiah 50:23, was used of God as a "hammer," so in

Jeremiah 51:19-23, Israel's charge was that of a "battle axe," or like unto "weapons of war," for use in God's hand to "break in pieces the nations" of human erroneous construction, and to "destroy kingdoms." Just as the execution of these charges forms a large part of Israel's history in former days, so, it is interesting to witness, by faith, that God continues her in the same "charge."

It is also interesting to note that God always was, and still is, abundantly able to chasten any people without using His "battle axe." That is to say, the wars of which Israel was "battle axe" wielder—whether she was directed thereto by God, or whether she pursued such acts after her own indiscreet judgment, although used of God to punish wrong whether in the enemy, or in herself, or in both—were unnecessary wars so far as God Himself was concerned. They seemingly were necessary only because of those engaged. This is evidenced by the revealed ability of God to overthrow the opponents by the exertion of His own invisible power as in the



F. L. Austin

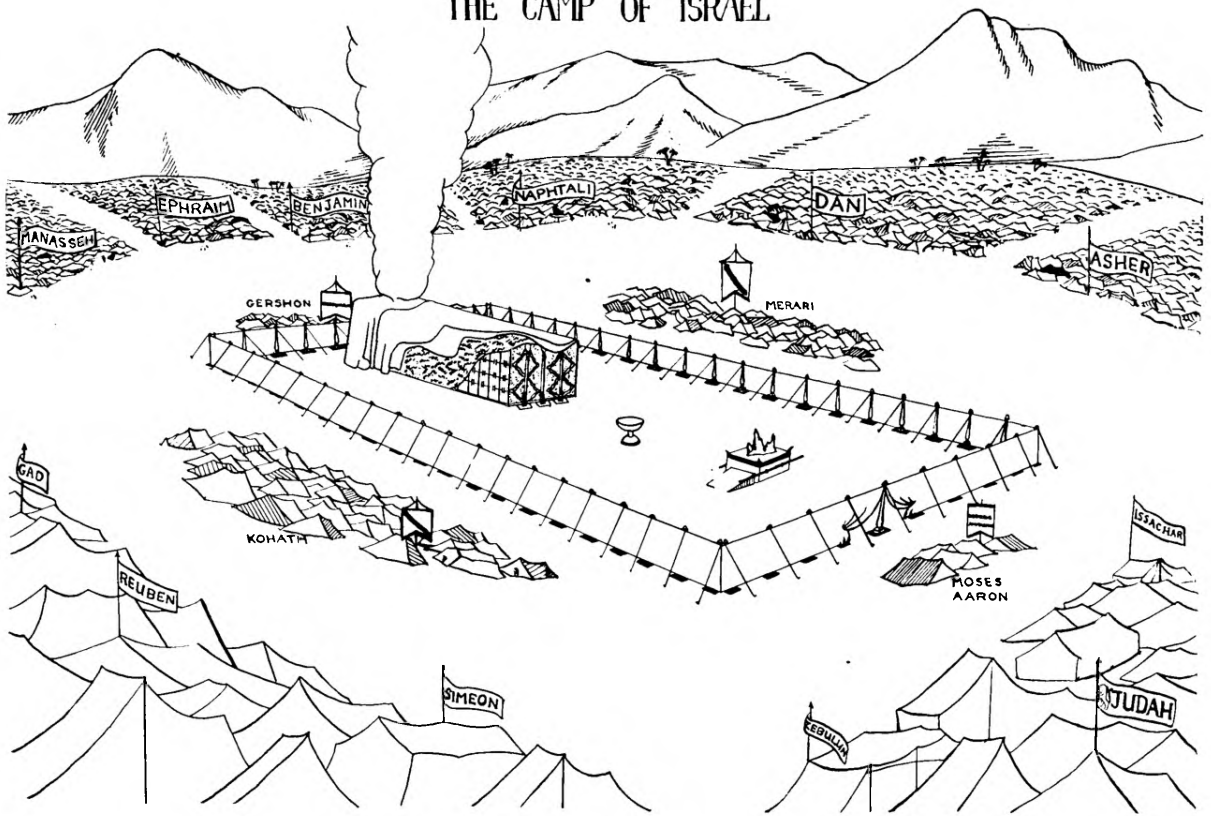
following instances, namely:

The army of Pharaoh was not overthrown by Israel, but by God returning the waters of the Red Sea, in Exodus 14. The army of Amalek was powerless against Israel as long as Moses on the hilltop "held up his hand," as recorded in Exodus 17:8-16. Of Assyria's army encamped before Jerusalem, 185,000 strong, it is said in 2 Kings 19:35: "When they arose in the morning, behold, they were all dead corpses."

The conclusion seems unavoidable but that man's pugnacious appetite for war is of God allowed loathsome satiation, and is used by Him to punitively recoil upon the rebellious one, or decimate the aggressor, or both, as well as to demonstrate that "the race is not to the swift, nor the battle to the strong" but to "the LORD strong and mighty, the Lord mighty in battle."

It is also interesting to note that one tribe of God's pattern kingdom, Levi, was directed of the Father not to be numbered for war. In setting up the infant Kingdom before Mount Sinai, the positions in the camp, as indicated in the accompanying plate, were all assigned by God. In the divine assignment, God Himself, when present with Israel, dwelt in the Tabernacle, central to all. Moses, the

THE CAMP OF ISRAEL



The above plate is to indicate to the eye the order of the tribal camp around the Tabernacle in the wilderness. The twelve signs of the Zodiac became the twelve ensigns of Israel's twelve tribes. Interest in a correct and thorough comprehension of the Camp of Israel and of its rules and manners of service increases as one visualizes ever more fully the accuracy with which this delicately accurate key unlocks to the comprehension so many of the New Testament mysteries.

leader, and Aaron, the high priest, were to camp immediately in front of that tabernacle Abode and its court, on the east. The tribe of Levi divided into three families—Gershon, Kohath, and Merari—was, in Numbers 3:17-37, assigned position adjacent to the Tabernacle court—Gershon to the west, Kohath to the south, and Merari to the north. Their “charge” was the care of God’s Abode—its furniture and services, its offerings and atonements—and “to do the service of the children of Israel in the tabernacle,” as directed in Numbers 8:19. Only they, the Levites, were allowed to perform this “charge.” “The stranger that cometh nigh shall be put to death,” declared the Lord to Moses in Numbers 1:48, 51, 54. Thus the whole Levi element—Aaron, Moses, and the three family groups—were camped adjacent to the Tabernacle. These were separated by an open space of possibly “about two thousand cubits,” as in Joshua 3:4, between the Levites and the twelve surrounding tribes.

Numbers 1:2, 3, 47-51 directs Moses to number all the males of the tribes “able to go to war in Israel.” “But the Levites after the tribe of their fathers was not numbered

among them. For the LORD had spoken unto Moses, saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: but thou shalt appoint the Levites over the tabernacle of testimony, . . . and (they) shall encamp round about the tabernacle.”

Thus, while the charge to Israel was to be numbered for war, and to become God’s “battle axe,” the charge for the Levites was, “Thou shalt not number the tribe of Levi” for war. For, the Levites had been called out of the nation by and for God, in Numbers 3:45; Israel listened and offered them, according to Numbers 8:10, 11; the Levites presented themselves unto the Lord, in 8:12, 13; God gave them to Aaron, in verse 19, “to do the service of the children of Israel in the tabernacle . . .”

Thou shalt not number them.

It is quite commonly regarded that, according to Hebrews 8, 9, 10, the Old Testament organization of the Kingdom under the covenant of Mount Sinai was a prophetic pattern of the New Testament Kingdom now be-
(Please turn to page 10)

Lasting Peace

By Mrs. Mae Nedrow

"They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3).

DEEP down in the heart of every Christian is a longing for the time to come when there will be no more war: when God will set up His Kingdom, and Christ will reign as "KING OF KINGS AND LORD OF LORDS."

When the Armistice was signed twenty-two years ago at the end of the World War, there was great rejoicing. A war that was to make the world safe for democracy was over, and people said that there would be no more wars: the League of Nations was formed. Still many European countries prepared for war.

During this twenty-two-year period, Ethiopia has been conquered by Italy, Japan has gone into China, there was the Spanish Civil War with Germans and Italians fighting among the Spanish, and Russia, too, like a great bear, has reached out her paw and grabbed the countries she wanted. There were many pacts made among the nations. In September, 1938, the British Prime Minister signed a peace pact with Hitler. It amounted to nothing more than the paper on which it was written. It appears as though all nations were looking for alliances to protect them from other nations.

We have watched with horror the reports of the brutal invasion of Germany into many countries. Countless numbers of Christians have been killed, homes have been destroyed, and hearts have been crushed.

That things are shaping themselves for the last great battle, there is no doubt. That there will be a world dictator in the last days, no student of prophecy can deny. He is described as the "man of sin," "the son of perdition," and as a "wicked" one (2 Thess. 2:3-8). In 1 John 2:18 he is called "antichrist," and in Revelation 13:1-8, the "beast."

In Daniel 11 we see this man as one who "shall magnify himself above all." "He shall plant the tabernacle of his palace between the seas in the glorious holy mountain" (Dan. 11:45). We believe "the glorious holy mountain" refers to Jerusalem. It appears that at the end of this age the Jews will have established Temple services in Jerusalem. The Apostle Paul speaks to us concerning this man of sin who will exalt himself above all. "He as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4). This was the "abomination of desolation" Jesus spoke of (Matt. 24:15).

"There will be a time of trouble, such as never was since there was a nation" (Dan. 12:1). Jesus said, "Let them which be in Judaea flee into the mountains" (Matt. 24:16-18). How well was Jesus versed in the Scriptures! He knew exactly what was going to take place. When Jesus spoke the foregoing words, He was speaking of the Day of the Lord; surely He understood the prophecies of Daniel and Isaiah concerning this time: "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2:19-21).

This will be the tribulation, also spoken of as the day of visitation (time of trouble). Joel foretold what was to come to pass in the last days, saying: "In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about" (Joel 3:1, 2, 12).

We are living in the days of fulfillment of Bible prophecies. "None of the wicked shall understand, but the wise shall understand" (Dan. 12:10).

Soon Jesus will come to the earth with power and great glory. He will raise the dead saints and transform the living; He will set up a kingdom of righteousness, that will 'break in pieces and consume' all other kingdoms; He shall sit on the throne of David (Luke 1:32). "His dominion shall be from . . . the river even to the ends of the earth" (Zech. 9:10). His saints shall rule with Him (Dan. 7:27; Rev. 3:21; 5:10; 1 Cor. 6:1-3). Israel and Judah shall dwell safely (Jer. 23:6). He "shall stand for an ensign of the people" (Isa. 11:10).

In these troublous times Christians should find great comfort in reading the following: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto

it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4).

Events of international importance have recently taken

place: Italy has invaded France, Russia has struck at Rumania, and the situation in the Balkan states, as well as in the Far East, is serious.

War clouds hover o'er us,
Throughout the world unrest,
Many hearts are aching,
All nations sore distressed.
Far off in the distance
Rays of hope we see;
Lasting peace, forever!
God's promise to you and me.

Thy Kingdom Come

By Mrs. William Stine

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

TO MANY people the prayer our Lord taught His disciples is merely a repetition of words. If they understood the true meaning, they would be looking for His Kingdom to be established on this earth.

Long before Christ was born there were promises of such a Kingdom. One of these promises is found in Isaiah 32:1. Also, in Matthew 25:31, we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Therefore, Christ has not as yet sat upon a throne, although this was prophesied many years ago. This text tells us that He will first come. He went to heaven after His crucifixion, death, and resurrection. There He is awaiting the appointed time when He will come to the world as a King. Verse 34 of the same chapter describes the judgment and is proof that the righteous will inherit the earth.

At the time *our* King comes, there will be kings ruling in the earth. We read in Revelation 11:15, "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." Daniel 2:44 also conveys this truth. Democracies are being absorbed by dictators with the passing of each day, thus fulfilling these prophecies.

Now let us consider the second part of our text. "Thy will be done." Some believe the Kingdom of God will be established in the hearts of men. If that is the case, we are far from such a Kingdom today. Instead of the peace and good will that will prevail throughout God's Kingdom, the nations are angry and are entering a time of trouble

the like of which the world has never known. Men's hearts are failing for fear of these things. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The world was promised a Prince of Peace who would reign in righteousness (Isa. 9:6, 7). Also Isaiah 26:9 declares, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." We know by this that no mortal man, not even Hitler, can bring about an ideal government.

Those of us who understand the Lord's Prayer as He intended we should, also make a grievous mistake in its use. We lack sincerity; only when we are troubled or sick do we truly pray, "Thy kingdom come." Perhaps it is because our carnal desires crowd out the spiritual until they become a hopeless heap. Or is it possible our belief has made so little impression on our lives that it is merely something to talk about? Of this one thing we may be sure: If we were among the oppressed people of Europe today, where human lives are little valued, our hearts would cry out, "Thy kingdom come."

We hope it will not be necessary for this punishment to come upon us before we will pray sincerely. Rather, may our repetition of the Lord's Prayer be uttered with a real desire for Christ's coming and the establishment of His Kingdom here on earth.

Let us watch and pray always that we may be accounted worthy to escape the tribulation that is coming upon this world, and that we may stand before the Son of Man. (See Luke 21:36.)

War and Christianity

By A. L. Corbaley

WE READ, in Romans 12:17: "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." In war our enemies attempt to kill us, and we try to prevent them from doing so by killing them. In verse 19 we read, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Accordingly, if we kill our enemies, we are taking the matter out of the Lord's jurisdiction, and are disobeying His commandment. How, then, are we to live before our enemies? Jesus says in Matthew 5:39, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also," and in verse 44, Jesus says, "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." Do we show love for our enemies when we kill them? That is the kind of love men are showing over in Europe at the present time.

Just before Jesus was betrayed, when with His apostles He was on His way to the Mount of Olives, He told them, "He that hath no sword, let him sell his garment, and buy one." In verse 38 we read, "They said, Lord, behold, here are two swords. And He said unto them, It is enough." Did Jesus expect His faithful few to defend themselves with only two swords against the rabble who had come up to take Him? In Matthew 26:51-54 we read, "Behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Moreover, Jesus healed the man whose ear was cut off.

We can see from what Jesus said and did, that He did not intend for His followers to fight the multitude that had come to take Him. He wanted, however, to teach them a lesson, namely, that if they used the sword they would perish with the sword: not that they should necessarily be *killed* with the sword, but the time would come when the sword would perish and no longer be used, and that if they used the sword, or engaged in war, they would also perish.

According to Luke 3:14, soldiers came to John the Baptist and "demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man." This he said to the soldiers whose very business it was to do violence to men, and to take their lives. So, if they

really wanted to be saved, they must become so truly converted that they would "do violence to no man." John the Baptist was the forerunner of Christ, and he spoke by the authority of God. If we want to be saved, we must also "do violence to no man."

In olden times the soldiers wore armor to protect their bodies from the arrows and other missiles with which men fought. They also carried shields for added protection. The Apostle Paul tells us what the armor of the Christian must be, tells also about the shield, and describes the kind of a sword the Christian must use in his warfare against sin and the temptations constantly assailing him in this present evil world. It is in Ephesians 6:11-17 that we have the armor of the Christian described, also the weapon he is to use in the conflict. First, Christians are to put on "the whole armour of God"—not just a part of it. If we leave some of it off, some vulnerable parts of the body will be exposed. Against whom are we fighting? The answer is: "That ye may be able to stand against the wiles of the devil." Jesus was tempted of the Devil. Read Luke 4:1-13. Also, in Hebrews 4:15 we read, "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."

In Romans 13:12-14 we read, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in *strife* and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Then, *strife* is one of the things the Christian must avoid to be successful in his warfare for eternal life.

In 1 Peter 2:21, we are admonished as follows: "Because Christ also suffered for us, leaving us an example, that ye should follow his steps." Turning again to Ephesians 6, we have the different parts of the armor named. They are:

(1) "Your loins girt about with truth"—not with some false unscriptural doctrine, for "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the *truth*." Our salvation, then, depends on our believing the truth.

(2) "The breastplate of righteousness." When one believes the truth, the next thing in order is to form, using the directions given in the Bible, a righteous character. Read 2 Peter 1:5-11. Also, in Hebrews 11:6 we read,

"Without faith it is impossible to please him," and in James 2:17 it is written, "Even so faith, if it hath not works, is dead, being alone." Thus, it requires a combination of faith and works to make a real Christian.

(3) "Your feet shod with the preparation of *the gospel of peace*"—not a gospel of war.

(4) "The shield of *faith*, wherewith ye shall be able to quench all the fiery darts of the wicked." In Hebrews 11:1 we read, "Faith is the *substance* of things hoped for, the evidence of things not seen," and James says, "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*" (2:18). So, in order to please God, we must understand what the things are for which we hope, and be able to give the evidence from God's Word showing that those things have been promised God's people. (See 1 Peter 3:15.)

(5) "The helmet of *salvation*." The head is one of the most vulnerable parts of the body, and needs to be well protected. Four of the five senses are located in the head alone, and the brain directs all the movements of the body. Even today, soldiers wear a helmet of steel to protect the head. *Salvation* is that for which the Christian is seeking; it is the final reward to the righteous. In Mark 16:16 we read, "He that believeth and is baptized shall be saved," and in Luke 14:14, "Thou shalt be recompensed at the resurrection of the just."

(6) Now we come to the weapon with which the Christian is to fight: "The *sword of the Spirit*, which is *the word of God*." It is the only weapon the Lord gives His people with which to conquer their enemies, and so obtain eternal life and a position in the Kingdom of God. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ" (2 Cor. 10:4, 5). Swords and guns and bombs as used by armies are surely *carnal* weapons; therefore, the Christian is forbidden to use them under any circumstances.

Paul charges the Christian, "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). Jesus says, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Then, in these days of wars and preparation for war, no matter if our lives are the forfeit, let the followers of Jesus fight only with the "sword of the Spirit, which is the word of God."

In closing, we quote words of Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man

give in exchange for his soul (life)? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:24-27).

"MEAT IN DUE SEASON"

By C. E. Randall

IF thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." These are the words of Jesus as recorded in Luke 19:42 on His entry into Jerusalem. Had the Israelites only known! They had been told by the prophets, but deaf ears did not catch the message. Their eyes were closed, and they could not see in advance the things which God had prepared for them. Neither hearing nor seeing, they knew not the time of their visitation, and thus lost the offered peace and preferred Kingdom.

Can you not see a similarity in present-day attitudes toward the things which God has promised to them that love Him? How many people like to hear of the time when Christ is going to return to set up His Kingdom and rule the world in righteousness? People oftentimes say, "What do you want to talk about the future for? Deal with vital issues of our own times." Israel took the same viewpoint. Didn't Jesus say, "If thou hadst known"? There will be many people who, in the day of the Lord Jesus, will say, "If we had only known." These same people today are saying, "Give us something practical. We don't want doctrine." I have before me a letter received some few weeks ago from some distant friends, and in it they stated, "We are not interested in doctrine. What we want is salvation."

It was the joy set before Jesus that gave Him power to endure the cross and despise the shame (Heb. 12:2). If the children of Israel had known of the hope placed before them, they would have done vastly different, and would not have crucified the Lord of glory. If Gentiles only knew what God has prepared for them that love Him, they would do differently.

THE LORD'S ACRE

The report comes to us of a farmer who planted an acre of corn just for the Lord. When harvest time came the man was jubilant to find that his own corn produced twice as much as before. The Lord's acre also produced a good crop. When He who sends the sunshine and rain is taken into partnership, there will be no failure. The man intended to plant two acres for the Lord the following year. If you farmers want to see the Lord work, plant an acre of corn for Him and prove Him.—C. E. Lapp.

MRS. KETURAH LUCINDA ROGERS

Mrs. Keturah Lucinda Rogers, daughter of William and Mary E. Stanley, was born July 31, 1860, in Porter County, Ind., and died at her home in Springfield, Mo., June 28, 1940.

She was married to Alfred H. Rogers in Ingraham, Ill., November 19, 1878, her husband preceding her in death by twenty-five years. To this union were born four sons and six daughters, all of whom survive her. The sons are S. M. Rogers, Kennett, Mo., I. O. Rogers, Doniphan, Mo., Dr. H. J. Rogers, Springfield, Mo., and E. E. Rogers, Burbank, Calif. The daughters are Mrs. Maude E. Kepley, Poplar Bluff, Mo., Mrs. Myrtle Mitchener, Springfield, Mo., Mrs. A. J. McCormack, Newton, Ill., Mrs. Lulu M. Ziegler, Poplar Bluff, Mo., Mrs. Lovina Collins, Poplar Bluff, and Miss Susan Rogers, St. Louis, Mo. Surviving also are one brother, C. W. Stanley, Ingraham, Ill., one sister, Mrs. Ella Lewis, Iola, Ill., twenty-one grandchildren, sixteen great-grand-

children, and a host of other relatives and friends.

She was baptized into the Church of God, September 28, 1888, at Ingraham, Ill., and continued a faithful servant of the Lord until the end.

She was a faithful, tireless mother and friend, with no task too great for her to perform for her family and friends. She was loved by all who knew her.

Mrs. Arthur E. Poe.

HERALD RECEIPTS

Mrs. Ethel Weaver; Mrs. Ruby A. Johnson; Mrs. Charles Warren; Mrs. Clara Ve-Nard (for another); Celaine Randall (for others); Edna Gruber; Eleanor Erickson; Mr. and Mrs. Roy Barlow; Marshall Wiggins; Mina Martin; Rose Wilson; Alvin E. Phillips; Mrs. Sarah Lloyd; George McMurtrie (for another); S. E. Magaw (for another); Irvin L. Barnhart; Mrs. Olive Wood; E. C. Whee-

lock; A. Anthon (for another); Albert Finney; Mrs. Lorraine Gainey; Mrs. D. D. Laurence (self and others); Mrs. V. Sitler (for others); G. H. Loudenslager; John O. Conrad; Mrs. Lucy Robinson; Lucian Murphy; Mrs. Claiborne Lee; Mrs. Clara Stinnette; W. E. Boyer; Mrs. Etta Hatch.

Mrs. Ray McCann; Arthur Otto; Clarence Carpenter; George McMurtrie (for another); Mrs. Homer Boyle (self and others); Frank Partlow; Mrs. S. R. Cleek (self and others), John Railton; Clyde M. Long; Mrs. Hilding Anderson (self and another); Charles E. Anderson; Raymond Knife; Mrs. Mattie Vin-yard; D. W. Kirkpatrick; Mrs. J. B. Gaspar; Orrin Hoskins; Mrs. Miles Tritabaugh; Mrs. C. E. Hoganson; S. P. Dismukes; R. H. Judd; Hildred Momsen; Mrs. Alfred Hutchinson; Bert Burch; Mrs. Ida F. Orem (for others); Charles F. Doll; Guy Mills; H. D. Pearson; Mrs. Lyle Doan; I. O. Rogers; Mrs. M. E. Bray; Mrs. B. B. Holcomb; James Stillson; Gertrude Johns (for others).

THE TABERNACLE

(Continued from page 3)

curtain of the Holy Place. The priests had to be washed, or purified, in this laver before entering the Holy Place. This is a type of Christian baptism. We must be cleansed by the remission of our sins before we can ever enter the "strait" and narrow path which leads to eternal life.

Beth Hoganson

Lois Burch

Deloris Snyder

Barbara Fish

Hazel Burk

PREPARE FOR CHRIST'S RETURN

(Continued from front page)

Palestine will be delivered from her enemies, for "seven months shall the house of Israel be burying of them, that they may cleanse the land" (39:12).

Thus, we see the final conflict approaching, which, in turn, heralds the approach of the true Deliverer, Jesus Christ. How few, though, are really preparing to meet the Savior! He said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). So, we can judge only by the signs given us, and by these signs take warning to prepare for the end. As in the days of Noah, people of this present time are listening to saving truth, but not repenting, and they will not really know they are lost until the Kingdom of God has come and judgment has begun. It is not realized how soon the Lord will return to reckon with His servants to whom He gave talents. In that day the Lord will say to those who have been faithful, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord" (Matt. 25:21). To those who have been unfaithful, He shall command, "Depart from me" (7:23), and "there shall be weeping and gnashing of teeth" (25:30).

Therefore, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present

world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12, 13), that we may say as did 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).

GOD'S PURPOSE IN WAR

(Continued from page 5)

ing built under the "better covenant." Moses and Aaron are individually represented in Scripture as patterns of Christ in His combined Kingship and Priesthood. Accordingly, the Savior is the Royal High Priest, "the Head Corner Stone," in relation to the New Testament Kingdom.

But while Moses and Aaron were leaders of all Israel, they were also in a special manner the head of the tribe of Levi. For, to Aaron the whole tribe of Levi was "given," as stated in Numbers 8:11-19. God gave "the Levites as a gift to Aaron and to his sons . . ., to do the service of the children of Israel in the tabernacle . . ., and to make an atonement for the children of Israel." For such Aaron was to "offer the Levites before the LORD for an offering for the children of Israel, that they may execute the service of the LORD." Thus the Levites were separated from the twelve tribes—both by God's word and by camp emplacement—"to do the service of the LORD" in caring for His dwelling. Such was their high calling. Such was their exalted "charge" that resulted in *greatest possible benefit to the nation*.

Coming to the New Testament and its covenant, we find in 1 Corinthians 5:7 that Christ is our Passover. Here Paul evidently is including all Christians, though he was there addressing the Christians of the church at

Corinth. If Christ was our Passover we must regard Him as being the Lamb of God slain at Passover season in the year of crucifixion for the salvation of a *first-born element for the new covenant*. While as atonement offering Christ died for the sins of the whole world, yet, as passover offering, He was peculiarly the Savior of a first-born number only.

The first-born element for whom Christ, the Passover Lamb, died has also been set aside by God from among earth's larger family. It has already been given to Christ, the High Priest under the new covenant. As such its members are exhorted in 2 Corinthians 6:17, 18 to "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." Thus in the New Testament setup, the first-born are separated and set aside from the rest of the Kingdom people as were the first-born of the Old Testament.

In Christ's prayer recorded in John 17, He several times prays especially for those whom God had "given him." "I pray for them: I pray not for the world, but for them whom thou hast given me; for they are thine." This prayer was raised to God in the upper room where supper had just been eaten with the apostles, and just prior to His departure for the Garden of Gethsemane where He was to be betrayed. It is seemingly evident that those referred to as having been "given him" of God were His disciples of that time. A few minutes previously they had partaken of bread and wine at the hand of Christ, emblematic of the body and life-blood of the slain passover Lamb of God. Later in the prayer, at verse 20, the Savior said, "Neither pray I for these alone, but for them also which shall believe in me through their word; that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." This last includes today's disciples among those "given" to Christ—even all the "firstfruits of his creatures," as James speaks of them in 1:18.

"One in Us"

In the same manner as the Old Testament pattern pointed to Christ as High Priest through Aaron, so did the Levitical first-born given to Aaron point to "the church of the firstborn" that was to be given to Christ for service in the New Testament temple. Paul avers in 1 Corinthians 3:16; 6:19; 2 Corinthians 6:16-18; Ephesians 2:19-22 that those in Christ "are the temple"—"a spiritual house for the indwelling of God."

Thus the analogy indicates strongly that all Christians of the Spirit—as designated from mere formal Christianity—are Scripturally those who come out from the world in the sense in which God's first-born of the new covenant should be set aside "that they may execute the

service of the LORD" today. For, if in Paul's day the real Christians were referred to as the temple of God, in service to Christ, the High Priest of that temple, then it is very evident that the true Christian of today should so regard himself. As such, according to God's pattern in the old covenant, those who are first-born unto Christ have been "given to him," and have been "set in the body" of Christ's working, serving members of today. For, "ye are the body of Christ, and members in particular." God has so placed, says Paul in 1 Corinthians 12:27, 28, 18.

Just as it would be unthinkable to expect Christ to nullify Himself by marching out to war in our day, so should it be considered unthinkable, according to Scriptural instructions, for servants of Christ to nullify their oneness in Him by so marching.

Under Pilate Christ answered, in John 18:36: "My kingdom is not of this world." The word "world" is from the Greek word *kosmos*. The lexicon defines it to mean: "order"; "that order of things in which humanity moves." It would be proper, then, to read Christ's statement: "My kingdom is not of this order: if my kingdom were of this order, then would my servants fight, that I should not be delivered to the Jews." But they didn't fight, even to defend their Master that same night in the Garden. Warfare against His arresting soldiers was not necessary, for they "fell to the ground" at the power of His approach—because His was a stronger, a spiritual "order." Besides, they couldn't fight and remain in the "order" of Christ's rule of government. To fight would reduce them to man's "order."

Let none imagine the foregoing to be a loophole by which duty upon the battlefield can be easily voided. Such is not the case. It is a challenge of faith to stand loyal to Him to whom devoted allegiance has been pledged. It is a challenge to be a "converted" Peter, a Stephen, a Paul. It is a challenge to "fight the good fight of faith, to lay hold on eternal life."

It is true that God has always used war as an instrument of chastening. Prophecies pertaining to the day of the Lord indicate that He will continue to use war until the coming of Christ. But the same prophecies instruct that those who are serving the High Priest in temple service were forbidden to be numbered for warfare in olden days; and they are seemingly likewise forbidden in this day.

It would seemingly be the duty of nations today to defend themselves by warfare. But when the earth shall readily assent to the new order under Christ, they, too, "will learn war no more." The Christian is to loyally aspire unto that new order in Christ today, by faith. As such he must, to maintain himself in that Christ order, remain loyal to its "charge," "whether it be by life or by death."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Here am I; send me" (Isaiah 6:8)

Lesson: Isaiah 6:1-13.

Here Am I

Years ago people didn't have Bibles in their homes to read to learn God's will concerning them. God, therefore, made Himself known to those whom He called for special work by telling them His message in a dream or vision. Isaiah had such a message given to him in a vision. He saw the Lord in His holy temple in all His glory, with angels waiting upon Him. His garment had a beautiful train which filled the temple.

Isaiah felt his unworthiness and sinfulness before the Holy One. How was Isaiah cleansed? See verse 7. After his sin was taken away, he heard the Lord call, "Whom shall I send, and who will go for us?"

Did Isaiah say, "Where do you want me to go, Lord?" or "How much will it benefit *me*, Lord?" No! He promptly answered, "Here am I; send me."

The sight of God in all His glory so inspired Isaiah that he was ready to go anywhere the Lord wanted him to go.

Today we find men and women who have heard God's call. They leave their homes and friends oftentimes to work for their Master, wherever He calls them.

Daniel tells us one reward for such workers: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as stars for ever and ever" (Dan. 12:3).

Perhaps some of you are planning to work for the Lord. It is a wonderful privilege to be able to help make known the Word of God to the world.

Isaiah asked God how long he should preach to Israel. The Lord told him to preach and to preach as long as there was anyone to listen to him. God did not say that all those who heard Isaiah preach would turn to Him. But we know that *God gives the increase* (1 Cor. 3:6). Thus we find that when a person hears God's call to work in His vineyard, that he must place his whole trust in the Lord. He need not worry about the number of conversions he will have. Nor need he worry about such everyday needs as food and clothing. Do we not read, "All these things shall be added unto you"? And again, "My God shall supply all your need" (Phil. 4:19).

A boy or girl can decide, long before he or she is grown, about what life work shall be chosen. Remember, whatever you choose—your *business* is to be a Christian, even though you may have to mend shoes to pay expenses.

Favorite Bible Verses

Sarah Kessler of West Milton, Ohio, sends us her favorite: "The Lord is my shepherd; I shall not want" (Psalm 23:1).

Happy Birthday Wishes

David E. Rahn, July 28, age 14, Pomona, Calif.

John Paul Overholser, July 25, age 10, Springfield, Ohio.

I Shall Have Lived

"I shall have lived, if, after I have gone

Someone may say,

'He was a friend to me;

He showed be where and how I erred,

How from error's chains I might be set free.'

If one speaks thus when I am gone,

I shall have lived.

"I shall have lived, if, after I have gone

Someone may say,

'He was the "soul of cheer,"

He sang a song, and sorrow fled,

A "life he filled with joy that once was drear.'"

If one speaks thus when I am gone,

I shall have lived.

"I shall have lived, if, after I have gone

Someone may say,

'He was a man of God;

He lived for others constantly

And followed in the path his Master trod.'

If one speaks thus when I am gone,

I shall have truly lived."

—Ernest Ballantyne; selected by Earl B. Friend.

"Character, a reserved force which acts directly by presence and without means."—Emerson.



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Service in Little Things

* * *

By Virginia Smith, Reussellville, Ark.

It is written in James 1:22, "Be ye doers of the word, and not hearers only, deceiving your own selves." Many people make lip confession of affection toward God, but the test of a Christian lies in deeds—not in words only. It should be the purpose of all to render service. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not" (Isa. 35:3, 4). Just the touch of interest, sympathy, and love gives hope, cheer, and strength. Christians should live the deep, sweet, true life that seems like a "great rock in a weary land" (32:2), giving to the perplexed, counsel and advice; letting their light so shine before men that they may see the good works and glorify our Father which is in heaven. Go where the Master would go if He were here—wherever there is human need. Sickness, sorrow, misfortune, poverty, and distress often provide opportunities for service. Some waste a lifetime waiting for a big opportunity that may never come, while around each of us there are little duties which should claim our quick attention. Someone has wittily said that Christians may be divided into two groups: the workers and the grumblers—the grumblers never work and the workers never grumble.

The happiest people in the world are those who are living for others. "Bear ye one another's burdens." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Not money merely, but time, love, interest, and loving service invested will return with interest. Often the most useful Christians are those who serve their Master in little things. Fidelity in small things is the basis of every great achievement. 1 John 3:18 says, "My little children, let us not love in word, neither in tongue; but in deed and in truth." The real test of love to God is obedience, for "this is the love of God, that we keep his commandments" (1 John 5:3). Jesus warned His disciples by saying, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). One must give as well as receive of goodness, gentleness, and unselfish kindness to meet with God's approval.

Back to the Bible

* * *

A selection (George Matthew Andrew)

For hundreds of years the Bible has been the most widely read book in the world. It is today the world's best seller, though there is rarely any comment in print as to this fact. It is a library in itself, touching upon history, biography, and human conduct.

All great writers have been influenced by its simple, clear, literary style. As mere literature, it is the greatest book ever put into print.

During these times of stress and confusion of mind, there is no book to which one can turn for peace and comfort as to the Bible. Consider the simple sentence from Isaiah: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (48:18).

The Bible is an intensely human book. The weakness and strength alike of human character are both revealed. More lessons of personal profit are to be learned from this book than from any other ever printed. Consider the Books of Ruth, Isaiah, the Song of Solomon, the Psalms, and the various books of the New Testament. It is an entire library in itself, by which, if men followed its teachings, this would be a world of peaceful cooperation, instead of one filled with fear and lack of faith. More astounding than all the stories of terror that fill the pages of our newspapers, is that one Book of Revelation in the Bible. For sheer beauty of expression, it stands unique—and how profoundly prophetic!

The Bible remains as the greatest book of all times, look at it from any viewpoint that you wish. But as consoler to the human spirit in times of trouble, sorrow, and confusion of mind, it has stood as a refuge. To be convinced, all you have to do is read it.

"O God, the prayers that have gone up to Thee
From hearts that were not, but would be, their best:
A whole world seeking One who understands.
A million prayers rise upward from the sod
Like smoking incense, and the lifted hands
Of kneeling multitudes beseech Thee, God,
If they would only listen as they seek,
Out of the silence they would hear Thee speak."

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- July 19-28—Special Meetings at Cleveland, Ark.
 July 25-28—Arkansas State Conference at Cleveland.
 July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 10-18—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 25 - Sept. 1—Eastern Nebraska Conference at Omaha.

DRY RUN, VIRGINIA

The congregation of the Dry Run Church in Powell's Fort Valley has been fortunate enough to secure Bro. G. E. Marsh for a week or ten days of evangelistic services immediately following the close of the Virginia Conference which will be held August 15-25. Bro. Marsh has been there before, and all are looking forward to more of his inspiring sermons. Everyone who can possibly do so is invited to attend.
 J. R. LeCrone.

Come to General Conference.

NAME YOUR DELEGATES

Several church secretaries have returned to us their delegate forms for representation at General Conference, without having filled in that part of the form for the names of the delegates, and some forms have been filled out except for the signature of the secretary. Therefore, we are requesting that insofar as possible all secretaries who have not reported to us their delegates please do so at once.

In a few instances, secretaries reported that the delegates were not yet known at the time of filling out the forms, and in such cases, too, we must be informed of the delegate's names before representation can be given for the reported membership lists.

We extend the courtesy to churches to allow any of their members who may at the last minute decide to come to Conference to represent them as their church delegates, but if such is the decision on the part of any church, its secretary should so instruct the secretary of the General Conference that this is the procedure.

Moreover, if a church wishes to be represented but has no members planning to attend, it may appoint some acquaintance to serve as its representative, provided, of course, that an accurate membership list is also submitted.

Sydney E. Magaw, Secretary.

BIBLE TRAINING SCHOOL

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Frank Partlow	10.00
Mrs. E. F. Myers	5.00
Ripley, Ill., S. S.	4.61
Glenn M. Birkey	10.00
R. F. Dunbar and Sons	10.00
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MISSOURI CONFERENCE

The Thirty-third Missouri Conference of the Church of God of the Faith of Abraham will be held at the Fredericktown church, beginning August 10, 1940, and will continue over the 18th. Bros. S. J. Lindsay and L. E. Conner will be the leading speakers with, perhaps, others.

We want every Church of God of like faith in Missouri to be represented at this Conference, so please send delegates. Everyone is welcome. Visitors from other states are always welcome. Come to worship with us for, the time is short. Accommodations will be provided for all who attend.

Ethel Manken, Secy.

DANVILLE, ARKANSAS

On July 14, Elder T. A. Drinkard of Handley, Texas, closed a ten-days' revival in the Shark community. This was the first time a minister of the Church of God had ever preached at this place, and much interest was shown. We feel that much good was accomplished by the sowing of the seeds of truth in this territory.

Bro. Drinkard was accompanied by his wife, who won the respect and admiration of all the people here. We trust that this will not be our last time to have them with us.

Mrs. Everett Foster.

SCHOOL DAZE

Thanks to Bros. S. J. Lindsay and L. E. Conner for the ice cream. The other day we were honored with their presence at dinner. They, in return, happily surprised us with this delicious and generous treat.

Saturday afternoon, July 13, nearly all the students attended the Oregon Sunday school picnic at the country home of Bro. and Sr. Ben Carpenter. Lots of fun was the report brought back.

An attack of asthma confined Lois Burch to her bed last week end, but we are glad to report that she has fully recovered.

Believe it or not, parents, but many of your children have been climbing out of bed as early as five o'clock to study. Why? Because each of us has a ten-minute sermonette to deliver between Friday and the close of school. This is the way our public speaking teacher "treats" us. The examinations to come will cause more than one headache for us to nurse.

"Two loves have I" is the theme of conversation in a certain room after lights go out. Would you believe that one is a dog, "Fincus" by name, and the other?

Bro. and Sr. Magaw opened their home to our big family Friday night, July 19, and showed us a jolly time with games and ice cream. Thanks to them.

Come, meet our family at Conference. You are most welcome.
 Amy Dunbar Frye.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. A. L. Corbaley, Puyallup, Wash., announces the baptism of William C. Bigelow, son of his daughter Ruth. Also, it was Bro. Corbaley's pleasure to unite in marriage Mr. Bigelow and Miss Elvira Mortimer, June 15.

Bro. Omer Parker, Kokomo, Ind., who had planned to attend General Conference, is now a patient in the Veterans' Hospital, Indianapolis, and will be unable to leave for five or six weeks.

"As soon as Russia, Japan, Germany, and Italy see the possibilities, we may expect them to join in united movement for one goal—Palestine."—Earl Friend, Newkirk, Okla.

Bro. S. J. Lindsay and Bro. L. E. Conner preached the morning and evening sermons, respectively, at Oregon, Ill., July 21. It is inspiring to see these stalwarts faithfully "occupying."

Judy Ann, the four-year daughter of Bro. Walter Netts, Springfield, Ohio, is recovering from a broken collar bone, the result of having fallen downstairs.

"Our prayers and best wishes are with the General Conference, though we cannot be there in person."—Mrs. M. E. Bray, Mt. Leonard, Mo.

Bro. E. E. Giesler reports good interest in a series of evangelistic meeting at San Saba, Texas.

"Just as it would be unthinkable to expect Christ to nullify Himself by marching out to war in our day, so should it be considered unthinkable, according to Scriptural instructions, for servants of Christ to nullify their oneness in Him by so marching."—F. L. Austin, Chicago, Ill.

Send The Restitution Herald to your friends. To new readers it costs only \$1.00 for nine months, or \$1.50 for a year.

"Once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us" (1 Peter 3:20, 21).

Will Willkie and Landon become pals like bugs snug in a rug if Roosevelt becomes a third "termite"?

"Someone has wittily said that Christians may be divided into two groups: the workers and the grumblers—the grumblers never work and the workers never grumble."—Berean Page.

Come to General Conference.

"Though one sometimes hears that there is little purpose in studying the Tabernacle, it must be of considerable importance in God's sight, for in His Word fifty-six chapters relate to its study: sixteen chapters in Exodus, twenty-seven chapters in Leviticus, and thirteen chapters in Hebrews."—S. J. Lindsay.

GRADUATING

The graduating exercises of the Church of God Summer Bible Training School will be held at the Oregon Church of God, Friday night, July 26, 1940, at 7:30 p.m. The address will be delivered by Sydney E. Magaw, pastor of the church.

The members of the graduating class are as follows: Barbara Fish, Colo, Iowa; Melissa Stauffer, Gladbrook, Iowa; Hazel Burk, Tacoma, Wash.; Beth Hoganson, Spanaway, Wash.; Amy Dunbar Frye, Delta, Ohio; Richard E. Parish, Cleveland, Ohio; Ivan Magaw, Oregon, Ill.; Larry Nedrow, Oregon, Ill.; Alva Huffer, Michigantown, Ind.; Ernest Barnum, Hammond, La.; Zelda Cooper, Fredericktown, Mo.; Eleanor Erickson, St. Cloud, Minn.; Deloris Snyder, Rt. 3, Frankfort, Ind.; Lois Burch, Walkerton, Ind.; Orpha LeMasurier, Eden Valley, Minn.; Alverta Leighty, South Bend, Ind.; Grace Johnson, Hector, Minn.; Richard Smith, Oregon, Ill.; Terry Ferrell, Pomona, Calif.; and James Mattison, Oregon, Ill.

The teachers of the School are Bros. S. J. Lindsay, Tempe, Ariz., L. E. Conner, Oregon, Ill., and the writer, Frankfort, Ind.
Otto Dick, Dean.

The obituary of Sr. Keturah Rogers and "Herald Receipts" may be found on page ten.

SOUTHLAWN PARK CHURCH OF GOD
Grand Rapids, Michigan

The Berean society of this church met with the Pennellwood society in a joint meeting at the Pennellwood church, July 5. The musical part of the program was especially enjoyable.

The advanced young people's class, taught by Sr. Frank Siple, had charge of the evening worship on June 16. Bro. Frank Siple had charge of the song service, and Bro. Arlen Marsh gave the sermon. Two duets were given by Sr. Martha Doan and Sr. Dorothy Siple.

This class will hold several meetings during the months of July and August in different sections of the State with the idea in mind of taking the message of the gospel to those who do not have an opportunity for regular services. The first meeting will be at Dutton, where a Church of God once was active.

The Southlawn church was host to the annual Michigan Conference of the Church of God which met June 24-30. Bro. James McLain of Indiana was the main speaker.

The Bible School was well attended and the evening services were very enjoyable. Music was furnished by the choirs of both churches.

On Sunday afternoon, Elder Frank Siple baptized Miss Doris Coates of Hastings—truly a fitting close to the Conference.

Leslie Niles, Secy.

CONTRIBUTIONS TO N. B. I.

Merofadi	\$10.00
Brother and Sister	23.00
Clyde M. Long	15.00
Myrtle Oliver	6.00
Mabelle Hanson	5.00
Mrs. C. Seely	6.00
S. P. Dismukes	1.00
Mrs. Ida F. Orem	3.00
Happy Woods S. S., Hammond, La.	5.00
M. E. B. (GRH)	5.00
M. E. B.	16.90
James Stillson (GRH)	1.00
Sister in Colorado	1.00
Leila E. Whitehead	5.00
Icel Stedman	2.00
Mrs. G. B. Sprinkle	1.55
Georgia and Wayne Thompson	2.00
Maurertown, Va. S. S.	6.27
Mrs. Eva H. M. Fletcher	1.00
Helen M. Chisholm	1.00
Ella M. Siple	1.00
Dorothy Magaw	2.00

THE OHIO CONFERENCE

The hopes and dreams of many lovers of the truth in Ohio were realized when the long-hoped-for state conference became a reality the week of July 7 to 14. Held at the Lawrenceville Church of God, near Springfield, it fulfilled and even surpassed our best expectations.

The recently remodeled church building and spacious grounds under the maple trees, all in best trim for the occasion, provided an ideal location. Even the weather man relented and closed off the rain, so that the week was warm and sunny with the fragrance of summer flowers perfuming the air.

A week of Bible School preceded the conference in which Bro. James A. Patrick and the writer were instructors for the adults; Bro. Harvey Krogh, Jr., for the advanced young people, and Srs. Mary Krogh and Lorna Macy for the junior young people. Bible School attendance ran in the neighborhood of fifty, of which about half were adults and the rest children. Sr. Margaret Ballentine and Bro. Don Swartz had charge of the music and provided many beautiful and inspiring numbers. Rooms were provided in the homes of members and neighbors for those from a distance, and we who received this cordial hospitality could not have asked for a warmer welcome, for we were received into the homes of total strangers as one of the family, and Bro. Paul Overholser, the housing chairman, had as many as thirteen in his home.

Meals were served in the church basement, and we are here to say that there are no better cooks anywhere than those Lawrenceville ladies who furnished the cooking for our hungry crowd. So great were the contributions of food by local people that much of the material that was bought beforehand was not even used, at least, for the first part of the week.

Registration kept increasing through the week until on the final day there were 230 at the last report we had. Most of the Cleveland people did not go down until the week end, but they were there, about twenty-five of them, so that the north end of the State was just as well represented as the south. We were happily surprised to have so many visitors from out of the State. Bro. and Sr. C. B. Compton drove over from Virginia, and with them Sr. Virginia Kincheloe and Bro. William H. and Sr. Regina Boyer. From Niagara Falls came Sr. Moore and Sr. Moreland and Sr. McLellan. From Oregon, Ill., Sr. Leota Hanson drove, bringing with her Sr. Edna Brewer and Sr. T. J. Ellis. These were all with us all week. Then Bro. and Sr. James McLain came over for a day from Burr Oak, Ind., and we enjoyed a sermon by Bro. McLain Friday night.

The business meeting was opened on Saturday, July 13, at 10:00 a.m. With brief intermissions it continued until after 6:00 p.m. Working at top speed, all the major business was cleared up and the conference launched successfully upon its way. A constitution was worked out and adopted unanimously. It provides a board of seven, four of which are officers and three additional board members—serving for three years, one to be elected each year.

The election of our first officers and board resulted as follows: President, James A. Patrick of Ashland; vice-president, H. H. Hawkins of Cleveland; secretary, Clark Ballentine of Springfield; treasurer, Miss June Macy of Troy. Board members: For three-year term, Charles Netts; two-year term, Paul Overholser, both of Springfield; one-year term, Mrs. Edna Brewer of Tipp City.

The conference starts off well financially. Cash contributions amounted to \$165 in addition to food, rooms, and service donated. After bills are paid there is about \$120 remaining in the treasury to give us a good start on our year's work. All contributions should now be

sent to Sr. June Macy, the treasurer.

A letter of greeting was received and read, from Sr. Nancy B. Robison of Arkansas City, Kan., which touched the hearts of the older members. Sr. Robison and her husband, Bro. D. C. Robison, now sleeping, were both ministers and workers in Ohio in days long gone by. It was good to know her thoughts were with us as we assembled to work together once again in a state conference.

The Lawrenceville brethren are to be highly commended for the splendid manner in which, with no past experience to guide them, they planned the entertainment of this first conference and carried it through so smoothly and so successfully.

The work in Ohio will surely be stronger and more purposeful now that we have a conference. We all caught a spirit of enthusiasm which will mean much to our churches. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

M. W. Lyon, Temporary Secy.

THE RESTITUTION HERALD

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Oregon, Illinois

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L. E. Conner Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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

Dear Sirs:

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

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Name	No.	Per	Per				
	Pages	Doz.	100				
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Obedience (Baptism), F. E. Siple	2	.05	.30	R. H. Judd	1	.10	.60
The Reasons Why	2	.05	.30	The Rich Man and Lazarus,			
The Baptist Confession of Faith	2	.05	.30	J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved?				The Resurrection, J. L. Winee	32	.12	.75
J. F. Waggoner	4	.10	.60	B O O K S			
Diabolus, the Antigon, J. G. Haupt	4	.10	.60	Name	Pages	Each	Per 6
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses,			
The Thief on the Cross, F. E. Siple	4	.10	.60	paper, D. C. Robison and L. E.			
A Study of the Word "Soul"	4	.10	.60	Conner	58	\$.10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained,	220	.75	
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	paper, Lyman Booth			
Immortality of the Human Soul,				The Pine Woods Bible Class, board	480	.75	\$3.50
S. T. Shirley	4	.10	.60	cloth, Wilson			
What Is a Christian?	4	.10	.60	The Destiny of Russia and the Signs	96	.25	1.25
Did Christ Preexist? R. H. Judd	4	.10	.60	of the Times, board cloth, Wilson			
The Coming of Christ, R. A. Curtis	6	.15	.90	The Student's Textbook, board cloth,	200	.45	2.60
What Do the Scriptures Teach?				Wilson			
R. H. Judd	6	.15	.90	The Book of Revelation Made Easy to			
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An Important Biblical Discovery,				Lyman Booth	88	.40	
J. G. Haupt	8	.10	.60	BEREAN BOOKS			
Do You Believe That—	1	free for postage		Name	Pages	Each	
First Principles, G. E. Marsh	18	.35	2.00	The Hebrew People (Children's Lesson Book)	59	\$.25	
God, R. H. Judd	12	.25	1.75	Children's Bible Story and Study Book	60	.20	
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How Much Do You Believe on the				mortality)	50	.20	
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An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Four (The Gospel and			
God's Covenant With Abraham,				Christian Living)	50	.20	
S. J. Lindsay	19	.50	4.00				

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

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NUMBER 44



THE CHURCH OF GOD, KOKOMO, INDIANA

"A woman that feareth the Lord . . . shall be praised" (Proverbs 31:30).

Sister Martha Parker opened her home for Sunday school in March, 1928, thereby beginning the present Church of God of seventy-eight members, the Lord's increase to the *one* student, Helen Harvey, who first came to learn from her grandmother. A store room was soon rented, where for two years Elders Cantwell Drabenstott and Vaughn Long preached once a month. Later, Sister Parker bought a four-room house which was remodeled and enlarged into the present structure. The church was organized with eighteen members September 13, 1931, Elders O. J. Parker and D. G. Harvey leading in the work up to the present time. Other ministers who have assisted are: J. H. Anderson, J. W. McLain, C. A. Smead, S. J. Lindsay, L. E. Conner, A. E. Hoskins, J. R. LeCrone, Emma C. Railsback, F. A. Stilson, William Huffer, and Sydney E. Magaw.

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

God Tries the Heart

The court of heaven makes no mistakes. Its every judgment is "true and righteous altogether" (Psalm 19:9). There are no tricky lawyers in the presence of the Great White Throne, no false testimony, no bought-off jury, for God who tries the heart and carefully weighs all the evidence is He who makes decree.

"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). Color, noise, speed, and size are the simple and deceiving standards of men, but "I know also, my God, that thou triest the heart, and hast pleasure in uprightness" (1 Chron. 29:17). The perfumes that are sold at the corner store lack the fragrance of childlike faith in the incense of prayer. Bunting incites no passion in heaven. Rather, the more truly gorgeous "ornament of a meek and quiet spirit . . . is in the sight of God of great price" (1 Peter 3:4). The Empire State Building and all its cloud-touching kind may fill puny man with awe, but inexcitable Jehovah is more likely reminded of the tower of Babel. God's interests are not swayed by the engineering marvels of man; instead, said Jesus, "Where two or three are gathered together in my name (possibly in the little church where you attended years ago), there am I in the midst of them" (Matt. 18:20). Does the Grand Coulee Dam in any sense diminish the flow of the Columbia River? It is man that putters and plays, but it is God who decrees, and no man can stay or move His hand.

God has decreed to have two dwelling places. Let it, then, be true that man cannot ascend to heaven, God *con-descends to man*. It is written, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57:15). A penitent spirit, though lightly discounted by men, unlocks Pride's door through which God enters in. God wants it that way, it is that way, and a thousand tribunals of men cannot add to nor subtract from the decree of God. There is joy among the angels of heaven when one sinner repents, and more is ever wrought by tear than bomb.

Tears wash the soul and, according to God's decision,

must precede the outward baptism which is equally essential, but which is not acceptable if made a substitute for penitence before God. Men count the baptisms; God counts the hearts.

Moreover, those who are the children of God should be slow to judge from outward appearances, that they might more clearly represent their Father to the world so grossly deceived. Further, life enlarges as one becomes more discriminating, more patient, more reserved in passing judgment. Words? *How speaks the heart to God—and self?*

When God Judges

When Uzzah disobediently touched the ark, "God smote him there for his error; and there he died by the ark of God" (2 Sam. 6:7). When Saul despised truth and right, choosing the witch in place of God, "the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers . . . (and) Saul took a sword, and fell upon it" (1 Sam. 31:3, 4). Another tower of Babel, "higher than any of the people from his shoulders and upward," fell. When David stole the poor man's only ewe, God sent Nathan to announce the White Throne decree. When Demas, loving this present world, forsook the Apostle Paul, no hurried calls invited him to other pastorates of God. Ananias and Sapphira died, and Herod was "eaten of worms."

However, God who kills ("Vengeance is mine; I will repay, saith the Lord"), also made Aaron's lifeless rod to bud, gave victory to Gideon's three hundred, stopped the mouths of lions to spare the life of Daniel, and raised Jesus from the dead, not only to honor His Son, but that you and I might have hope of the resurrected, glorified, and eternal life.

God says, and none can change His decree: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live . . . that thou mayest dwell in the land which the Lord swear unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them" (Deut. 30:19). Why will you die, and *that* in the very presence of the Fountain of Life? Christ died not in vain, but to atone for the lost creation.

A War to End Wars

By J. R. LeCrone

IT WAS during the great conflict that we now refer to as the First World War. A wounded French soldier lay dying in the arms of a comrade. As death approached he spoke of his wife at home and of the child soon to be born into that home, expressing his belief that if the child were a boy he should never have to endure a war such as took the life of his father, "For," said he, "are we not fighting the war that shall end wars?"

Now, some twenty years later, we know that it is not altogether unlikely that this soldier's son may have fought and died on the same battlefield, fighting the same enemy that took the life of his father. What a pity, we reflect, that so many lives should have been sacrificed serving such a noble but futile ideal! What a gigantic delusion was the war that was to end wars and make the world safe for democracy!

We are solemnly assured, by both sides, that when the present conflict is ended there will be a lasting peace. The world, we are told, will be so thoroughly policed that any attempt at revolution or invasion will be nipped in the bud. According to the plan it is to become impossible for the nations to make war any more. Dare we place our trust in these promises?

While we believe that the Word of God strongly urges every man and woman to enlist in the "war to end wars," it does not refer to the type of battle that is fought upon bloody "fields of honor" with guns, airplanes, and flame-throwing tanks. The "peace of the world" will not be assured by making war so horrible and deadly that men will fear to engage in it. Neither can permanent peace be maintained by any policing army, however large or well equipped, be it English, German, or American. The only way to lasting peace is the destruction of the causes of war, and no shell or torpedo is powerful enough to destroy them. A Hitler may be the immediate cause of a war and his destruction may bring temporary peace, but the real cause of war goes right on producing more of the same type of men who are the immediate causes of more wars.

God revealed to the Apostle James the primary cause of wars and the enemy against which our offensive must be directed in any war to put an end to wars. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that

ye may consume it upon your lusts" (James 4:1-3). Just so long as covetousness and hatred dwell in the hearts of men, just that long will wars continue upon the earth. To destroy the sinner and spare the sin that fostered him is futile.

The most far-reaching and significant battle ever fought has been waged continuously since the first sin caused Adam and Eve to become refugees from their home in the Garden of Eden. This "war that shall end wars" has, for thousands of years, been prosecuted in the hearts of peace-loving men and women who would not know the difference between a bombing plane and a pistol. It has, for the most part, been carried on quietly, unrecognized and unsung. It's heroes have gallantly died at their posts and have been buried as they served, without benefit of brass bands, medals, and worldly honor. Though the Caesars with their conquering legions who tried to destroy them have long since crumbled to dust and been all but forgotten, the struggle in which these heroes engaged continues. When Hitler's "lightning war" shall be no more than a horrible memory, or mercifully blotted from the memory altogether, these shall enjoy the fruits of their victory eternally.

No doubt you have already identified this strange warfare by its proper title—"The Good Fight of Faith." The battles of the world are motivated by greed, intolerance, hatred, and pride, but the soldier who would bear arms in the "good fight of faith" is advised to "flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses" (1 Tim. 6:11, 12).

The Apostle Paul, one of the earlier and more successful generals in the army of the faithful, points out the enemy and outlines the strategy most successfully used against him, saying: "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;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Cor. 10:3-6).

This amazing general admits that skirmishes frequently
(Please turn to page 11)

God's Purpose in War

Article Four

By F. L. Austin

Necessity of Effacing Idolatry

"I am the LORD, and there is none else, *there is* no God beside me: . . . Woe unto him that striveth with his Maker!" (Isa. 45:5-11).

Again and again throughout the Scripture, the Creator has declared Himself by voice and by works as the one only Creator of, and Provider for man. He has continuously used man as an instrument in His building and arranging of His world, but has constantly warned man of his incapacity to create, in the strict sense of the word, or to plan with wisdom for any distant tomorrow. Our Father has repeatedly warned man against worshiping ought else; that is, against relying upon any other one, or any project, in expectancy of receiving the blessings of life therefrom.

Yesterday

Yet, from the beginning of history, man has been prone to overestimate the importance or the helpfulness of the work of his own hand and to, in measure, deify it, idolatrously, as standing protection or approaching power of blessing.

It is also startling to look carefully through Biblical history and discern the extensiveness of the truth that mankind has persistently manufactured with its own hands graven images which men have acclaimed as gods, or goddesses—graven images which were made to characterize such ambitions or practices as people of a given time have delighted to practice. Such were the licentious "groves" so frequently mentioned. Such were the god Baal and the goddess Ashtoreth, and many others.

The various nations made their respective graven idols, which were exalted respectively to be gods opposing like gods of other nations. When a nation desired to engage in war against another, its leaders often quieted their guilty consciences by first securing the dumb approval of their chosen idol for them to engage therein.

Thus we find in Isaiah 36 and 37 the Assyrian king, Sennacherib, after having overpowered several other nations, sending his messenger, Rabshakeh, to Hezekiah at Jerusalem admonishing him to resist not, but to submit his kingdom to that of Assyria. He recites in 37:11, 12, "Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered

them which my fathers have destroyed . . . ?" But Hezekiah turned in prayer, in verse 15, to the Lord of Hosts. The answer came in verse 36. "The angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses."

The fact here emphasized so strongly is that "the gods of the nations" were powerless, as later proved, and God's chosen people were given proof again and again that power existed in none other than the God of Heaven.

And yet Hosea had to reprove Israel, in chapter 2, for having discontinued reliance upon God, and for having turned to foreign nations under their gods to receive "corn and wine, and oil." Then, continued God through Hosea, in reproval of Israel, "Now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand . . . I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: . . ."

For having turned from God, their Provider, unto others who had no power to provide, God called them adulterers. He decried them again and again for withdrawing their love and obedience to Him, and courting the love and assistance of human idolatrous devotees. Throughout the sixty-three verses of Ezekiel 16, God berates both Israel and Judah for practicing such enslaving, idolatrous adultery, which not only impoverished them but belittled God in the eyes of the world.

If God is to fill the earth with His glory, it must be as a result of receiving the continuous devoted obedience of the people of the earth. To this end it is strikingly evident that the peoples throughout earth must arrive at a conviction that there is none other than Jehovah upon whom they can surely depend. To bring this status about, all other dependence of man must be proved unreliable and unworthy. So, in justice to God, as also for the benefit of man, God's greatest warfare throughout Old Testament history was to disabuse the mind of man for putting trust in himself or in any god of his own idolatrous devising.

Therefore, as stated in Hosea, God withdrew His sustaining power from Israel, left her to the mercies of her idolatrous enemies for the two and a half millenniums of

Gentile times, in demonstration to the whole world that man nor his self-invented gods could lead man into, or provide him, such provisions as those promised by the God of Israel.

Today

The 2,520 years of Israel's punishment for idolatrous rebellion against God seems to be over. The restoration of Israel, in agreement with God's oft-declared prophecies, is at hand. But the world today, as throughout yesterday, is overwhelmingly renouncing God and clinging to the idolatrous constructions of man's hand. Three, probably four, of the dictators of the so-called leading nations of earth, have openly declared themselves against any God or anointed One other than such as stand for their own particular people, having allied themselves in military declaration to rule the world, subjugating those nations which, with varying faith, look to the God of Heaven. Thus the greatest militant idolatry of all times stalks rampantly upon their capitol hills. The final battle of the gods as foretold by prophets seems poised for action.

It would seem as though the "little horn" symbol of Daniel 7, speaking "great words against the most High," wearing "out the saints of the most High," thinking "to change times and laws," was that of a national power engaged in warfare against a nation of God. "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." These saints must be the national saints, Israel, for the Christian saints are not to "wear out" before being "caught away to meet the Lord," nor will they "wear out" after that. But, "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." Thus, it would seem that that warfare is to continue until the very end of this dispensation. But Daniel revealed that that warfare would overthrow the idolatrous terror of that final wrathful horn-power pitting itself against God and against His national saints.

A like picture is portrayed by John the Revelator, in chapter 13. Verse 4 cites worship as given to the dragon, even to "the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" This same beast is pictured in verse 6 as opening "his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." It is he to whom power is given "to make war with the saints, and to overcome them." Again these must be national saints, for the Christian saints of the time of the end are not to be overcome. They are "not appointed . . . to wrath." Yea, more, "power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth

shall worship him, whose names are not written in the book of life. . ."

Can it be doubted but that this is the same national vehemence as is referred to in Daniel 7.

The Revelator's beast is referred to in 19:20 as being "cast alive into a lake of fire burning with brimstone," at the return of Christ. Thus idolatrous opposition to God is indicated both in Daniel and Revelation and elsewhere, as existent to the very close of this dispensation. The great warfare of these closing days is again and again indicated as used by God to so completely "squell" this greatest of all opposition against God, and God's laws, as to confirm the world in the conviction that there is none other God than the LORD.

But the Revelator intensifies the idolatrous character of his picture when in 13:11 he announces "another beast coming up out of the earth." This one "exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast." What symbols, these!

Again, worship is required. Worship, not of God, but of that humanly created system, or government, raised to supplant God! What a hilltop "grove" of adulterous idolatry! Having "ears," listen again to the echoes from verse 8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life . . ."

John goes farther. In verse 14 he declares of the second beast that he "deceiveth them that dwell on the earth . . . saying to them . . ., that they should make an image to the beast." An image! A veritable idol! Further, "as many as would not worship the image of the beast should be killed." Here is idolatry in its most vicious form. Whether that image be metallic, or a resembling system of government or of economics—whatever it is—it is to be *worshiped by all that dwell upon the earth*, EXCEPTING THOSE WHOSE NAMES ARE "IN THE BOOK OF LIFE."

Would that all would read and study these wonderful revelations! Would that all would recognize the fact that certain ones are going to stand firmly, aloof from such worship! Would that all would realize that such aloofness will require a loyalty of faith to God such as only those wearing "the whole armour of God" can maintain! Would that all would realize that a testing and refining like unto that of the refiner's fire, already in process, will continue to the end! Would that all Christians could realize that helping Disciples of Christ, like helping Levites of Aaron, are, of God, separated and set aside in every nation, from carnal strife to spiritual atoning uplift. Their registry is not that of "Enlisted Soldiers," but of "The Book of Life."

Seven times in the parables of the Kingdom, in Matthew 13, Jesus repeated, "Who hath ears to hear, let him

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Incentives to Courage

By Rufus A. Curtis

OUR Leader and Commander has proclaimed to every volunteer follower of His, this dictum: "Thou therefore endure hardness, as a good soldier of Jesus Christ." (Isa. 55:4; Heb. 2:9, 10; 2 Tim. 2:3.) Jesus wants courageous volunteers, to "fight the good fight of faith." (1 Tim. 6:12; Eph. 6:10-18.) He gladly enlists them as volunteers to war a good warfare. (1 Tim. 1:18; 4:15, 16.)

After the miracle that Jesus performed on the shore of Galilee, of feeding to satiety about five thousand men, beside women and children, He urged his disciples to get into a ship, and go before Him unto the other side, while He sent the multitude away. (Matt. 14:15-22.) Jesus foresaw the turbulent waves of Galilee, in the midst of the sea, tossing the ship about with its human cargo like leaves in a tornado, and it furnished the setting for the words of hope and courage to His terrified, storm-tossed followers: "*Be of good cheer; it is I; be not afraid*" (Matt. 14:27).

Jesus said, "My doctrine is not mine, but his that sent me." (John 7:16; 3:33, 34.) "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Psalm 146:5; 1 Thess. 5:16.)

Are you a discouraged soldier of Jesus and His sect that is everywhere spoken against? (Acts 28:22; 24:5; Luke 2:34; 1 Peter 2:12.) May the following encouraging words of our Savior sound as a benediction to your faltering heart: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

Isaiah prophesied: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in

the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed

shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (35:4-10).

It was, I think, Napoleon Bonaparte who, when preparing to go into battle, asked his soldiers if they would "stand by him" until the victory was either lost or won. They eagerly gathered around him, shouting, "Give us a grasp of your hand," and promising to follow through the din of battle to triumph or defeat for their leader. Our Good Shepherd has voluntarily laid down "his life for the sheep," that He might redeem them from the thralldom of sin and the dominion of death. (John 10:11-18; 1:29; James 1:13-15; Luke 19:10; 2:17; John 11:25, 26; 6:39, 40, 44; Rom. 8:1, 2.) The message to us, as

well as to Israel of old, is well calculated to banish our fears and inspire our courage to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:10-14).

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). What more could you ask for, than to be strengthened, upheld, and helped, against "all the fiery darts of the wicked"? (Eph. 6:10-16; 3:21, 22; 2 Thess. 3:1-3; Psalm 23:1, 4, 6.) In the heart of true Christians, there should be no room for doubt. Surely "he careth for you." (1 Peter 5:7; Eph. 3:19-21.)

May the enduring "crown of life," to be enjoyed in an incorruptible, undefiled, and fadeless inheritance, be sufficient incentive for faithfulness "unto death." (Rev. 2:10; 1 Peter 1:3-5; 1 Cor. 9:24-27; Matt. 5:5; Rev. 5:9, 10.)

Courage

Give me courage, Lord to sail
My boat out from the shore.
I'd rather know the ocean's gale
And hear the tempest's roar
Than anchor safely in some bay
Because fear conquered me.
Let craftless daring, inland stay—
Be mine the pathless sea.
What though my boat at last go down
I know my courage shall not drown.

Give me a valiant spirit, Lord,
That bows not to defeat;
Though mine be but a broken sword
Face forward I would meet
The onrush of my armored foes,
Nor beg on bended knee
That they withhold the fatal blows
Which they intend for me.
The victory's mine if my last breath
Dare bid defiance still to death.
—Joseph Morris in "Labor."

Signs of Christ's Return

By Vaughn Long

THERE are many events and conditions associated near and with Christ's return by which we may know that the coming of the Master draws near. Of that day and that hour we do not know, but Jesus said we can know when "it is near, even at the doors." (See Matt. 24:32-35; James 5:9, 9.)

As the Jewish dispensation stood near its close, God spoke to the Jews by His Son (Heb. 1:1, 2), and by pouring out His Spirit (Acts 2:17). This took place thirty-seven to forty years before the Jewish dispensation terminated in 70 A.D., as Paul, writing six years before the age ended, still called the time "these last days" (Heb. 1:1, 2).

The present days of the Gentile age stand close to their end, and the events and conditions of these last days are associated near and with the Lord's return. In 2 Timothy 3:1-8, we are given a detailed account of last-day conditions. Who can fail to see that these are perilous times, presenting great difficulties? Dangers threaten mankind in general! We are told that there shall be "a time of trouble, such as never was since there was a nation" (Dan. 12:1). "Evil shall go forth from nation to nation" (Jer. 25:32, 33). The great day of the Lord's nearness is a day of wrath, trouble, distress, wasteness, and desolation (Zeph. 1:14, 15). Why these awful conditions? God's Word is disregarded. Men love themselves, they are selfish, they covet money, always wanting more; they make pretense of doing great and wonderful things and of having loftiness of mind and actions.

Blasphemers, or railers, speak against God and His Word. The unwillingness of many children to obey parents is unthankful and unholy. What a difference between many children's attitudes toward their parents now and that of thirty or forty years ago!

With all these evil traits of character so widespread among mankind, it is little wonder that there are perilous times. Another sign of these last days is the heaping together of treasure. Before the World War there were approximately seven thousand millionaires in the United States. During the World War and the few years of prosperity following, thirty-three thousand more people became millionaires. By speculation and fraud they have bought and sold and got gain. This adds to the oppression of the poor. James adds a word to strengthen the brethren's patience, saying that "the coming of the Lord draweth nigh" (James 5:1-8).

Another sign: scoffers in the last days (2 Peter 3:3). It

is common to hear some say, "I have heard Christ's coming preached for years, and He hasn't come yet." These people should consider that God has a set time to do His work. If they would study 2 Peter 3, they might see that they are putting themselves in a class similar to the people in Noah's day, who did not believe there was a flood coming. However, it came, as God had said (Gen. 6:17), and Jesus will likewise surely come. God shall send Him (Acts 1:11; 3:19-21). The signs of the last days are here, and by these we know that the coming of the Lord "draweth nigh."

Another sign of Christ's soon return is that which is to take place in the time of the end (Dan. 12:4): "Many shall run to and fro." Compare the modes, distance, and speed in travel now with those of thirty years ago. What of the increase of knowledge? Modern inventions answer the question.

Another sign is war preparation (Joel 3:9, 10; Ezek. 38:7; Rev. 16:13-16). After the World War, peace by disarmament was proclaimed. But the nations were distrustful of each other and could not agree, so they turned about and started preparing for war, saying that preparedness was the way to assure peace. The present war has increased preparation for war. The mighty men, foretold by Joel, are here. The outstanding accomplishment of the World War was the capture of Palestine from the Turks, and under the protection of England the Jews were allowed to go back to their own land. Thus, the fig tree representing the Jewish colonization of their land, is putting forth the leaves of national life, resettling in and building up the land.

God is bringing again the captivity of Judah and Jerusalem (Joel 3:1). In the present war in Europe there is a further shaping of the nations as they will be when God gathers all nations and brings them down to the Valley of Jehoshaphat. Russia and Germany have been active in taking over other nations. They are gathering their company and bands. In Ezekiel 38, we find that many peoples and nations shall go with them to take a spoil and a prey in the land of unwallled villages. On the other hand, England, her dominions, and the United States are drawing closer together. They will challenge the invasion of the Holy Land by Gog and his hosts.

Nations are in distress with perplexity. Men's hearts are failing them for fear of what is coming. Jesus encourages His people, saying concerning this time of trouble,

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Why I Believe the Bible Account of Creation

Part One

By Arthur G. Young

IN considering this subject, it may be that I am open to the charge of bias in favor of the Bible account. Dr. Campbell Morgan says one should approach the Bible with an open mind, and he is correct in this, but I venture to say, he, as well as all of us, has a more or less closed mind on some subjects, possibly including the one under discussion. This is natural and proper after an adequate investigation has been made. I can say for myself that after some study and reflection my mind, on the subject of the origin of this world and the life upon it, is a closed one.

It is not my purpose to prove the divine authorship of the Bible, yet, in a way, this has a great deal to do with determining what one believes regarding the theory of creation. It must be remembered that if the Genesis account of creation can be disproved, it automatically disproves the Bible, for all the doctrines of the Bible rest on the Book of Genesis. This important fact is not generally or adequately appreciated.

The verses in Genesis dealing with the account of creation are simple, flat statements, and one can either accept them or reject them, but there are no half-way measures. They are either true, or they are false. I might call your attention to the remarkable fact that there is no attempt upon the part of the author of the Genesis account to furnish supporting evidence or proof in Genesis of the statements made. It is apparently not considered necessary to substantiate same, and I can readily believe that when it was given it was simply accepted by those receiving it as agreeing with the facts; and today, some thousands of years after this account was written and the events mentioned took place, there is no other adequate explanation of *all* the facts, excepting that of the creation by almighty and divine Power. The language and statements made are in accord with facts in existence now when a subsequent account of the beginning of this age is considered in the words that God spoke to Noah after the Flood, and the commands and judgments of God at the time of man's fall.

Do we not now see that there is light; that there is the firmament; that the waters have been gathered into seas, and that, therefore, there is dry land; that vegetable life *is*, and that this vegetable life each has within it the principle of seed or reproduction; that the lights to govern the day and the night are manifested, and that they rule

the day and the night, respectively, as they have in all the recorded history of man; that there is life in the seas; that there is life in the air; that there is an animal creation, that man is today the highest form of life upon the earth, and that the command of God to man to have dominion has been true down through all the generations. Also, we now have the rainbow in the heavens as a witness that there will be no more destruction of the world by flood, as promised to Noah. It is, also, as much a fact now as before that man does have to earn his bread by the sweat of his brow. These are all existent facts which cannot be successfully contradicted—facts in accord with Scripture.

Those who have brought forward the theory of evolution as an explanation of all things as they now are, advance many of the different sciences, trying to support their contention.

Among these different sciences, the one of geology has perhaps been more frequently advanced. You must bear in mind that in order for any other theory of the origin of the earth and life upon it to become accepted, the Bible account of creation must first be disproved. The geological data have been advanced, not only with the idea of supporting the theory of evolution, but mainly with the purpose of trying to disprove the Bible account of creation. Geology unquestionably records evidence in the rocks and strata of the earth that proves beyond a peradventure that the material earth is older than six thousand years, which is the accepted approximate date of the detailed account in Genesis. Therefore, right then and there, the conclusion is made that geology disproves the Bible account of creation. If this were true, it would be a very serious blow to faith in creation, but is it so? A great deal of the difficulty of many of those who defend Genesis and the account of creation is due to the fact that they try to make Genesis state things it does not state. I ask, do you find any single statement in the account of Genesis subsequent to the first half of the second verse that makes a single definite remark regarding anything under the surface of the earth? I cannot find it. It is a surface creation only that is stated, and the same was founded on something which was there prior to this surface creation. The first sign of the new order is the statement that "the spirit of God moved upon the face of the waters." This clearly shows the waters were already there. What were they resting on? It is clearly shown in verse 9 that the

waters were covering the land, as verse 9 does not say the land was created but that it appeared by reason of the gathering of the waters under the heavens—being gathered into seas.

Another thing one should be careful not to presume hastily is that this account of creation in Genesis is the first record of life. If this is presumed, how can one account for those Bible references of angelic and satanic life prior to the Genesis account of creation? Stick to the facts and the plain statements of what is said, and do not try to read into the account that which is not there.

Great stress is made of the finding of fossil bones of prehistoric monsters, the impress of vegetable life in strata of coal buried deep in the earth, and other evidences of early life, to try to show that the detailed account in

Genesis of creation is wrong. You will note later on in this series of articles my views regarding the destruction of the order of things referred to in Genesis 1:2. It does not bother or confuse me to be shown the fossil remains of prehistoric animals, as I believe they did exist in this previous order of things. The evidences of their destruction, such as being deeply covered with earth, and the fact that we have no record of their existing coincidentally with the animals we now have on the earth, further confirms this view. However, I will say, and I do not believe it can be or ever will be proved to the contrary, that no man lived prior to approximately six thousand years ago, the statements of scientists about the Neanderthal and other so-called prehistoric men to the contrary notwithstanding.

“The First Man Adam”

By R. H. Judd

IN an excerpt from *The New Yorker* Meyer Berger, under title of “The Questioning Public,” informs us that “among the amazing variety of things people want to know from the New York Library, which receives two thousand questions in a single day, information regarding the *origin of things* is steadfast in demand.”

The writer of the following lines has no desire to be unduly argumentative, but he does believe there is definite value in “searching out a matter,” and that honest inquiry will not in any sense be detrimental to Bible truth. There was a time when one feared to investigate too deeply, lest what seemed at the moment to be conclusively true in the light of one’s “bringing-up,” might perchance be upset. It is by no means an uncommon attitude, though unsound; but according to the quotation at the head of this article it is evidently becoming less frequent. Further, sometimes it is very much easier to withhold what we believe to be true because of the fear that some brother or sister (others do not affect us in the same way) should mistakenly feel that our objective is to undermine ideas that have long been cherished, and have shared the glory of old age; rather than an earnest desire for truth irrespective of the cost.

Two writers in the issue of July 9 have taken exception to my remarks concerning “The First Man Adam.”

The writer of the article “The Kingdom of God,” without any attempt to disprove reasons already put forward (and more could be given) for the belief that Scripture gives unmistakable evidences that men existed both before and contemporary with Adam, launches out with

the flat assertion that “*Adam was the first man,*” and in a somewhat uncompromising manner puts himself, twice over within the confines of one short paragraph, as being “according to Paul.” Some others beside him have a keen desire to be “according to Paul.”

Our Brother seems to forget that it is quite possible to have more than one “first,” and that it depends entirely on the connection of the word used. A similar argument to his would make Christ the second man, and not Cain, as is so generally supposed.

What Did Paul Believe?

As pointed out in previous articles, 2 Corinthians 11:2, 3 is reasonable evidence that Paul believed that there was a rival to Eve’s husband, Adam. The reading of the Revised Version makes it as near a certainty as it is possible to make it without stating the fact in more direct language. It would at least be so understood “in any other book.” Such being the case, Paul could not have thought that Adam was the only man upon earth. Common decency precludes the possibility of Eve “marrying” the serpent; and commonsense dictates that there could be but little opportunity of her being tempted from her “purity” (see R.V.) by a “Devil” not even suggested in the narrative; and who, according to our Brother, is still living without a habitation, centuries after her death. The law of Moses required that both should die. Secular history records the incident, actually giving a name to the tempter, but this is not mentioned as Bible proof even

(Over)

though a noted Bible personage is the reputed historian.

My other critic courteously and frankly agrees "there is a possibility that there were other men before Adam." It is admittedly reasonable to take the ground that 1 Corinthians 15:45-47 does not of itself prove "that there were other men before Adam." We willingly fall in with the thought that the *fifth couplet* speaks of the same man as that of the seventh couplet, and vice versa. It may be perfectly true that the preponderance of available evidence would include the word "man" (*anthropos*), but that, as intimated in reply to the former critic would not disprove my contention that Adam was the "first man" of a *special* creation.

As to the matter of the brackets in Young's Concordance, concerning which our Brother could find no reason, if the reader will kindly turn to page four of the preface, second column, and a little more than half way down, he will find the following words:

"Every passage in the New Testament, which critical investigators, like Griesbach and Tischendorf, have noted as doubtful, or as having various readings, has been marked by brackets." Young's Concordance brackets the word "man" in the verse considered.

GOD'S PURPOSE IN WAR

(Continued from page 5)

hear." Seven times to the churches in Asia, in Revelation 2 and 3, the Savior exhorted the churches, "He that an ear, let him hear." By none other than our Savior are these words apparently used. In Revelation 13:9, this admonition is given for the last time in the Scriptures. "If any man have an ear, let him hear." Solemn words! Solemn warning!

To the seven churches in Asia, each such warning was accompanied by the requiring of a momentous decision. The same is true in Revelation 13, for verse 10 follows by saying, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." It seems to teach that if anyone is engaged in leading others into captivity, he shall be dealt with accordingly. If anyone is engaged in killing with the sword, he must expect to take his chances with others who are likewise engaged. That is, one's character of effort determines the character of his liability. Do *we* "have ears" to hear!

In conclusion let us review a few points, namely:

Throughout history God has frequently used war as an instrument of punishment for national wrongdoing.

God has used war against those who openly opposed His name, and also against His chosen nation, Israel.

God has repeatedly used war against the servants of idolatry—idolatry of any and every description.

God is yet to use war, yes, is probably now so doing, to punish the whole world for its dependence upon man, and its reluctance to rely upon God. The results of the current warfare to the end are foretold as being humiliating and corrective to Israel, for her final and eternal deliverance, as also to overthrow completely the agnostic, anti-Christ opposition manifested in this crucial end-time period.

Again, as in Old Testament Israelitish history, a Levitical group which should never be numbered for war, was set aside for God's special work, so also, in the Christian era of New Testament instruction the People of the Church of God have been set aside from carnal, to spiritual service under Christ. Their "weapons of warfare *are* not carnal, but mighty to God to the pulling down of strongholds" (margin of 2 Cor. 10:4). Their fruits are not to be those of the flesh, but those of the spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." It seems evident to the writer that true followers of Christ, having their names recorded in the book of life, are not only exempted from service in "the battle of the great day of God Almighty," but are by Him warned to maintain hearing ears, and endure with patience the scorpion stings thrust by the fiercely battling opponents.

May Christians ever fellowship each with the other for mutual correction and uplift in faith, to endure with patience, in Garden prayer and Judgment-hall acquittal, any crucifixion necessary to a following resurrection, after the example of the Master. 7-20-'40

The end

SIGNS OF CHRIST'S RETURN

(Continued from page 7)

that when you see these things beginning to come to pass to look up and lift your heads, for "your redemption draweth nigh." Christ our Redeemer's coming is near. Jesus says for us to watch and be ready and pray always that we may be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (See Matt. 24:42-51; Luke 21:25-36.)

THE TASTE DETERMINES THE DOSE

If you like criticism, criticize. If you are inspired by meticulous faultfinding, find fault in your neighbor. Said Jesus: "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). Every living soul likes sugar, and every healthy soul *needs* sugar. Give the child his candy, and give the adult his praise. Christians too often forget that the *taste* determines the *dose*.

A WAR TO END WARS

(Continued from page 3)

went against him, and that often when he thought that the enemy (sin) had been completely routed from his own life, surprise attacks from the supposedly vanquished enemy dealt him the most crushing blows. In Romans 7:19-23 we find Paul describing his struggle with this most treacherous of enemies: "For the good that I would I do not: but the evil which 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. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

To those who find themselves tempted to make this confession of Paul their excuse for a policy of easy non-resistance when attacked by a sinful impulse, we would point out that Paul speaks of it as a warfare. Paul sometimes fell in spite of his bold resistance, but where there is no resistance there is no warfare. In the two verses that follow, the Apostle declares his confidence that, by the help of Christ, complete victory will eventually be his. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

That victory was not always with the enemy is evident from these words of confidence and hope, spoken at a time when tremendous difficulties had to be faced. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9). Trouble, perplexity, and persecution Paul did not fear. He knew that, so long as his faith remained intact, distress and despair could not reach him and that he would never be forsaken of his Master. To endure trouble and persecution without despair; to fight confidently on despite failure and discouragement; these are the victories of which the great Final Victory is composed.

But, we are quizzed, how can this conquest of sin, carried on in the hearts of a minute minority who find themselves persecuted in many parts of the world and their message almost completely ignored in all the world ever bring peace to its sin-cursed and war-weary nations? General Paul knew the answer, and though he died without having seen its fulfillment, he died in faith that it would be accomplished and that he would have his part in the "Peace of the World." Realizing that his part in the great struggle would soon be ended, he summed up his confidence in the following words of exaltation: "For I am now ready to be offered, and the time of my depar-

ture is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

The "crown of righteousness" of which Paul spoke was much more than a pretty figure of speech. He had no desire to spend eternity before a mirror admiring the crown that had been presented to him in recognition of his righteousness, nor did he expect to do so. A crown, to Paul, meant rulership, and a crown of righteousness meant a righteous reign which he expected to share with Christ "at that day" together with "all them also that love his appearing." That was the faith that sustained him throughout his long and arduous battle against sin. "If we suffer (with Him—parentheses ours), we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12).

Though the Final Victory, even of the sword, shall be with the Christ and His followers (read Rev. 19:11-21), such a victory would mean little were He not able to replace the unrighteous rulers with others trained and experienced in the ways of righteousness. These new rulers, the victors in the "good fight of faith," will never "lust, and have not: nor kill and desire to have and not obtain," for they, by the grace of God, have gained the mastery over the lusts of the flesh. To them was addressed the promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). They will be the ones who have part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

Under the guidance of these victorious veterans of the "good fight of faith," "it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4).

"Thou therefore," O faithful Christian, "endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3). Yours is the War to End Wars!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"The word of the Lord is right; and all his works are done in truth" (Psalm 33:4)

Music in Worship

Do you enjoy singing when you are sad, or would you rather sing when you are glad?

Our songs of praise used in worship of our God should come from hearts filled with joy. There are also some songs to be sung when one is sad. However, they are generally songs of comfort. Name some songs you know that you like to sing when you are happy.

In the very first part of the first book in our Bibles we find that Jubal was the father of all those who played the harp and organ (Gen. 4:21).

Idol worshippers used music as part of their services. Do you think those people who once worshiped the true God, and then turned to idolatry, could sing with much joy in their souls?

You read how David was King Saul's harpist. David's sweet music was to help Saul to become more gentle and kind when Saul was cross. In 1 Chronicles 23:5 we read that four thousand praised the Lord with instruments made by David. The choir spoken of a few verses farther on was made up of two hundred fourscore and eight. How many did that make? A score is twenty. Have you ever listened to that large a choir? Most likely you don't have that many people in your church and Sunday school, together. So you can see how large a choir praised God! 1 Chronicles 25:7 tells you about that choir.

Sometimes we find a boy or girl who says, "I can't sing!" You can sing softly, letting the words come from your heart, even though you may not sing the melody very well. Psalm 98:4 tells us to make a joyful noise to the Lord. We are to come with thanksgiving (Psalm 95:2) and to make a joyful noise. Now anyone who has love for God in his heart can make a glad noise for God. Don't you think so? Aren't you glad that anyone who wants to worship God in song, can do so? See if you can help your Sunday school or church to worship God in song with a "joyful noise."

When Fire Rained From Heaven

Abraham was Lot's uncle. Lot was given first choice of land for his flocks. He chose the broad plains, while Abraham took the mountainous country.

There were some wicked cities in this large plain where Lot lived. Lot didn't want his family to become evil, I am sure. Do you think it is a wise thing to go near something that is evil if you do not want to become bad, too? That God's Word is right we see by a verse printed at the top of this page. God's Word says, "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33). Also, in Proverbs 4:14, 15, we read, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away."

The Lord had promised Abraham He would not destroy Sodom if he found ten righteous people living in it (Gen. 18:32).

However, when two angels came, Lot's family was the only one told to leave the city. His two daughters had married men who would not leave the city when told to flee for their lives. They were doubters, or they didn't understand at all about God, for Genesis 19:14 says, in the last part of the verse, "He seemed as one that mocked unto his sons in law." To mock means to "make fun of" or "jeer." Lot's sons-in-law, in other words, thought Lot was deceiving them. Perhaps you know some boys or girls who don't seem to understand when you try to talk to them about God.

Lot, his wife, and two daughters were hurried out of the city by the two angels who told Lot and his family, "Look not behind thee" (Gen. 19:17). That seems an easy thing to you, but were you ever curious? Lot's wife did not obey the rule or command of the angels, so when she looked back she was turned into a pillar of salt!

A rain of fire came from the Lord and destroyed Sodom, also Gomorrah. Only three people escaped alive.

Happy Birthday Wishes

Martha Poland, July 29, age 7, Shady Springs, W. Va.
 Albert Hollinshead, August 4, age 13, Cleveland, Ohio.
 Alice Plantner, August 2, age 13, Cleveland, Ohio.
 Phyllis Ann Johnson, July 30, age 14, Hector, Minn.
 Lorna Adams, August 4, age 11, Norbeck, S. Dak.

"The world is better for every word of truth that is spoken."—Selected.



BEREAN DEPARTMENT

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Living Examples

* * *

By Virginia Smith, Russellville, Ark.

We are living examples followed each day:
If we fail to follow Jesus,
Someone may wander away.
A city set upon a hill cannot be hid,
So never let your light grow dim;
Jesus said, "As ye would have others do,
Do ye even so to them."

It's a privilege to follow the Master
As life's pathway we pursue;
The harvest truly is plenteous,
But the laborers are few.
Our position may be very small—
We may feel that others do not see
Our little deeds as we help humanity.

But there is someone ever near us
Who is watching every day
To do the things they see us do
And say the words we say.
So if our place be large or small
We must tend to it with care—
Because He wants us there.

Is Such a Thing Happening?

It seems evident that there are two forces working that are both effective and very destructive. They work not only politically, nationally, but personally on everything that happens; those are evil forces that work from without and from within. It seems that that force that works from within is the least noticeable and the most destructive. Away back to the times of the Israelites, we see this happening, and in the ages that have followed it has often occurred, so why can't we see it today? All the prophets warned the people of God about their evil habits and the ultimate downfall, but eventually they had to learn by experience, and the result was their captivity. Isaiah said that his people had gone into captivity because they had no knowledge; he realized that their refusal to know the right was an insidious force that was making them captives to bad habits, drinking, idolatry, and low moral habits. Their conscience was seared, and vision lost.

In our own free land today we can see these forces at work, if we will open our eyes. The habit of drinking liquor has caused more destruction, low morals, and loss of life than any other force, yet it is set up freely before every citizen of this country. Many who were broad-minded tolerated this evil, hence it is at every hand today. Tolerance leads to indulgence, so begins the downgrade. Isn't this true of our country? Yet, we say we have a free land, a Christian land, the land we love. We do feel that we have a land of which to be proud, but isn't it true that the same forces that led the people of God into captivity, could be as destructive today? In many discussions of the war of today and its effect on the United States, you may hear the fear expressed of forces working within the country. When we see the nearness and the evidence of many downfalls in these recent days, can we feel so sure that "it can't happen here"?

What can we, as Christians, do to combat such undercurrents and movements? First of all, we must remember that we are depending on the all-powerful God to be our ever-present help in time of trouble, and with faith great enough and the works to attend this faith, we can become stronger and stronger. Such is the only successful way to fight evil influences. "If God be for us, who can be against us?"

When I had journeyed along just as far as I could,
And fell by the side of the road;
Then I called on the Lord, for I thought that He would
Help me up and along with my load.
But the first thing that He did was to look in my pack
And examine the burdens I had;
And the things that were good He just left on my back
And He threw away all that were bad.
There were gossip, and jealousy, slander, and hate,
And a sharp deal I had made with a friend;
And a parcel of rumors I should not relate
And some habits I knew I should mend.
Then He lifted me up and beckoned me on,
And He vanished in glory above;
And I journeyed along with a smile and a song,
And with only a burden of love.—*Author unknown.*

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 10-18—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 25-Sept. 1—Eastern Nebraska Conference at Omaha.

FACING THE FACTS

To pay the bills of the summer Bible Training School, we need further contributions amounting to \$284.92. This is a song we cannot enjoy singing any more than you can enjoy hearing, so we shall omit the third stanza, at least.

The three instructors and matron have worked faithfully and well. Their salaries are conservative, which is all the more reason why we must pay them promptly. Also, we must pay the groceryman, the milkman, the iceman, the laundryman, the rent of dormitory, the electric bill, and so forth, and all these with the fond hope of having a few dimes left so as to encourage us to conduct another summer School next year.

We need and ask your help. This is not a big burden, but it is a responsibility that should be discharged quickly and gladly. Will you help—today?

The Board of Religious Education
 Sydney E. Magaw, chairman.

ARKANSAS CITY, KANSAS

The Arkansas City brethren were very happy to have with them on Sunday, July 7, Sr. Ruth Tomlinson and her father, Bro. W. S. Tomlinson of Chagrin Falls, Ohio. The Tomlinsons were en route to California and later they plan to attend the General Conference. While here, Bro. Tomlinson gave a very interesting and enlightening talk on prophecy, his sermon being filled with the Word of Truth. May all of "like precious faith" "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain."

Sr. A. J. Chaplin, who has been our faithful church secretary for many years, has resigned from this position because of ill health, and the writer has been elected to fill this vacancy.

Sr. E. J. Friend, Newkirk, Okla., is also sick at present, and Sr. Vernon Chaplin of Arkansas City was unable to be in attendance Sunday, because of an ankle injury. We wish all a speedy recovery.

(Miss) Florence L. Griffith, Secy.

HERALD RECEIPTS

Alice Akers Price; Roy Graham; Mrs. Minnie Rogers (for another); Mrs. Gordon C. Guiles; Austin Orr; Jesse Robins; Mrs. G. J. Rahn; Mrs. Lora McCann (for another); Mrs. Inez Titus; F. M. Bixler; Arthur Gilbey (self and others).

LOS ANGELES, CALIFORNIA

We are pleased to have so many visitors at services in the summer months, offsetting the absence of some of the regular members who are on vacation. Sr. Esther Holmes of Santa Paula, Sr. Rena Taylor of Crestline, Sr. Thelma Moore and two sons of Mineral, Sr. Effie Farmwold of Washington, and Sr. Elizabeth Ordnung of Illinois have all been recent visitors.

Two baptisms were solemnized July 5: Dean H. Moore and Ella Nadine Rahn. These young people are our grandchildren and have been meditating upon this action for some time. They are happy in their new relationship.

Phillis Marie came to make her home with

Dr. and Mrs. (Bro. and Sr.) Meyers in Glendale, July 16. All are well and happy, including Grandpa and Grandma Bleasdale.

Bro. Walter Tomlinson and daughter, Sr. Ruth, of Chagrin Falls, Ohio, were very welcome visitors at our services July 21. Bro. Tomlinson gave the morning sermon on "Prophetic Times," which we appreciated very much.

Bro. H. S. Lasher of Florida is sojourning in southern California again, and is a very welcome visitor at our services also. The visitors who have inspected the new parsonage and surroundings are quite complimentary in their comments. We are all trying to have all things in readiness for the new pastor and family by October 1.

Emma C. Railsback.

Gleanings From the Field

"The field is the world."—Jesus.

"We are happy to present to the brethren another addition to the Lord's family, Sr. Georgia Thayer, wife of Bro. Lyle Thayer, of Winchester, Va., who was baptized by the writer on July 17."—J. R. LeCrone, Woodstock, Va.

"I am planning to attend General Conference. Miss Beryl Thomas of Louisville, Ky., plans to go with me."—Miss Quincy Carpenter, Perryville, Ky.

"I trust that the General Conference this year will be successful and the purposes for which it is held achieved."—C. Lacey Compton, Manassas, Va.

We thank our readers who obliged us by sending their Heralds dated December 26.

If you would send The Restitution Herald to your friends, it would rekindle your own zeal and make you feel right side up. You can now send The Herald to new readers nine months for \$1.00, or a year for \$1.50. Heads up, and let's go!

Congratulations: Larry Lee was born to Mr. and Mrs. Ferris Zechiel, Thursday, July 18. Larry's address is Culver, Ind. Also, Judith Aileen was born to Mr. and Mrs. Ezra Pearson, Friday, July 19. Judith's address is Tipp City, Ohio. It is customary for the suitor to be the older.

Sr. Leota B. Hanson is visiting for a day with her mother, Sr. C. J. Hanson of Lebanon, Ill.

Bro. Austin Railton, Winchester, Va., recently visited a few days with his parents, Bro. and Sr. John Railton of Rockford, Ill.

"Plants extracting potash and bromide from the waters of the Dead Sea increased their output last year. The Jerusalem company operating the plants shipped over six hundred tons of bromide and over sixty thousand tons of potash to other countries, including the United States."—Selected by Sr. George Loudenslager, Oregon, Ill.

The Oregon, Ill., Church of God has much appreciated the attendance and cooperation of the students of the six-weeks' summer School. Most of them are continuing with us through the General Conference. We hope two or three of them may also attend the regular Bible Training School to begin early in September.

We wish now to hear from all students, far and near, who plan to enroll as freshmen this fall in the Bible Training School. Send us a card, informing us of your plans, that we may be assisted in making the best possible plans for the School and you.

"We have been enjoying a visit from the Tomlinsons of Chagrin Falls, Ohio. Ruth gave a sermonette and her father gave a talk at the Los Angeles church Sunday, July 21. They expect to attend the General Conference."—Mr. and Mrs. George J. Rahn, Pomona, Calif.

If you have not already started for General Conference, there is still time to come. Better hitch up "old dobbin."

"I might see you at General Conference, yet!"—Norman Macleod, Pomona, Calif.

To pay the bills of the summer Bible Training School, we need further contributions amounting to \$284.92.

It will be of special interest to ECE Club members to learn that Sr. Madge Savage, her husband "Tom," and their four children will be at the General Conference.

"The Restitution Herald is all the preaching of the gospel that we have."—Mrs. Inez Titus, Letcher, S. Dak.

Bro. and Sr. C. E. Randall, son Celaine, and Sr. Randall's nurse, Miss Sword, en route from Fonthill, Ont., to Mora, Minn., visited July 25, 26 with the editor and family. Sr. Eunice Zollinger of Oregon, Ill., accompanied them to Minnesota. We were afflicted with a little bit of envy as we bade them a pleasant journey to our own home State.

SCHOOL DAZE

In the past week we enjoyed two parties. On Monday night a surprise birthday party was given for Ernest Barnum of Louisiana. On the following night we were guests at a lawn party at Golden Rule Home. Our most sincere thanks are extended to Bro. and Sr. Conner and Bro. and Sr. Loudenslager.

This last week of the summer Bible Training School has concluded six weeks of pleasant memories. We shall be happy to return to our homes once again, but regret that we must part from one another.

We are thankful for our friends we have met at the church here, and many of us look forward to General Conference where we shall meet Christians from far and wide who have the same interests as we have. All this will create memories to hold dear forever.

We are grateful to our matron, dean, and teachers who have been faithful workers for Christ.

Student reporter, Eleanor Erickson.

McKINNEY - CARPENTER

Miss Edna Louise McKinney, daughter of Mr. and Mrs. Walter McKinney of Danville, Ky., and Mr. Charles Carpenter, son of Mr. and Mrs. Vernon Carpenter of Perryville, Ky., were united in marriage on Wednesday evening, July 3, 1940, in the home of Bro. and Sr. Vaughn Long. Mr. J. R. Anderson, Perryville, and Miss Edith McKinney, the bride's sister, of Danville, and Mrs. Long witnessed the ceremony which was performed by Bro. Long.

The happy couple are at present making their home with the groom's parents. The groom is a nephew of the writer, also of our brother Ben Carpenter of Oregon, Ill. We extend our best wishes for a long and happy married life.

Quincy L. Carpenter.

MRS. JANE GLASS

Jane Sleeper was born November 16, 1867, at Pleasantville, Marion County, Iowa, and died June 22, 1940, at her home in Sac City, Iowa. At an early age she was baptized into membership in the Church of God, to which faith she was steadfast. For many years she taught school in Sac and Calhoun counties. On July 31, 1901, she was united in marriage to Thomas W. Glass. To this union one son was born, Thomas L. Glass, who mourns his mother's death. One grandchild, Joanne Glass, one sister, and several nieces and nephews also survive.

Funeral services were conducted in Sac City, Monday, June 24, Bro. J. W. Williams of Gladbrook officiating.

Miss Hildred Momsen.

CONTRIBUTIONS TO N. B. I.

N. Goodreau	\$6.00
Mr. and Mrs. G. J. Rahn	8.00
Ingomar	4.00

TRAINING SCHOOL

Mr. and Mrs. Otto Dick	\$15.00
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Come to General Conference.

Are we as much interested in the war between the forces of God and the forces of Satan as we are in the conflict raging in Europe today?

ILLINOIS CONFERENCE AND GENERAL CONFERENCE SPEAKERS

July 30 - August 11, 1940

- July 30—"Look on the Fields" (John 4:35)—C. E. Lapp, Macomb, Ill.
- July 31—"World Without Vision" (Prov. 29:18)—James Watkins, Eldorado, Ill.
- August 1—A lecture with slides by the American Bible Society at the Coliseum.
- August 2—"All the Land Which Thou Seest" (Gen. 13:15)—Harry Gockler, Hammond, La.
- August 3—"As Ye See the Day Approaching" (Heb. 10:25)—F. E. Siple, Grand Rapids, Mich.
- August 4—Morning: "Vision of Visions"—S. J. Lindsay, Tempe, Ariz.; afternoon: "The Church of God and Its Unfailing Vision"—C. E. Randall, Fonthill, Ont.; evening: "A Vision of Peace in a War-Clouded World"—G. E. Marsh, Grand Rapids, Mich.
- August 5—Berean Day
- August 6—"See Whether It Be Well With Thy Brethren" (Gen. 37:14)—J. R. LeCrone, Woodstock, Va.
- August 7—"Watchman, What of the Night?" (Isa. 21:11)—M. W. Lyon, Cleveland, O.
- August 8—"At the Time of the End Shall Be the Vision" (Dan. 8:17)—Grover Gordon, Springfield, O.
- August 9—"Vision of Perfection"—Harvey U. Krogh, Jr., Tipp City, O.
- August 10—"Compassionate Vision" (Matt. 9:36; Luke 10:2)—J. W. McLain, Culver, Ind.
- August 11—Morning: "I Will Come to Visions and Revelations of the Lord"—F. L. Austin, Chicago, Ill.; afternoon: "X-raying General Conference Activities and Opportunities"—Sydney E. Magaw, Oregon, Ill.; evening: "According to Our Vision, What Is Our Responsibility?"—L. E. Conner, Oregon, Ill.

Mrs. Frank Laning, Secy.

A GIVER WORTH WHILE

The suit was worn out,
So he gave it away,
And thought that, no doubt,
His good deed for the day.

To give an old suit
Is a wise thing to do,
But should it bear fruit
As charity, too?

Old things, which we know
We shall never put on,
Are not much to bestow,
Are not missed when they're gone.

Such gifts are too small
To be borne in mind,
Not entitled at all
To be rated as kind.

But who gives what he needs
For himself, with a smile,
Does man's greatest deeds,
Is a giver worth while.

—Selected by Clifford Eyster.

"I found the June 18th issue of The Herald so good that I thought I should tell you how I enjoyed it. 'The High Calling' by Bro. C. E. Randall was my choice of the issue, but I also liked the writings of Bros. Gerald Cooper, F. L. Austin, and the editorial. . . Prayer is a better weapon than bullets; the 'armour of God' (Eph. 6:13) doesn't correspond with the one used in war."—Mrs. W. McClelland, Harrah, Wash.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

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.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . .	\$.....
For Training School . . .	\$.....
For Golden Rule Home . . .	\$.....

Name

Address

BAPTISM—

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

T R A C T S			
Name	No.	Per	Per
	Pages	Doz.	100
Essential Truths	1	\$.05	\$.30
God's Promises, Anna E. Drew	2	.05	.30
Obedience (Baptism), F. E. Siple	2	.05	.30
The Reasons Why	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
What Must I Do to Be Saved?			
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J. G. Haupt	8	.10	.60
Do You Believe That—	1	free for postage	
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W. P. Hicks	8	.10	.60
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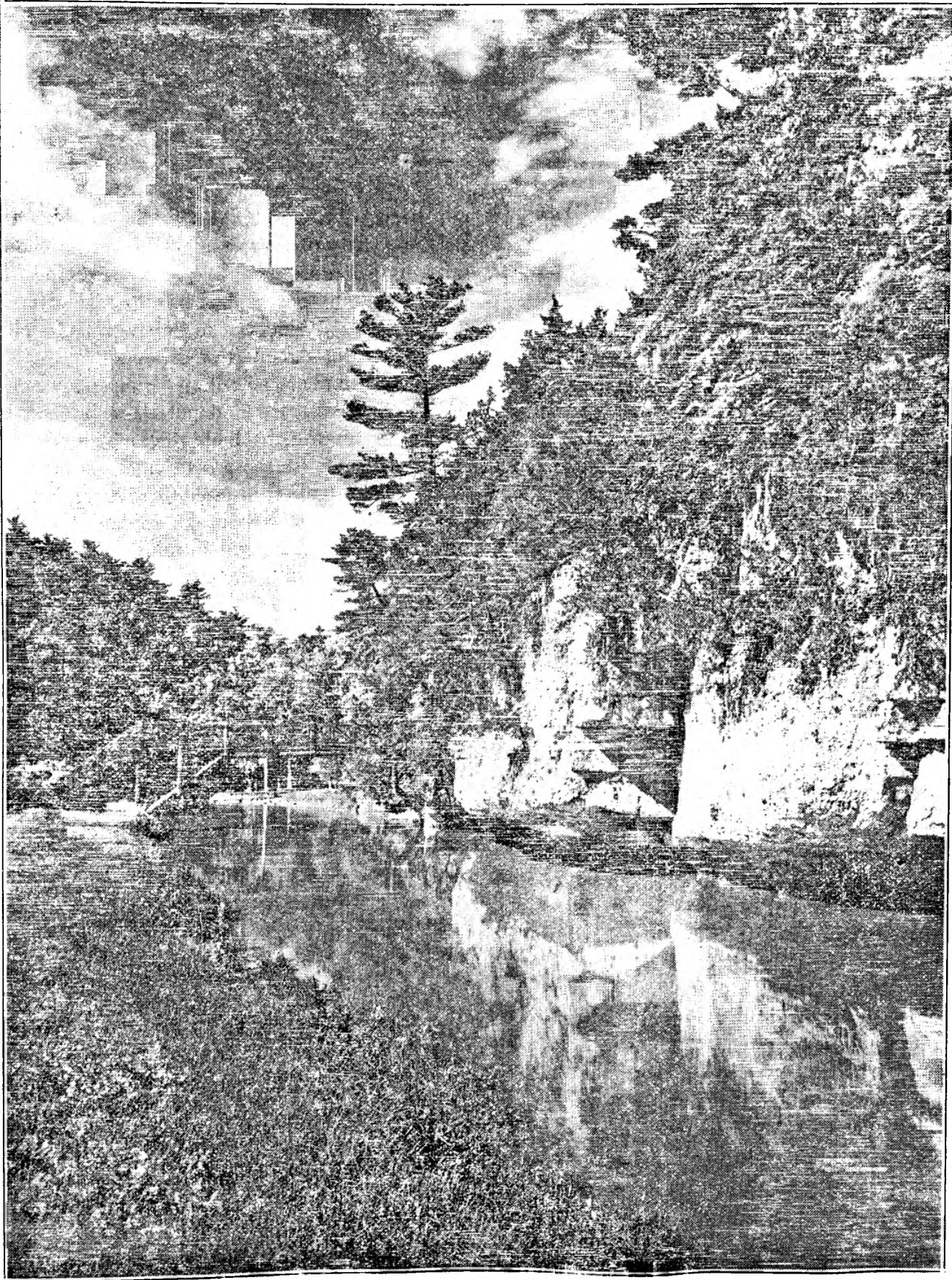
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Misdirected Energy

Every boy enjoys driving nails and sawing boards. He drives little nails and big nails, new ones, old ones, crooked, or rusty, and it makes no particular difference to the would-be carpenter whether he pounds with a hammer, a hatchet, or a piece of iron, nor whether he has anything that really needs nailing. He may drive nails into the front porch, grandma's best rocking chair, or the rain barrel. The more nails that he can successfully drive into any object, the greater the hero he becomes.

Later, he joyously discovers his father's rip saw, senses its possibilities, and, Robinson Crusoe spirited, begins adventure. He saws down a tall sunflower, imagining the crash of a mighty tree and visualizing a muscled woodsman standing by. Playing the surgeon, he saws off the supposedly infected leg of sister's best doll. In appreciation of his whimpering pal, he next saws zigzag fashion into a dozen knotty boards with which he plans a house for Rover. This idea, though, becomes too big for novice hands. He saws this and that, having at times no purpose in mind than to be zealously sawing something, and all the while he is laying up in store for himself a vigorous spanking.

After a few years, the ambitious boy wears long trousers, perchance grows a tender mustache, and loftily seeks a career—something easy, of course—so tries the ministry. The whacking and banging, the sawing and splitting begin all over again. The pulpit loses its sacred responsibility and assumes advantage, instead. The Father's two-edged Sword is in his hands. It is fun, he thinks, to slash and watch it cut, forgetting that he, too, is made of flesh. Having some pet to house, he makes zigzag cuttings into a dozen knotty (or naughty) problems from which nothing substantial could ever be built.

Hammer and tongs, hammer and tongs—
 Ambitious novice makes worse the wrongs!

Following God's Blueprint—the Bible

Experienced and successful carpenters carefully follow an architect's plans. Though the blueprint seems to be wrong, at times, the wise builder will not be deceived. It

is, in fact, his *duty* to build according to directions. Similarly, one who preaches the gospel has no choice in the message proclaimed. He may choose whether or not he will preach the gospel, but having made that decision, there is only one blueprint to follow; it is the Holy Bible, blueprint of the Architect of heaven.

The lines in the Bible calling for repentance of sins may seem superfluous, but God put those lines in His blueprint. The lines in the Bible teaching the definite Abrahamic promises as "the gospel" may seem unimportant, but the true Architect inspired them there. Baptism of the kind Jesus experienced in the Jordan River may seem crude to the anything-will-do ministry of modern trends, but those who dislike the Pattern should call themselves by other name than "Christian." The year in and year out "occupying" in faith for the coming of Jesus to bring our salvation lacks the zip of streamlined go-to-heaven-when-you-die theology, but building a two-story house when the Architect's blueprint prescribes only *one* may rob the usurper of *any* place in the Kingdom of God.

The blueprint of God tells of only one foundation, one hope "both sure and steadfast," one gospel, "the gospel of the kingdom"—and all other ear-tickling theories of theologians ignore the Architect's plan.

Following are some important lines from God's blueprint that are often overlooked, and they are lines written by the chief craftsman, Jesus Christ:

"If the blind shall lead the blind, both shall fall into the ditch."

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

"Except ye repent, ye shall all . . . perish."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"All the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven."

"Behold, I come quickly; and my reward is with me."

"No man can serve two masters."

"Whosoever shall compel thee to go a mile, go with him twain."

"Love your enemies, bless them that curse you."

The Two Witnesses

By Thomas W. Savage

IN Revelation 11:3 we are told of two who are to be witnesses; but who they are, no one can really say. Some students think the witnesses are parts of the word of God speaking in its written form. If that were true, however, there would be no need for them to be spoken of in Revelation 11, as I see it. God's word is a mystery until things happen, and then we see the mystery revealed clearly. People, fifty or more years ago, did not realize the things that are happening today: the prophecies being fulfilled before our eyes.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). Now, Elijah's time was nine hundred years before Christ, yet there is this prophecy of his coming again. The ones who know Christ do not need his (Elijah's) return, because his purpose is to turn people unto Christ. Speaking of John the Baptist, Jesus said, "If ye will receive it, this is Elias, which was for to come" (Matt. 11:14). So we see it was John the Baptist who came telling of our Savior, but only to those who believe. To those who do not believe, Elijah will still come, because God has caused the eyes of Israel to be blinded "as a whole"—not individually—so they may not know Christ (Rom. 11:8). When God takes this blindness away, it will be the work of the witnesses to bring them to Christ. "But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:12, 13). And in Luke 1:17, we read: "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." This verse tells us it is in the likeness of Elijah that John the Baptist took Elijah's place.

Nearly all students agree that of the two witnesses to come Elijah will be one. Many think Enoch could be one, but there is so little said about him that I hardly think this possible. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14). Now, this is not much evidence to say that Enoch will be one of the witnesses. We do know, however, that Enoch was a righteous man, for "Enoch walked with God: and he was not; for God took him" (Gen. 5:24).

The following verses of Scripture are studied, not to

cause strife or argument, but because I think they may be of a little help in finding out some of the happenings soon to come. (Read John 21:20, 22). You see Christ was speaking to Peter. He said that if it was His (Christ's) will for him (John the beloved) to tarry until He (Christ) returned, what would that be to Peter? In the following verse the brethren said that John was not to die, but Christ had not made that statement. He said, "If I will that he tarry till I come, what is that to thee?"

John was afterwards called to write Revelation, so let us see in Revelation 10 some things that possibly will help: "He had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth" (v. 2). This angel of the Lord was showing and telling John of things that were to come to pass. This verse tells us that the book was open, therefore it would reveal its contents. The angel cried with a loud voice; and seven thunders uttered their voices. When John heard these things, uttered by the seven thunders, he wanted to write them, but there was a voice from heaven which told him to seal up what was said and "write it not."

We must realize that John was the only one who knew of the things the book contained, and what the seven thunders uttered. Those things were for a future time. In the day of the seventh or last angel these things will be revealed (Rev. 10:7).

The Holy City shall be trodden down by the Gentiles forty-two months (Rev. 11:2). Revelation 11:3 tells us the two witnesses will prophesy one thousand two hundred sixty days, or the same length of time that the Gentiles will tread down the Holy City—or, until Christ's return.

Revelation 10:8-10 leads us further into the subject. This voice which spoke to John told him to go, take the little book, and eat it up. John did what the angel bade him do, completing all things, as to what the book contained and what it was to reveal.

The next verse is very important: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings" (v. 11). This verse, telling of what John is to do, may give us a new thought to work on, keeping all things in mind: Christ's speaking to Peter as He did, of the knowledge contained in the little book, the hearing of the seven thunders, the voice telling him not to write, and the last verse read.

If John died on the Isle of Patmos, he surely did not prophesy before kings and nations. Hence, there may be

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Oriental Love Nest

By Arlen Marsh

ONE of the most entertaining feats of legerdemain in the whole history of international relations has sprung full-fledged from the noisome tumult in Europe. William Pitt, Marc Antony, and the multi-wived Solomon himself appear as diplomatic pikers in comparison with the Chaplin-mustached character who is now busily engaged in rewriting world geography.

For Hitler is managing to juggle, not one continent, but five. Nazi agents and allies in the Near East have poured on political and economic pressure even while Australia, Africa, and the two Americas have debated ways and means of counteracting "subversive" totalitarian propaganda sponsored by other Nazi agents, and while German troops explained with bullets and with bombs the advantages of a Europe dominated by Teutonic *kultur*.

The picture of political sleight of hand is nowhere so appealing as it is in the Near East. The bombing of Haifa by Italian warplanes is unimportant, but gaudy; it serves merely as the patter for two master magicians who need it to conceal their tricks with governments and peoples.

Three events of *genuine* importance occurred almost simultaneously with the crushing of Premier Reynaud and his dreams for a fighting France: Italian demands were heard for the complete liberation of Syria by the French, who now have a mandate over the little country to the north of Palestine; Iran (Persia) massed troops on the borders of Iraq (Mesopotamia), and demanded bluntly that Iraq surrender its oil fields to Iran and the Axis Powers—or else; Turkey, hamstrung by Russia, announced she intended to see that the *status quo* was maintained in the Near East regardless of cost.

It will be recalled that in an earlier article in *The Herald* ("Pictures of Now," May 28, 1940) it was observed that, in 1937, Iran possessed six gunboats for patrolling the Persian Gulf and that all six ships were manned by Italians. Since 1937, the tie between Iran and the European Axis Powers has been drawn constantly tighter. The latest Iranian crisis was German-inspired and German-backed.

In a sense, of course, the crisis artificially created between Iran and the British-dominated Iraq was little more than a "feeler." Japan is using the same tactics on the United States by its demands for apologies for the arrest by American Marines of sixteen Nipponese gendarmes in the International Settlement at Shanghai. Both the Iranian and the Japanese feelers have been put out to de-

termine just how firm the policies of other governments will be, and just how far the experimenting governments can go without actually beginning a new war.

That the Iranian-Iraq crisis was experimental rather than a definite ultimatum from one nation to another was pretty well indicated by the fact that nothing came of it. Iraq agreed to exercise more rigid control of certain oil shipments to the British, who have developed and operated practically all the oil fields in the Iran-Iraq area. But as for complete surrender of the oil fields in Iraq, nothing was done.

This is, however, no indication that nothing will be done. At the moment, Germany and Italy are too busy preparing and maintaining a *blitzkrieg* on England to undertake serious efforts in the Near East. Sporadic air raids and minor infantry skirmishes, yes; but large-scale campaigns, no! The plan probably is to abolish England, thus avoiding the trouble and expense of operating a Near Eastern front unnecessarily. The crushing of England alone would be sufficient to gain Iraq for the totalitarian States. Without British backing, the descendant of ancient Chaldea, with its population of only three millions, could do nothing against aggression from Iran, with a population in excess of fifteen millions.

As a matter of fact, this plan for the destruction of the British Empire and the domination of the Near East was given considerable attention by Hitler in his one-and-three-quarter-hour speech to the German Reichstag on July 19. The "final" peace bid of the war was extended, in effect, to England, with the not-too-veiled intimation that, unless the bid were immediately accepted by the English, the British Isles could expect horrors such as never before had been visited upon mankind. The declaration of war by the Allied Powers last September, said the Fuhrer, had forced him to revise his attitude toward England, which he had previously regarded with the utmost respect and toward which he had had no warlike intentions. (This assertion is given considerable support in *Mein Kampf*, which insists pointedly that Germany and England should be economic, political, and military allies.)

From the Christian's point of view, the present situation involves one of two things: the almost miraculous victory of the British Empire over a Germany possessed of far greater immediate military might; or the revision of prophetic interpretation, which for many decades has united "Tarshish" with the British Empire and has taught that the Empire would hurl enormous strength against

Russia and Germany in the final battle of the world—Armageddon. (As was indicated by "Pictures of Now," there never has been any unimpeachable evidence that the "merchants of Tarshish" of Ezekiel 38 and the British Empire are synonymous.) A third possibility presents itself, but is almost inconceivable: that the British Empire, obliterated by a victorious Reich, should, like the mythological phoenix arise on the ashes of its own defeat to a greater power than it has ever known before. This third possibility is nearly inconceivable because it is inconceivable that the Axis Powers would exercise the restraint toward the defeated Allies that the Allies exercised toward National Socialistic Germany in 1933-39.

Two things can save the British people: a lightning

blow from Russia against Germany's back; or the entrance into the war, on the side of England, by the United States. George Bernard Shaw, Irish humorist and playwright, considers only the second of these circumstances, and so, apparently, does Winston Churchill; yet the first is more likely to be the solution of the British difficulties if a solution ultimately appears. The United States is in no position to give more than trifling military aid to the English at this moment, nor will the United States be in any better a position for several years to come; but German *blitzkriegs* will not be postponed while American resources are developed. Moreover, prophecy appears—and note that word "appears"—to point to the domination

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Friendship and Trust

By Rufus A. Curtis

CHRIST'S definition of friendship: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:14, 15). Solomon said, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Prov. 18:24). Constancy of love is the evidence of true friendship, but a "froward heart" and a "perverse tongue" find no good, but fall "into mischief" (Prov. 17:17, 20).

True friendship and implicit trust are prerequisites for the development of "a good soldier of Jesus Christ" fighting "the good fight of faith," that he may "lay hold on eternal life," unto which "the path of life" unerringly leads, with its "fulness of joy" and "pleasures for evermore," to be enjoyed in "the kingdom of God." (See Psalm 118:8; 125:1, 2; 1 Tim. 6:12, 19; 2 Tim. 2:3; Psalm 16:11; Luke 13:29.) God's "unspeakable gift" of "glory and honour and immortality" is not to be indiscriminately bestowed, without regard to fitness. (2 Cor. 9:15; Rom. 2:6, 7; 9:22, 23.) Only those who "shall be accounted worthy to attain that world, 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." (See Luke 20:35, 36; Psalm 68:20.) Those "unworthy of everlasting life" "shall be destroyed from among the people," and that destruction will be "without remedy." (Acts 13:46; 3:20-23; Prov. 29:1.)

"Put not your trust in princes, nor in the son of man,

in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Psalm 146:3-5; Num. 23:19; Isa. 55:11.)

Do you not crave the friendship of Jesus, "the good Shepherd," who voluntarily laid down His "life for the sheep," that He might rescue them from the thralldom of sin and the dominion of death? (John 10:1-6, 11, 14, 17, 18; Matt. 1:21; John 6:39, 40, 44; Rev. 1:18.)

I transcribe the following stanzas from a lengthy poem, "I Can Trust the Man Who Died for Me," by Anna Hoppe. They express my sentiments. Are they yours?

"When in storms of life the sky is clouded,
When the hidden sun I fail to see;
When in mystery my path is shrouded,
I can trust the Man who died for me!

"When the pilgrim way is sad and dreary;
When from earth-born care I would be free—
When my soul is all perplexed and weary—
I can trust the Man who died for me!

"Sins of word and deed, sins of omission,
Sins of thought oft throng the memory.
When the teardrops fall in deep contrition,
I can trust the Man who died for me!

"World and flesh still strive against the spirit,
And the foe oft claims the victory,
But in faith I claim my Savior's merit—
I can trust the Man who died for me."

Why I Believe the Bible Account of Creation

Part Two

By Arthur G. Young

HAVING read carefully the writing of deep students of the Bible on this subject of creation, and having also carefully examined the Bible language, I believe I am right when I say that all of the ancient geological records preceding the second half of the second verse in Genesis simply bear out in detail what is so briefly stated in the first verse and a half of Genesis. What does it say? You know the Bible was written without punctuation and it is, I believe, perfectly proper to read the first few words in Genesis two ways, both of which are correct. (1) "In the beginning God"—of course He was in the beginning. It is hard for us to get any idea of what the beginning of the entire universe could have been, but I believe there are stretches of an age, or possibly ages, preceding the account of creation in Genesis, all of which is simply summed up in these words: "In the beginning God." (2) It is quite proper to go on and say, "In the beginning God created the heavens and the earth," because in the beginning of this earth that is exactly what God did. Verse 2 is worthy of the most minute examination, as it comprises some extraordinarily tremendous events. Referring to the earth, it says it was without form and void. In the Revised Version the word is "was waste" or "void." In other words, the verb "was" has the same meaning as "became." It *became* waste and void. This condition by no means represents what God created originally, according to verse 1. Why it became waste, or order was turned into disorder, is not revealed, and I might add that it is not necessary for us that it should be revealed. It is none of our business. It has no relationship to the conditions of salvation or our relation to God. It has no bearing on our present or future life in any way. All that it would do would be to add to our knowledge which, so far as I can see, would be of no practical benefit, but might very likely be to our detriment. In this connection I cannot do better than quote the words of Dr. Campbell Morgan:

"It is not possible that these words describe the condition of the heaven and earth as they were created by God. Between the original creation and the conditions herein described there had been a cataclysm. Of that Revelation has given us no account. Speculations are interesting, but they cannot be final and dogmatic. It may be that behind the material cataclysm there was a moral catastrophe. Probably if we knew all the history we should know the truth concerning the origination of evil."

Lloyd, writing on Genesis, writes as follows:

"By *bhohu vabhohu* is described the state of the earth not as formed by God, who made everything perfect (Isa. 45:18) but as it became by some convulsion or catastrophe, of which we have no record. Many ancient fathers of the Christian church supposed that this change was brought about (with God's permission) by the machinations of fallen angels."

To show that God did not create it a waste in the original creation I would quote from Isaiah 45:18 (R.V.):

"For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it *not a waste*, that *formed it to be inhabited.*"

What made it a waste and void is not very clearly revealed. There are many who think the destructive agent was water, as it is recounted that at the end of this cataclysm, and before light was created, darkness was over the face of the deep. Also, Job 38:8-11 refers to the water breaking out of the earth, in Proverbs 3:20 it speaks of the depths being broken up, and in Psalm 104 referring to laying the foundations of the earth that it was covered with the deep as with a vesture, and that the waters stood above the mountains. This refers not to the time of the Flood, as you will recall that it definitely states the water of the Flood came out of the clouds, as it rained for forty days and forty nights. Bible language is very explicit in these things, and it is well to note these differences, as they give clear indication of what is meant.

I have not the time in this article to do more than refer to the principle of ages. We are familiar with the phrase that we are living in the age of grace, but I would impress on you that the Bible principle of ages is a very important one to understand, as it simplifies many things. The first age is referred to in Genesis 1:1. Of this age we know practically nothing. This age ends with the destruction of the world that then was. The second age opens with the renewal of the earth and reintroduction of life (Gen. 1:2), and that age closed with the Deluge. The third age opens after Noah and his sons come out of the ark, and this age still continues, but it will end with the coming of Christ to end this evil age. There are ages to come yet, each with its particular part of the plan of God to contribute to ultimate perfection.

There is also quite an important principle to grasp, and

that is that God has dealt in different ways at different times with man. Rapidly sketching a few of them, you will note that He dealt with man on the basis of mutual responsibility of man, but with final reference to God. He has dealt with His chosen people through patriarch or tribal law, then the law that was given to Moses, and He is now dealing with mankind through His Son Jesus Christ.

If we take up the order of creation many things are impressed upon us, but none more so than the beauty and scientific sequence of the steps taken:

(1) Light. How necessary and what a beautiful thought of the goodness of God for Him to create light first! After we observe the natural laws about us, we know that

light *should* have been created first.

(2) The firmament, that is, the heaven or the atmosphere.

(3) God gathered the waters under the heavens together at seas and, therefore, land appeared.

(4) Creation of all vegetable life with the power of reproduction.

(5) Lights were made—and in this connection remember that the word is “made” and not “created.” “Made” could be more properly stated that the lights “were manifested.” In other words, the lights that rule the day and rule the night were fitted, designed, or adjusted to the requirements of the Creation that God was ordering. Is this not so today? *(Please turn to page 11)*

Daniel's Way

By Mary Richardson

A VERY notable character in the Scriptures is the Prophet Daniel. He was one upon whom God's favor rested. Furthermore, Daniel knew and recognized the greatness of God, and desired to serve Him, and Him only. Even the praises of men and the riches of kingdoms could not entice Daniel away from that which he knew to be the true way—that of serving the true Jehovah.

We find various phases of Daniel's life recorded in the Holy Scriptures. A very striking incident, and one with which most people are familiar, is that of Daniel's refusal to partake of the king's meat and drink. He realized that such would be harmful to him; therefore, he made request that he and the other three Jewish boys be given pulse to eat and water to drink. Here we see God's hand working, though it was invisible to many then, and the reason was that Daniel had found favor with God. Because of their refusal to partake of the king's meat and drink, “God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.”

These three boys, and especially Daniel, were demonstrating their faith in God by being obedient to Him. By such an act, God saw fit to send His blessings on them. Daniel seems to have been the more favored, for little or no mention is made of the others after the incident cited.

Daniel's outstanding decision is a decision that more than likely comes up in every individual's life—that of whether one will choose to defile his body by strong drink, or if he will choose God's way. Much hinges on the decision, either way. One way, God's way, will bring one in His favor, and he will reap the blessings thereof,

but if one chooses the other way, it will eventually lead to destruction and condemnation. Daniel had much foresight, for he chose wisely, and his achievements indicate thus. Why can't we be as wise as he?

By the power of God, and not of his own ability, Daniel was able to interpret dreams and visions. One needs to read the Book of Daniel to see how exactly and minutely he interpreted and described the vision or dream as the case may have been. No mortal man could have done this of his own ability, for he is not capable of such. A higher Power is given credit for this, and justly so. Herein is one of man's weaknesses today. He fails to recognize that had it not been for God's love and mercy, men could not have progressed as far as they have in this material world.

Some Christians may not be grounded firmly in the faith, and when trials arise in their lives they cannot endure. Never once did Daniel waver, although the trial may have become exceedingly difficult. He realized that God's ever-protecting care was hovering over him, else why would he have dared to be so bold and brave to speak the dreams without any hesitancy? Because of Daniel's faith in God and his apparent belief in prayer, he was thrown into the den of lions. Here again God came to his rescue by shutting the lions' mouths. As a result, the king was greatly affected by the unmistakable working of God's hand, and he issued a decree that all should worship the God of Daniel.

Daniel's life is filled with very admirable deeds and traits that would be well for us to follow. Why not choose Daniel's way?

Translated Into the Kingdom

By M. O. Williamson

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

HEREIN (Col. 1:13) is Scripture that, if not rightly divided, will bring about confusion. Some people are today trying to teach that the church is already in the Kingdom, and by doing so they are bringing about discord and not harmony of Scripture. All Scripture must harmonize and agree, for the Bible is God's Word, and God is not the author of confusion.

I heard a minister use Colossians 1:13 to prove that the church was at the present time in God's Kingdom. He should have known better, unless his aim was to draw some away from the truth. In Acts 20:30 we are told that "men shall arise, speaking perverse things, to draw away disciples after them."

May you and I take heed to the scripture in which the apostles asked Jesus to teach them to pray. Jesus, in teaching them to pray, taught them to ask, "Thy kingdom come." I ask you, has it come yet? Would it not be inconsistent to pray for it to come, if we, the church, were already *in* the Kingdom? Reason, what say you? I still pray, "Thy kingdom come."

Paul wrote Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). We agree that Jesus has not appeared yet, for "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31, 32). Jesus is now in heaven on His Father's throne. When He comes into His Kingdom, then will He sit on His throne. (Rev. 3:21; Matt. 25:31.) Where is His throne? "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." (Luke 1:32; Isa. 9:7.)

Read the Word of God by the mouth of Ezekiel as recorded in 21:27. After three overturnings, Israel's throne was "to be no more until he come whose right it is." To whom does it belong, or whose right is it? The angel Gabriel said it belongs to Jesus (Luke 1:31, 32). How long will it be ere He takes his throne? Don't we have to wait until God sends Him back? "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21).

Then Psalm 37:34 tells us to "wait on the Lord," and by doing this "inherit the land."

If the church is now the Kingdom, as some want to teach, were the disciples of Jesus not members or part of the church? If they were, notice that Jesus said to them to pray, "Thy kingdom come" (Matt. 6:11). Here, too, is a promise He made to them: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:28). We are told that "we who are alive and remain unto the coming of the Lord 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. 4:15-17). "Understandest thou what thou readeest?" Not in the Kingdom yet, are we?

How are the members of the church greater than John the Baptist? They *are*, if this theory be true. Members of the church today are *not* greater than John the Baptist, but they will be when in the Kingdom. The "least in the kingdom of heaven is greater than he," says Jesus (Matt. 11:11). How are the least to be greater than John? Those in the Kingdom will be "equal unto the angels," "neither shall they die any more" (Luke 20:36). John the Baptist died shortly after Jesus made this statement.

We read in Mark 12:34, "When Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Let me ask, What will have to take place before anyone gets in the Kingdom? For Jesus to get in, God must first send Jesus, whom the heaven has received ever since He left His disciples on the mount called Olivet. (Acts 3:21; 1:9-12.) He must come in His glory (Matt. 25:31). Moreover, the Apostle Paul said, "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 . . . shall be caught up together with them . . . to meet the Lord in the air" (1 Thess. 4:16, 17). Now, you and I want to know if this takes place before Jesus gets into the Kingdom.

What will have to take place before the church *gets in*? Jesus says we have to be "born again." Was Jesus, or was the preacher mistaken? Jesus was not, I am sure. "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" (John 3:5). Very plain language, is it not? When are we born of the Spirit? John 3:5 tells us it will require a birth inasmuch as we are natural now, and we cannot enter, for we die a natural death. "It is sown a natural body, it is raised a spiritual body"

(1 Cor. 15:44). We find that a change has to take place before we can enter the Kingdom of God.

Consider again these words: "Who hath delivered us from the power of darkness, and hath translated us into (Over)

Opulence

By Alfred Anthon

"By whom, through his blood, we possess the redemption—the forgiveness of offenses—according to the opulence of his favor" (Ephesians 1:7, Diaglott).

GOD "who delivered us from the dominion of darkness, and changed us for the Kingdom of the Son of his love; by whom we have the redemption, the forgiveness of sins" are words of the Apostle Paul as found in Colossians 1:13, 14 of the Diaglott.

God did not demand Christ's death before He would forgive man; but it was man (wickedness) that demanded Christ's death—men crucified Him. God did not crucify Christ, neither did the Devil; it was man. It was through Christ's death that we possess redemption. How does man's slaying of Christ provide redemption? Does our slaying of Christ cause God to grant us redemption? Certainly not! Mark 12:1-9 says that because man murdered God's only Son, God is more determined to destroy sinners. It is "the goodness and severity of God" that leads us to repentance (Rom. 11:20). When man finds out what a dastardly deed he did by crucifying Christ, he surely feels that he deserves condemnation, as did those on Pentecost, and this causes man to become contrite. When forgiven, he loves with an exceeding love that God graciously appreciates, and He then forgives this sinner. The one who is stiffnecked and refuses to feel that he deserves condemnation will be rocked to sleep in a big, warm bed (the lake of burning sulphur). God does not lower His standard to accept man because man has slain Christ, but because man humbles himself to contrition—loves God wholeheartedly—which is the standard God demands of man before admitting him to Paradise.

"According to the opulence (muchness) of his (God's and Christ's) favor." It indeed is "opulence of favor" for God to forgive man after man has crucified His only Son. The sinner whose heart is not touched with this kindness indeed does not deserve blessings and indeed will not receive any.

God "who delivered us from the dominion of darkness." Man was in darkness when he was wicked enough to crucify Christ.

"Changed us for the Kingdom of the Son of his love." When God changes anyone, rather, when anyone lets God change him, from such terrible darkness into a realization of the truth, that man is changed into the sort of man God wants to people His Paradise.

"By whom we have the redemption, the forgiveness of sins." We see now how Christ brings about our forgiveness. Christ does not argue with God; does not try to persuade God that "so and so" will do; "let's let him in." God does not let down the bars; God does not lower His standard; God does not change. But Christ, by permitting man to crucify Him, convinces us that we deserve condemnation. When we find out that even yet God will not condemn those who ask for forgiveness, and when we love enough not to "crucify afresh" the Lord Jesus, we become anxious to do all we can to please God and Christ.

"Even as God by Christ showed favor to you (us)" (Eph. 4:32, Diag.). God "showed favor to us." How? When? After man's shameful treatment of the choice Son of God, God yet is not anxious to revenge. This proves that God and Christ both are bestowing favor upon us. For God to say that if man will crucify His Son He will then be willing to forgive certain ones of them is foreign to the Scriptures.

God does not put us into fiery trials (temptations) to find out if we are righteous. God knows from the beginning who are righteous and who are wicked; but God is teaching us to know what we are; that we are wicked; that we prefer to do wickedly and are wicked enough to crucify Christ. Some persons crumble down and become humble when they learn this—these are the ones unto whom God imputes righteousness. God and Christ showed favor (loved us) enough to give Christ's life to teach us that we are this wicked. No one can earn (deserve) salvation. Those who think they can are not going to receive it. He who is humbled is acceptable. Again, even as God by Christ favored us, let us favor Them.

TRANSLATED INTO THE KINGDOM

(Continued from preceding page)

the kingdom of his dear Son" (Col. 1:13). Now, here is the Diaglott rendering of the same verse, "Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love." How are we changed now? We are changed from believing the Serpent's lie to believing the gospel of Jesus Christ. In Mark 16:15, 16, we read "He that believeth and is baptized shall be saved." We have done this. We have heard the gospel and repented, or reformed our conduct or mode of living, being "born of water" (John 3:5) we all "walk in newness of life" (Rom. 6:4). You are warned to "walk worthy of that God who is inviting you into his own glorious Kingdom" (1 Thess. 2:12, Diag.). "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Now, let us turn to 2 Peter 1:4, where we read that great and precious promises are given to us, so we can partake of the divine nature. So, after you and I have learned those promises there still remains something we have to do. We have some additional work to do, but it is not adding to the Word of God. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . 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 1:5-11).

Jesus, replying to the Pharisee, said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). When did Abraham do this? Let us search to see: "It came to pass that when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces" (Gen. 15:17). Here is where God answered Abraham's question of, "Lord God, whereby shall I know that I shall inherit it?" (Gen. 15:8).

Let us give heed to this: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it" (Psalm 37:34). You and I know we are living in the day that the kingdoms of this world are mixed—part iron and part clay. Are we ready for God to answer our prayer that Jesus taught us to pray, namely, "Thy kingdom come"? "In the days of these kings shall the God of heaven set up a kingdom." If He does, how long will Hitler, or any

other man, rule the whole earth? I sincerely pray that Daniel 2:44 may be fulfilled, and, quoting Christ, I say unto you, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Are you ready for the day to come?

 PURIFICATION

By Mrs. Florence Tuttle

"Blessed are the pure in heart: for they shall see God."

MOST of us, no doubt, remember the song that goes something like the following: "Through the open window; through the open door: let the blessed sunshine in." Sunshine, as well as soap and water, is essential to keep our houses pure and sweet. Water washes away the dirt, but it is the sunshine which kills the germs.

Christians are the houses of God. Do we not also need to let the sunshine in to destroy the germs of evil that might be there? "The Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:11). Yes, Jesus is the shield—there is one purpose between Him and God. He is the Mediator between man and God; and we cannot approach God any other way (1 Tim. 6:16).

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). Jesus is the Word of God made flesh (John 8:28).

I have heard it said that if one will saturate a piece of white linen in blood, wrap it around a piece of coal, and expose it to a strong light, the coal will become as white as snow. The blood of Jesus will make our hearts as white as snow if we will bask in the sunshine of God's love, letting it penetrate to every corner. It will purify us from sin (Eph. 4:3; 5:2).

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. 16:2). Let us, like Peter, say, "Lord, not my feet only, but also my hands and my head" (John 13:9).

Baptism is the only way by which one can escape from the wages of sin—eternal death. After believing God's promises to restore Paradise to this earth, we gladly accept the pardon He holds out through His Son, by dying to sin and being buried in the watery grave of baptism, then rising to a newness of life in the Lord. Do we so walk? (See 1 John 1:5-10.)

"From Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and

dominion for ever and ever. Amen" (Rev. 1:5, 6). Let us make our calling and election sure by continuing in the commandments of Jesus.

"One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:13, 14).

Let us walk in the light, as He is in the light, filling our hearts with the love of God, that we may offer ourselves living sacrifices, wholly acceptable in His sight.

It was love that moved God to accept the broken body of His Son as an atonement for the breaking of His Word. Christ's blood flowed freely to cleanse and make us pure. We should also love one another. *Love means sacrifice.*

SOMEONE HAS SAID

The greatest word is God,
 The deepest word is Soul,
 The longest word is Eternity,
 The swiftest word is Time,
 The nearest word is Now,
 The darkest word is Sin,
 The meanest word is Hypocrisy,
 The broadest word is Truth,
 The strongest word is Right,
 The tenderest word is Love,
 The sweetest word is Home,
 The dearest word is Mother,
 The loveliest word is Jesus.

—Selected.

WHY I BELIEVE THE BIBLE ACCOUNT OF CREATION

(Continued from page 7)

- (6) Fish and fowl.
- (7) Animals.
- (8) Man, both male and female.

There was no vegetable life until there was first light, land, water, and air, no animal life until vegetable life, no human life until all the other was completed. If you consider the fact of a divine and Almighty Being, do you not have here an absolutely adequate answer concerning all the things that are.

In the account of creation, you will notice the many repetitions of "after their kind." This phrase is repeated nine times, but you will note that it is only used when related to life. This is an actual fact in the operation of law today, the evolutionist to the contrary notwithstanding. It is an actual fact that unless the human will is inter-

jected that every kind brings forth its own kind.

What have we then proved? First, that the surface creation mentioned was all good, that no conditions were imposed of God on creation excepting the command to man to be fruitful and multiply and to *replenish* the earth. No names were given of God to anyone but Adam, and that Adam gave the names to the animal creation. What a wonderful thing was this naming of everything! It is easy to name a thing when the name is already coined, but to create new names where none had been before seems to me a tremendous thing.

Following along the story in Genesis we find the story of the fall of man and its consequent effect upon the whole Creation. In this connection, I would like to call your attention to the fact that if we believe man was created perfect in the first place, we then have ample proof all around us that the account of the fall is correct.

ORIENTAL LOVE NEST

(Continued from page 5)

of Germany by Russia, which can secure such dominance only by two courses: the smashing of the Third Reich by a combination of military forces; or the smashing of the Third Reich by its own—Russia's—military forces. That the first of these courses is unlikely has already been pointed out; that the second is quite possible has been indicated by Russian advances in Finland, the Baltic States, and Rumania, all of which have been aimed solely at arming Russia's frontiers against German and Italian movements.

Whatever the outcome of events on the English Channel Front, it is certain that the Near East will see profound changes. Long before the war began, Italy had *agents provocateur* busy in Syria and Palestine. Censorship now conceals what is happening in both countries; but it seems probable that the outbreak of actual hostilities has not checked the actively expressed desires of the Arabs to drive the Jews out of Canaan. Iran, Iraq, Transjordan, and Palestine; Arabia and Turkey; Egypt, Libya, and Ethiopia (whose rightful ruler now is proclaimed by Britain to be the exiled Haile Selassie) will all be used for claims and counterclaims in the final settlement of a temporary peace.

THE TWO WITNESSES

(Continued from page 3)

that possibility that John will be one of the two witnesses. The contents of the little book and the uttering of the seven thunders will be lost if John does not reveal them. Therefore, I cannot see that the witnesses would be the written word, because it is not all written.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight,
O Lord, my strength, and my redeemer" (Psalm 19:14).*

God Give Me Strength

Each day I pray, God give me strength anew
To do the task I do not wish to do;
To yield obedience, not asking why;
To love and own the truth, and scorn the lie;
To look a cold world in the face;
To cheer for those who pass me in the race;
To bear my burdens gaily, unafraid;
To lend a hand to those who need my aid,
To measure what I am, by what I give—
God give me strength that I may rightly live!

—Selected.

Three Songs

The Hebrew title for the Book of Psalms is the "Book of Praises." That is a good, general description of the Psalms, although they are not all praises. For illustration, the Fifty-first Psalm is a prayer for forgiveness, written by David.

The Psalms were the songs of the people of Israel. They were the "Hymn Book" of the first and second Temple. I wonder, will we all join in singing them in the Kingdom of Heaven? Our Scriptures do not tell us.

Hebrew poetry does not rhyme the way ours does. They repeat the thought in the second line, both saying the same thing, but the thought is expressed differently, as:

"The Lord is my shepherd;
I shall not want."

Another way Hebrew poetry is written is in contrasting the thought, or saying the opposite thing, as:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:1, 2).

The First Psalm gives us an introduction to the whole Book. It tells us of the way of peace and happiness, and warns that the sinners will be destroyed.

The Twenty-third Psalm has been a favorite down

through the years. It is one that is your favorite, too, no doubt. Someone has given us some comparisons. He makes the following observations: If I have the Lord for my Keeper, then I shall not want *rest*—for "he maketh me to lie down in green pastures." I shall not want *strength*—"he restoreth my soul." I shall not want a *guide*—"he leadeth me in the paths of righteousness." I shall not want *protection*—"I will fear no evil." I shall not want *comfort*—"thy rod and thy staff they comfort me." I shall not want *vengeance*—"thou preparest a table before me in the presence of mine enemies." I shall not want *honor*—"thou anointest my head with oil." I shall not want *joy*—"my cup runneth over." I shall not want *gladness*—"goodness and mercy shall follow me all the days of my life." I shall not want a *home*—"I will dwell in the house of the Lord for ever."

ECE Club Favorites

Darlene Denchfield of St. Cloud, Minnesota, sends her favorite Bible verse: "When Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

Bobby and Betty Hightower of La Prairie, Illinois, sent us their favorites, too. Betty's is: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Psalm 41:1). Bobby's is: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

Now don't forget! Send in *your* favorite *soon*.

Happy Birthday Wishes

George Lederer, Aug. 6, age 9, Cleveland, Ohio.
Elanor Grancy, Aug. 7, age 13, Cleveland, Ohio.
Ishmael Humphreys, Aug. 8, age 11, Royal, Ark.
Jo Ann George, Aug. 9, age 10, Havana, Ark.
Catherine Paul, Aug. 9, age 15, Niagara Falls, N. Y.
Juanita Croxton, Aug. 11, age 6, Macomb, Ill.
Lita Mock, Aug. 11, age 9, Fruita, Colo.
Donald Bartlett, Aug. 11, age 15, Cleveland, Ohio.



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Faith

* * *

By Sibyl Holshouser, Fredericktown, Mo.

By faith we mean our belief, our trust, our confidence in our religious teachings. It is the strict adherence to our Bible teachings, our promises, and our love for Christ and His promises.

In our every walk of life, our faith is our steadfastness. In 2 Corinthians 5:7 we read, "We walk by faith, not by sight"; in Galatians 2:20 it is written, "I live by the faith of the Son of God," and in Philippians 1:27, "Striving together for the faith of the gospel."

Faith is our beginning in Christian life. It keeps going on and on and increases as it continues. 1 Timothy 6:12 reads: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called," and Jude 3: "Ye should earnestly contend for the faith which was once delivered unto the saints."

Our faith is not only a great help to us, but it influences others who live about us. "The prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15). In this way it helps our light to shine so those round about us can see it.

When our life is complete, we each want to say as Paul in 2 Timothy 4:7, 8: "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."

Meditation

"In the secret place of my heart there is a little door which, if I open and enter, I am in the presence of God. Anywhere, at any time, alone or in a crowded street, in the turning of a thought, I am where God is, rejoicing. When I open the door of prayer, all life has meaning and music; I know without asking; my hunger is fed and my fevered thirst is quenched. The fret and hurry of life are lost in a great quiet: time has melted into eternity. My sorrows flee away like shadows in the dawn, and I see the everlasting hills whence cometh my help. Big things seem small and small things become great: the near is far and

the far near. My fellow men are with me in a new intimacy of fellowship, not one forgotten, and those whom I have loved and lost are strangely close and dear when God is near."—*Selected.*

Gems of Thought

Achievement

"It is the old lesson—a worthy purpose, patient energy for its accomplishment, a resoluteness undaunted by difficulties, and then success."—*Punshon.*

"No wind makes for him that hath no intended port to sail into."—*Montaigne.*

"A purpose underlies character, culture, position, attainment of every sort."—*Munger.*

"Nothing is achieved before it is thoroughly attempted."—*Sir Phillip Sidney.*

"If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius."—*Addison.*

When Christ Returns

* * *

By Ivy McKinney, Hammond, La.

When Christ returns upon that day
And takes all the wickedness away,
Every Christian will be glad, I know,
For the One that will return, we love so.

Christ will return I do know,
For the Bible plainly tells me so.
Every Christian should be glad
And let all the wicked be sad.

We will welcome His return
And each be judged in his turn.
Christ will judge the good and bad—
Some will be glad and some will be sad.

Let us pray for His return,
And of His coming let others learn.
Let us hope, watch, and pray,
And be ever ready for that day.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

- July 30-Aug. 11—Illinois Bible School and Conference at Oregon.
 July 30-Aug. 11—General Conference at Oregon, Ill.
 August 9-18—Special meetings at Bear, Ark.
 August 10-18—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 23-September 1—Special meetings at Driggs, Ark.
 August 25-Sept. 1—Eastern Nebraska Conference at Omaha.
 September 4-15—Special meetings at Brent, Okla.
 September 18-29—Special meetings at Bowring, Okla.

MEETINGS

According to schedule, I plan to conduct evangelistic meetings at the following places: Bear, Ark., August 9-18; Driggs, Ark., August 23 to September 1; Brent, Okla., September 4-15; Bowring, Okla., September 18-29.
 T. A. Drinkard, Handley, Texas.

IOWA ANNUAL CONFERENCE

August 17 to 25 are the dates of the Fifty-third Annual Conference of the Church of God in Iowa. The first meeting will be held Saturday evening, the 17th, and services will continue through the week.

In the light of world events which clearly point toward the soon coming of our Lord, we believe this Conference will be of unusual interest. Certainly we all need the inspiration to be gained from meeting in Bible study and worship together.

Come with Bibles, notebooks, and pencils, prepared not only to receive but to contribute toward the success of the week's meetings.

Classes will be provided for all ages. Teachers will be here from the beginning, and they can have much more interesting classes if students, too, can be present from the first.

Thursday, August 22, will be Berean Day, with the services in charge of Bereans. Junior Bereans and Cradle Roll members can bring their offerings at that time. They should also have something for the program.—The Searchlight.

ELDORADO, ILLINOIS

The labor of brethren at Eldorado was happily justified by the recent determination of two longstanding friends to pledge themselves to Christ by baptism. On Friday evening, July 26, Mildred M. Watkins offered herself to Christ with a request for baptism. On Sunday the 28th Mrs. Della Cheek also requested baptism, which was fulfilled before many assembled friends and members at Bro. Herbert Edmister's country residence on Sunday afternoon. We are especially happy to have this one in the afternoon years of life to come forward with the determination that it is never too late to seek the Lord.

It is our prayer that these associations here begun may continue ever true and faithful until the Master comes.

James M. Watkins, Pastor.

HEAVEN'S ARCHITECT SPEAKS

The front-page picture presents a beautiful scene in the White Pines State Park about six miles west of Oregon, Ill. The lights and shadows, the stream and its reflection of Heaven's architecture above it, the hint of the immeasurable in the water-worn rock, the clouds, the stately pine, and even the bridge—built by the toil of men as if to blend the human with the divine—the massive power on the right, and the restful carpet on the left, the woods in the background—holding secrets that mystify and please men but which are ever beyond their understanding, all these challenge the imagination and the appreciation of one who has eyes to see and a heart to respond.

Study the picture! What do you see? What does heaven's Architect say to you? There is a voice that is everywhere!

FREDERICKTOWN, MISSOURI

The Fredericktown Church of God, Faith of Abraham, had services beginning July 20 and continuing over the 23d. Bros. C. E. Lapp of Macomb, Ill., and J. W. McLain of Culver, Ind., did the preaching and teaching. We had a very good meeting, there being two conversions: Bro. Loyd Thomas of Overland, Mo., and his father, Bro. William Thomas of Fredericktown, Rt. 3. Our church was very happy over these two coming out for Christ. Bro. Thomas, Sr., is seventy-five years of age. His wife and daughter and two other sons are some of our most faithful members.

Despite the rain on Sunday, there was a good attendance at the basket dinner held in the pavilion at the park.

We were very glad to have Bro. and Sr. John Beechler and daughter, and Mr. Ed Williams and son from the Morse Mills church to worship with us at the Sunday morning service.

We are looking forward to good attendance at our Conference beginning August 10, 1940. Bros. S. J. Lindsay and L. E. Conner will be with us, and we can expect some helpful lessons and sermons from these two well-known ministers.

Any who can come will receive a hearty welcome at this meeting. Mrs. J. C. Cooper.

SAN SABA, TEXAS

A series of meetings were conducted by the writer July 16-21 in the home of Mr. and Mrs. Oscar Hawkins, seven miles west of San Saba. We were all made to rejoice when the six following were baptized in the all-saving name of Jesus Christ: two of my daughters, Mrs. Dortha Lovell of Okra, Texas, and Mrs. Weltha Ann Dumas of Izora, Texas; two granddaughters, Treva and Cieta Faye Lovell; wife's sister, Mrs. Beatrice Hawkins, and her daughter, Emogene, San Saba.

The ones named are isolated members of the Church of God, and would appreciate letters from any one of the faith. The three girls are all in their teens, and would enjoy letters from the Bereans.

Any of our ministers conducting meetings at Mullin may have them in attendance by notifying them in time to make plans for the day.

We will be home for the first Sunday meeting of August at Holbrook, Nebr.

E. E. Giesler.

Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. Lyle Ward of Alexis, Ill., are the parents of a daughter born July 31. The little Miss will answer to the name of Janice Elaine. Sr. Ward was formerly Margaret Cooper of Ripley, Ill., and will be remembered by many Herald readers.

"The report of the Ohio State Conference surprised me, as I had no idea so many would attend. I am very much pleased and grateful to the Father in heaven, for this might be the means of some of the friends in the Lawrenceville neighborhood seeing the true light."—Jessie Kauffman, Riverside, Calif.

Sr. Tennie Long of Rushville, Ill., died Sunday, August 4. She fell July 25, fracturing her hip. Bro. Harvey Krogh, Jr., was called from his work in the Illinois Bible School and the General Conference to conduct the funeral service on Tuesday, August 6.

Referring to the recent Arkansas-Oklahoma Conference, Virginia Smith of Russellville, Ark., writes: "We were very happy to have with us Bros. C. E. Lapp and J. W. McLain. Bro. Harry Goekler conducted the meeting, and large crowds attended every night."

"We appreciated those short compositions by students of the summer Bible Training School."—Grace Skinner, Sauk Rapids, Minn.

"We've done our bit to add to the army of the Lord. Little Charles Claar arrived Friday, July 26, at Blair, Nebr. He weighs six pounds, nine ounces, is blonde, has blue eyes, and looks like 'Daddy' Leslie."—Mr. and Mrs. Leslie LeCrone, Kennard, Nebr.

It was through the kindness of Mr. "Ernie" Landers, editor of a local weekly, that we were able to present the beautiful front-page picture of a scene in the White Pines State Park about six miles west of Oregon, Ill.

Students planning to attend the next regular term of the Bible Training School should report now. The term will probably start early in September, announcement to be made next week.

Did you forget about the "gleaning" which was upside down in last week's Herald? Check and double check!

It is reported to us that Bro. Ray Allard of Gladbrook, Iowa, was accidentally killed by electrocution, Thursday, August 1. "Thou knowest not what a day may bring forth" (Prov. 27:1).

Sunday school attendance at the first Sunday of General Conference was 321, establishing a new record.

ARKANSAS-OKLAHOMA CONFERENCE

The annual session of the Conference of the Church of God of Arkansas and Oklahoma was called to order by the president at 9:15 a.m., July 26, 1940. Bro. C. E. Lapp of Macomb, Ill., Bro. J. W. McLain, Culver, Ind., Bro. Harry Goekler, Hammond, La., Sr. T. A. Drinkard, Handley, Texas, and Srs. Alvena and Ava Crawford, Mullin, Texas, were seated as delegates.

A letter from Bro. O. E. Beck of Cleveland, Ark., was read.

An entertainment committee was appointed as follows: Bro. J. H. Frazier, Sr. R. M. Shewmake, and Sr. Edd Ring. An arrangement committee consisted of Bro. W. H. Arrington, Russellville; Sr. Connie Ramsey, Morrilton; and Sr. Virginia Smith, Russellville.

The minutes of the last Conference were read and approved. A report of their work the past year was given by Bros. J. M. Morgan, R. H. Harlow, T. A. Drinkard, and C. E. Lapp. At the afternoon session, reports of their work of the past year were given by Bros. Harry Goekler, J. W. McLain, and H. Scott Smith.

Session at 9:30 a.m., July 27: The editorial staff of the Gospel Trumpet will continue as it was last year: editor, T. A. Drinkard; assistant editor, W. H. Arrington; associate editor, H. Scott Smith; business manager, R. D. Stanton. The subscription price of the paper for the coming year will be one dollar for renewals, fifty cents for new subscriptions.

Bro. E. O. Stewart's resignation as a minister of the Church of God of the Arkansas-Oklahoma Conference was accepted.

Article No. 9, as it appears below, was adopted and added to the constitution:

Article No. 9, Section 1 (regarding ministers). Any member in good standing desiring to preach the gospel as advocated by the Church of God may do so by applying to the Executive Board and presenting his qualifications.

Sec. 2. Any ministerial certificate may be revoked by the Executive Board only after a fair hearing has been given the minister charged with departing from the faith, or of unbecoming conduct of a minister of the gospel. A reasonable length of time must be given a minister to appear before the Board. Should he refuse to appear, his ministerial certificate will be automatically cancelled.

Sec. 3. All ministers in good standing will be given yearly certificates, signed by the president and secretary of the Conference when given authority by the Executive Board.

2:00 p.m. session: Evangelistic Board was appointed as follows, R. D. Stanton, chairman, Little Rock, Ark., Rt. 3; Sr. Connie Ramsey, secretary-treasurer, 711 N. Oak St., Morrilton, Ark., and Bro. S. J. Humphrey, Meyers, Ark.

The Conference officers elected for the coming year are as follows: G. H. Bradford, president, S. J. Humphrey, vice-president, Miss Virginia Smith, secretary-treasurer, and Sr. Edd Ring, assistant-secretary. Members of the Executive Board elected are as follows: J. H. Frazier, Cleveland, Ark.; W. H. Arrington, Russellville, E. 3d St.; R. D. Stanton, Little Rock, Ark. Rt. 3; and Jess L. Humphrey, Royal, Ark.

We appreciate the visiting brethren and hope in future years to become better acquainted with those of the faith.

G. H. Bradford, Pres.
Virginia Smith, Secy.

HERALD RECEIPTS

Harold Starbuck; Mrs. E. R. Burk; Mrs. T. B. Boyd; Lottie E. Young (for another); Mr. and Mrs. Howard E. Huey (10); William Berry; Gospel Gleaners Class, Brush Creek church; May Moore (for another); Edward Richardson; J. W. Donaldson (for another).

CARL A. BROBERG

Carl A. Broberg was born to Andrew and Anne Broberg in Minneapolis, Minn., on August 4, 1895, and died at the Swedish Hospital in Minneapolis, July 29, after a short illness from cerebrospinal meningitis.

Carl became a member of the Church of God a number of years ago under the preaching of Elder W. L. Crowe at McKinley Schoolhouse near Mora, Minn. He served on the Minnesota Conference Board for a number of years, and for one year served as president.

Funeral services were conducted in Minneapolis, Wednesday morning, July 31, by Dr. Christy, St. Mark's Lutheran Church and from the Methodist Church at Mora by the writer, a brother-in-law. Interment was made in the family plot, Oaklawn Cemetery, with Bro. John Denchfield assisting.

Carl leave his wife, Anna, two sisters—Clara Broberg and Ruby Randall—and one brother, Paul, besides many other relatives and friends to mourn his passing. The large concourse of friends and banks of flowers bespoke the esteem of his many acquaintances.

The resurrection hope was the theme used.
C. E. Randall.

W. HARPER STONE

W. Harper Stone, former member of the House of Representatives from Anderson County, S. C., and a well known resident of the White Plains section near Pelzer, died in the General Hospital in Greenville on July 17, 1940. Mr. Stone was sixty-eight years of age.

Mr. Stone served two terms in the House of Representatives, from 1919-'20 and '25-'26. During these terms of office, he served on the Agriculture, Commerce and Manufactures, Education, Medical Affairs, and Military Affairs Committee. Some important legislation was passed during his period of service.

Mr. Stone was twice married. On March 19, 1893, he married Maggie Picklesimer of North Carolina, who died August 25, 1915. From this union the following four sons and four daughters survive: Mrs. Genevieve Coker, Mrs. Clara Coker of Williamston, S. C., Mrs. Adelle Chandler and Mrs. Annie Burrell of Piedmont, Harrison and George of Greenville, Melvin of Seattle, Wash., and Ansel of Piedmont.

On April 23, 1916, he married Emmie Pack of Pelzer, who survives. Surviving of his second marriage are three daughters, Misses Willie and Janice Stone of the home, and Mrs. Ruby Lee Kay of the six-and-twenty community, and two sons, John Henry Stone and Dewitt Stone of the home.

He also leaves his mother, Mrs. Sara Elizabeth Stone, who is ninety years of age, and one sister, Mrs. Annie Gosnell, and a brother Greenlee Stone of Williamston.

He was baptized into the Guthrie Grove Church of God some thirty years ago. He continued a faithful servant of the Lord until the end. Mr. Stone actively supported the cause of truth, having served as assistant pastor of the Guthrie Grove church for twenty years or more. His active and devoted spirit meant much to the church. He was not only a kind and devoted husband and father, but as a man in the community he was ever helpful by heart and hand to the needs of stranger, friend, and community. He proved loyal by showing interest in every move for the advancement of God's work and by "earnestly contending for the faith once delivered to the saints." His Christian influence will live on in the hearts and lives of those who knew him. Truly, his delight was in the law of God.

Funeral services were held at the Guthrie Grove Church of God on Thursday afternoon, July 18, 1940, with Elder M. O. Williamson conducting the services. Burial was in the church cemetery.
Bonnie D. Martin.

FONTHILL, ONTARIO

The Fonthill, Ont., church enjoyed a sermon by Celaine Randall on Sunday, July 7, on "The Fulfilled and Unfulfilled Purpose of God." At the close of the sermon, a baptismal service was held, when George Fred and Ruth Jones were baptized into the Lord Jesus Christ. These young people may be addressed at Dunnville, Ont., Rt. 2. We pray God's richest blessing on them.

C. E. Randall.

CONTRIBUTIONS TO N. B. I.

Jessie M. B. Kauffman	\$ 1.00
Paul Hatch	8.00
Mrs. E. C. Railsback	.50
Mr. and Mrs. Charles Netts	5.00
Mr. and Mrs. C. E. Lapp	5.00
G. (BTS)	15.00
Maurertown, Va., S. S.	4.41
Mrs. Eva H. M. Fletcher	1.00
Helen M. Chisholm	1.00
Oregon, Ill., Church	9.77
Ida Vogel (BTS)	14.00
H. (BTS)	22.00
Georgia and Wayne Thompson	2.00

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner Business Manager
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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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

- For General Expenses . . . \$.....
- For Training School . . . \$.....
- For Golden Rule Home . . . \$.....

Name

Address

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

T R A C T S							
Name	No.	Per	Per				
	Pages	Doz.	100				
Essential Truths	1	\$.05	\$.30	John 3:16 and You (poem)	1	.10	.60
God's Promises, Anna E. Drew	2	.05	.30	R. H. Judd			
Obedience (Baptism), F. E. Siple	2	.05	.30	The Rich Man and Lazarus,	10	.25	1.75
The Reasons Why	2	.05	.30	J. H. Anderson			
The Baptist Confession of Faith	2	.05	.30	The Resurrection, J. L. Wince	32	.12	.75
What Must I Do to Be Saved?				Resurrection, S. E. Magaw	8	.10	.60
J. F. Waggoner	4	.10	.60	B O O K S			
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Name	Pages	Each	Per 6
Shall Never Die, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses,			
The Thief on the Cross, F. E. Siple	4	.10	.60	paper, D. C. Robison and L. E.			
A Study of the Word "Soul"	4	.10	.60	Conner	58	\$.10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained,	220	.75	
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	paper, Lyman Booth			
What Is a Christian?	4	.10	.60	The Pine Woods Bible Class, board	480	.75	\$3.50
Did Christ Preexist? R. H. Judd	4	.10	.60	cloth, Wilson			
The Coming of Christ, R. A. Curtis	6	.15	.90	The Destiny of Russia and the Signs	96	.25	1.25
What Do the Scriptures Teach?				of the Times, board cloth, Wilson			
R. H. Judd	6	.15	.90	The Student's Textbook, board cloth,	200	.45	2.60
Hell—What Is It?	8	.20	1.20	Wilson			
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	The Book of Revelation Made Easy to	96	.25	1.25
Baptism, S. J. Lindsay	8	.20	1.20	Understand, board cloth, Wilson			
Some Things for Which We Stand	6	free for postage		Ancient Mysteries, George Johnston	116	.50	
An Important Biblical Discovery,				The Visitor, paper, Boice	212	.50	
J. G. Haupt	8	.10	.60	The Way of Life Eternal, paper,	88	.40	
Do You Believe That—	1	free for postage		B E R E A N B O O K S			
First Principles, G. E. Marsh	18	.35	2.00	Name	Pages	Each	
God, R. H. Judd	12	.25	1.75	The Hebrew People (Children's Lesson Book)	59	\$.25	
Dictatorship, Fascism and Communism,				Children's Bible Story and Study Book	60	.20	
W. P. Hicks	8	.10	.60	Senior Berean Book One (The Gospel Plan)	50	.20	
How Much Do You Believe on the				Senior Berean Book Two (Life and Im-			
Lord Jesus, Christ? R. H. Judd	4	.10	.60	mortality)	50	.20	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Three (God's Kingdom)	50	.20	
God's Covenant With Abraham,				Senior Berean Book Four (The Gospel and			
S. J. Lindsay	19	.50	4.00	Christian Living)	50	.20	
Where Are the Dead? L. W. Bronson	36	.50	4.00	Senior Berean Book Five (The Church	50	.20	
				of God)			

National Bible Institution, Oregon, Illinois

THE RESTITUTION HERALD

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Meditations on the Kingdom of God

By Norman J. Macleod

(1) "The kingdom of God is within you" (Luke 17:21).

How could an organization of land, people, government, and kindred institutions be within you? Certainly, that is a strange statement!

One might know the Constitution of the United States of America from memory. He might be skilled in its laws; be learned in its customs and traditions; and yet be the archtraitor to that land. Why? Because its laws, its customs, its traditions were not "written in his heart." But, when through experience of her joys and sorrows; through giving of his lifeblood for her noble standards he is willing to sacrifice all, then he becomes a true patriot.

So with the Kingdom of God! If you have not suffered the loss of lands, of money, of comforts of this life, of health, of the very vitals of which human life is made, then the laws and traditions of the Kingdom of God are not "written in your heart." I cannot remember a time when I did not believe in God's Kingdom: did not believe in its curative effect upon the disorders of this world; did not know that it would be established on this earth at some future date known to God alone; and did not hope that some day if I were faithful that I might be one of the rulers in that institution! So long have I believed that thoroughly that it has ordered my whole life. My every waking hour has been colored by thoughts of that glorious time when God's will should "be done in earth, as it is in heaven"—when God's people will not teach each other of the Lord, "for they shall all know me (the Lord), from the least of them unto the greatest." The Lord will put His "law in their inward parts, and write it in their hearts" (Jer. 31:33). Then the Kingdom of God truly will be within you.

When a prospective citizen begins his rugged way to American citizenship, he must first be properly sworn in

by declaring his intentions: he must forswear his former allegiance. Then begin his trials: he must live a life of good citizenship before witnesses; he must go to school and study diligently of our history and government; and then must appear before an examiner before he can pass to actual citizenship. Even then, he must go before a judge to be declared a citizen.

A citizen of the Kingdom of God must do all these things. The big difference is that the Judge before whom the Christian must stand can discern the thoughts and intents of the heart; and God knows better than he, even if he is ready to be awarded the final decree of citizenship in that Kingdom where peace will know no end.

Is the Kingdom of God within you?

(2) The Kingdom and the Dominion.

Great Britain was some years ago an empire consisting of a kingdom and dominions. At Westminster near London was seated the government of the United Kingdom of Great Britain whose laws became effective throughout the whole of her vast empire. Now, only the affinity of a common purpose expressed in the person of her powerless king unites the British Commonwealth of nations, for the dominions are no longer ruled from Westminster. However, the Kingdom of God and its dominions will be much in the relationship of a "second" British Empire.

Seated in Jerusalem will be the righteous government of Jesus ruling over "the righteous nation that keepeth truth." This "nation" will be of kings and priests taken out of every kindred, both Jew and Gentile, by the working of God's covenant with Abraham through David and Levi.

"Thus saith the Lord; David shall never want a man to sit upon the throne of the (Please turn to page 11)



Norman Macleod

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Conference Trends

The 1940 General Conference of the Church of God, still in session at this writing, evidences a more zealous interest in our church activities than has been seen for many years. The attendance is larger than in former years, and the reports of both laymen and ministers indicate renewed interest in many places. In other places where the work is at a standstill, the brethren are sensing the need, even their own need, of more and vigorous activity in the fields that Jesus will soon harvest. Repeatedly and more insistently, the cry is sounding for the General Conference to become more missionary minded, more given to the work of the Spirit.

The Bible Training School

A nine-months' School: The General Conference, in appreciation of the eight-months' School of the past year, wholeheartedly launches into a *nine-months'* Bible Training School which will begin, the Lord willing, at 9:30 a.m., Tuesday, September 17. Thus, the opening day of the School will be only one month from the time you read these lines. There being so short a time in which to fully prepare, the DO-as-well-as-hope cooperation of all the brethren is needed, wanted, and urged.

Walking by faith: We are moving forward in faith--faith in God and in God's people. We sincerely pray for the Lord's blessing, and for the moral and financial support of the Lord's people, that the Bible Training School may succeed to the glory of God. Can it be that faith shall not be justified? Let every member of the Church of God cooperate in the "good fight of faith," and the Captain will lead in the battle until victory is won.

We need students: At the present outlook, our greatest problem is to enroll students. In these "last days" there are not many young men or young women dedicating their lives to the public service of God and His Son. Nevertheless, the sad prevailing trends of the world, and even in the nominal churches, challenge youth to enlist in the "good fight of faith." Students planning to attend the School this fall are requested to cooperate by writing immediately to the Bible Training School, Oregon, Illinois. To facilitate in this matter an Enrollment Coupon, ap-

pearing on page 15 of this Restitution Herald, may be used. *Send it in today!*

To develop leaders: The Bible Training School is so planned as to be particularly beneficial to young men wishing to enter the ministry, but it also takes into its consideration all youth--both young men and young women--who may be interested in better equipping themselves as Sunday school or Berean teachers and organizers, or who in any other way wish to work publicly for the Lord.

Christian character required: The first and most important requirement for admission into the Bible Training School is Christian character. The School is planned as a place to train Christian *leaders*, hence it would be misdirected energy to teach one to *lead* who was not personally devoted to the ideals and purpose of Jesus. The Bible Training School is not intended as a reform school where mischievous lads or silly girls might be corrected. Such an institution, as much as it might be needed, is *not* the Bible Training School. We want many students, but the very purpose of the School demands that they be Christian twenty-four hours a day, seven days a week, throughout the term, and irrespective of grades or talent or friends or prestige.

The students, moreover, should have completed high school before entering the Bible Training School, except that by the decision of the Board of Religious Education students will be accepted without high school training if they are of equivalent development and truly consecrated to studying for public Christian work.

Working out of details: At this writing, the many details of the School are still in the making. It is planned definitely, however, that the board, room, and tuition will be thirty dollars per month, deductions being allowed those students who may leave the School during the Christmas or Easter vacations. The various courses, though not yet determined, will be of such nature as to be of practical value to youth wishing to enter the ministry or to better qualify as *teachers* of the Bible. There will be at least two instructors, and at least four recitation periods daily for five days each week. Further announcements will be made from week to week as the details are known.

Microscope on the World

By Arlen Marsh

POSSIBLY they can't be pinned down to specific Biblical predictions. Possibly they have only an indirect bearing on what the Bible has to teach. But events which have occurred within the last fortnight (this is written on July 31) provide at least an important guide to the political straws in the wind which have pointed for some time to the early approach of the last hurricane of destruction—Armageddon.

Hidden on back pages of newspapers was a two-paragraph dispatch from Lisbon dated July 29 which helped to paint a sorry picture of the new Europe. The dispatch narrated the consummation of a treaty between Fascist Spain and Portugal by which the two countries have been bound closely together in an economic and military alliance. Portugal previously always has favored England; Spain has favored, and still favors, the Axis Powers.

The treaty is, after all, one to have been anticipated. Rumors had flowed freely among European embassies for some weeks that, in the event Germany won the war, Portugal would be taken as one of the prizes. With England backed to the wall in a last-ditch fight for its own existence, it would hardly be the part of wisdom for Portugal to continue its long friendship for the British Empire.

In Spain itself, preparations were being made the week of July 28 for war on Gibraltar. Authoritative sources predicted as early as July 26 that, if England attempted to extend its blockade to Spanish ports, Generalissimo Franco would add his declaration of war against the British to that of Mussolini. England did, in a curt announcement, extend its blockade to both Spanish and Portuguese ports on July 30. It may, therefore, be expected that before this article appears in print, or shortly thereafter, Spain will again be at war with Britain.

Indeed, Spain has been preparing for such an eventuality for weeks. Spain wants Gibraltar, and the Axis Powers want her to have it. During the last month, Spanish troops and guns have been massed for an attack across the single low isthmus which connects the Rock with the Spanish mainland; British troops, to circumvent this action, have been quite busy digging a canal across that isthmus. To help Spain, Italy has massed large numbers of airplanes at bases closely adjacent to Gibraltar, and has managed to keep British naval forces engaged in the eastern Mediterranean, a good two or three days' steaming (under continuous attack) from the western gateway to *Mare Nostrum*. . . .

In the Western Hemisphere, the Act of Havana, signed by twenty-one American "Republics" (most of which are dictatorships), created a situation unparalleled in history. For the first time the twenty-one American nations united on July 30 in a declaration of active support of the Monroe Doctrine first set forth by the United States in 1823.

Under the terms of the Act of Havana, any one of the American States is empowered, in case of emergency, to seize, occupy, and govern any American European colony which, directly or indirectly, is being subjected to transfer of ownership or government from one European nation to another, or which, directly or indirectly, is afflicted with "headlessness" or separation from active government.

This means that the United States is much more likely to become involved in war. For the United States is the only one of the American nations with the naval and military might to enforce seizure of a European colony in the Western Hemisphere. The "indirect" clause of the Act of Havana is particularly important; under it, if the Americas decide, for example, that French Martinique is actually governed by Germany although nominally governed by Nazi-controlled France, either the United States alone or a group of American States combined may occupy Martinique by force, for the protection of the Western Hemisphere. . . .

Ostensibly for national defense purposes, but more likely to give aid to Great Britain and China, President Roosevelt on the morning of July 31 proclaimed an absolute embargo on all aviation gasoline. Britain had been buying little aviation fuel from the United States; Japan had been buying a great deal—and Japan was in the process of piling threat on threat and incident on incident against the beleaguered British. Yet despite American sympathy for the British, Secretary of State Hull had felt moved to protest against the closing of the Burma road to China by the British; China had our sympathy, too—and a great deal of our trade. The embargo on aviation fuel supplemented the partial embargo on scrap metal which had been thrown against Japan by the United States after the closing of the Burmese trade route. And the United States Battle Fleet stayed in the Pacific. . . .

The Nazification of various European governments proceeded apace. Rumania discharged all Jews from national offices. France prepared to issue decrees aimed at the Jews and at stiffening the new totalitarian regime.

(Please turn to page 10)

Why I Believe the Bible Account of Creation

Part Three

By Arthur G. Young

I WOULD like to direct your attention to a few things the Bible account gives for which material science cannot account and which I do not believe evolution can explain.

The Bible states how everything started. It states who arranged all the intricate relations in the material earth itself, such as the regularity of the seasons, tides, electricity, sound waves, ether waves, the exactness of the air mixture to keep life existent, the operation of moisture-containing clouds which water the earth (yet the clouds are replenished from the earth so that water travels both up and down between the clouds and the earth) and also universal operation of such laws as gravity, and so forth. But more than this! It states and accounts for such intangible things as life, human will, and all the emotions, such as love, hate, and so forth. I simply cannot visualize evolution attempting to explain such things. They are simply out of its realm. Evolution attempts to explain the present condition as progressive upward development from lower forms of life to higher forms of life, but it is a very grave question in my mind whether mankind is any *better* now than in ancient days. If each successive generation is simply, under the so-called law of evolution, to be the stepping stone for the future, and implied better, generations until perfection is reached, then it is a cold and hopeless, if self-sacrificing existence that we now have. It is not worthy to be compared to the hope of eternal life in happiness that God in His love and mercy holds out to those who are willing to comply with the exceedingly simple conditions He has laid down.

There must be a beginning somewhere, and how can evolution account for the beginning, however small it may be?

How can evolution explain Jesus Christ? He did not simply develop through the orderly process of evolutionary law. Two thousand years have gone by since He was on the earth, and evolutionary law has not produced another example such as He. If evolution is a basic law of the universe, then we should see it operating today. In all the history that mankind has any record of during the past six thousand years, do we have one single proved case of a monkey becoming a man, to say nothing about other changes, which seem to me much more difficult to visualize? If this law started millions of years ago, surely, during the times in which we live, it should still be operat-

ing, and we should see the results of such operation, but this is not the case, and the proof of it seems to me to fall down completely at the very point that it should be most easily demonstrable.

I mentioned that evolution could not explain Jesus Christ. I would like to say further that to me He is the supreme proof that God created the world and all different forms of life. Apart from the theory of creation, how can such a thing as conversion from one viewpoint to another, religiously or otherwise, be accounted for? In other words, evolution never made Saul into Paul. Evolution is always spoken of as a progress upward. How, therefore, can the fact of retrogression be accounted for in that theory?

The Bible, however, does give an adequate reason for Saul's being changed into Paul, and for the operation of human law. That reason is God.

I ask you, What can be the relation of sin to evolution? There can be no relation, as there is no room for sin, and the consequent results in a mathematical and materialistic law of evolution. Consequently, in this plan there is no room for salvation from sin.

I state boldly that nobody can believe in the theory of evolution as a basis of explanation for all things as they are and at the same time believe in the Bible. Evolution and creation will not mix any more than will oil and water. The Bible is based on Genesis and stands or falls on the fact of God's creation. Christ stood there. He referred to the Scriptures, which certainly include Genesis, as testifying of Him. We cannot accept Christ and claim the name of Christianity if we deny Genesis, because if we deny Genesis, we deny Christ.

Now I would like to state why I believe the Bible account of the tremendous matter of creation is so brief. In God's revelation to man, the Bible, He has revealed Himself and His purpose by degrees, always step by step in regard to the central theme of the Bible, namely, the perfect relationship of man and earth to Him for eternity. In the account of creation, all is recounted that is good for man to know. God knows our limitations as well as our abilities. As God unfolds His plan, it widens to succeeding generations, and a fuller measure of light is given, but only as in His judgment the time has arrived for a forward step in the execution of His plan. But for Adam that which he knew was sufficient for his test, and the suc-

ceeding generations—on account of Adam's fall—have had revealed more of God's plan than Adam had, for the very necessary reason of providing an explanation for the hope of salvation to be gained through Christ. Otherwise we could not hope. Very little further light is given in later revelations of those events preceding the present creation. Why? Because it has no bearing on our relationship to God now or in the future. Should we know all about what happened, it would simply increase our knowledge, which God has said is not the basis of our salvation and participation in the glories He has prepared for all them that love Him. It would make man—by reason of that knowledge—more proud in his own knowledge than he is even now, more ready to rely on his own knowledge, whereas his knowledge compared to God's is as a drop of water in the ocean is to the ocean itself. Besides, it is not relevant to the eternal purpose of God toward us. Oh,

what a wonderful word that is "the eternal purpose of God" who has willed that ultimately all that which remains will be in harmony with Him! Yes, when we consider what God has definitely promised to those who love Him and compare it with all that evolution offers (that we may be simply a step toward perfection, not of ourselves, but of our successors) do you really wonder, provided I believe in God and His promises, that I deliberately choose to believe in God and His account of creation.

There is another thought that I would like to leave with you: It is a wonderful privilege that we have to be taught of God. God has revealed to us the greater wisdom in His Word, and we would exercise the greatest degree of wisdom by learning of Him from that which He has revealed, rather than in seeking for knowledge and light from sources apart from and antagonistic to Him. Grace

(Please turn to page 11)

Man or Insect—Which?

By R. M. Abbott

WE READ, in Matthew 26:67, "Then did they spit in his face," and it brings to our minds some of the wickedness of the enemies of Jesus. To spit in the face of anyone would be a filthy procedure, but especially would it be so when it was to spit in the face of Jesus, the Son of God. However, there is a possibility that the thing the people did in spitting in the face of Christ was only the beginning of a habit that is being practiced by some people today.

When someone testifies in a praise service that he has been made clean through the Word, and then as soon as he is out of the church building fills his mouth with that which is not bread, and goes spitting in the street, in business places, and even in his home, is it any less than spitting in the face of Him who said, "Ye are clean through the word"?

The world is entitled to see something different in the professed follower of Christ than he sees in himself, but where they chew alike, smoke alike, spit alike, and even smell alike, where is the point of difference?

Much has been said about grasshoppers and the damage they do through chewing up plants. A poison mash is fed to the grasshopper, he dies, and his chewing stops, but what about the man who is a close second to the grasshopper in his chewing and spitting propensities? While the grasshopper is destroyed, the man with similar habits may be a member, a deacon, or even an elder of some church.

All that we do in this life as Christians should be to the glory of God. If chewing, smoking, or "snuffing" are to the glory of God, why do those who indulge in these things not do more, or are they doing all they can? The words in Isaiah 3:24 and 34:3 express to some extent a condition that exists in the congregation where there are tobacco users: "Instead of a sweet smell there shall be stink" "and their stink shall come up out of their carcasses." Ecclesiastes 10:1 tells us that "dead flies cause the ointment of the apothecary to send forth a stinking savour," and we would add that the same is true of the tobacco user in the congregation of the Lord.

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," but the man who makes of his face a feed grinder, an inferno, or a suction hose is surely putting up a questionable front through which sinners see Christ.

There are some who have never been able to give any financial support to missions of any kind, but who have chewed tobacco enough so that they could spit round the world; what good has their spitting done?

Christians are to be different from sinners. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:17).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh . . . perfecting holiness in the fear of God" (2 Cor. 7:1).

Immortal Globe

By Mrs. Florence E. Tuttle

"One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccl. 1:4).

A SHORT time ago, a brother told of a neighbor who thinks this earth, or globe, will be burned up at what is called the end of the world in Matthew 24:3.

Immortality is an unending existence, everlasting, imperishable. There are many people who believe the only things imperishable on this earth are immortal souls in human beings, which, according to the Bible, do not exist (1 Tim. 6:16). They think the world is to "burn up," as they express it. According to the Bible, "world," or "worlds" (Heb. 1:2), means different ages or dispensations. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21).

Men, beasts, and everything on earth which has the breath of life (Gen. 6:17), vegetation, and man-made devices are the things which *are* perishable. Man is destructible. He is destroyed in hell or the grave (Acts 2:27, 31; Matt. 10:28; Amos 9:12).

This earth is everlasting, while man lives about three-score and ten years. Then he goes out of existence as a man, for he is *dead* (Eccl. 3:18-21; 9:5, 6). In Genesis 8:22, we read, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The word "earth" is used symbolically by many of the Bible prophets as meaning the destruction of the Babylonian power by the power of God (Rev. 18; Zeph. 1:18; 3:8; 4:1, 3). Notice, Malachi 4:3 says, "They shall be ashes under the soles of your feet." After this destruction of the wicked in the Judgment Day, the righteous will be alive on the earth, and the ashes of the burned-up wicked will be under the soles of their feet.

This Babylonian power will hold all the earth in its clutches at the time of Christ's return. It will seek to have everybody under its power, or rule (Job 9:24). Consider, too, Paul's words: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. . . . And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:4, 8). Yes, this pagan and papal power is seeking the crown of supremacy over the earth. Read Daniel 11:45 and 12:1-4.

However, that crown is for Jesus only, and He will come to claim it. Isaiah prophesied: "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). Heaven is God's government with His people (Isa. 49:13; Dan. 7:18, 22), and that will be established on this earth when Jesus returns to sit on the throne of David in Jerusalem, at which time the Church of God will rule with Him as kings and priests (Rev. 1:6).

The lowly Jesus is the rightful heir to the throne of David, in Jerusalem, and He will soon come to claim it. Ezekiel prophesied: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25, 26, 27).

God commanded Moses to take off his shoes, because he was standing on *holy ground* (Ex. 3:5). Yes, men are living on immortal ground, and we have but to look up to see an immortal universe—the sun, moon, and stars. Solomon said, "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). Soon this planet will be ruled by Christ Jesus, the immortal King, and by His immortalized saints, the true Church of God.

For over thirty years, God has been regathering the Israelites to their own land (Isa. 10:21, 22) to await the return of Jesus, for they will then accept Him as their King (Isa. 25:9; 50:11). Soon the last trumpet will sound: "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).

O, that more would accept the one true faith, the faith of Abraham! A study of Genesis 12, Hebrews 11, and Galatians 3:29 will plainly show that only those who believe and obey the truth will receive immortal life and an everlasting inheritance on this planet. The Paradise lost

through Adam and Eve's sin will soon be restored when Jesus comes to bless the righteous. Then, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). This is the only

promise God has made to dying mankind—a promise of everlasting life on earth in the restored Garden of Eden, or Paradise. The hope of going to heaven above, where God dwells, is but a vain, false hope.

Make Your Election Sure

By Gerald L. Cooper

THE national political conventions are ended. The candidates have been chosen, and from now on they will proceed to conduct campaigns unprecedented in United States history. Never before has a president undertaken to run for a third term. Because of this, and because of the European war, the election of 1940 promises to go down as the greatest since the time of George Washington. There is no doubt but that the office of President of the United States is the greatest in the world at the present time, and, of course, is the highest in our own country. Therefore, it is a great honor to even be named as a candidate by either party, let alone receiving the election.

What should be our attitude, as Christian people, in regard to an event of such importance? I dare say that were we to take a poll of the opinion of our members, we would find a very divided opinion. Since we are Christian, there is only one sure way to find out what we should do. Again we find a divided camp, for some who believe that they should take an active part in the affairs of the nations can find support for their theories in the Bible, as also do those who believe the opposite.

There are those who maintain that Luke 19:13, where we find the admonition, "Occupy till I come," means that Christians should take an active part in governmental affairs. This is true in most ways, but it is also the battle cry of those who believe that the world will gradually get better and better until Christ finally comes to take it over. However, I have known some very conscientious Christians who take great stock in this scripture. To further support their views, let me cite more Scripture. In Titus 3:1 we read the following: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." In order to obey the foregoing statement, it is claimed that Christians must take an active part in affairs of government. They still further support their views with the passage that is so familiar to all of us, that of Romans 13:1-7. Read it and draw your own conclusions.

On the opposite side of the question, we find equally conscientious Christians who believe that it is too "world-

ly," to use a trite expression, to take any part in governmental affairs. They, too, have Scripture to support their views. They use the scripture, 1 Thessalonians 5:22, which reads: "Abstain from all appearance of evil," and, indeed, we know that the "appearance of evil," is contained in politics. 2 Corinthians 6:17, the familiar, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," seems to me to be the best argument of them all for this side, and were we to follow up all the scriptures on this point, this paper would not contain them.

Therefore, we find much divided opinion on this subject, and each side believing that they are doing the right thing according to the Scripture. There is, however, something that is of much greater concern to us at all times, also an election, and that is *the election of God*.

In this *election* we are all casting the votes for ourselves, for it makes no difference what someone else may do to assist in helping us to live a Christian life, we must make the decision ourselves. The offices which we are seeking are those of *priests* and *kings*, as we read in Revelation 1:5, 6. To win in this election, we shall not have to purchase our votes, for they have already been purchased by our Lord Jesus Christ at the time of His death on the cross. However, with the fruits of the Spirit shall we win. See Galatians 5:19-26. Then in 2 Peter 1:4-11, we have given unto us "exceeding great and precious promises," with the admonition in the tenth verse in this wise: "Wherefore the rather, brethren, give diligence to make your calling and election sure." That is the thing that we must do, *make our calling and election sure!* Differences of opinion whether or not to take part in the coming presidential election fade into nothingness at the importance of this question of "electing ourselves" to the Kingdom of God. In that time "the prize of the high calling of God in Christ Jesus," will be ours, if faithful, and such a calling will be far more worthy than even that of the highest office that the world has to offer today.

May God bless each of our efforts to serve Him, and may He receive us unto Him, through His Son, Jesus Christ!

God Rewards Justly

By Margaret Mattison

"Every man shall receive his own reward according to his own labour" (1 Cor. 3:8).

ON THE great Judgment Day, each man will be judged according to his works for the Lord. Each man will receive what he justly deserves as a reward. "Love ye your enemies, and do good . . . and your reward shall be great" (Luke 6:35). The person who is continually good shall evidently receive a great reward. It is important that Christians who know of God's promises to men strive diligently, seeking things of God rather than earthly riches. They know they will be rewarded according to their labor, and it is all the more reason that they should strive for the Kingdom of God rather than for "treasures of wickedness" which "profit nothing" (Prov. 10:2).

The righteous will receive, in the Kingdom, rich compensation for their present trials and tribulations. "Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7). Individuals who are considerate of others in this age will be treated in like fashion in the next.

"Of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth

wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:24,25). God will judge the wicked according to their deeds, no matter how great those people may be now. Worldly station means nothing to the Creator.

True Christians search for the truth by themselves, not relying on the opinions of those who take it upon themselves to formulate a worldly religion, which is not in accordance with God's. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. 2:18).

A Christian should consider what he wishes to do in the age to come. He now has the power to choose between future life and future death. *Today* is the day to decide, for "the day of the Lord is near upon all the heathen: as thou hast done; it shall be done unto thee: thy reward shall return upon thine own head" (Obad. 15).

"He shall judge the world in righteousness" (Psalm 9:8).

What Is Your Hope?

By C. E. Hatch

WE ARE told that it takes two words to express the meaning of "hope." They are the words "desire" and "expectation." One may greatly desire something, but have no good reason to expect it. To illustrate: I might desire to go to heaven someday to see God face to face and to behold the wonders of heaven, seeing all the myriads of angels in their constant attendance to God. Though I might desire to see His throne in all its wondrous glory and beauty which the Seer of Patmos tried to describe, I am told in the Book of God that "the heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16). Moreover, Jesus, the Son of God, told His chosen disciples—just before He ascended to heaven: "Whither I go ye cannot come" (John 13:33). So, we see from the foregoing that any such desire that I might entertain could

not be called the Bible *hope*—for hope comprises expectation as well as desire, and I cannot expect that which is contrary to God's promises.

The Book God has given us informs us about that for which we may or may not hope. Seeing that God's Word tells us we cannot go to heaven and that He has given the *earth* to the children of men, let us turn our attention to the promises concerning the earth. As the seasons come and go, we are constantly reminded that the earth is a wonderful place in which to live. Under the present curse, however, we cannot live indefinitely, and our existence soon ceases. Thus, it is evident that we do not yet inherit the place God gave to the children of men. Why? Has God changed His plans? In Genesis 3 we learn where the trouble lies, but thanks be to God who made the promise, even in Eden, of the coming Redeemer, and

gave us something for which to hope. See Genesis 3:15. Now let us begin to hope:

I desire to see the curse removed. This may also be *expected*, for God has promised, "There shall be no more curse" (Rev. 22:3).

I desire to see the earth filled with the glory of God, and may *expect* to see this, for God has promised, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21; Psalm 72:18).

I desire to have eternal life and a permanent home on the earth. This, I am sure, will be realized, for "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23), and Jesus said, "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5).

I desire immortality. God promises to fulfill this desire, saying, "We shall all be changed . . . for this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:51-53; 2 Tim. 1:10).

I desire to see Jesus and be made like Him. I expect to realize this desire, for God's Word says, "We know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

I desire to be excellent in the highest degree. Hear the promise of God according to the Apostle Peter: "By these

(great and precious promises) ye might be partakers of the divine nature" (2 Peter 1:4).

Though no one has been privileged to look on the face of God, I desire to see His face. This desire is in accord with the true Bible hope, for Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Revelation 22:4 likewise promises that "they shall see his face."

These are only a few of the outstanding blessings for which we Christians can truly hope. If this short list does not satisfy you, read Revelation 2 and 3.

Having these promises to give us hope, I believe we should heed the Apostle Paul's admonition in 2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If cleansing ourselves from all filthiness of the flesh costs us the loss of a pipe, cigarettes, or the tobacco "quid" (which no one will say is not filthy), let them go. The prize for which we hope is worth any sacrifice of the carnal things in this life. Meditate about what Jesus sacrificed for us, that "he might redeem us from all iniquity, and purify unto himself a peculiar people" (Titus 2:14) who are joint heirs with Him to an inheritance beyond all we can imagine or think.

Indifference — the Besetting Sin

By Glenn M. Birkey

TO ME, and I believe to every thinking Christian, the most appalling condition at this time is *indifference*: indifference to the principles drawn into the Constitution of our country which gives us so many privileges, indifference to paying debts or obligations, indifference to modesty in public places, indifference to immorality which has become so common in nearly every locality, but most tragic of all is the indifference to spiritual values or religion.

It was my good fortune to recently hear Brother L. E. Conner speak from the text found in Hebrews: "How shall we escape, if we neglect so great salvation?" As I listened to him, the thought came to me that indifference is the cause of the neglect. There are many good people who believe in God, who live good moral lives, but allow themselves to let it go at that. I am inclined to believe that our Lord in His Parable of the Ten Virgins indicated that all ten were *good*, but five were neglectful or indifferent about preparedness for the wedding that was to follow the waiting for the Bridegroom.

We are nearing the end of the Gentile times. We are

told in 2 Thessalonians 2:3 that "a falling away" will come; but, to be forewarned should help us to be forearmed. The sad part is that professing Christians are indifferent and asleep. They take the attitude that we can drift along with worldly pleasures and at the last minute get real zealous and receive the same reward as those who have been faithful all the while. I, when a boy, listened to a minister at the Franklin Grove, Illinois, camp meeting who said, "Many people think they can burn life's candle for Satan and then on their deathbed snuff the candle out in God's face and be accepted by Him," but this speaker thought differently, and so will every thoughtful Christian.

We cannot expect the world to be anything but indifferent, but those who have accepted the gospel and have been baptized into Christ should be "up and doing" while it is day, for the night will soon come. In Galatians 6:9 we are admonished to "not be weary in well doing: for in due season we shall reap, if we faint not."

I submit a little poem entitled "Stir Me" that I think is fitting.

(Over)

"Stir me, Oh! stir me, Lord—I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray,
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

"Stir me, Oh! stir me, Lord, till all my heart
Is filled with strong compassion for those souls,
Till Thy compelling "must" drives me to pray,
Till Thy constraining love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in Love's great fire.

"Stir me, Oh, stir me, Lord. Thy heart was stirred
By Love's intensest fire, till Thou didst give
Thine only Son, Thy best-beloved One,
E'en to the dreadful Cross, that I might live;
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me."

WATCHING AND WAITING

By H. B. Hathaway

THOUGH not a prophet, it seems to us that both France and England will be defeated. If the old Roman Empire is to be re-established, as many students believe, France and at least a part of England will probably be included within its territory, for they were parts of the ancient Empire.

The present European conflict may end by a compromise. Both before and since the beginning of the war there has been talk of forming a United States of Europe. If that is done, we may expect to see ten states, each having a king, and there being a dictator president over all. The feet of the image seen by Nebuchadnezzar in his dream surely had ten toes. Daniel 2:44 says, "In the days of these kings (those represented by the ten toes) shall the God of heaven set up a kingdom, which shall never be destroyed."

It seems that England will have to give up Egypt to fulfill Daniel 11:43, for the end-time dictator is to "have power over the treasures of gold and of silver, and over all the precious things of Egypt." We also read of this Desolator that "the Libyans and the Ethiopians shall be at his steps." Inasmuch as Mussolini has already conquered Ethiopia, it seems he may be the one referred to in Daniel 11:43.

If a United States of Europe is formed, prosperity may prevail for a while. It seems to us that Gog and Gomer will be apart from this coming union. They will fulfill that which is prophesied in Ezekiel 38 and 39. It is commonly understood that Tarshish prophetically refers to England. Now, Psalm 48:7 reads, "Thou breakest the ships of Tarshish with an east wind." May it not be that

England will lose her ships at the time of the ten-king confederacy and when Gog and Gomer are at their heights?

"TELL IT OUT"

By R. H. Judd

Oh, members of *the Church of God*,
Remember whence you came,
That but for someone's love of truth
You would not bear His name.
Remember how they prayed for you
And planned with anxious care,
That you might know the saving name
And thus become God's heir.
Heir to the peace and love of God,
Joint heirship with His Son;
Heir to all that we treasure now,
Heirs of the life to come.

Oh, speak the news of sins forgiven,
Oh, spread it far and wide:
Lift the burden of burdened hearts,
As ocean lifts the tide.

The power of God is mighty
To break the chains of sin,
But on *you* He lays the burden
The lost to win for Him.

Tell it in home and castle,
Speak in the wayside den,
Tell it on the mountain pathway
That Jesus died for men.

Tell it to the little children,
Those you've not seen before,
That their sins may be forgiven
Through Him who is the Door.

Oh, tell it because you love Him,
Tell it because it's true;
Tell it because He is worthy,
Who did so much for *you*.

MICROSCOPE ON THE WORLD

(Continued from page 3)

But Rumania was having its troubles; Germany had given it until September 15, 1940, to settle territorial disputes with Hungary and Bulgaria, and public resistance to further territorial cessions on the part of Rumania was growing extremely powerful. On July 31 the Balkan question was still far from being settled. . . .

And Russia was still an unknown quantity. The world was told that Germans and Russians lived in utmost har-

mony. But Germany maintained forty divisions (600,000 men) on its eastern border, and boasted she could throw a million more men to the east whenever necessary. And Russia hurled enormous military might into the Baltic States and Poland, the while she made fresh demands on Finland for naval and army bases. In America, the Communist Party, controlled from Moscow, turned from a pro-Nazi stand adopted in September, 1939, and began again to shower anathemas on anything savoring of Hitler. . . .

German Ambassador von Papen, long a trouble-shooter for the Nazis, dashed to Berlin from Istanbul to tell Hitler that Turkey would fight in case Russia proved unwilling to negotiate in prosecuting anticipated demands for a relaxation of Turkish control over the important Dardanelles. . . .

Thus has the stage been set for whatever is to come. For almost the first time in recorded history, all of the seven continents are at war or are soon likely to be at war—even Antarctica, which has been claimed for the United States by Byrd. In theory, six of the continents were at war in 1914-18; but never before have they had the appearance of being *actively* at war at the same time. The desolation Jesus pictured in Matthew 24—the desolation immediately to precede the establishment of lasting peace by the Master of the Universe—cannot be far distant.

WHY I BELIEVE THE BIBLE ACCOUNT OF CREATION

(Continued from page 5)

and love are of God; there is no grace or love in matter, and I, for one, would rather feel that I am a creature of God than to think that my origin was a protoplasm moving in the muck and mire of gone and past ages. That which God has willed (that all those who come to Him shall inherit eternal life) is so transcendently beyond and above that which man can conceive that there is no comparison. It contains a beauty of conception and loveliness of execution that commands one's unstinted praise and adoration. Oh, may He hasten that day when these anciently conceived plans of His will be brought to fruition! This is my earnest prayer and hope.

While the Bible contains pictures of all phases of life, it is a remarkable fact that there is no person named in the Bible who has lived and walked on this earth—with the exception of our Lord—who has not sinned, and the Bible so recounts it even by those who wrote their own stories. The Bible, God's message, is an appeal to the highest and best in man. It points to the stars, it points to God's Son with His perfect life as an example, but best of all it points us to God, the Creator, who is also our Father. Evolution and the theory of man point to the

muck and the mire. Following the theories of man leads to degradation and death. Evolution cannot account for the things that I have mentioned above in an adequate way. Also, it cannot point to that which is to come or provide a means to accomplish universal justice and equity, and the removal of sin. It cannot create, it can only destroy, and following it men have pursued the will-o-the-wisp that has beckoned on and on and on, until men have found themselves inextricably entangled in the quicksand of antagonism to God and consequent deprivation of His Spirit which is all that makes this life worthwhile and certainly will deprive those who follow it of the life to come.

May we choose the better path, not only for the purpose of self—which is certainly desirable—but that we may catch the vision as we learn of God's wisdom and plans of service to others. These great gifts from God are not meant for our benefit only; we are to use them for others. May God help us to use them worthily!

The end

MEDITATIONS ON THE KINGDOM OF GOD

(Continued from front page)

house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to do sacrifice continually" (Jer. 33:17, 18). "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me." (Jer. 33:22).

Continuing under the rule of this royal priesthood, will be the dominions that stretch "from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8).

"The Lord (Jesus Christ) shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:12). Jesus is going to reign over Judah, personally: for He is of its royal family, even the family of David. He is going to reign over the twelve tribes of Israel from whom have been purged the "rebels" and those that have defiled His holy name; to whom will have been added the Gentiles upon whom God's name has been called (Acts 15:17). The supreme rulership of each tribe will be intrusted to one of the apostles. From thence shall the emissaries of the Kingdom go out to rule the "uttermost parts of the earth."

"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. 7:27). "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3), and "he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears" (Isa. 11:3).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16).

Can We Hide From God?

We have learned from our stories and studies that *no one* can hide from God *anywhere*. Here is a poem for you to learn:

"Remember, God is watching you;
For whether wrong or right,
No child in all this busy world
Is ever out of sight.

"Yes, He who blessed the little ones
Is marking all you do;
Then let each word and thought and deed
Be honest, brave, and true."

—Selected by Eva Johnson.

It Was Seen

King David, one evening, was walking upon the roof of his house. (Yes, that's right! They had flat roofs on their houses and used them for walking or resting. Peter once had a vision while he was on a housetop. Maybe you can find it. Look in Acts 10:11 and 11:5.) David saw a very beautiful woman from his roof. He wanted to marry her, but he learned she had a husband. So he had Uriah, her husband, put in the front of an army where he would surely be killed. Then, David planned, he would have Uriah's wife, Bathsheba, for himself.

It all came to pass as David had planned. We know we cannot hide anything from God. He knows our very inmost thoughts.

Very few people knew that David was the one who caused Uriah's death—but God knew it! The Lord sent a prophet to speak to this mighty King David. Nathan the Prophet told David a story. Here it is:

One Poor Man's Lamb

Once upon a time two men lived in the same city. One man was very rich, the other very poor. The rich man had many flocks of sheep, but the poor man had only one little lamb. The lamb was very important in the eyes of the poor man.

Now, one day the rich man wanted to feed a stranger

who came to his home. He didn't want to kill any of his own sheep, so he killed the poor man's one little lamb.

David was very angry when Nathan finished the story. He said that this man was guilty of death. The rich man should restore to the poor man four times as much as the one lamb was worth.

Nathan the Prophet said, "You are the man."

When David saw himself as Nathan told him of his life, he repented. God was pleased with David's repentance and forgave him of his sin. David was *really sorry*. God knows the hearts of men. He could see that David was sorry deep down in his heart. The Fifty-first Psalm gives us David's prayer for forgiveness. Read it.

ECE Bible Verses

Alden E. Johnson of Spicer, Minnesota, sends us two of his favorites: "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10); and, "My son, if sinners entice thee, consent thou not" (Prov. 1:10).

Send me *your* favorite Bible verse.

A Child's Thoughts

"Two little eyes to look to God,
Two little ears to hear His Word,
One little tongue to speak His truth,
One heart to give Him now in youth.
Two little feet to walk His ways,
Two hands to work for Him all my days:
Take them, dear Jesus, and may they be
Ever obedient and true to Thee."

Happy Birthday Wishes

David Skinner, Aug. 16, age 6, Sauk Rapids, Minn.
Virgie Smith, Aug. 17, age 12, Dayton, Ohio
Bruce Savage, Aug. 18, age 4, Waite Park, Minn.
Leroy Merchant, Aug. 20, age 11, Columbus, Ohio
Mayme Poland, Aug. 20, age 13, Shady Springs, W. Va.
Gordon Roach, Aug. 21, age 12, Eden Valley, Minn.
Esta Lee Millsap, Aug. 14, age 11, Mount Vernon, Ark.



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Simon Peter

* * *

A Selection

Simon Peter's name is at the head of all lists of the apostles. The qualities of his character are so human that he awakens our sympathy, holds our interest, and arouses our admiration. When his brother Andrew first introduced him to Jesus, he was a crude fisherman, obsessed with a patriot's dream of independence under the leadership of a Messiah. Jesus saw beneath his rough exterior great capacity for spiritual insight and dynamic leadership. He sought to challenge his latent powers by saying to him, "You are Simon . . . you shall be called Peter . . . a rock." Simon met the challenge by joining Jesus and His Kingdom-of-God movement. He later left his nets and put himself under Jesus' instruction. Jesus ate with him, slept with him, gave him his confidence, placed responsibility upon him, praised him when he did well, and rebuked him when he acted foolishly.

Soon a testing time came. The crowds were deserting the Nazarene. Jesus said to His disciples, "Would ye also go away?" Simon loyally replied, "Lord, to whom shall we go? Thou hast the words of eternal life." Not long after, Jesus put him to another test when trying to see how well he had progressed in spiritual insight. He asked the disciples, "Who say ye that I am?" Simon replied, "The Christ of God." Jesus felt that Simon now had earned his new name, so He said, "I say also unto thee, That thou art Peter, and upon this rock I will build my church." However, it was not long afterward when Peter drew from Jesus a stern reprimand as he tried to rebuke Jesus for saying that He would have to die on the cross. Jesus said to him, "Get thee behind me, Satan."

Peter remained loyal through all the hostilities of the enemies of Jesus and boasted that, though all others should forsake Jesus he never would. Yet that night, while he was supposed to be guarding Jesus while He prayed in Gethsemane, Peter fell asleep. He "lost his head" and resisted those who came to arrest Jesus. Later he swore and cursed, as he denied having anything to do with Jesus. Seeing the look of pain and reproach in the eyes of Jesus, Peter went out and wept. After the resurrection, Jesus appeared to him, forgave him, and recommissioned him as an apostle. Peter came to be the wise and strong leader of

the early church. When the Sanhedrin ordered him and John to cease preaching, he showed his rock-like character in his courageous reply, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Legend says he was crucified by Nero near the city of Rome.

A Peculiar People

"Our Saviour Jesus Christ . . . who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:13, 14).

The sacrifice that Christ made was far greater than our minds can conceive, and it is manifold in its purpose. Without this sacrifice, Christ knew that the world was lost in sin, and man could not save himself with his own efforts. His life was given that He might redeem us from the depths of sin and, through His teachings, strengthen us that He might have a people in His Kingdom—a peculiar people.

When Christ was on earth, far more people considered Him as peculiar than as the Son of God: the world considered Christ and His disciples as odd and they often turned their ridicule and scorn on these godly people. When Christ desired a peculiar people, He wanted those who were different from the world. Today the Christian should be considered different, for the things of the world are not the things of Christ, and the difference is so vast that there should be no doubt when a peculiar people is singled out. The sad thought is that there is not enough contrast between the Christian, the so-called Christian, and the world, or we would find the Christian persecuted more often with scorn and ridicule.

Christ lived here on earth, He taught, and His life is recorded for us that we might have that added strength—that we might have that pattern to follow so that we might be His people. In 2 Corinthians 6:16, we read, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them."

How ungrateful, how blind we are to ignore the blessing we received when Christ gave Himself to redeem us, that we might have the honor and privilege to be called a peculiar people!

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

August 9-18—Special meetings at Bear, Ark.
 August 10-18—Missouri Conference at Fredericktown.
 August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 23-September 1—Special meetings at Driggs, Ark.
 August 25-Sept. 1—Eastern Nebraska Conference at Omaha.
 September 4-15—Special meetings at Brent, Okla.
 September 18-29—Special meetings at Bowring, Okla.

SOUTHWESTERN NEBRASKA CONFERENCE

Holbrook, Nebraska

Following is the daily program of the Conference:

Morning—9:15 special young peoples' meeting; 10:00, Bible classes; 11:00, sermon.

Afternoon—2:00, Bible classes.

Evening—7:30, song service; 8:00, sermon.

On Sunday, Sunday school will be at 10:00 a.m., and a sermon will be at 2:00 p.m. instead of the Bible classes.

Bible classes will be taught by Bros. E. E. Giesler and J. W. McLain. Junior classes will be taught by Srs. Lulu Johnson and Minnie Evans.

A special effort is being made to make this a good Conference and a cordial invitation is extended to one and all to come and worship with us. Anyone desiring rooms may write to Bro. C. R. Meyerhoeffer, Holbrook, Nebr. Meals will be served in the church basement for fifteen cents per meal. Won't you come and enjoy the Conference?

Icel Stedman, Cor. Secy.

ABOUT THE CHILDREN'S QUARTERLIES

"A very fine thing . . . so glad we have our own quarterlies."—Corvallis, Ore.

"We like them fine. Glad to have some of our own faith."—Holbrook, Nebr.

"Children are so interested since we have the quarterlies."—Eden Valley, Minn.

"Attendance is much more regular since we are studying these quarterlies."—Dixon, Ill.

"The best thing the Sunday school ever had for the children."—Rockford, Ill.

"The children's quarterlies fill a longfelt need and the children love the work."—Happy Woods and Blood River, La.

"The children enjoy the quarterlies very much. They fulfill the teacher's long desire."—Brush Creek, Ohio.

"It is a progressive system of education which is an essential thing today."—Eldorado, Ill.

"We especially like the Bible Rimes."—Maurertown, Va.

Mrs. Verna Thayer.

TRAINING FOR LEADERSHIP

Starting at 9:30 a.m., Tuesday, September 17, the Bible Training School will resume its work of training young men and young women for leadership in the evangelistic, pastoral, and teaching fields of the Church of God. The courses of study will be thoughtfully chosen, the instructors will be competent and consecrated, the classroom will be well equipped, the matron will be a truly consecrated mother, opportunities of service will be provided in the local and other nearby congregations, and every reasonable effort will be made to help the students forward into the front-line trenches of the "good fight of faith."

The cost per student will be thirty dollars per month for board, room, and tuition, plus small charges for textbooks. This cost is not only reasonable, it is really CHARITABLE. Where, now, are the students who will avail themselves of this opportunity? We pray for many zealous students.

The future of the Church of God depends largely upon the interest of its youth today. Our ranks of public workers are not filled, and our work is not progressing as successfully as it should. Somebody must care, somebody in each and every community where the work lacks progressive leadership must say, "Here am I; send me." The hour is a challenge to youth of the Church of God in all their strength. May God grant that many will answer the call to enroll in this year's Bible Training School by signing and returning the coupon on the next page. (See editorial page for further information.)

Sydney E. Magaw, Chairman.
 The Board of Religious Education,
 Oregon, Illinois.

GLEANINGS FROM THE FIELD

"It is our earnest prayer that much good may be accomplished through the General Conference."—Mr. and Mrs. P. N. Benn, Dayton, Ohio.

"I hear you are having a larger than usual attendance at General Conference, and I am glad."—F. A. Stilson, South Bend, Ind.

The nine-months' Bible Training School will, D.V., begin at 9:30 a.m., Tuesday, September 17. We are moving forward in faith. Will you help to lighten the way? We need students and contributions.

Bro. A. J. Hoke of Dayton, Ohio, has been engaged by the Oregon, Ill., church to install a new heating plant in its building.

OUR FIELDMEN

By vote of the General Conference, the Executive Board will this year endeavor to keep at least one fieldman working throughout the year. This work will in all probability be carried by different workers at different times and in various places, but it is planned that at all times at least one authorized representative will be working.

To begin this work, the Executive Board has chosen two of our young, energetic, talented, and trusty ministers to represent our General Conference as they go out into the field. These first trips will not be long, but churches may either correspond with our office for appointments or write directly to either of the fieldmen. Bro. C. E. Lapp, second vice president of the General Conference, now en route to the Virginia State Conference at Maurertown, is one of those authorized to represent our national work in all its activities. He may, if written immediately, be addressed at Woodstock, Va., care of Bro. Richard LeCrone. Bro. James McLain, the other fieldman, is now en route to Holbrook, Nebr., where he may be addressed in care of Sr. Eva Phelps. These men will be glad to hear from any church, large or small, for one or two or three days' meeting wherein to tell of our general work. It is being planned that a little later Bro. F. L. Austin will also make a tour of several churches.

All churches throughout the length and breadth of the Land interested in later appointments should immediately, or as soon as possible, write to the secretary of the General Conference, that the work throughout the year may be planned well and advertised. Let us know your wants.

Sydney E. Magaw, Secretary,
 Oregon, Illinois.

CORPUS, CHRISTI, TEXAS

We are happy to report the baptism of Miss Martha Carroll Keys, 214 Kelly St., of this city, July 28, 1940. The Lord's Supper was partaken of the following Wednesday night, after Bible class. We ask your prayers that she may be "faithful unto the end," and receive the "crown of life" when the Master comes. We also ask your prayers for the success of the work here.

We would like very much to be at the General Conference, and we hope and pray for a very successful meeting. Greetings to all.
 George A. Waters.

HERALD RECEIPTS

Mrs. Mildred Somers; Charles L. Netts (self and another); P. N. Benn; E. A. Titus; Mrs. Elmer Holthaus; J. A. Gattery; Mrs. Ed Ring (self and another); E. C. McChesney; Mrs. James Holmes; Mrs. Louis W. Rahn; Harlan Bell (for others); Wayne Thompson; Milton Lemon; C. H. Horton; Quincy Carpenter (for others); Albert Fyfe; Joe D. Lawrence; Mrs. Maurice S. Guest; Pauline Chapman; Mrs. W. J. Fine; Gus Landry; Mrs. Elizabeth Blick; Beulah Wilson; N. H. LaMunion, Jr.; T. E. Bremer; Frances Munshaw.

When you send in your renewal, why not send The Herald to a friend who is not now a subscriber? New subscriptions, \$1.50 per year; \$1.00 for nine months.

CONFERENCE NOTES

By Mary Krogh

It is interesting to note that there were approximately seventy-five present at the Conference this year for the first time.

Twenty-one states and Canada were represented this year.

Bro. M. W. Lyon told us in his Berean message that twenty-four of our churches reported Berean societies. Why not plan now to organize a society if you are not one of the ones mentioned?

Several of the different states had large delegations present for the Conference, Ohio having fifty-four, and Minnesota forty-six.

Five hundred thirty-two had registered in the secretary's book on Saturday, August 10.

We all enjoyed the splendid choir this year. There were brethren from many states blending their voices together in singing praises to our heavenly Father.

A committee has been appointed to plan for a Sunday school convention in connection with our General Conference next year. . . . When we consider that eighty-five per cent of the church members are those who have received their early training in Sunday school, we will realize the importance of considering ways of making our Sunday schools more effective. . . . Will you cooperate with the committee in making the convention a great blessing in helping more people to learn of Christ and His way of life?

The theme of the Conference this year has been "Vision." Many interesting messages were given. Truly we need vision today.

The children of the Bible School classes gave a very interesting program on Saturday afternoon, August 10.

TAKE YOUR CHOICE

"Upper or lower berth," inquired the would-be traveler, "what's the difference?"
 "Well," replied the ticket agent, "the difference is \$2.00, but that is not all. The lower is higher than the upper one. The higher price is for the lower. If you want it lower, you have to go higher. We sell the upper lower than the lower. Most people don't like the upper, although it's lower on account of being higher. When you occupy an upper you go up to bed and get down to get up."—Wall Street Journal.

According to one authority, in public addresses Hitler uses "I" every fifty-three words, Mussolini every eighty-three words, and President Roosevelt every one hundred words.

WASHINGTON MEETING

On Friday, July 26, members of the Cashmere, Wash., Church of God motored to Denny Creek Camp, situated near the top of Snoqualmie Pass in the beautiful Cascade Mountains. Members from other places came in later, and Saturday evening a number gathered in our camp where we had a song service and Bible study which started about 8:00 p.m. Some left for their own camp about 9:00 p.m., but others continued on in study until 10:30 p.m.; one in particular asked questions concerning first principles, which were answered from the Scriptures of truth.

Sunday morning Bro. Cecil Sater gave a discourse, "Our Christian Responsibilities," to a group of more than fifty, most of whom came that morning. A plea was made to those out of Christ, and after the sermon the invitation was extended for those desiring to make a start in the way of life to make it known by stepping forward. One answered the call, and that afternoon she was baptized. Many hearts were made glad, and it was remembered that the angels in heaven do rejoice when a sinner repents. Mrs. Hazel Carol of Brownstown, Wash., R.F.D., is now a babe in Christ and needs the prayers of the faithful in Christ. May she continue to be obedient in all things, grow in grace and the knowledge of our Lord and Savior Jesus Christ, and be His true follower.

We are truly glad to have been at the place of meeting early and to have had the extra meeting on Saturday evening. It was an opportunity to answer the questions our new sister was concerned about when she was contemplating obedience to the commands of Jesus.
 Lyle Rankin.

THE RESTITUTION HERALD

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 National Bible Institution
 Oregon, Illinois

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L. E. Conner Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
 Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

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THE BIBLE TRAINING SCHOOL

Enrollment Coupon

Please enroll me in the Bible Training School to begin at Oregon, Illinois, September 17, 1940. For reference write to

..... (Name) (Address)

My tuition (\$30.00 per month) will be paid by

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Student's name

Student's address

BAPTISM—

by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred \$1.20.

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

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Name	No.	Per	Per				
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God, R. H. Judd	12	.25	1.75				
Dictatorship, Fascism and Communism,							
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				paper, D. C. Robison and L. E. Conner	58	\$.10	
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				paper, Lyman Booth	220	.75	
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				of the Times, board cloth, Wilson	96	.25	1.25
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				Wilson	200	.45	2.60
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				of God)	50	.20	

National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, AUGUST 20, 1940 ..

NUMBER 47

Life Can Be Beautiful

By D. G. Harvey

"My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee" (Proverbs 3:1, 2).

IN THIS day of darkness and discontent so many people look on life as dark, drear, and hopeless. Let me quote an old friend—his words being spoken after nearly forty years of service in large steel mills of many states: "I can think only of the past; I have no future." To him, life had become a hopeless thing. No longer could he have dreams of success in late life—that hope was gone. Life was dark: no longer were there any bright visions, friends of his youth were gone, and he was as one alone.

Men would do well to pause in the mad race amid cares of this life to read the words of Solomon in Proverbs 3:1-13. *Try it!* "Happy is the man that findeth wisdom, and the man that getteth understanding" (v. 13).

Let us consider the life of Job. He was wealthy, yet charitable, he worshiped God, and enjoyed a large family drawn together by cords of love. To him, life was pleasant—yes, *beautiful*. But a change came. Satan had taunted God as to Job's faithfulness, and God permitted a test to come: loss of wealth, family, and health. Life to Job then became a dark, drab, ugly thing, and he had no desire to live. These are his words: "*Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not?*" (Job 3:20, 21).

So today, when one is prosperous, in good health, when everything seems to run smoothly, he *enjoys* life. Life is then *beautiful*. But when trouble and disappointments come, one, like Job, may lose all desire for life. It becomes a burden, ugly, and drab.

Life can, however, be *beautiful*. Beautiful life is in accord with God's plan, life is God's gift to man, and all His work is perfect. "God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). All the trouble, grief, and distress in this world are due to

man's disobedience and selfishness. "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).

Selfishness is the base of all sin. Man's chief desire today is gain, whether in wealth, power, or honor. We have the record of Solomon's selfish attempt to find happiness (Eccl. 2:4-10), and this was his conclusion: "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccl. 2:11). Wealth, power, and honor never bring peace and happiness. Paul said, "*We brought nothing into this world, and it is certain we can carry nothing out*" (1 Tim. 6:7).

The Spirit of God alone brings peace, and that is *perfect peace*—"the peace of God, which passeth all understanding" (Phil. 4:7). There may not be a lone dime in your pocket, but think of the millions of things you have for which to be thankful. All nature is yours. Yes, there may be holes in your shoes, but before you complain *be thankful you have feet!* Many are not so blessed. How true it is that we have "eyes and see not"! One of the most beautiful prayers we ever heard were these words offered by an aged brother after years of darkness of the blind: "Father, I thank Thee for all Thy blessings." Does it not put us to shame—we who have forgotten those blessings we have received? How often the following words of an old song come to mind:

"When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done!"

When Peter answered the (Please turn to page 13)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Let Us Pull Together

Plans are being made to start the second year of the regular Bible Training School on Tuesday, September 17. This year the School will offer a complete nine-months' course. The instructors who last year gropingly ventured into the unknown will again lead the way, and one additional teacher, Sister Leila Mae Doeden, has been added to the faculty. Five of last year's students are pledged to return, and it is hoped that the other two may yet muster the *will* that finds a *way*.

Our chief concern, however, is the enrolling of a large freshman class. For the School to properly grow and to fully serve the church there should be a graduating class two years hence (when last year's freshman class graduates) and *each year thereafter* until Christ returns. It is obvious that there can be no graduates three years from now if there are no recruits this fall. True enough, one new student, Brother Francis Burnett of Ripley, Illinois, has enrolled, but *one* new student—good as he is—is not sufficient. The School will be seriously handicapped if only three or four new students enroll, we really pray and hope for seven, and shall be overjoyed if ten or twelve come.

We appeal to the youth of the Church of God: offer your lives in training for gospel work. We appeal to the seniors of the Church of God: offer your financial support to the training of our young men and young women thus dedicated.

Prospective students, *September 17* will soon be here! Prospective students, will *you* be here? The School is being planned for you, but unless you also plan for the School there will be a one-horse team. We had better pull together!

Cooperate With Our Fieldmen

For many years the General Conference of the Church of God felt the need of a fieldman to visit our various churches, small isolated groups, and even at times to enter into new fields to constantly keep our national work before the brethren. At our recent convention, reported fully in this number of The Restitution Herald, action was taken to employ such a worker for the ensuing year. As our first step in this new venture, the Executive Board

of the National Bible Institution has authorized Elders C. E. Lapp and James McLain to serve temporarily as field representatives of our General Conference in its every activity.

Would you know more about the Bible Training School, consult the fieldman nearest you. He is our advertiser. Would you like to know more about Golden Rule Home, ask the fieldman for information. Do you know of a place where there is good opportunity to conduct evangelistic meetings, tell the fieldman. Do you owe the National Bible Institution for your subscription to The Restitution Herald, or wish to subscribe for the first time, pay the fieldman. Do you have a thousand questions to ask or a thousand dollars to contribute, whatever may be your worry or your inspiration, the fieldman is the representative of the General Conference to help you. He is able and authorized to "give and take."

For this new work to be successful, our brethren must cooperate. It would hardly be Christian for the Executive Board to send a fieldman to a church where he might not be wanted. So, we appeal to our churches and isolated groups throughout the land to write us for dates when a fieldman could be sent to your church or community. How long do you wish him to work in your particular field? What are your particular problems? Write your wants, addressing your letter to

National Bible Institution
 Oregon

(Fieldman Dept.) Illinois

The Complete Conference Report

Beginning on the opposite page, a complete report of the 1940 General Conference is published, which will serve as an official report to the brotherhood and as a permanent record for our office files. Various subjects of special import have been given separate headings, but members of the Church of God who are really interested in our forward-moving program will study the complete report. There is no doubt about the trend: the Church of God is awaking to its responsibilities and opportunities. Being human, we shall err in some details; but ever praying God's blessing, ultimate victory is sure.

Minutes of Our 1940 General Conference

Oregon, Illinois, July 31 to August 11

3:15 p.m., July 30, 1940

President L. E. Conner opened the first session of the 1940 General Conference—reading 1 Corinthians 13, and leading in prayer.

A letter of appreciation for the General Conference from Brother Gerald Cooper was read by the Secretary. Sister Leila Whitehead moved, and the Secretary seconded, that the letter be received and placed on file. *The motion carried.*

A letter from C. H. Hewitt was next read, which letter announced Gerald F. Richardson and C. H. Hewitt as fraternal delegates from the Advent Christian General Conference to the General Conference of the Church of God, assembled. Motion was made and duly seconded by Sister Ruth Hoskins and Brother M. W. Lyon that this letter also be received and placed on file. *The motion carried.*

Last Year's School

The Secretary then made report of the Bible Training School, summarized as follows:

The School began October 2 and closed May 24. The first semester, there were six students enrolled, namely, Delbert Jones, Alan McLain, Celaine Randall, Muriel Randall, Ellsworth Routson, and Richard Smith. Frank Johnson enrolled for the second semester, making a total of seven students who completed the second semester's work. The courses offered were: "Orthoepy and Reading," "Bible Doctrines," "History of the Hebrew Commonwealth," "Steps to Successful Evangelism," "The Life of Christ," and "American Composition and Rhetoric."

There being such a short time for preparation of the School, many problems were encountered. However, in such matters as the selection of a home for the students, the selection of a matron, and the teachers, there was hearty agreement from the members of the Board of Religious Education and from the members of the Executive Board of the National Bible Institution.

The students did good work in the classroom, they were able to find some work in the city of Oregon whereby to make a little more than mere spending money, they have all preached several times, and, according to the present outlook, probably not less than five of these students, and we hope all, will return for the second year of work this fall.

The total receipts for the Bible Training School, including a \$300.00 loan from the National Bible Institution wherewith to start the work, were \$3,094.51, and the expenditures amounted to \$3,087.28.

Both Brother L. E. Conner and the Secretary, who

were the instructors, and all who have been closely associated with the School believe that God has been with us in this work, and pray that His blessing will bring continued progress and success to the Bible Training School. To this end, too, we need and ask the cooperation of our brethren throughout the land.

It was moved by Brother C. E. Lapp, and duly seconded, that the Secretary's report be accepted and placed on file. *The motion carried.*

The Chair then appointed a "Dormitory Committee" to study into the possibility of conditioning the Illinois State Conference Hall so as to be used, if found satisfactory to all concerned, as the future dormitory for the Bible Training School as well as in its present capacity for the yearly conference. The Chair named the following as members of this committee: Brothers George Loudenslager, George Siple, and Henry Mattison—stating that two others would later be also named on this committee.

Sister Leila Whitehead was then named as chairman of the Credentials Committee, other members of this committee to be named later.

The Chair announced Tuesday of the second week of Conference as the day for election of officers of the Executive Board of the National Bible Institution, stating that he wished as many delegates as possible to be present, and making it plain that he had no intention to serve longer on this Board.

In answer to a query by Brother Walter Wiggins, the Chair and Sister Leila Whitehead explained that all churches which have voted at any elections of the General Conference have, at least for the last several years, supplied the General Conference with a list of its members so voting—thereby showing their endorsement of the General Conference work.

Brother M. W. Lyon moved that those who wish to cast their individual votes, rather than to be included in a church vote, be required to make application for this privilege to the chairman of the Credential's Committee, this to be done sufficiently prior to the hour of voting so as to avoid the heretofore checking of delegates and their respective votes at the time of election; further, that this rule be understood to apply to all delegate voting at General Conferences of the future as well as to the present Conference. Motion was seconded by Brother C. E. Lapp. *The motion carried unanimously.*

The Chair announced that the Census Report would be read on Friday of this week, August 2.

It was moved by Brothers Harvey Krogh and George

Siple that the Conference recess until 3:15 p.m., July 31. *The motion carried*, and the meeting recessed.

3:15 p.m., July 31, 1940

President L. E. Conner opened the second session of the 1940 General Conference of the Church of God—reading a lesson from Proverbs 15:1-17, and leading in prayer.

The minutes of the preceding meeting were read and approved.

The Secretary read a communication from Velma Johring, O'Neill, Nebraska, who inquired about the educational work of the Church of God. Brothers Harvey Krogh and Harry Goekler moved the Secretary make proper reply and the communication filed. *The motion carried*.

The Chair named Sister Mary Krogh and Brother Alan McLain as additional members of the Credentials Committee to serve with Sister Leila Whitehead, chairman.

The Children's Quarterlies

The Chair then called upon Sister Verna Thayer to make report for the Children's Quarterly Committee. Sister Thayer told of the various editions of Children's quarterlies now in circulation, illustrating her talk with samples of the quarterlies. The very first quarter that there were Children's quarterlies for sale, orders were received for 404, this number being increased to 601 the second quarter, and there has since been a steady increase. Sister Thayer expressed words of appreciation for assistance in this work from Brother and Sister John Railton, Rockford, Illinois, Sister Elsie Moore, Niagara Falls, New York, and Sister Lyle Thayer, Winchester, Virginia.

Brother Harry Goekler and Sister Ruth Hoskins moved to receive and file the report. *The motion carried*.

The Chair reported receiving a telegram from Brother Don Swartz, Cleveland, Ohio, congratulating him on the success of the General Conference, and sending his best wishes for further success.

Brother Walter Wiggins recommended that caution be exercised in accepting students for the Bible Training School, emphasizing that it is hardly profitable to educate those who might have no real interest or talent in the Lord's work, and that we are now especially and so certainly in need of well-trained ministers. Bro. M. W. Lyon, on the other hand, called attention to the fact that the cost per capita of educating our students would be reduced by having a larger number enrolled, though some might not be especially interested in the ministry.

In reply to a question by Brother Richard LeCrone, the Secretary explained that the Bible Training School is so planned and organized as to be of particular service to those training for the ministry, but that as the School grows, and even at the present, there must be considera-

tion for any and all students who may wish to attend. It is primarily for prospective ministers, but also for all the youth of the Church of God and even non-members who feel they need the instruction offered.

Referring back to the interesting and encouraging report of the Children's Sunday School Quarterly Committee, Brothers Harvey Krogh and C. E. Lapp moved a rising vote of thanks and appreciation in behalf of the Committee and all who were in any way instrumental in preparing and distributing the Children's quarterlies. *The motion carried*.

Sister Leila Whitehead, chairman of the Credentials Committee explained the system of delegate voting at General Conference.

Arkansas-Oklahoma Affiliate

Motion was made and seconded by Brother James McLain and Sister Leota Hanson, respectively, that the General Conference accept the Arkansas-Oklahoma Conference list of Church of God members, as presented by Brother J. M. Morgan, to be recognized as an application of the said Conference to become affiliated with the General Conference, and that Brother Morgan be seated as the delegate to represent the members on the list presented. *The motion carried unanimously*.

The matter was then considered that according to a strict interpretation of the General Conference Constitution, Brother J. M. Morgan could be permitted only a fifty per cent vote of the Arkansas-Oklahoma Conference list. In recognition of the whole-hearted intent of the members listed to cooperate with the General Conference, and being informed that they had not fully understood that they should have reported their local church lists in addition to a Conference list in order to receive full representation, President L. E. Conner, further announcing that charity has frequently been extended in somewhat similar cases, it was, therefore, moved by Brothers Harry Goekler and C. E. Lapp that Brother Morgan be allowed full vote for all the members on the Arkansas-Oklahoma list. *The motion carried*.

The Chair expressed his appreciation of the affiliation of the Arkansas-Oklahoma Conference with the General Conference, and, in turn, Brother J. M. Morgan expressed his pleasure in working with the Conference and representing these brethren as being in agreement with the general program of the national work.

Following discussion of the lack of general understanding about the delegate system of voting at General Conference, the Chair requested the Secretary to more carefully inform the brethren at large about this matter before next year's Conference, to which the Secretary consented.

Brothers Walter Wiggins and C. E. Lapp moved to recess until 3:15 p.m., Thursday, August 1. *The motion carried*, and meeting stood recessed.

3:15 p.m., August 1, 1940

President L. E. Conner opened the third session of the 1940 General Conference of the Church of God—reading Proverbs 15:18-33, and Brother F. L. Austin led in prayer.

The Secretary read the minutes of the previous meeting, and they were approved as corrected.

The Chair then named Brother Arlie Townsend as a member of the Dormitory Committee, to serve with Brothers George Loudenslager, George Siple, and Henry Mattison, and one other yet to be named.

Sister Leota B. Hanson read a financial report of the six-weeks' summer Bible Training School. Following this, there was open forum discussion about the Bible Training School in both its summer and regular Schools, the following persons participating: Bros. C. E. Lapp, Macomb, Illinois; Walter Wiggins, Eden Valley, Minnesota; James Watkins, Eldorado, Illinois; Richard Parish, Cleveland, Ohio; Ellsworth Routson, West Milton, Ohio; Sisters G. M. Logan, St. Louis, Missouri; Leila Whitehead, Chicago, Illinois; Mayme Jones, Eagle Grove, Iowa; Louise Thut, Cleveland, Ohio; and Beth Hoganson, Spanaway, Washington. President L. E. Conner and the Secretary also spoke concerning various problems, opportunities, and blessings of the Bible Training School. The Chair stated emphatically that he intends that the indebtedness of the Bible Training School be paid up, if at all possible, before the new term begins early in September—the total deficit for both the summer and the regular Schools now being \$363.72. The general thought of the others was that the School is worthy of being continued.

Brother Leland Hanson suggested that the Treasurer present printed leaflets for the Conference, which leaflets would show in detail the receipts and expenditures of both the summer and regular Bible Training Schools. The Chair asked the Treasurer if they could be ready for distribution by the morrow's session, to which consent was made.

Brothers C. E. Lapp and J. M. Morgan moved to recess until 3:15, August 2. *The motion carried.*

3:15 p.m., August 2, 1940

President L. E. Conner opened the fourth session of the 1940 General Conference of the Church of God—reading Psalm 16, and Brother C. E. Randall led in prayer.

The Chair appointed Brothers George Loudenslager and Richard Parish to serve as Auditing Committee.

Motion was made by Sisters Leila Whitehead and Leota B. Hanson that courtesy be extended Brother C. E. Randall, permitting him to serve as delegate of the churches of his pastorate, for unavoidable circumstances had hindered him from presenting membership lists of these churches. *The motion carried.*

Motion was made by Brother Harry Goekler and Sister Leota Hanson that the Ohio brethren on the Conference

grounds be granted the privilege to prepare and present credentials and to name a delegate or delegates to represent the newly organized Ohio State Conference, and that the Conference recognize any delegation so chosen—this in appreciation of the fact that the Ohio Conference had unintentionally failed to select its delegation. *The motion carried.*

Sister Leila Whitehead announced 11:00 a.m., Monday, August 5, as the deadline for the presentation of credentials to the Credentials Committee.

Upon suggestion of Brother Leland Hanson, the Chair called attention to the Treasurer of the General Conference, Leota B. Hanson, and the Treasurer of the Illinois Conference, Delos Andrew, that visiting brethren might know to whom to make contributions during this Conference.

Sister T. J. Ellis and Sister Leila Whitehead, believing that some of the brethren might question the propriety of operating the Students' Home during the School vacation period, explained that Sisters Leota B. Hanson and Edna Brewer had assumed full responsibility for operating the Home during this period.

Motion was made by Walter Wiggins and the Secretary that the Chair appoint a committee to study ways and means, and to later present same to this Conference, for paying the Bible Training School deficit, this applying to both the regular and summer Schools. *The motion carried.*

The Chair, hearing the testimony of Brother Arlie Townsend that he was studying a plan whereby the deficit might be paid and hearing, too, Brother C. E. Randall's promise to assume responsibility of paying one tenth of the deficit, named the following men as members of the Deficit Committee: Arlie Townsend as Chairman, C. E. Randall, and Walter Wiggins.

Brother Randall's Proposal

Brother C. E. Randall then addressed the assembly, telling of the evacuation from England to America of many British children, due to the serious and horrible conditions of war. He told of a people in England whose religious views are very similar to those of the Church of God, which British people are known to us as the Conditional Immortality Mission International, and whose official organ is *Words of Life*. Brother Randall, moreover, voiced his interest in this General Conference of the Church of God taking some official action in providing a possible way for children from the homes of these foreign brethren to find refuge in the homes of our own brethren.

Brothers M. W. Lyon, Cleveland, Ohio, G. E. Marsh, Grand Rapids, Michigan, F. L. Austin, Chicago, Illinois, and Sisters Verna Thayer, Rockford, Illinois, and Leila Whitehead, Chicago, Illinois, participated in an interesting discussion of the matter, and though various questions

arose, all evidenced a desire to see Brother Randall's suggestion given more consideration by this Conference.

Brothers C. E. Randall and G. E. Marsh moved that the Chair appoint a committee to further investigate this matter of providing care for these British children in Church of God homes. *The motion carried unanimously.*

The Chair appointed on this Children's Refugee Committee the following: Brother C. E. Randall, Sister T. J. Ellis, and Sister F. L. Austin.

Brother M. W. Lyon then presented, in brief, his most interesting census report, which will be published in The Restitution Herald. It was moved by Brother C. E. Randall and Sister Leota Hanson that Brother M. W. Lyon be retained another year as statistician. *Motion carried.*

Brother C. E. Randall and Sister Leila Whitehead moved to recess until 3:15 p.m., Saturday, August 3. *The motion carried.*

3:15 p.m., August 3, 1940

President L. E. Conner opened the fifth session of the 1940 General Conference of the Church of God—reading Psalm 46, and leading in prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

The Chair read an announcement presented by Sister Leila Whitehead, chairman of the Credentials Committee, that 11:00 a.m., Monday, August 5, would be the deadline for presenting credentials.

Brother Arlie Townsend, chairman of the Bible Training School "Deficit Committee" reported that he had received pledges amounting to \$298.00, and that he was still working on the matter.

Our Hand to Britain

Brother C. E. Randall and Sister F. L. Austin moved the adoption of the following resolution:

"Be it resolved that the Secretary of this Conference be instructed to extend to our brethren of the Conditional Immortality Mission in England our sympathy in their hour of national distress, and to pray God's blessing upon them.

"Furthermore, be it resolved that in case evacuation of their children becomes necessary, we offer to receive such children into our homes to extent of available placements; such arrangements to be made by a committee to be appointed by the President of Conference.

"Being like believers in Conditional Immortality and kindred doctrines, we believe you, as we would, if in like circumstances, desire to have your children placed in homes of such belief and influence as held dear to your hearts."

(Signed) C. E. Randall, Chairman,
Mrs. F. L. Austin,
Mrs. T. J. Ellis.

Speaking to the motion, the Chair spoke of the advisability of careful investigation of details, stating that he had read that a bond must be furnished by persons receiving these refugee children, and calling attention to the possibility that any of these children might in the course of the war become orphans. Brother C. E. Randall replied that, in respect to the many details involved, the work should be placed in the hands of a committee. *The motion carried.*

Statistician M. W. Lyon then continued his census report, which had been given in part at the preceding session.

Brothers C. E. Randall and G. E. Marsh moved acceptance, with thanks, of Brother Lyon's report. *The motion carried.*

Following a discussion as to the feasibility of publishing the entire census report in The Restitution Herald, also of publishing a church directory in which much of the census material would be used, the Chair appointed Brothers M. W. Lyon as chairman, C. E. Randall and Leola Hanson, as a committee to formulate a resolution in respect to publishing the census and the contemplated church directory, and to report to this Conference Wednesday, August 7.

Sister Verna Thayer made further explanation of the Children's quarterlies, giving assurance that this work was being continued.

The Chair announced that the next session of the Conference would convene at 11:00 a.m., Tuesday, August 6.

Twenty Years to Confidence

Brother Harvey Krogh, Jr., moved, and Brother M. W. Lyon seconded, the following motion:

"Inasmuch as ministers, in moving from one state to another and those living where there is no state conference, have difficulty in obtaining proper credentials, and

"Inasmuch as, when the General Conference was organized, it was the common understanding that, in order not to usurp the authority of the state conferences, it would not undertake to license ministers, and

"Inasmuch as the General Conference has steadfastly maintained this policy over the twenty years of its existence, during which time it has earned the confidence and the cooperation of the states, and during which time the conditions which necessitated this precaution have disappeared,

"I therefore move that the Secretary be instructed to consult with the state organizations and other interested parties during the ensuing year to discover whether there is still any objection to the General Conference now exercising the authority to ordain and license as ministers such individuals as shall have obtained the recommendation of a local church or a state conference and who are Scripturally qualified for the ministry, this with a view to tak-

ing appropriate action in conformity with this motion at the next conference if so approved."

Speaking to the motion, Sister Leila Whitehead inquired if the requirements for entering the ministry are uniform throughout the several states. Reply was made by Brother Krogh that though the requirements might not be wholly uniform there should be no particular objection to the motion inasmuch as the motion, if passed, would in no way take away the rights of the several state conferences or local churches to also license or ordain to the ministry.

Brothers G. E. Marsh and M. W. Lyon supported the motion, each explaining that the time had now surely come when there has developed sufficient confidence in the General Conference that such action should be acceptable to all, and that the motion was so framed as to be most fair to those who at the time of organization of the General Conference feared it might overstep local church and state conference rights. *The motion carried.*

Support Evangelism

Brother C. E. Lapp made an interesting and encouraging report for the Board of Evangelism. The cash balance on hand September 1, 1939, was \$130.98, receipts during the year amounted to \$146.43, making a total of available funds of \$277.41. The following disbursements were made:

J. M. Morgan, \$40.00; C. E. Lapp, \$40.00; J. R. LeCrone, \$45.00, totaling \$125.00, which subtracted from the total funds leaves a balance in the treasury, July 16, of \$152.41.

The following churches sent birthday collections, amounting to \$50.21, to the evangelistic fund: Skelton, West Virginia, Burr Oak, Indiana, South Bend, Indiana, Brush Creek, Ohio, Dixon, Illinois, Macomb, Illinois, Arkansas City, Kansas, Ripley, Illinois, Oregon, Illinois, and Blanchard, Michigan. For this cooperation on the part of the Sunday schools, Brother Lapp expressed sincere thanks, and recommended that other Sunday schools likewise support the evangelistic work with their birthday offerings.

Brother Lapp, reported, too, of a trip he and Brother James McLain made to attend the Arkansas-Oklahoma Conference, where a hearty welcome was afforded them, and where it became more evident to them that the evangelistic field is in need of more work and that it is easy to accept more work. He advocated that the principle of the strong bearing the infirmities of the weak be practiced more, wherein the larger churches would help the smaller ones. Brother Lapp emphasized the need of having a fieldman to develop the evangelistic field, and reported several churches now in need of resident pastors.

Brothers C. E. Randall and Leland Hanson moved to thankfully receive Brother Lapp's report. *Motion carried.*

Build the Sunday Schools

Brother James McLain moved, and Brother C. E. Randall seconded, that a committee of three, with Brothers Leland Hanson and Arlen Marsh as two members to select the third (Harry Sheets being later selected) be appointed to work for the immediate organization of a national Church of God Sunday School union, a convention to be called to establish a permanent union at General Conference time in 1941; this committee to have the power to solicit funds from Sunday schools to cover operating expenses. *The motion carried.*

Brothers Arlen Marsh and Laurence Howell moved to recess until Tuesday, August 6, at 11:00 a.m. *The motion carried.*

11:00 a.m., August 6, 1940

President L. E. Conner opened the sixth session of General Conference of the Church of God—reading Psalm 33. Brother G. E. Marsh offered prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

The Chair then announced that he had chosen a "Survey Committee," the members being: Brothers Charles Netts, Clyde Pearson, J. M. Morgan, A. B. Wilson, C. R. Appleby, Tom Savage, Fred Austin, and John Howell.

Auditors' Report

The Auditing Committee made report by its chairman, Brother George H. Loudenslager, that, quote: "The Auditing Committee finds that the books of the National Bible Institution have been faithfully kept and are approved," to which approval appear the names of George H. Loudenslager and R. E. Parish. Motion was made by Brother Harry Goekler, and seconded by Sister Fred Austin that the report of the Auditing Committee be accepted and the committee discharged. *The motion carried.*

Brother Townsend Solved the Puzzle

The Deficit Committee reported by its chairman, Brother Arlie Townsend, that sufficient pledges have been made to cover the entire deficit, and that the Committee would present to the Conference Treasurer the list of those pledging and the amounts pledged. Brother Leland Hanson and Sister Leila Whitehead moved to accept the report and to discharge the Committee. *The motion carried.*

The Dormitory Proposition

The Dormitory Committee reported by its chairman, Brother George Loudenslager, that after due consideration and consultation with four members of the Illinois Conference Board, all said members being heartily in favor with the contemplated plan of conditioning the present dormitory so as to be useful for the regular Bible

Training School dormitory, also the Summer School dormitory, it is estimated by the Committee that said conditioning would require an expenditure of about \$2,000. This money would be used to install proper heating facilities, and to prepare the first floor of the building into suitable living quarters.

Views and Reviews

The Chair then explained fully about the dormitory problem, stating that it is the thought of many of our brethren that it would be better to improve our own church properties for the use of the Bible Training School, than to continue paying rent.

Brother C. E. Randall asked for information as to just what improvements would be made, to which the Chair replied that the details have not been worked out, but that the main features would be the installation of a heating plant, minor changes in the first-floor arrangement, insulation, painting, decorating, and so forth, stating, too, that Brother A. J. Hoke, Dayton, Ohio, one who is experienced in furnace and heating equipment, has been consulted about the project.

Brother J. R. LeCrone inquired as to whether or not the rent would be free for the use of the Illinois Conference Hall, if it was conditioned by the General Conference for the Bible Training School. To this question, the Chair replied that he understood that the rent would be free if the General Conference accepted full responsibility to condition the building, except that there would probably be a small charge for general upkeep. Further, the Chair asked Brother Walter Wiggins, President of the Illinois State Conference, as to his understanding in the matter, to which inquiry Brother Wiggins replied that it was his thought, too, that any charge made by the Illinois Conference would be no more than that necessary for general upkeep.

Sister Leila Whitehead expressed the thought that improving the present Conference Hall, even at the expense of some \$2,000, would be no particular favor to the Illinois Conference; that it would, in fact, entail additional costs, such as taxes and increased insurance rates.

The Chair questioned the statement as to there being any taxes upon the building if it is used strictly for religious purposes, and Brother S. J. Lindsay supported the Chair in this thought.

Brother G. E. Marsh suggested that the General Conference pay all the costs of insurance and upkeep on the building, inasmuch as it will be using the building the greater part of the time.

Brother John Denchfeld inquired as to about what part of the contemplated expenditure of \$2,000 would be used in the installation of proper heating equipment, to which question Brother Loudenslager replied that probably one half of the amount would be used in the heating equipment.

Brother M. W. Lyon suggested that better washroom facilities be installed, to which the Chair gave approval.

Brother A. J. Hoke then explained why as much as \$1,000 might be necessary for the heating project, namely, that insulation of the building, the building of a new chimney, and similar details would quickly and surely add to the actual furnace cost.

Brother Celaine Randall, one of the Bible Training School students, spoke heartily in favor of the venture toward improving the Conference Hall, stating that he was sure the School would soon grow to such size as to necessitate larger quarters for the students than could be provided in a regular residence as is now being used.

The Secretary inquired as to whether any funds were in sight wherewith to enter into this work, to which question the Chair replied that the money would probably have to be borrowed. The Chair further explained that whereas he is opposed to going into any debt for operating expenses, he has no objection to borrowing reasonable amounts of money which will be used to improve property of the institution or its close associates.

Brother Richard Parish reported that according to his figures the Bible Training School should, within about six years time, save enough in rent by having its own dormitory to pay the cost of preparing the Conference Hall for such a purpose.

Brother Leland Hanson suggested that the present discussion be discontinued, but that the present Committee be continued to make further study of the dormitory question.

Sister Clark Ballentine suggested the Committee consult with regular contractors, stating that the expenditures usually run higher than the first estimates, unless they are very carefully made.

The Chair expressed his desire to know what the sentiment was, in a general way, about the plan. Sister Madge Savage asked for a call of hands. The Chair called for the same, to which there was almost unanimous approval to continue the work of conditioning the present building for the Bible Training School dormitory.

Brother Charles Netts reported that the Committee had consulted two contractors in making their estimated cost of the contemplated work.

Sister Leila Whitehead, Brothers Arlie Townsend and G. E. Marsh urged stepping up the time for the afternoon meeting so as to be sure of finishing the election of officers today.

Brothers C. E. Randall and Walter Wiggins moved to recess until 2:40 p.m., today, but that the election should not begin until 3:15 p.m., the time delegates had previously expected to be used for the voting. *The motion carried.*

3:15 p.m., August 6, 1940

The seventh session of the 1940 General Conference was called to order by the Chair at 2:40 p.m., who led in the singing and prayer.

The Treasurer's Report

Sister Leota B. Hanson, Treasurer, read the following report:

NATIONAL BIBLE INSTITUTION

Statement of Profit and Loss

August 1, 1939 - July 31, 1940

Returns from Sales			
Merchandise sales	\$3,040.11		
The Restitution Herald	2,182.17	\$5,222.28	
	<hr/>		
Cost of Goods Sold			
Merchandise purchases	1,469.59		
Merchandise inventory 8-1-39	485.61		
	<hr/>		
	1,955.20		
Less inventory, 8-1-40	318.30	1,636.90	
	<hr/>		
Gross profit on sale of goods		3,585.38	
Other Income			
Contributions	2,690.88		
Interest income	56.08	2,746.96	
	<hr/>		
Gross Income		6,332.34	
Operating Costs			
Postage and drayage	299.55		
Light and fuel	308.64		
Office salary	2,511.04		
Plant salary	2,353.52		
Sundry general expense	144.77		
Interest	157.47		
Repairs	295.71		
Taxes	40.77		
Insurance	36.60		
Depreciation	221.49	6,369.56	
	<hr/>		
Net loss for period		\$ 37.22	

NATIONAL BIBLE INSTITUTION

Statement of Assets and Liabilities

July 31, 1940

Current Assets			
Cash on hand	\$ 69.53		
Cash in bank	61.27		
Accounts receivable	99.38		
Notes receivable	500.00		
Inventory	318.30	\$1,048.48	
	<hr/>		

Fixed Assets

Furniture & fixtures		615.51	
Mach. & Equip.	\$4,429.73		
Less depreciation	221.49	4,208.24	
	<hr/>		
Real estate		3,600.00	8,423.75
		<hr/>	<hr/>
Total assets			9,472.23

Current Liabilities

Accounts payable		554.20	
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Other Liabilities

Annuity bonds		4,850.00	
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Net Worth

National Bible Institution	\$4,105.25		
Net loss for period	37.22	4,068.03	
	<hr/>	<hr/>	
			\$9,472.23

GOLDEN RULE HOME

Statement of Profit and Loss

August 1, 1939 - July 31, 1940

Income Accounts

Rent	\$ 902.57		
Board	1,127.25		
Interest and income	182.02		
Laundry	218.69		
Resident income	932.50	\$3,363.03	
	<hr/>	<hr/>	

Expense Account

Sundry expense	347.47		
Light and fuel	694.37		
Groceries	958.73		
Doctors & medicines	119.25		
Salaries	983.86		
Repairs	296.36		
Insurance	170.03		
Interest	121.68		
Taxes	311.09		
Depreciation	111.31	4,114.15	
	<hr/>	<hr/>	

Total loss for period		\$ 751.12	
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GOLDEN RULE HOME

Statement of Assets and Liabilities

July 31, 1940

Cash on hand	\$.23		
Cash in bank	31.15		
Cash on deposit			
Laundry fund	218.69		
Savings account	875.31	\$ 1,125.38	
	<hr/>	<hr/>	

Fixed Assets

Bonds receivable	1,520.00		
Notes receivable	1,744.00		
Haywood contract	1,063.73		
Furn. & Fixt.	\$2,246.10		
Less depreciation	111.31	2,134.79	6,462.52
Real estate			28,105.00
Total assets			35,692.90
Liabilities			
Accounts payable	61.73		
Mortgage payable	2,150.00		
Trust fund	8,889.50	11,101.23	
Net Worth			
Golden Rule Home	25,342.79		
Net loss for period	751.12	24,591.67	
			\$35,692.90

Leota B. Hanson, Treasurer.

The Secretary and Sister Leila Whitehead moved to accept the Treasurer's report. *The motion carried.*

The Secretary then read the minutes of the preceding session, and they were accepted as corrected.

Election of Officers

The Conference then proceeded to elect officers for the ensuing year, which election resulted as follows:

President—L. E. Conner, 1,352; Leland Hanson, 752; M. W. Lyon, 21; C. E. Randall, 20. *L. E. Conner declared elected.*

First Vice President—Leland Hanson, 1,460; Paul Johnson, 264; James McLain, 157. *Leland Hanson declared elected.*

Second Vice President—C. E. Lapp, 1,482; Earle Mogle, 670. *C. E. Lapp declared elected.*

Secretary—Sydney E. Magaw, being the only candidate, was elected by motion of Brothers G. E. Marsh and C. E. Randall that the Secretary cast a unanimous ballot for himself, which *motion carried.*

Treasurer—Orpha LeMasurier, 1,394; Leota B. Hanson, 657; Paul Johnson, 78. *Orpha LeMasurier declared elected.*

Brothers G. E. Marsh and John Denchfield moved to recess until 11:00 a.m., August 7. *The motion carried.*

11:00 a.m., August 7

President L. E. Conner opened the meeting by reading Psalm 37, followed with prayer by Brother J. M. Morgan.

The Secretary read the minutes of the previous meeting and they were approved as read.

Nine Men's Figures

Brother Charles Netts reported for the Survey Committee as follows:

We, the undersigned Board of Review, having visited the various properties of the Golden Rule Home, have placed the following valuation on these properties:

Residence in Dixon, Illinois,	\$ 2,900.00
The farm near Oregon, Illinois,	4,100.00
Golden Rule Home in Oregon, Illinois,	15,222.00
Residence in Oregon, Illinois	2,800.00
Eight city lots in Oregon, Illinois,	400.00
Residence in Riverside, California (not visited),	2,800.00

Total \$28,222.00

Charles L. Netts.	C. R. Appleby,
Thomas M. Savage,	A. B. Wilson,
Fred Austin,	J. M. Morgan,
John C. Howell,	E. C. Pearson.
A. G. Townsend,	

Motion was made by Brothers C. E. Randall and Harry Goekler that the Survey Committee's report be accepted, placed on record, and the Committee discharged. *The motion carried.*

In addition to the written report of the Survey Committee, certain repairs were recommended, such as spouting at Golden Rule Home. The Chair replied that these recommended repairs would be made as soon as possible.

Keep the Home Sound and Sunny

The Chair then spoke of the sound financial condition of Golden Rule Home, calling attention, however, to the practicability of having more residents. Also, he encouraged developing the subscription list of The Restitution Herald to more nearly approach paying for its publication. On the other hand, it was clearly shown that there must be regular contributions to maintain the running expenses.

Brother J. M. Morgan inquired if the minimum admission fee of \$1,600.00 to enter Golden Rule Home might some day be reduced, to which the Chair replied that the fee surely would be reduced whenever it could be done without impairing the security of the members in the Home.

Sister Leila Whitehead called attention to the fact that the present minimum entry fee is indeed very reasonable, when one takes into consideration that the best of care is provided each resident for life, to which the Chair also explained that the comfort and well-being of the residents are kept constantly in mind, and that the said entry fee covers the cost, also, of good burial, at which time the members receive the same worthy consideration that they would if they were members of one's very own home.

We Need Students

The Secretary then reported plans of the Board of Religious Education to start a nine-months' Bible Training School to begin September 17, 1940, and end June 12, 1941. He emphasized, too, the necessity of cooperation on the part of all to enlist students for the School, following which several offered words of encouragement.

Brothers Leland Hanson and M. W. Lyon moved to recess until 3:15 p.m., same day. *The motion carried.*

3:15 p.m., August 7

President L. E. Conner opened the meeting by leading in a responsive reading of the Fifty-first Psalm. Brother James Watkins led in prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

More About the School

The discussion about the Bible Training School was continued. That money might be available for some new student who could not otherwise attend, the following persons each pledged \$30.00—Maybelle Hanson, Chicago, Illinois; George H. Loudenslager, Oregon, Illinois; Esta Starbuck, Rockford, Illinois; Margaret Ballentine, Springfield, Ohio; Charles Netts, Springfield, Ohio; M. W. Lyon, Cleveland, Ohio; L. E. Conner, Oregon, Illinois; George Siple, Oregon, Illinois; S. J. Lindsay, Tempe, Arizona.

Brother C. E. Lapp suggested that it might be more advisable to use the money for two or possibly three students, instead of giving it all to one, any such decision to be made by the Board of Religious Education. Brother S. J. Lindsay likewise recommended helping those who help themselves rather than paying full tuition for a student—this being to the best interests of the student.

Brother M. W. Lyon inquired about the organization of the freshman and sophomore classes—as to whether or not they would be separated. The Secretary, chairman of the Board of Religious Education, replied that he favored uniting the classes for at least this second year of the School, as a division of the School into two classes would necessitate engaging at least one, and probably two, additional teachers, which would considerably increase the cost of maintaining the School.

Brother C. E. Randall advised against the repetition of class work, as such repetition would be unfair to the returning students.

The matter of class organization and the courses to be offered was further discussed by Brothers Alfred Anthon, Leland Hanson, S. J. Lindsay, M. W. Lyon, and Paul C. Johnson.

The chair appointed the following persons to serve on a permanent Children's Refugee Committee: Brother C. E. Randall, Sister F. L. Austin, and Sister T. J. Ellis.

Brother Leland Hanson moved, and Bro. M. W. Lyon seconded to have the election, hereafter, sometime during the first week of General Conference, and that the day of election be published in The Restitution Herald the four weeks preceding Conference. *The motion carried.*

Brother C. E. Randall moved, and Brother Leland Hanson seconded, that a private office be provided the General Conference Secretary. *The motion carried.*

Care for Aged Ministers

Sister Charles Netts moved the appointment of a committee of three to consider making provision for our elder ministers, and that this committee carefully study the super-annuation system with the view of introducing it into our church program. Brother Leland Hanson seconded the motion *The motion carried.*

The Chair appointed the following to serve on this committee: Sister Charles Netts, Springfield, Ohio; Sister T. J. Ellis, Waterloo, Iowa; and Brother A. J. Hoke, Dayton, Ohio. Brother C. E. Randall was named as a consultant to work with the Committee.

Brother M. W. Lyon made the following report for the Church Directory Committee: "We recommend that the present year's census report be printed in The Restitution Herald, that the Committee be continued for a year to make further study of the advisability of publishing a directory of churches, and that the Committee be authorized to publish such a directory if it considers it feasible."

Committee: M. W. Lyon, C. E. Randall, and Leland Hanson.

A motion that the Church Directory Committee's recommendation be approved was made by Brother M. W. Lyon, and seconded by Leland Hanson. *The motion carried.*

Brother M. W. Lyon moved, and Brother Leland Hanson seconded, that the Treasurer hereafter present a printed report before the time for General Conference. *The motion carried.*

Brother George H. Loudenslager explained that one difficulty in completing the Treasurer's report, and auditing it in time for early report at the Conference, is that the fiscal year does not end until about the beginning of Conference, and he suggested that it might be more convenient to close the year's business one month earlier.

Brother C. E. Randall moved, and Brother Paul Johnson seconded, that a word of appreciation and thanks be extended to the retiring officers. *The motion carried.*

Brother C. E. Randall moved, and Brother Harvey Krogh seconded, that an induction service be conducted at this Conference for the incoming officers. *The motion carried.*

Brother Charles Netts moved, and Brother Grover Gordon seconded, that the Conference recess until 3:15 p.m., August 8. *The motion carried.*

3:15 p.m., August 8

President L. E. Conner opened the meeting—leading in a responsive reading of Psalm 116. Brother M. W. Lyon led in prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as corrected.

The Chair appointed Brothers C. E. Randall and F. L. Austin to arrange for a consecration service for the incoming Board of the General Conference.

Upon the suggestion of Brother George H. Loudenslager, member of the Auditing Committee, Brother Charles Netts moved, and Brother Harry Gockler seconded, to make June 30, hereafter, the end of the fiscal year. *The motion carried.*

Sister Leila Whitehead recommended that printed receipts be used in acknowledging contributions—this in view of applying for income tax exemptions. The Chair gave consent to this recommendation.

Brother Harvey U. Krogh, Jr., moved, and Sister Leila Whitehead seconded, that in the future the Credentials Committee credit the delegates with the number of votes due them to the first decimal, instead of using fractions. *The motion carried.*

A Better Way to Vote?

Brother M. W. Lyon moved, and Brother Leland Hanson seconded, that the Chair appoint a committee to carefully study, and at our next General Conference to recommend, revisions of rules eight and nine of our Working Rules. After extended discussion by Brothers C. E. Randall, James Watkins, Charles Netts, John Denchfield, M. W. Lyon, and Sister Leila Whitehead. *The motion carried.*

The Chair appointed upon this Revision Committee the following: M. W. Lyon as chairman, Charles Netts, and James Watkins, asking them to report at the next Conference.

Brother Paul C. Johnson moved, and Brother Harvey Krogh seconded, that hereafter the successors to the Board of Religious Education be elected by the General Conference Executive Board. *The motion carried.*

Sister Leila Whitehead made inquiry as to whether or not the Ministerial Association is a separate organization from the General Conference. Brother C. E. Randall, president of the Ministerial Association, replied that it cooperates as an auxiliary of the General Conference when it can, but that it has at times functioned independently.

A Fieldman at Last

Brother C. E. Randall moved, and Brother Harvey Krogh seconded, that the General Conference Executive Board be instructed to place a man in the field for full-time service. In consideration of this question the following entered into discussion: Brothers Alfred Anthon,

Harvey Krogh, Leland Hanson, F. L. Austin, Walter Wiggins, M. W. Lyon, Paul C. Johnson, and the Chair. Thought, pro and con, was presented, the Chair making it plain that he would follow the instructions of the Conference in session, but that he was conscientiously opposed to operating the institution in any such way that the running expenses might exceed the income of the institution. *The motion carried.*

Brother Paul C. Johnson moved, and Brother Alfred Anthon seconded, to recess until 3:15 p.m., Saturday. *The motion carried.*

3:15 p.m., August 10

President L. E. Conner opened the last session of the Conference—reading Psalm 139, and leading in prayer.

The Secretary read the minutes of the preceding meeting, and they were approved.

Brother George Loudenslager reported that the Dormitory Committee had been unable to formulate any definite plans. Brother Leland Hanson, president of the Illinois State Conference, announced that Brothers Paul C. Johnson and Charles Lindsay were appointed by the Illinois Conference Board to meet with the Dormitory Committee to make further investigation.

Brothers Leland Hanson and George Siple moved that the Dormitory Committee and the Illinois State Conference Committee be authorized to work together in making further study and to report their final decision and plans to the Executive Board of the National Bible Institution. *The motion carried.*

Ten Thousand Tracts Soon to England

The Secretary told of an order for ten thousand tracts to be sent to England. This interest from a foreign field grew out of Brother James A. Patrick's tract, "What Is Man?" Due to the war, there can be no British payment made for the tracts. It was thought well, nevertheless, to send a large assortment of our best tracts, including a goodly number of the tract which had first interested the men in England making request for the ten thousand tracts for distribution. It was reported, too, that Brother Patrick has already contributed \$10.00 toward the expense of printing and mailing the tracts, and that further contributions will be needed.

The Chair announced that three fieldmen may soon be temporarily employed, namely, Brothers C. E. Lapp, J. W. McLain, and F. L. Austin.

Sister Margaret Barck suggested that contributions made to the National Bible Institution to be used for students, be placed in a fund from which loans could be made to worthy students, rather than to make outright gifts. Others, too, expressed similar desire. The Chair gave approval, but stated such action would not affect pledges already made.

Sister Leila Whitehead suggested that isolated members of the Church of God send their contributions to be used in the evangelistic field for any certain small church or churches as they might name, and continue their support until such churches could become self-supporting.

Brother M. W. Lyon moved, and Brother Harry Gockler seconded, that the Credentials Committee be graciously thanked and discharged. *The motion carried.*

Brother John Denchfield expressed his pleasure in seeing the General Conference take action toward keeping a fieldman busy, but he questioned if it would be as satisfactory to use two or three men as if one only were used.

Cooperate With Statistician

Brother M. W. Lyon pleaded that all church secretaries, and others questioned, cooperate in sending him census information—especially because an effort will probably soon be made to publish a directory of the denomination.

Aid for Worthy Students

Referring back to the suggestion of Sister Margaret Barck, relative to establishing a fund from which to make loans to worthy students, Brother James Watkins moved, and Sister Barck seconded, that such a fund be established. *The motion carried.*

Due to inconvenience in arranging for the proposed consecration service, Brother C. E. Randall moved, and Sister Leila Whitehead seconded, cancelling the consecration service for this year. *The motion carried.*

Brother C. E. Randall moved, and Brother John Denchfield seconded, to plan definitely for a consecration service next year of the members of the Executive Board—soon after their election. *The motion carried.*

The Dormitory Committee and the Illinois State Conference Committee reported that according to their best estimate, reconditioning of the Illinois Conference Hall for dormitory purposes of the Bible Training School would cost about \$2,000.00. Sister Leila Whitehead recommended that before any reconditioning of the Illinois Conference Hall is undertaken, a thorough study of the so-called "greenhouse" home should be made.

The Chair announced that in compliance with action of this General Conference in session, the new Executive Board had elected four members of the Board of Religious Education, namely, Brothers Sydney E. Magaw as chairman, Leland Hanson, C. E. Randall, and Otto E. Dick—one more to be elected at the next regular meeting of the Executive Board.

The Secretary then read these minutes of this, our last business session of the 1940 General Conference, and they were approved as herein corrected.

Brother C. E. Randall moved, and Brother M. W. Lyon seconded, to adjourn. *The motion carried.*

Sydney E. Magaw, Secretary.

THE LITTLE WORDS

By Margaret Mattison

WOULD Jesus have said, "Flagitious men will be punished for their parvanimity when the geobios is altered"? His audiences were made up mostly of the common class of people. Could they have understood such complicated language? It is not probable. Jesus did say, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16). Jesus taught little children about the Kingdom of God. Are present-day writers trying to be more Christlike when they are so technical? Young and old, educated and uneducated alike should be able to understand the true religion.

Paul said, "I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity" (1 Tim. 2:7). The man who is telling truth uses simple, easy-to-understand words, because he believes what he is saying. The man who is not speaking truth will usually "hem and haw," searching for words to explain his idea. Men of the world who make their own religions write long, technical explanations of their views. They do this because they are not really sure of their beliefs and feel that they must explain them. The follower of Christ can tell in a few words what he believes to be true, because he knows that everything God has said is true. That is why the Christian should not feel uneasy about explaining his religion or feel that it is necessary to "dress it up" with an array of unpronounceable words.

Let us all use the simple words which are easily understood to express the beliefs of a true faith.

No Herald next week—annual vacation time.

LIFE CAN BE BEAUTIFUL

(Continued from front page)

Jews' question, "What shall we do?" he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). If there is no contentment in your life, the fault must be yours. Did you truly repent? Were you baptized in vain? Why has not your Christian life brought forth the fruits of the Spirit as named in Galatians 5:22, 23? Friends and brethren, are love, joy, peace, patience, gentleness, goodness, faith, meekness, self-control, the fruits of the Spirit, working in your lives? *Life can be beautiful!*

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

August 15-25—Virginia State Conference at Maurertown.
 August 17-25—Annual Conference of the Church of God of Southwestern Nebraska at Holbrook.
 August 17-25—Annual Iowa Conference at Waterloo.
 August 23-September 1—Special meetings at Driggs, Ark.
 August 25 - Sept. 1—Eastern Nebraska Conference at Omaha.
 September 4-15—Special meetings at Brent, Okla.
 Sept. 8—Home-coming at Oregon, Ill.
 September 18-29—Special meetings at Bowling, Okla.

LITTLE ROCK, ARKANSAS

Just as the shadows of night were falling at about 7:30 on August 8, Mrs. Lucille Cheek, 2124 Ringo St., Little Rock, was baptized in the name of Jesus Christ. May her example lead others to Christ.

T. A. Drinkard, Handley, Texas.

OHIO CONFERENCE NOTES

Now that the General Conference is over and we have settled back to earning a livelihood for our loved ones, let's think a bit about the livelihood and future of God's work.

Article 1, section 2, of our Ohio Conference Constitution reads in part: "to foster evangelistic and Christian educational work." At a special meeting called by President James A. Patrick on Sunday, July 14, this part of the Constitution was discussed in an effort to get such work started as soon as possible.

It was decided to instruct the secretary to make a plea through The Restitution Herald to all Ohio Brethren for funds. As a nucleus, \$45.00 was set aside from Conference funds for this purpose. To this fund, \$25.00 has already been added by one of our Canadian sisters.

How much will each Ohioan add?

Send your contributions to Miss June Macy, Rt. 3, Troy, Ohio. Clark Ballentine, Secy.

BIBLE TRAINING SCHOOL

John and Mae Miller	\$ 5.00
Gail Grimsley	10.00
Oregon Home Dept. S. S.	10.00
Mr. and Mrs. George McMurtrie	6.00
Mr. and Mrs. W. J. Allender	5.00
Howard Hamilton	2.00
P. M.	5.00

HERALD RECEIPTS

Mrs. J. W. Grimsley (for another); Ruth Tomlinson (for another); Bernard Crofton; J. R. Gardner; Eudora Walker; Nora Wiley; J. Don Swartz; Flem Anderson; William M. Huffer; H. N. Stadden; Florence Tuttle; E. W. Johnson; Hattie M. Poland; Mrs. Valura Karnett; Emory Macy (self and others); Minnie Johnson; Mrs. F. M. Cawby; Sophia Ammerman; Ella Randall; Lynn Leighty; Earl Smith; Ben Magedanz; George McMurtrie (for another); Lenora Feiser; G. H. Bradford; Mrs. Barbara Addington; Howard Hamilton; John Howell; Mrs. Emily Blackwell (self and another); Mrs. William Reynolds; Albert Fyfe; C. N. Adams; Mrs. G. M. Siple (for another); S. E. Magaw (for another); Mrs. Julia Bay; Mrs. Nancy Robison (for another).

HAVE YOU ANSWERED THE CALL?

In the last issue of The Restitution Herald a call was sent out by the chairman of the Board of Religious Education for students to enroll for the first semester in our church School which, D.V., will soon open. A few have already responded to this call. How many more of you will respond before and by September 17 is the question with which the Board of Religious Education is deeply concerned.

At present, we need eight, ten, or even more young people who are high school graduates, who are of good Christian character, and who have a burning desire in their hearts to train themselves for the work of the church. Our church needs trained leaders, and we are now offering the young people an opportunity to get this training in our own School. If you possess the necessary characteristics, the church is calling to you for service. Enter this fall in the freshman class on the three-year course of study which has recently been planned by the Board for you.

A special appeal is being made for new students, since we have been assured that at least four, or possibly five, of the seven who entered the School last fall for the first time will reenter this year in the sophomore class. This gives us inspiration to go forward, because it shows us that our young people have the necessary desire and willingness to continue the work when once started.

If our ministerial brethren, local churches, and Sunday schools, state conferences, and Bereans would all assist by encouraging those young people of our church who possess the necessary qualifications to become church leaders, our problem of students would vanish. The Board asks your assistance in this matter.

Young people of the Church of God, "awake," "arise," and consider thoughtfully and prayerfully the privilege and opportunity which are before you. The cost is small and almost negligible compared to the service you may render the church in years to come.

ENROLL NOW! DO NOT DELAY!

Leland T. Hanson, member of the Board of Religious Education.

EVANGELISTIC FUND

August 16, 1940

Since last report, receipts to the National Evangelistic Fund have been as follows:

Arkansas City, Kan.	\$ 3.00
M. E. H.	5.00
Ripley, Ill., S. S.	9.55
Oregon, Ill., S. S.	24.31
Blanchard, Mich., S. S.	4.65
Burr Oak, Ind., S. S.	3.28
Rockford, Ill., S. S.	10.05
Maybelle Hanson	1.00
Hope Chapel, South Bend, Ind.	1.51

Floyd A. Stilson, Treas.,
411 E. South St., South Bend, Ind.

HOME-COMING AT OREGON, ILLINOIS

Bro. F. L. Austin of Chicago, pastor of the local church when its house of worship was remodeled, has been secured as guest speaker for special services September 8. The final payment of the remodeling costs will have been paid by that date, and at these special services, probably at the afternoon service, the note incurred at the time of remodeling will be burned. Bro. Austin will speak morning, afternoon, and evening, and there will be a basket dinner served at the church. Distant members and friends of the church are invited to share the blessings of the day. Come one—come all.

Bro. James Watkins, pastor of the Eldorado and Marshall churches, taught the mid-week Bible lesson, August 14. Bro. Harvey Krogh, pastor of the Brush Creek, Ohio, church opened and closed the meeting.

Sr. Margaret Mattison, one of our most active workers, plans soon to attend the Northern Illinois State Teachers College in DeKalb, Ill.

According to present plans, Mrs. Magaw and your pastor will be in attendance at the Iowa Conference at Waterloo by the time these lines appear in print. Sr. Ida Geisman will be the temporary cook and try-to-make-'em-behave. After a week in Iowa we, too, shall be "home-coming."

In our absence, Bro. L. E. Conner will conduct the Wednesday evening devotional service, and Bros. Richard Smith and James Watkins will be the speakers for Sunday, August 25.

Sydney E. Magaw.

ELDORADO - MARSHALL, ILLINOIS

We are pleased to announce the addition of two new members to the cause of Christ.

On August 11 Miss Berniece Leithliter came forward to confess Christ and request baptism, which it was the privilege of the undersigned to perform in Rock River at Oregon later in the day. She may be addressed at Equality, Ill.

Earlier in the Conference at Oregon, Miss Lois Claypool of the church at Marshall also requested baptism, which was performed by Bro. Harry Goekler at Oregon. Her address is Marshall, Ill.

It is the prayer of all brethren of these churches that the associations here begun may continue true and faithful until the Master comes.

James M. Watkins.

GLEANINGS FROM THE FIELD

"Word has been received that Bro. Frank Smalley of Roseburg, Wash., recently died and was buried August 10."—Lyle Rankin, Cashmere, Wash.

Elder J. M. Morgan is ready to answer calls into the evangelistic fields. His address is Bristow, Okla.

"Let us all renew our zeal to impress upon all who come with us that we are not our own, but Christ's."—Nancy B. Robison, Arkansas City, Kan.

There will be no Restitution Herald printed next week!

Bro. Ervin Kirkpatrick, Lester Prairie, Minn., was recently awarded a Master of Science Degree at the Kansas State Teachers College of Pittsburg, Kan.

ILLINOIS STATE CONFERENCE

The annual business meeting of the Illinois State Conference was called to order at 3:15 p.m., Friday, August 9, 1940, at Oregon, Ill. The meeting was opened with a song, followed by Scripture reading and prayer.

The minutes of the last meeting were read and approved. The treasurer's report was read and accepted.

Reports were read from the following churches: Dixon, Macomb, Oregon, Eldorado, Rockford, Marshall, Ripley, and Fredericktown.

The two evangelists were present. Bro. James Watkins, who serves Marshall and Eldorado churches, gave his report first. Bro. C. E. Lapp, who serves Macomb, Fredericktown, and St. Louis, then gave his report. Both reports were commendable.

The Building Committee gave its report of the past year.

The next order of business was the election of officers, which resulted as follows: president—Bro. Leland Hanson, Leaf River; vice president—Bro. Charles Lindsay, Pearl City; secretary—Sr. Tessa Laning, Mt. Sterling; treasurer—Bro. Delos Andrew, Oregon.

The two Executive Board members elected for two years are Bros. James Watkins and Frank Laning. Those holding over from last year are Bro. Paul Johnson and Sr. Leota Hanson.

It was moved by Bro. Leland Hanson, and seconded by Bro. Francis Burnett, that we have four "dollar days." The motion carried.

Sr. Leota Hanson stated that the Illinois State Conference has been sending The Restitution Herald once a month to church members who are not on the subscription list; and wondered if it was the wish of the Conference to continue doing so. An expression favored this continuance.

It was the desire of those present to continue the quarterly conferences, giving sufficient notice of time and place through The Restitution Herald. They will convene on the fifth Sunday of each month having five Sundays, except December.

Sr. Leila Whitehead suggested that the State Board make provision for receipts for contributions, which receipts might be used in making application for income tax exemption; also that the Board look into the suggested plans for remodeling of the dormitory—this to assure a better understanding.

Sr. Evelyn Austin called the attention of the Board to the fact that during our General Conference and Bible School we need someone to help people get acquainted with one another.

Bro. Leland Hanson presented the need of more lavatory room in the dormitory.

The secretary was instructed to obtain and, as soon as possible, send to Bro. M. W. Lyon a list of isolated members in Illinois; also, with the assistance of the evangelists, to see that the Sunday school questionnaire—which will soon be sent to each church—be filled out and returned to Bro. Arlen Marsh of the Sunday School Committee.

A rising vote of thanks was given to our two evangelists for their good work the past year.

Sr. Verna Thayer, chairman of the Children's Quarterlies Committee, thanked the evangelists for introducing and using our children's quarterlies in the churches they are serving.

Bro. Paul Johnson made a motion for adjournment, seconded by Bro. Charles Lindsay. Motion carried.

The meeting was closed with prayer by Bro. C. E. Lapp, Tessa Laning, Secy.

RAY C. ALLARD

Ray C. Allard, son of Greenleaf P. and Melissa Taylor Allard, was born on a farm south of Gladbrook, Iowa, November 3, 1889, and died August 1, 1940.

His entire life was spent in and around Gladbrook. He attended the rural school when a boy on the farm and later, the Gladbrook High School, after which he worked in the creamery, then for the light company for five years, then took up farming for himself, which he followed for seven years, returning to Gladbrook in 1927 to resume work for the light company, which he followed for the remainder of his life. He also worked for the telephone company for a number of years in conjunction with his service for the light company. His death was caused by an electric shock while servicing a cooler in the cafe.

He married Mabel Alpen, October 30, 1915. Three children were born to them: Mrs. Harold Beddom, Helen, and Dan—the two younger being still at home.

He had been a member of the Church of God for many years, and was always present at services. His faithful and efficient service in business and affable manner made him very popular in business and social circles, and his fidelity to his religious convictions was observable to all his friends, all of which make him greatly missed and mourned.

He is survived by his widow and children; by two brothers, O. J., and W. H. Allard, of Cedar Falls; three sisters, Mrs. Fred Engel, Mrs. Earl Stauffer, and Mrs. Arthur Wiese,

all of Gladbrook; and by many other relatives, who, with his hosts of friends, join in grieving over their loss of one held so dearly.

Eight hundred people assembled at the funeral home for the sermon by the writer, and the room where he lay was filled with floral pieces expressive of sympathy and esteem. Friends and relatives from Illinois to California came and joined the local ones in last respects to him. He was buried beside other members of the family in Crystal Cemetery a few miles southeast of Gladbrook.

All members of the family are sustained by "the blessed hope."

The writer especially feels the loss of a faithful friend, and joins the family in both their grief and hope.

J. W. Williams.

CONTRIBUTIONS TO N. B. I.

Mrs. J. W. Grimsley	\$ 2.00
E. S.	2.00
William Huffer	3.00
Charles and Mabel Netts	5.00
W. A. Reid	4.00
Dorothy Magaw	2.00
Mr. and Mrs. Delos Andrew	1.00
A Friend	25.00

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner Business Manager

Subscription Rate:—51 issues per annum, \$2.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

- For General Expenses . . . \$.....
- For Training School . . . \$.....
- For Golden Rule Home . . . \$.....

Name

Address

THE BIBLE TRAINING SCHOOL

Enrollment Coupon

Please enroll me in the Bible Training School to begin at Oregon, Illinois, September 17, 1940. For reference write to

.....
(Name) (Address)

My tuition (\$30.00 per month) will be paid by

.....
(Name) (Address)

Student's name

Student's address



L. E. Conner

Educating Youth for Christian Service

September 17, 1940 to June 12, 1941



S. E. Magaw

The nine-months' Bible Training School at Oregon, Illinois, will begin, the Lord willing, September 17, 1940, and close June 12, 1941. Elders L. E. Conner and S. E. Magaw, last year's instructors, have been chosen to again lead in our educational field. This year, however, they will be assisted by Sister Leila Mae Doeden, who has been added to the staff as music instructor.

The courses of study to be offered this year, though not fully determined at this writing, will be of such nature as to be of real practical benefit to those wishing to prepare for the ministry or other public Christian service. Courses being considered are: Old Testament Prophecy, New Testament Interpretation, Acts of the Apostles, Church History, History and Appreciation of Music, Voice Culture, Church Organization and Administration, Biblical Typology, Public Speaking, Pastoral Technique, Rhetoric, Archaeology, Religious Journalism, Principles of Religious Education, The Sunday School and Related Activities, and Science of Biblical Interpretation.

Our most perplexing difficulty is to enroll worthy students. We can secure instructors and arrange every detail for opening the School—in fact that is being done—but we cannot draft recruits into the "good fight of faith." Only young men and young women, as they are moved by the Spirit of God, can solve our problem of enrolling students. Graduates of high school, or students of equivalent age and experience, are wanted.

Every reasonable effort will be made to provide for the care, comfort, and progress of the students. Sister Edna Brewer, last year's matron, will again mother the family of boys and girls who reside in the dormitory. Recreation and athletics will be provided. There will be opportunities for service in the local church, and probably an occasional gospel trip. The cost per student for board, room, and tuition, will be \$30.00 per month, and there will be small additional costs for textbooks. Students that are ambitious will be able to find part-time work, especially in the fall and spring seasons.

Young men and young women of the Church of God, here is opportunity and challenge for you. Will you *hear* the call? Will you *answer* the call? *This is your day!*

ENROLLMENT COUPON. Students planning to attend the Bible Training School this fall are requested to sign and return this coupon to *The Bible Training School, Oregon, Illinois.*

Tuition (\$30.00 per month) will be paid by

For reference, write to

Student's name Address

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, SEPTEMBER 3, 1940

NUMBER 43

Parents, This Is Our Day!

By C. E. Randall

THE Bible Training School has become a part of our national church life. It is not merely a training class, it is the beginning of a genuine Church of God Bible College. The voice of the Church of God sounded its approval of this Bible School at the last General Conference. The stability of this School and the soundness of its objectives are no longer a matter of question. We have laid a permanent foundation; our task today is to build.

Since General Conference, appeals have been made by other members of the Board of Religious Education to our young men and women to accept the opportunities afforded by this School, and to enroll for the opening on September 17. It is to the parents of the Church of God that this message is sent. Too often we fail to encourage our children in spiritual efforts. As parents, why should we not give all the encouragement and support at our command to our boys and girls to prepare and train themselves for the work of the Lord?

The children of Israel, by divine command, set aside their first-born for the Lord. This consecration of the first-born to the service of the Lord brought joy to the hearts of every father and mother in Israel. It was the practice and custom in Israel for the child to be under the care and instruction of the mother for the first five years of its life. The next seven years the father was the principal tutor. At the age of twelve years, the child came under the instruction of the priest; thus, Christ at the age of twelve was at the Temple debating with the doctors and lawyers. It will be observed that for the first twelve years of the child's life, both father and mother did their utmost to prepare and make ready the child for the work of the Lord.

As parents, we have no less a responsibility. What joy came to the heart of Hannah, as she brought her son to the Temple of the Lord, and there consecrated him to

continual service in that same Temple! We, too, can be partakers of this unspeakable joy, if we present our children to the service of the Lord.

How thrilled must David have been when he gave his charge to his son Solomon and commanded him, saying, "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and

his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." Though his son Solomon did not always carry out the instructions of his father, yet his life is a halo of glory around his father.



C. E. Randall

Elisha was prepared to receive the surrendered mantle of Elijah and a double portion of his spirit. As I sit here in this Training School classroom and look at the pictures of many of the founding preachers of the Church

of God, I can sense in a greater degree than ever before our need, as parents, to consecrate and prepare our children that they might receive the surrendered mantles of these early and present-day workers with a double portion of their spirit.

A number of years ago, I attended a confirmation service in a Catholic church, at which time the confirming archbishop queried the congregation as to how many boys had entered the priesthood from that church. Upon learning that only three had entered the priesthood, he said, "Shame, shame on you." As we view the whitened harvest with so few Church of God laborers available, we feel a sense of shame creeping upon us.

The calling to service in the Church of God is high, holy, and heavenly. The work of the Church of God is to give the manna of life. This work is a sweet savor of Christ, and is termed "The savour of life unto life."

Parents, God is providing for *(Please turn to page 10)*

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Faith Works

Brother C. E. Randall's plea appearing on the front page of this week's Restitution Herald, calling for parents of the Church of God to enroll their sons and daughters in the Bible Training School, is a plea supported by personal sacrifice. Brother Randall, in common with all our ministers, has about two places for every dollar received, yet he is sending his own son to the Bible Training School. Obviously, both Brother and Sister Randall are willing to forego some of the conveniences of life—which some might even call necessities—that their son may be thoroughly prepared to go out into the world as an able minister of the Christ.

It is one thing to cheer, but a decidedly better thing is to play the game. Many of our Church of God people are cheering the Bible Training School, but that is not enough to insure victory. True faith and confidence *work*. Pray God that many other parents will yet exercise the interest in the Bible Training School that Brother and Sister Randall have set as an example in enrolling their own son in the School.

Too often do we discuss faith and works as though they were independent opposites. Actually, *faith works!* Support the Bible Training School with your contributions, regularly, but of even more importance is that you *send us students* for the School. What will you do for the Bible Training School? September 17 is almost here!

Rejoicing at Oregon, Illinois

We believe all our readers and especially those who from year to year attend the General Conference will rejoice with the congregation at Oregon, Illinois, in the paying of the debt incurred ten years ago when the local house of worship was remodeled into its present structure of beauty and praise.

Special services of praise and thanksgiving will be conducted Sunday, September 8. Brother F. L. Austin, pastor of the church at the time of remodeling, will be the guest speaker. Following the Sunday school hour, he will at eleven o'clock address those gathered from near and far, using for his sermon title, "The Church of the Spirit: Its

High Calling of God in Christ Jesus." At half-past two o'clock, his sermon will be, "Debt-Consuming Fire," and at half-past seven his subject will be, "The World Crisis."

The Iowa Conference

As somewhat of a vacation, your editor, Mrs. Magaw, and our daughter Norma were privileged to attend the Iowa State Conference at Waterloo, August 19-25. The attendance was better than last year, all enjoyed the meeting as being both interesting and edifying, two converts were baptized by Brother J. W. Williams, the State evangelist, and the outlook for more activity in Iowa's gospel fields is encouraging.

Having lived one week in a tent, Mrs. Magaw and your editor now feel well renewed in the Abrahamic faith, though it is doubtful if Abraham enjoyed a table as bountifully laden as was thrice daily prepared for all at the Waterloo Conference.

The Ships of Tarshish

Our attention has been called to two scriptures about the "ships of Tarshish" that should be of interest at this time to all prophetic students. In Psalm 48:7, we read: "Thou breakest the ships of Tarshish with an east wind," and in Isaiah 2:12, 16, we read: "The day of the Lord of hosts shall be upon every one that is proud and lofty . . . and upon all the ships of Tarshish, and upon all pleasant pictures."

"The Lord alone shall be exalted in that day. And the idols he shall utterly abolish" (Isa. 2:17, 18).

Desired Articles

To continue our policy of publishing articles fresh from the typewriters of our writers, it is necessary that our writers continue to use their typewriters. We especially desire articles from seven hundred to a thousand words in length—typewritten, double spaced on one side of paper, and written positively rather than negatively. Prophetic and doctrinal articles are always in demand, but a seasoning of the practical is needed, too. *Writers, WRITE!*

A Vision of Perfection

By Harvey U. Krogh, Jr.

THE more intelligent the man, the more likely is he to have a purpose in everything that he does. We note that our Creator, being far above us in all of His ways, has a purpose in all of His work. God's great purpose has been to reveal Himself to men that they may see Him as He really is. In this process, He is perfecting a race of men of whom His Son is the first.

It was God's plan in the age of the law and the prophets to prove to man his gross inability to be righteous and his need of divine help. God's purpose in this present gospel age is to call out from among all of those of the world a select group, "a royal priesthood, an holy nation," the church, the "body of Christ," or the Bride of Christ, the saints, for a further work of revealing God and His great love in the coming age.

In Ephesians 4:11, 12, we are told: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We are living in the age when the body of Christ is being built, or assembled and made up. You may ask, How is this done? It is done by the saints and the workers before named. The saints are perfected by the workers in order that they may minister to others, and by all working together the body of Christ grows in number and maturity.

Now, we know that the saints will not be made completely perfect until the resurrection, nor was our Savior of the new order until He was born to immortality and called the first-born from the dead. There is, however, a type of perfection that is attained before death. As our Savior was made perfect or complete through suffering, to that extent are the saints to be made perfect in this age.

The vision that the evangelist, the pastor, and the teacher must always behold is that of the perfected saint. The essential work of the evangelist comes first, namely, that of converting the individual to Christ. It is also the work of every Christian, for we must all be brought to Him whose instruction we must follow to be called His saints.

It may be well to have a picture of a perfect saint, that is, one who has attained the standard that is set for us in this present life. Now, the perfect Christian is not the one who merely has all knowledge and understands the deep mysteries of Scripture, nor he who has all faith so that he could perform miracles, nor even the charitable one, though all of these may be commendable, but Paul tells

us it is he who has love. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). In 1 John 4:12, we read these words: "If we love one another, God dwelleth in us, and his love is perfected in us."

The description of that perfect child of God is found in 1 Corinthians 13:4-7, paraphrased as follows: The one who loves, suffers long and is kind; envies not, is not rash, is not puffed up, does not behave improperly, seeks not his own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth; bears all things, believes all good things, hopes all things, endures all things.

No person living or dead ever attained that perfection or any measure of it by his own will or strength, because that love is not a product of man but it is the fruit of the Spirit. For "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). Now, that Spirit which is the Holy Spirit is God's will or power especially set apart to strengthen and influence all who will accept God's way and teaching. Therefore, the Spirit is God's influence in a person's life that makes that person capable of bringing forth such desirable fruit.

It is by the Word of God (the Bible) that Christians have knowledge of this fruit, that we have knowledge of God's plan and wonderful blessings. It is by the Word that we receive all of the teaching or doctrine that is necessary to cause us to put our trust in God and to desire to follow His leading. "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" (2 Tim. 3:16, 17).

The instruction in righteousness is this: that of ourselves we are not righteous, nor can we ever become righteous by our own strength or power. Righteousness is imputed to us for our trust in God and His Son. Christ is our example, for He said, "I am the way." He also said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." If we follow Him, we shall have the vision or understanding of life. We have the record of His life and works, and by that record we are instructed as to how we may receive eternal life.

We may do well to take heed to another servant to whom God said, "I have given thee a wise and an understanding heart; so that there (Please turn to page 9)

Who Shall Live in That Holy Hill?

By Mrs. H. H. Kent

MANY years ago, I committed to memory Psalm 15, and I often wondered what the above statement could mean. Recently, it has had a new meaning to me, which I am referring to later. I have derived much benefit from this Psalm as I meditated upon it from time to time. The entire chapter is a good foundation for the Christian to build upon and wherewith to govern himself. Every clause in it seems to search the heart.

I believe that the "holy hill" refers to Mount Zion (Psalm 2:6) that the Scriptures tell us so much about and which will play such an important part in the history of the world in the end of this age, and even more in the coming age. It is the unmovable mountain to which David likens Christians.

The Bible teaches that when Christ comes, according to 1 Thessalonians 4:16, 17, the saints will be caught up to meet the Lord in the air. Many Bible students have told us that the Church of God will not see any of the tribulation period that precedes the coming of Christ. Some books I have read had all of God's end-time program worked out and crowded into a period of seven years. The church was to have been caught away at the beginning of this period. As I look back to the time I read these books and what the authors told us was to happen during the reign of Antichrist (in those seven years) after the church had been taken away (according to them), I notice that many of the things mentioned by these writers have already taken place. The church is still here, and the end is not yet. However, it may not be long before that event takes place. Armageddon is to come at the end of the tribulation period. When the nations have moved their forces and concentrated them in the Mediterranean, and from thence to Palestine, we may know the end is very near. This has been the coveted territory of many a war.

Whether the church will still be here when that last great battle is fought, or whether it will see it fought through, we shall have to wait to see. When I read such scriptures as 2 Peter 3:14, I believe that the church will see most of this tribulation. "Seeing that ye look for *such things*, be diligent that ye may be found of him in peace, without spot, and blameless." How searching! What is the antecedent of "such things" if it is not the things mentioned in the preceding verses (7-10) of this chapter? Do these verses not tell us that the dissolution of all things is

before us? And does it not seem that the heaven and earth that Peter mentions that we are to see pass away, may be the ecclesiastical and political heaven and earth which is at present causing so much commotion? The present foundations of the above-mentioned heaven and earth are very unsound, and the present war will change economic and social conditions far beyond what we are able to say at this time. Rome fell when she was taxed exorbitantly for war purposes. Myer's General History says one of the causes for her degeneracy was the disregard for marriage sanctity. When all her strength was put into war, her food supply failed and famine followed. Most of us have experienced the aftereffects of one great world war. To what will the present war lead us?



Mrs. H. H. Kent

In 2 Peter 3:10 we read that the earth and the works therein are to be "burned up." Of course, we know that God is not going to destroy this planet, for Solomon tells us in Ecclesiastes 1:4 that "the earth abideth for ever." Besides, the meek are to inherit the earth after the ungodly have been cut off. Read Psalm 37. So, it must be that the things we are told to "look for," "watch and pray for," and be steadfast and patient about, are the things that are now coming on the earth in the way of devastating wars, economic crises, corrupt political and social conditions, catastrophic and chaotic conditions that are resulting from these destructive wars and from the serious storm and earthquake disturbances that we may expect to increase as we near the end. These fearful things should drive us closer to God, and God may leave the church here to witness these things, for Luke 21:36 warns: "Watch ye therefore, and pray always, that ye may be accounted *worthy* to escape all these things that shall come to pass, and to stand before the Son of man." If Christians are to be delivered beforehand, there would be no need to have such an admonition given to them, as these things are to come "as a snare" to the ungodly (v. 35). Lately, we have heard of *blitzkriegs* that have taken all nations by surprise, because of their unreadiness. The future may have many surprises along this line. I believe that the tribulation period that we seem to be in now will end with great celestial disturbances. (See Matt. 24:30.) These things will precede the coming of Christ.

A question seems to arise in one's mind as he ponders where Christ is going to take His church when it is caught up from the earth, ever to be "with the Lord" (1

Thess. 4:17). We all know that there will be work for the righteous to do when Christ comes, for Revelation 22:12 says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Then, Isaiah 40:10 says, "His work before him." We need only to look at the torn, bleeding world today to see how much the righteous Judge and Ruler is needed. Present conditions give us some idea of how great the work of reconstruction will be after these wars are finished.

I have meditated much along the line of where that meeting place of Christ and the church will be. We are told that we must all appear before the judgment seat of Christ. There must be a special meeting place where the saints will receive their rewards which, perhaps, will be given at this time, that is, assignments for their places in the Kingdom. The Moffatt translation says: "We have all to appear without disguise before the tribunal of Christ, each to be requited for what he has done with his body, well or ill" (2 Cor. 5:10). A purity of body, soul, and spirit will be required to carry on this great work of world reconstruction. God can use only honest hearts for this. There is just one verse in the Bible that makes me think that the church may be taken to the throne of God. It is John 17:24. Christ's throne, though, is to be on this earth (Rev. 3:21). In Revelation 14:1, we read that Christ will stand on "mount Sion" with 144,000 of the blood-washed persons who have been "redeemed from the earth." The Old Testament has many references in regard to Mount Zion. It lies southwest of Jerusalem. My Bible dictionary says that it is the highest mountain of Jerusalem.

A few years ago, I read an article in the National Geographic Magazine of February, 1935, about the ancient, ruined, rose-red, rock city of Petra, "half as old as time." It gave beautiful colored illustrations. I have also read other articles about this wonderful old city in the Jordan Valley. References are made to it as far back as Genesis. We read about the quarrel between Isaac and Esau in Genesis 36:8, when Esau fled to Mount Seir. Petra is on Mount Seir. Today this city that has played such an important part in Bible history, and which was once a beautiful city, is practically abandoned except for the scattered desert tribesmen. It was once the capital city of the ancient Nabataeans. Later, it became a rich caravan stronghold between the East and the West. However, after Rome fell, it was abandoned, and its doom was sealed, and it has remained in oblivion ever since. Recently it has been explored, and for about thirty or more years, it has been visited by many tourists who now reach it by air, also by auto and railroad from Jerusalem and Damascus—for part of the way. Tourists must be accompanied by guides and mounted police. Saddle animals are used at the end of the railroad and auto road. I became interested in this city when a friend who visited Palestine called my attention to the wonders of this historic city. She said she

thought, "What a wonderful place this old city would be (with its houses and temples hewn out of solid rock) for Christ to take His church during the worst part of the great time of trouble on earth." She is dead now, but her thought still lingers in my own mind. This can be taken for what it is worth. Anyway, Christians are interested in this ancient country which will soon be much better known, because Jerusalem will become the center of the world's government when Christ comes. Following this article, I will write another short article on the natural wonders of this enchanted city. The writer of one of the articles I have read calls it "the strangest city on this planet."

It seems that Christ will be in the region of Mount Zion immediately before the nations are brought into judgment. He will be heard to "roar out of Zion" (Joel 3:16), where He will be seen with His church (Rev. 14:1). The heavens and the earth will shake then. Surely this will cause great confusion in that great army, which, by that time, will have congregated into a world camp in and about Jerusalem. Judging from the way the nations are warring and preparing for war now, it may not be very long before these prophecies will be fulfilled. When the nations begin to congregate for battle in the Mediterranean, and from thence to Palestine, we may know that the end is not far away. All the nations are under such a highly nervous tension because of the terrible slaughter that is going on now, that they could hardly be stopped with any gesture of peace. All will be confusion as we near the end. Christians need time for quietness, lest they be swept off their feet by emotionalism, propaganda, and war hysteria.

In Zechariah 14:2-5, God's Word says that *all nations* will be gathered "against Jerusalem to battle." The Lord is then to fight against those nations that fight against Jerusalem, which stands not alone for the city, but for justice and righteousness. The fourth verse of this chapter says that "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." This mountain is then to "cleave in the midst thereof toward the east and toward the west," leaving a great valley, with a river through it which will flow through the arid wastes of this desert. The fifth verse says that the saints will be with Him in that region. What a terrible earthquake that will be when this mountain opens up! It may be the same one mentioned in Revelation 11:15.

An earthquake may be needed to stop those warring nations and to remind them that they have forgotten the Lord who will have come to judge them. God controls the destinies of men and nations. Remember how the Philippian jailer trembled with fear when there came an earthquake that shook the foundation of the jail and set the prisoners free! Paul was among them. Well, when

(Please turn to page 9)

The Resurrection—What Is It? and When?

By H. F. C. Hill

THE resurrection is the hope of the child of God. There is nothing so consoling, so elevating; there is no pen that can write anything to approach it in power; no literature that will exceed it in duration or excellence or that will better live in the minds of human souls today than the resurrection of Jesus Christ from the dead.

Seeing the time is rapidly approaching for the return of our Lord, even at the doors, it would be good for us to be thoroughly settled in our hearts and minds on this most important doctrine.

The Resurrection. What is it? And when? No one knows, except from the Bible, but they that say they know its teachings decidedly differ. So all that is left, if we wish to know, is to go there too, and stand by what the Bible tells us, lest we be carried about and blown away by the waves of false doctrine and wrong opinions of men.

What are the doctrines of men? And how do they differ? Let us bring five of them and hear what they have to tell us:

(1) The most common (and you hear it frequently from Orthodoxy) that what we call death is really the resurrection; the end of the world; the Second Coming and end of all things here, so far as the individual is concerned. The body is but a clay case and does not count. This is what the resurrection is, and, as to when it is—at any time, and has been for thousands of years.

(2) Claims it as a raised state of mind and a desire to do God's will the best one can—raised to newness of life. Here again, as to *time*, it is like theory number 1; but this view has, at least, some spiritual claim.

(3) Claims it is when Jesus comes again.

(4) Says it is not until a thousand years after Christ returns.

(5) Claims it is a thousand years before Jesus comes, so far as the saints (the church) are concerned.

So, a thousand years after, when He comes, the dead are to be judged and Jesus will reign forever. And the Bible says so! Here, then, is a muddle: one thousand years *before* He comes; *when* He comes, and another one thousand years *after*. I think it is about time that we went to Jesus, and asked Him if He was referring to one of five when He said, "In the resurrection," or if He was referring to some specific time. We are surely willing to admit possible error, either in ourselves or in the other man, all being somewhat familiar with at least the words of—if not the doctrine of—Scripture.

One man we know, after lecturing, was told it was the

greatest piece of confusion to which the hearer ever listened, and the reply was, "Well, I gave you Scripture." The mind is a strange thing; it is hard to learn and, if guided wrong, it is still harder to "unlearn" and begin again. Where are there scriptures to prove (except by faith) that any will see Jesus before He appears. I know none! There are some verses that might seem to so teach if taken by themselves, like any other subject. Where are there scriptures to prove that any will see Him when He comes? I know many!

Is there any scripture to prove that any go to Him? No, for this soul-teaching is not resurrection. Jesus was raised. His resurrection was weeks before His ascension. His resurrection was *He*—He who was born, walked among and taught men. He was raised, brought to life again, after He had been killed, and so it is taught regarding those who believe on or in Him. *Listen!*

"When I come again, I will repay thee" (Luke 10:35).

"I will come again, and receive you" (John 14:3).

"I will go away, and come again" (John 14:28).

Christ's own teaching is that He will come again. Angels at His ascension promised His return (Acts 1:10, 11). The Bread and Wine tell us He is coming. His followers tell us the same thing. Paul preached through Jesus the resurrection from the dead, saying, "Of the hope and resurrection of the dead I am called in question" (Acts 23:6), and have "hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). Here the resurrection of Jesus is the source, claim, and assurance of believers, and tells them: "Because I live, ye shall live also."

How could Jesus be the Giver of life, if He had remained in the grave? But God raised Him from the dead, and the promise of resurrection is extended to others. We are waiting for Christ to come: and, "unto them that look for him shall he appear the second time without sin unto salvation." Take out this hope from Scripture, and what is left? Only that: "If in this life only we have hope in Christ, we are (says Paul) of all men most miserable" (1 Cor. 15:19). "If the dead rise not . . . let us eat and drink; for to morrow we die" (v. 32).

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" for, if that were so, then the teachers of it would be false witnesses. Paul, however, goes on to affirm that there *will* be a resurrection: that as Christ has been raised, they that are His will so be raised at His coming.

At death the body is sown in corruption, dishonor, and weakness—a *natural body*. It will be raised in incorruption, glory, power—a *spiritual body*. Christians will be “changed,” and this is Paul’s rejoicing in the God-given victory through Jesus Christ our Lord. Paul tells us, too, that as the stars are—some big and bright, some so small they can scarcely be seen—so is the resurrection of the dead at Christ’s coming (1 Cor. 15:41, 42). I, for one, cannot see it in any other way than, as Paul says, that the resurrection is the hope of life.

Jesus has not yet returned, so the resurrection must be future. If we wish more evidence (there is plenty of it), we can read, “Thou shalt be recompensed at the resur-

rection” (Luke 14:14). Christ will come to reward “every man according as his work shall be” (Rev. 22:12). Jesus has promised the faithful man, “I will raise him up at the last day” (John 6:40), and Paul has promised, “Unto them that look for him shall he appear” (Heb. 9:28). All tribes of the earth will mourn when “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”—the north, south, east, and west.

Paul speaks of this trumpet, saying, “We shall all be
(Please turn to page 9)

The Forgotten Man

By D. G. Harvey

“Surely I will never forget any of their works” (Amos 8:7).

A STRANGE man once came into the country about Jordan, preaching the baptism of repentance. His message was one that brought fear to some, yet John the Baptist himself showed no fear. Many disciples followed John, and many at that time believed him to be the long desired Messiah. John, however, was a humble man, and he denied all such claims, declaring: “There standeth one among you, whom ye know not; he it is, who coming after me is preferred before me” (John 1:26, 27).

Then came the day when Jesus of Nazareth asked to be baptized. A disciple of John stood by—yes, Andrew heard John’s statement, “Behold the Lamb of God!” and followed Jesus. Andrew then sought his brother Simon, and said, “We have found the Messiah,” thus bringing Peter to Jesus (John 1:40-44).

Very little is recorded of Andrew, but he is mentioned with Peter, James, and John as interested in Christ’s second coming (Mark 13:3). He is named fourth among the apostles after Christ’s ascension (Acts 1:13). Though Andrew was a forgotten man in the eyes of many lesser men, John’s record shows that Andrew was not idle. Andrew was the *first* to follow our Lord, and it was Andrew who brought that great leader, Peter, to Jesus. Thus, Peter’s work at Pentecost, when three thousand were baptized, would not have become history without the first work of Andrew—whose work extended beyond Peter.

There was another disciple of John who stood by; he, too, heard and went, first to his neighbor Nathanael. Philip said, “We have found him, of whom Moses in the law, and the prophets, did write” (John 1:45). Philip, the

Apostle, was with Jesus in the first days of His ministry. It was Philip who was once asked by our Lord where bread could be bought, and it was Andrew who then discovered the boy with the five loaves and two fishes with which Jesus fed the multitude (John 6:5-9).

When the Greeks desired to see Jesus, they came to Philip, who in turn asked Andrew. Both Andrew and Philip told Jesus of the desire of the Greeks. Then it was that Jesus foretold His death and gave the qualifications of His apostles (John 12:20-36). We find Andrew and Philip listed as numbers four and five among the Eleven when Matthias was chosen as an apostle. Did the work of Andrew and Philip end there? Why are they forgotten men? Surely, they continued faithful unto death.

History and tradition tell us that Philip was at Pentecost, preached in Phrygia, died in Hierapolis, and that Andrew preached in Scythia (thus becoming Russia’s patron saint), in Greece, Asia Minor, and Thrace, and that he died in Patrae, Greece.

Christians today, like Andrew and Philip of centuries ago, may be almost forgotten men or women insofar as the world is concerned. Perhaps our talents are for doing only simple things which seem so very unimportant at the time, but remember that Andrew and Philip did the simple things, too. If, however, we are true to our Lord and do our work well—really using our talents—God will not forget. Jesus is coming to reward each of us according to our works (Rev. 22:12).

“The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works” (Amos 8:7).

Living for Jesus

By Emily Fyfe

LIVING for Jesus a life that is true, striving to please Him in all that I do," sounds inspiring sung to Music, but—*is it true?* "Yes, of course," comes the reply, "we Christians are living for Jesus." But *are we?* Let us turn to our Guidebook to see what Jesus has told us to do. We can come nearer to fulfilling His laws of love if we study them often.

In the great Sermon on the Mount, Christ our Savior gives us the rule which man has entitled the "Golden Rule." In silence let us read, "Whatsoever ye would that men should do to you, do ye even so to them." To live for Jesus, we must follow the words He has left us. These words from our Savior's lips do not teach us to be cruel, avenging every act done to us. Christ teaches us to be kind, to live before others as we would have them live before us. No Christian would want a friend to be unkind, unfriendly, or speak an unpleasant word about him; so let us strive to be more as Jesus would have us be.

The task that is now open for you to do for Christ may be so small that it does not seem worth your time, but if it is only visiting the sick, remember Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; so let us try to please Him in all that we do. Whether the task is small or large, Christ will reward you. The small task may only be a steppingstone to some greater work.

If one is "living for Jesus," He would have that one study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). The "word of truth" is not as many would have us believe. The words and music of the very popular songs, such as "When We All Get to Heaven," "I Dreamed I Searched Heaven for You," "When I Take My Vacation in Heaven," and too many more to mention here, are heard at all hours throughout the land. When the beautiful churches of most all denominations are entered, the hope of going to heaven at death floats out to the listening audience! The vast majority of church members look forward to an eternal home in heaven that is thus portrayed in beautiful words, but their hope is far from the truth!

Abraham of old "believed God, and it was counted unto him for righteousness." It would be well for the people of today to follow Abraham, inasmuch as to believe God! If we are to live for Jesus, we must believe His words, for in John 6:63 Jesus says, "The words that I speak unto you, they are spirit, and they are life." So, when we read John

3:13, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," we should not blush in wonderment, for Jesus gives us the blessed hope of the resurrection. The true hope that Jesus will give a "crown of glory that fadeth not away" to all His faithful servants is far more comforting than all the flattering words which are so often heard to music or from the pulpit. If we are trying to please Jesus in all that we do, we must accept His words as much on other points as on this one. The Bible is the Book of truth. Abraham, called "father of the faithful," believed God; let us be as faithful, if we would please Jesus in all that we do!

The world has gone mad seeking pleasure, but let us who are trying to please Jesus not become "lovers of pleasures more than lovers of God." Each Christian must live for Christ. Let us not so live that when we are asked about our acquaintances and pleasures we shall answer as did Cain: "Am I my brother's keeper?"

Let us read James 1:27: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Our robes must not be covered with worldly spots. James, though, did not leave the subject there. In James 4:4 we read: "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." The great Apostle Paul tells us in 1 Thessalonians 5:22, "Abstain from all appearance of evil."

LIQUOR FROM A TO Z

The Liquor evil—

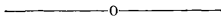
Arms more villains,	Maims more bodies,
Breaks more laws,	Nails down more coffins,
Corrupts more officials,	Opens more graves,
Destroys more homes,	Quenches more songs,
Engulfs more fortunes,	Raises more sobs,
Fills more jails,	Sells more virtue,
Grows more gray hairs,	Tells more lies,
Harrows more hearts,	Undermines more youth,
Incites more crime,	Wrecks more men,
Jeopardizes more lives,	X-cites more murders,
Kindles more strife,	Yields more disgrace,
Lacerates more feelings,	Zeroes more hopes,

THE RESURRECTION—WHAT IS IT? AND WHEN?

(Continued from page 7)

changed . . . at the last trump" (1 Cor. 15:51, 52). In Revelation 11:15-18 we read about the seventh angel sounding his trumpet; which angel is the last one to sound, and which trumpet will announce the final developments for this age. Verse 18 plainly says that it is "the time of the dead, that they should be judged, and that thou (the Lord) shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." This latter expression of the "small and great" reminds us of Paul's thought of the stars differing in glory.

They shall be raised—this is the hardest thing for many people to believe. One dead for thousands of years—dust—is yet to live again, being born by the very Spirit of God. Nevertheless, without this belief, Jesus said that one "cannot see the kingdom of God" (John 3:3). Moreover, many *have* believed it, because they believed the God of the Scripture is "ALL MIGHTY." They lived in faith, they died in faith, and so will be children of the resurrection when Christ comes to gather and reward His people.



WHO SHALL LIVE IN THAT HOLY HILL?

(Continued from page 5)

Christ comes to the Mount of Olives, this earth is going to tremble and shake.

Earthquakes have been used as a means of judgment before. We all remember the judgment that came upon Dathan and Abiram and their company because of their disobedience (Num. 16), and how the earth opened and swallowed two hundred fifty of these people. There was an earthquake when Christ was crucified. This may have been a judgment for many who did not know that they had crucified the Son of God. In Ezekiel 38:20, there is prophesied an earthquake of great magnitude. It will affect even the fishes, the fowls, beasts, all creeping things, and *all men*. Mountains are to be thrown down, walls are to fall.

It may not alone be this great earthquake that will frighten and kill so many of the wicked when they are gathered there in such great numbers in the valley of judgment around Jerusalem, but it will be the presence of God in the person of Jesus Christ who is the Judge of all the earth. "As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God" (Psalm 68:2). God is to change the heavens "as a vesture," for they will have waxed old as a garment (Psalm 102:26).

We are amazed when we read of the vast number of the dead and the stench that is left after that great battle of Armageddon. Only one sixth of Gog will be left (Ezek. 39:2). Hordes of men must fall upon those valleys and mountains. Birds of every sort and beasts of the field will feed upon them. The nation that has most opposed God, and that will be found in such great numbers in the end fighting against God, is the "Gog" of the Bible. It is the opinion of most prophetic students of the Bible that "Gog" is Russia, her allies and bands. I believe this will include many of the Mongolian races; also Persia, Ethiopia, and Libya may be with them (v. 5). Russia has openly opposed God and His Word. Most of the nations are anti-Christian, but have not openly denied God as Russia has. The teachings of Communism, Naziism, and Fascism have been widely spread, hence the world may witness a world revolution and universal war as well as a universal boycott. I believe that these are the "three unclean spirits" mentioned in Revelation 16:13. The next verse tells us that they are to spread throughout the world. They are then gathered to Armageddon. There the battle becomes the Lord's. It is my opinion that some of the aggressor nations may be exhausted before Armageddon is fought, but Gog (Russia) seems to be gaining to the very end. Perhaps she is purposely waiting, thinking that at the end she will gain a greater part of the spoils—but her doom is sealed, and has been for many centuries.

Ezekiel 38:9 seems to describe the manner in which this war will be fought. It is similar to the *blitzkriegs* we have been hearing about recently. They are to "come like a storm," and will be "like a cloud to cover the land," "thou (Gog) and all thy bands (hordes, R.V.) and many people with thee." The cloud that is to cover the earth sounds like airplane warfare.

Gog is to get no reward in the end; God has spoken concerning her fate. It may be the roar that is given by Christ from Mount Zion (Joel 3:16) together with the great earthquake that will take place when He is on the Mount of Olives that will frighten those wicked nations, perhaps even more than it did the Philippian jailer, for their fright will come because they have been fighting against God. Vast multitudes will be destroyed suddenly. It gives us some idea of the great number that will be gathered here for battle when we read that it will require seven months to bury the dead. All that Gog and her allies and bands will get out of this battle is a "place of burial" (R.V.). Read Ezekiel 39:11 to find out about this "place of graves." It is called *Hamongog*, meaning "the multitude of Gog." We do not know how far we are from the time when these scenes are to take place. They may be nearer than we think.

After this last great battle, Christ will take charge of the governments of the whole world. We shall then have

peace, for the Peacemaker will be forever with us. Jerusalem will be the center of the world's government from which living waters (the truths of God's Word which are so greatly needed today) are to go forth. What a great change that will be! And those who have lived according to the precepts of Psalm 15, will become immortal when Christ comes, and they are to dwell in the region of Mount Zion, that Holy Hill.

PARENTS, THIS IS OUR DAY!

(Continued from front page)

you through the Church of God the opportunity of letting your sons and daughters become "ambassadors for Christ." Encourage them to take up the great work of the Church of God and to register for the opening semester which will begin on Tuesday morning, September 17. Parents, this is the day and opportunity for which we have long waited; *let us use it.*

A VISION OF PERFECTION

(Continued from page 3)

was none like thee before thee, neither after thee shall any arise like unto thee" (1 Kings 3:12). Solomon wrote these words: "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5). The reason for the wisest man giving such instruction was that *man cannot of himself be or do what he should, regardless of how well he may know what to be and do.* Solomon's later life proves that it was not his lack of wisdom that brought his downfall, but it was in whom he trusted.

Solomon also said, "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). He did not mean to acknowledge Him only on Sundays, or when we get into trouble, but it is *always* that we need to have God direct our paths.

Some men make the mistake of thinking they can do

and live properly by their own strength. I used to think that by following certain rules of behavior, one could attain perfection of conduct. Habit is also a wonderful help, but he who leans on it shall fall. One may get into the habit of living right and doing good, but the strength of habit is not sufficient to enable one to overcome the unexpected temptation.

HOW, then, may we attain the required perfection? By depending on God and acknowledging Him in *all* our ways. If we would use habit, let us form the habits of constant study of God's Word, of regular prayer and meditation. By the Word we receive the knowledge of what God would have us do, but by the Spirit we are strengthened and made able to *do* His will. For that reason, Paul prayed for you, "that he (God) would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3:16).

Paul also acknowledged the presence of that power in his own life, saying: "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power" (Eph. 3:7). Again, in verse 20, he speaks of that "power that worketh in us." The Word of God gives us all of the knowledge and all of the authority, but God by His Spirit gives us the *power* to perform His will.

The work of perfecting the saints is, therefore, not only to teach the facts of God and His plan, but to help the individual to become a personal friend of Christ, through whom we must have access to God's throne of grace and power to strengthen.

If each one baptized into Christ might be given the vision of the standard God has set and that such can be attained only by constant dependence upon God, there would be more perfected saints.

Are you daily trusting in God, and asking Him for the strength that He alone can supply? How insignificant will be our petty church problems when we behold the vision of the perfected saint!

CECILIA SURRATT

Cecilia, daughter of Liza Jane and Robert Patterson, was born at Ripley, Ill., February 9, 1859, where she spent the greater part of her life. She died Sunday, August 4, 1940, at the home of her stepdaughter, Mrs. Jesse Dunbar, Cooperstown, Ill. She was a member of the Church of God at Ripley almost sixty years.

She was married to Charles Hogan, who in 1884 preceded her in death. To this union was born one daughter, which died in infancy. Some time after Mr. Hogan, death, she was married to Absalom Surratt who preceded her in death February, 1928. For the past few years she has been spending her time with relatives and friends in Denver, Colo., and in Illinois.

Besides Mrs. Dunbar, she leaves two other stepdaughters, Mrs. Mae Patterson of Ke-wanee, Ill., and Mrs. Fritz Ingraham, Vir-

ginia, Ill.; also two stepsons, Herman Surratt and George Surratt both of Denver, Colo. She also leaves two nieces and one nephew.

Funeral services were held Tuesday, August 6, 1940, at the Ripley Church of God, the burial being at Ripley. Bro. Harvey Krogh officiated.

SUSAN LONG

Susan Tennessee Houser, daughter of Charles and Susan Houser, was born January 11, 1853, in Nashville, Tenn., and died August 4, 1940.

At the beginning of the Civil War, she came with her parents to Illinois. On January 13, 1870, she was married to John Plummer Long, to which union thirteen children were born, three dying in infancy. Her companion fell asleep in death eighteen years ago, and a son David, two years ago.

Her entire life was spent on the farm where they settled. The following children are left to mourn the loss of a mother: Mrs. Helen Schafer of Springfield, Mo., Mrs. Addie Nell, James, Clifford, Claryard, John, and Joseph, Mrs. Tessa Laning, and Lettie Ralston, all living near Rushville, Ill. She is also survived by twenty-four grandchildren, eighteen great-grandchildren, and three great-great-grandchildren; by one sister, Mrs. Emma Gorsage of Vermont, Ill., numerous other relatives, and a host of friends.

She united with the Church of God at Ripley over sixty years ago, and as long as she lived she attended church when she was able.

The funeral services were conducted at the home near Ripley, Ill., on the afternoon of August 6. Our sister was laid to rest in the Herkey Cemetery north of Ripley, where she awaits the Master's call to life.

Harvey Krogh, Jr.

HOLY SPIRIT NOT YET GIVEN

By R. H. Judd

WE CALL the reader's attention to John 7:38, 39: "He that believeth on me . . . out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

I suppose many besides myself have puzzled over the statement that "the Spirit was not yet given" (R.V.), for there are many passages in the Scriptures, such as 2 Peter 1:21, "Holy men of God (the prophets of God) spake as they were moved by the Holy Ghost," which seem to very definitely contradict this clear and concise remark. To the unbeliever, and to the casual Bible reader, the statements seem to be quite irreconcilable. There is, however, a beautiful and simple explanation of the difficulty.

In Luke 1:35, Revised Version, the Holy Spirit is said to be "the power of the Most High." Probably there is nothing else in nature that is so admirably representative of the Holy Spirit as the power of electricity, or the unseen rivers of which Christ spoke. Some points of comparison are the following:

- (1) What these agents actually are, no man can define.
- (2) Both are invisible to human vision.
- (3) They can only be known through the medium of their manifestation.
- (4) There is no known limit to the power of the one or the other, or to their methods of manifestation.
- (5) Nor could there have been a time since the Creation of heaven and earth when they did not exist. They have always been present.
- (6) Consequently, both these powers, that is, the power of the Spirit and the power of electricity, have always been available for use of mankind.
- (7) But to be of use, the power must be claimed by taking of it.
- (8) And the amount of power is limited only by the capacity of the receiving instrument.

A little careful reflection on the above points will reveal a fact that is seldom recognized, namely, *a gift is never really given until it is actually taken*. Until then, it remains in the possession of the one who would give. The Holy Spirit undoubtedly had, according to 2 Peter 1:21, already been *given* to holy men of old who spoke as they were moved by the Holy Spirit, and the Scriptures testify to the fact that those men knew it. But the Holy Spirit was not given, and could not have been given, nor could it have been taken by the believer as *an earnest* of his *completed redemption* until Christ Himself had been glorified by resurrection from the dead. Not until Christ arose, could the disciples go forth with rivers of living water flowing from them with overflowing joy.

BUILDING YOUR LIBRARY

By Arlen Marsh

"Reading," Francis Bacon once remarked, "maketh a full man."

He may have been speaking prophetically of *The Nazarene*, first important religious novel to be published in America since *Ben Hur*. In three parts (but bound in a single volume), the book narrates the story of Jesus of Nazareth from the standpoint of an orthodox Jew—a Jew who believes that Jesus is the son of Joseph rather than of God. The middle section of the book is particularly interesting; it purports to be a "lost gospel" written by Judas Iscariot.

The Nazarene (Harper & Brothers, \$3.00) is a liberal education in New Testament history. Scholarship is profound—the head of the Jewish-American Theological Seminary holds that descriptions of Herodian temple services and practices are more accurate than anything heretofore in print.

Sholem Asch, a Jew, is the author. Disagree with his ideas and the ideas of his characters if you will—you'll still have to confess that *The Nazarene* is not merely a moving story but a religious encyclopedia as well!

* * * *

The death of James Henry Breasted, head of the Oriental Institute, University of Chicago, deprived the world of not merely a great archaeologist but a great author.

His last work (*Conquest of Civilization*) was published posthumously in 1938. No better volume on Biblical archaeology exists. With 669 pages and a special photographic supplement, the book gives a fairly exhaustive—and withal entertaining—treatment of ancient history from the days of old Egypt to the collapse of the Roman Empire.

This is the last edition, and is up to date to 1937, when Dr. Breasted's researches were terminated by death. Any student of the Old Testament will find the book surprisingly valuable; it has a wealth of material—much of it photographic—to be found nowhere else.

The Conquest of Civilization is published by Harper & Brothers at \$4.00. It is, incidentally, not a rehash of the original 1926 edition, but a complete new book. The photographic supplement is done in gravure to bring out every detail in the pictures, and the text itself is decidedly more interesting than that of most reference works.

Order all books listed in this column from the National Bible Institution, Oregon, Illinois, thereby building your library and at the same time helping to support the General Conference activities.

"There is no past, so long as Books shall live!"—*Bulwer Lytton*.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

God's Light

"My mother turns out all the lights
When I have said my prayers.
She thinks she leaves me in the dark
As she goes down the stairs.

"But through my window I can see
God's star-lights shining bright;
And on my bed there is a path
Where star-lights dance at night."

—Selected by Margaret Liestman.

Poetry From "The Preacher"

Ecclesiastes is a book of poetry, as is the book of Psalms. Its Hebrew name means "The Preacher."

The last chapter is an interesting one, especially for young people. It begins: "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). The days of youth are the best days to learn to know God and remember Him. Then, when His Spirit dwells within, we have a guide. This daily guide will keep us from much harm and evil. If we wait until we are old to give our hearts to God and Jesus, then something may keep us from knowing God and following Jesus. Many accidents occur and illnesses overtake. Don't "put off" knowing God.

Give of Your Best

You know the song that tells us to give the *best* to the Master? It is not very fair to give over the best of our energy and strength to pleasure and selfish desires, and then expect God to take what is left of our worn-out bodies to use for His glory. Rather, "Remember now thy Creator in the days of thy youth."

Read the rest of the verses. There is a picture of a young person grown old and feeble. Can you find it?

Our Whole Duty

Verse eleven is a "fine" one for much thought: "The words of the wise are as goads . . ." A goad is what the ox-drivers used to hurry their oxen along. As I recall, it was a stick with a sharpened point.

We want the wise words from our Bibles to goad or prick us on and on to being better and better, for they

were written by very wise men years ago.

The end of it all, or the main point is plainly stated. Anyone can understand it. By following this advice it will help us to be able to live with Jesus when He returns, I am sure. Here they are: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Christ said, "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

ECE Club News

Those of us who met at Oregon, Illinois, at our Conference can all report a "fine" time. We enjoyed the meetings and knowing each other. Next year I hope many more of us will be able to fellowship one with another. It reminds us of the time that is to come when the people will go up to Jerusalem to worship the Lord of hosts each year (Zech. 14:16). Start planning now to go, so we may meet at Oregon when Conference time arrives—if the Lord tarries.

New Members

No. 237, Dean G. Pearson; No. 238, Joann Lee Pearson; No. 239, Dennis C. Pearson—all of Tipp City, Ohio. Who will be member No. 240?

Thoughts on the Bible

Study it through—it is a good thing to know.
Think it over—and it in your memory stow.
Write it down—so forget it you will not.
Pray it in—and have it firm as rock.
Live it out—as a candle it's light.
Pass it on—and so make the world bright.

Happy Birthday Wishes

Mary Helen Landry, Sept. 1, age 14, Hammond, La.
Richard Hammer, Sept. 6, age 14, Bird Island, Minn.
Ralph Low, Sept. 2, age 12, Cleveland, Ohio.
Delores Mae Boyden, Sept. 6, age 12, Oregon, Ill.
Ray Poland, Sept. 6, age 10, Skelton, W. Va.
Ruth Dell Savage, Sept. 6, age 8, Waite Park, Minn.

BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President
3514 Oakley Ave., S.W.
Grand Rapids, Michigan

Lorna Macy, Treasurer
Route 3
Troy, Ohio

Change

He who will soon peer out from the upper left-hand corner of this page feels somewhat as did Jehoshaphat in 2 Chronicles 20:9. No evil, sword, judgment, or pestilence has come upon him, but he *is* experiencing a famine—of ideas. It has fallen to his lot to be responsible for the provision of between nine hundred and one thousand words suitable for publication on this page fifty-one times this ensuing year. Not the same words each week, but new, vital, and inspiring words come each and every Thursday (publication deadline). Therein lies the famine.

"What's the matter with Lorraine?" you ask. Fair enough! I asked the same question, myself. As nearly as I was able to find out, Lorraine must have petitioned Congress to enact a law increasing the amount of time in each day, but was unsuccessful. She was carrying several jobs at the same time, and since the congressmen were not cooperative, she chose to retain her position on the Junior Social Correspondence Committee. That's what brings me here, and I hope and pray that those who so faithfully supported Lorraine by contributing articles and ideas will continue to support this page.

In the near future we hope to have the officers of both the National and local societies express their opinions as to what they would like to have the Bereans accomplish during the coming year, and how they propose to reach their objectives. We need to know your requirements, so that we may print only that material which will help you to draw closer to God and His Word.

Business

I was unable to be present at the Berean business meeting, but last Sunday Muriel Randall and I went over the notes Muriel's sister, Lois, had written. (Muriel had to work during the business meeting, too.) Two of the reports which were read seem to be rather confusing. The treasurer reported \$139.92 on hand at the beginning of the past year. Receipts for the year were \$244.53, and the expenditures amounted to \$197.34. The balance on hand was reported as being \$47.19. I figured that the balance should be \$187.11. What answer do you get?

Then, there was the strange case of the Junior Social Correspondence Committee's financial report. \$30.00 was

received, \$17.24 spent for stamps, and \$10.23 worth of stamps left. What of the remaining \$2.53? We shall try to find the answer. The prosecution of the matter will be left in your hands. We recommend mercy.

The other reports, however, left nothing in doubt. They showed definite progress. The Sales Committee reported receipts of \$48.01 for material sold during the past year. This next year the sales will be handled directly through the National Bible Institution office in Oregon, Illinois, eliminating the much discussed "middle man." Now, while you are feeling prosperous after this move for economization, those who hold the purse strings of the National Society would certainly appreciate it if the local societies would pay their dues on the first of the month. Lorna Macy of Troy, Ohio, Route 3, will receive these dues, which, as you know, are one half of your local receipts. ('Tis rumored special investigators will be constantly watching this year to assure book balancing.)

Lorraine Brossard as editor of the Berean page of The Restitution Herald during the past year reported seventy articles received and sixty-three published. Louisiana really did its share during 1939-'40, and will surely be rewarded. What has become of all the ambition that is supposed to abound up North? (See 2 Thessalonians 3:10.)

Failed?

At the opening of the discussion concerning the *Berean Echo*, Harry Gockler made the motion that the *Echo* be discontinued, because nobody read it anyhow, it had failed to fulfill the purpose for which it was founded, and it was just a general waste of effort. Then he ducked, for from every side came opinions quite contradictory to his thought, and those who expressed those opinions did so with real enthusiasm. After the smoke had cleared away, it was unanimously agreed to continue the *Berean Echo*, with Muriel Randall as editor and John Mercer as publisher. Harry finally admitted very meekly that he had always been in favor of continuing the *Echo*, but he just wanted to see what the others thought. He found out and was forgiven.

(Editor's note: Brother Evan Knodle is off to a good start, this week's copy being too long for the page. Hence, this Berean report will be concluded next week.)

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

September 4-15—Special meetings at Brent, Okla.
 Sept. 8—Home-coming at Oregon, Ill.
 September 18-29—Special meetings at Bowling, Okla.

OHIO CONFERENCE NOTES

Since we Ohio brethren have decided to promote evangelism, we must have communities in which to work. We therefore appeal to you isolated members to immediately send your names and addresses to the secretary, stating the possibilities and needs of your communities. If the prospects are not good in your place of abode, send your name anyway, please, so we may list you among the brethren. Ohioans already affiliated with the Conference, let's get behind this movement. We can best do so with our dollars. Start them rolling toward Miss June Macy, Rt. 3, Troy, Ohio.
 Clark Ballentine, Secy.
 1007 Pine St.
 Springfield, Ohio

THE MISSOURI CONFERENCE

The Thirty-third Annual Missouri Conference of the Church of God of the Faith of Abraham was held at the Fredericktown church, beginning August 10, 1940, and ending August 18. Bro. S. J. Lindsay of Tempe, Ariz., and Bro. L. E. Conner of Oregon, Ill., were the speakers. Bro. Lindsay was in charge of each service until Tuesday, when Bro. Conner came and he spoke that night. Bro. Lindsay spoke again Wednesday night, the speakers alternating each service for the rest of the meeting. Bible classes were conducted each day at 10:30 a.m., with Bro. Lindsay teaching one day and Bro. Conner the next.

Our attendance was good and much interest was shown. On Friday night, a mother and daughter, Mrs. Homer A. Graham and daughter Fern, came forward and requested baptism. On Saturday at 3:00 p.m., we met at the water, where Bro. Lindsay baptized them in the name of Jesus to walk in the newness of life.

On Saturday, at 11:00 a.m., we met in business session, with Bro. Loyd Cooper, vice president, presiding. The secretary's report was read and approved. The treasurer's report was read and approved. Bro. Lindsay then spoke about The Restitution Herald, our church paper, recommending that it be read in every home.

This Conference voted to cooperate with the General Conference at Oregon, Ill.

A suggestion was made that this Conference try by another year to employ an evangelist in the State of Missouri.

The Conference will be held in Fredericktown again in the month of August next year, the exact date to be decided later.

At our Sunday morning services, Bro. and Sr. Ed Williams and son Harris, Bro. and Sr. John Bechler and daughter Betty, and Bro. and Sr. W. D. Tierny, all of the Morse Mills church near Hillsboro, come forward and requested membership in the Fredericktown church. A vote was taken, and their request granted unanimously.

Much interest on the part of nonmembers was shown, and we feel that much good has been done.

Ethel Manken, Secy.

OREGON, ILLINOIS

All members and friends of the Oregon Church of God will enjoy special services Sunday, September 8, when Bro. F. L. Austin will be present to help us celebrate the final payment on the indebtedness incurred ten years ago when the church was remodeled. Sunday school will convene at 9:45 a.m., fifteen minutes earlier than usual. Bro. Austin will preach at 11:00 a.m., 2:30 p.m., and again in the evening at 7:30. See the editorial page for his sermon titles. A basket dinner will be served at noon. Come one, come all!

Bro. A. J. Hoke, his son George, and a helper, all of Dayton, Ohio, have completed their work of installing a new furnace designed to fully heat the church basement as well as the upstairs. Moreover, the furnace is equipped to move the cooler basement air up into the auditorium in the summer. We appreciate the good work and kind cooperative spirit that came all the way from Dayton, Ohio, to us at Oregon, Ill. (When it comes to furnace work, Bro. Hoke can make it smoke.)

Bro. and Sr. C. E. Randall, their son Celine, and Sr. Randall's attendant, Miss Sword, en route from Minnesota to their home in Fonthill, Ont., visited August 27 with the editor and family. Bro. Randall obliged us by teaching the midweek Bible class, the meeting being conducted in Golden Rule Home. Many of the brethren were present, and all enjoyed Bro. Randall's lesson. Celine is staying in town to be ready for the opening day of the Bible Training School.

Sydney E. Magaw, Pastor.

SMITH - MAYO

The home of Mr. and Mrs. Alva Robart near Blanchard, Mich., was the scene of a lovely wedding Sunday, August 18, as Miss Edith Smith, daughter of Mrs. Robart, became the bride of Mr. Norman Mayo of Moscow, Mich., the writer officiating. Edith, who graduated from the Blanchard High School last spring, has been a member of the Blanchard church for several years. She attended General Conference in 1937.

The new home will be at Moscow, Mich., where Mr. Mayo is a trucker. Since Edith has shown herself to be evangelistic minded before, we are hoping she will have opportunities to spread the gospel in her new home.

C. A. Smead.

PENNELWOOD CHURCH OF GOD Grand Rapids, Michigan

The returned General Conference attendants gave very interesting reports of the Bible School and work in general. Already plans are being made by some for the trip next year.

Brother R. M. Abbott conducted the funeral service for the infant son of Bro. and Sr. Glen Clark, August 14.

We are enjoying the fellowship of Lois Greiner while she is home for her vacation.

With many vacations over, attendance at all services are increasing.

September 1, Bro. Abbott will discontinue his services as pastor of the Pennellwood Church of God. He has been a faithful worker for the past three years, and we pray that God will bless his future activities.

Mrs. L. F. Slocum, Secy.

Gleanings From the Field

"The field is the world."—Jesus.

"We are hoping Bros. L. E. Conner and S. J. Lindsay will visit us when they come to Minnesota for a fishing trip."—A. R. Johnson, Hector, Minn.

Bro. Tom Savage preached at the Bergen Church of God near Lester Prairie, Minn., August 25.

"Never thought I would like a trip to the hospital, and until recently have been fortunate enough to avoid it, but now know it to be a very good place to be when one needs it."—O. E. Marsh, Mount Morris, Ill.

"Who knows? Willkie may be our next dictator!"—Mrs. Margaret Magaw, Oregon, Ill.

"I hope there will be more students in the Bible Training School this year than there were last year."—Ellsworth Routson, West Milton, Ohio. . . Ditto!

Bro. and Sr. Harry A. Sheets, formerly of Newark, Ill., have recently moved to Elburn, Ill., Rt. 1. Bro. Sheets is one of our faithful contributors to Truth Seekers' Quarterly.

"I am thankful that our church is able to offer a Bible training course for our young people who are zealous to become ministers or teachers."—Mrs. Nora Johnson, San Jose, Calif.

Sr. Ann Mally of Mora, Minn., is convalescing at University Hospital, Minneapolis, following a major operation.

"Bro. Gerald Cooper of Ah-Gwa-Ching, Minn., recently visited friends at Eden Valley and Litchfield for a period of about two weeks."—C. E. Randall, Fonthill, Ont. . . Glad to hear, "Jerry," that you are regaining health.

"I am planning to return to my farm next spring, and to start a Sunday school in my home."—James Maggard, Austin, Ind.

Hail to Frederick William Moore born August 27, and to Grandpa Bill Ford of Dixon, Ill.

"My prayers are for a very successful Bible Training School. It is one of our best unifying forces."—Otto Dick, Frankfort, Ind.

"I am at Driggs, Ark., in a good series of meetings. If any need my services after October 1, please call me at Handley, Texas."—T. A. Drinkard.

Sr. C. Seely of Healdsburg, Calif., eighty-seven years of age and a member of the Dixon, Ill., Church of God, sends through this "gleaning" her thanksgiving to those who recently sent her birthday cards.

CALIFORNIA CONFERENCE

The next quarterly conference of the California Churches of God will be a three-day affair beginning Friday evening, October 4, and continuing through to Sunday evening, October 6. Bro. G. E. Marsh will be here to give the Sunday morning and evening sermons. The Friday evening sermon will be given by Sr. E. C. Railsback, and Saturday there will be classes for all ages.

Charlotte Rahn, Conf. Secy.

CORPUS CHRISTI, TEXAS

"Praise God from whom all blessings flow." We are glad to report the baptism of Miss Alice Willetta Creacy, 2421 Grishem Courts, the service being conducted August 11, 1940. She is the daughter of Sr. Cleo Creacy, whose baptism was reported May 7, 1939.

We ask your prayers that Alice may be faithful until Jesus comes or life ends. May we all work faithfully, for the evening seems to be far advanced.

George A. Waters.

ANNIE CORBALEY

Annie Gard was born June 6, 1870, near Helseyville, Lake County, Calif. At the age of seventeen years she moved with her parents to Waterville, Douglas County, Wash. On July 22, 1888, she was married to A. L. Corbaley, whose former home had been in California. They lived thirty-two years on a farm near Waterville. In this home there were born to them, six sons and two daughters. Four of the sons and the two daughters, her husband, and a brother, James A. Gard of Okanogan, Wash., survive to mourn her loss.

In the year 1920 they sold their home in Douglas County, and moved to Puyallup, where they lived for twenty years. The children who survive to mourn her loss are: Paul of Ellensburg, George of Wenatchee, Jack and Earl of San Diego, Calif., Ruth Shafer and Eva Murry of Puyallup. She also leaves nineteen grandchildren, and two great-grandchildren. At an early age she united with the Church of God of the faith of Abraham, and lived a devoted Christian life, being beloved by all who knew her.

Bro. Cecil Sater of Clayton, Wash., assisted the writer in the services.

Lyle Rankin.

FRANK SMALLEY

Frank Smalley was born October 3, 1865, and died at the Laurel Beach Sanitarium in Seattle, Wash., August 7, 1940. He was taken there less than a week before.

Of his own family he is survived by his widow and eight children: Maude Shockley, Ruth Hartill, Edna Olsen, Gertrude Buskala, Edwin, Orris, Henry, and Dan. All are married and there are twenty-five grandchildren. The deepest sorrow of his life occurred nearly four years ago when Leonard Smalley, their only son living at home, fell asleep in death.

Bro. Smalley's father was a preacher of the Church of God, and Bro. Smalley was long affiliated with our church, living a consistent Christian life.

He had been marvelously strong and active, and his fatal illness developed only about two months ago. The end came suddenly and painlessly.

He was broadly tolerant of others in his religion, and his friends are like the sands of the sea. All Wahkiakum County mourns his death.

Funeral services were held Saturday, August 17, at Eden, Wash.

Ethel Upton.

MARY JANE CALKINS

Mary Jane Lamport was born near Milwaukee, Wis., August 31, 1846. At Bloomer, Wis., May 4, 1873, she was married to Valentine Doctor. To them were born two children, one dying in infancy, the other, Mrs. Hattie Henry of Clarion, Iowa, survives. Mr. Doctor died May 2, 1875. On May 2, 1877, she married George Calkins of Bloomberg, Wis. A daughter, Clarice Lou, and a son, Wilson Calkins, came to bless this union. The death of Mr. Calkins occurred at Nearman, Kan., September 22, 1904, since which time Mrs. Calkins has lived in widowhood.

Coming to California some years ago, she has made her home in Lynwood, living with her son Wilson, who tenderly cared for her as she slowly sank into a helpless condition from the discrepancies of age. She died August 18, 1940, lacking only thirteen days of reaching the remarkable age of ninety-four years.

Early in life she identified herself with the Methodist Church. Her husband, Mr. Calkins, learning the gospel of the Kingdom of God on earth, with life only in and through Christ, and kindred truths, had some difficulty in persuading her that these truths were indeed God's plan of salvation, but after embracing them she became a devout believer and supporter of them throughout her long Christian life. She did her utmost to speak words of encouragement and to give material support to the writer in our efforts to establish a permanent place of worship for the Church of God members in this section of the Master's vineyard, and we hold her in high esteem because of her firm stand for truth and righteousness. She was an honored member of the Los Angeles church.

Funeral services were conducted by the writer in Angeles Abbey, where she was laid to rest, August 19.

Emma C. Railsback.

GEORGE W. MEHRENS

George Washington Mehrens was born to Herman and Margaret Josephine Mehrens at their farm home five miles north of Blair, Nebr., February 22, 1874, and died from a heart attack at Fort Sumner, N. M., July 27, 1940. He spent his boyhood on his father's farm, attended the Blair High School and the Omaha Commercial College.

On January 10, 1897, he was united in marriage with Elta Johns. To this union five children were born: Dr. Harold E., of Portales, N. M., Mrs. Irene Hickman of Santa Rita, N. M., George W., who died at the age of six months, Kenneth L., of Oildace, Calif., and Mrs. Lucile DeOliviera of Fort Sumner, N. M.

He had been a member of the Church of God of the Abrahamic Faith for almost fifty years. His wife also united with the Church of God early in life. During the year 1908, the family moved to New Mexico, and settled near Santa Rosa. In 1925 they moved to Fort Sumner where on November 18, 1934, Mrs. Mehrens fell asleep in Christ.

Besides the four living children, Mr. Mehrens leaves one brother, John H. Mehrens of Mondamin, Iowa, and a sister, Mrs. Eva L. Grimsley of Little Sioux, Iowa, also eight grandchildren and a host of other relatives and friends.

He is "asleep in Jesus, blessed sleep, from which none ever wake to weep."

So we "sorrow not, even as others which have no hope." We know that our "redeemer liveth," and those who "sleep in Jesus will God bring with him."

Mrs. Eva L. Grimsley.

"The Restitution Herald is an educator."
—Mrs. Jennie B. Boyle, Austin, Texas.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Paul C. Johnson	\$ 4.00
Mr. and Mrs. Delos Andrew	1.00
Mrs. C. L. McCallister	3.00
P. G. Coverston	7.35
E. S. Logan	1.05
Mrs. Emma C. Railsback	10.09
Maybelle Hanson	5.00
Floyd Stilson	5.00
Maurertown, Va., S.S.	14.34
Mrs. Anna Fales (tracts to England)	4.00
Georgia and Wayne Thompson	2.00
Mr. and Mrs. Bernard Crofton	5.00

HERALD RECEIPTS

Marie Brown Schreiber; Mrs. Ada M. Eldridge; W. D. Tierney; L. B. Hanson (for others); May J. Abbott; Mrs. Alma B. Stefa (for another); Mrs. Cora Shipman; Mrs. L. F. Slocum; Mrs. Inez Jefferies; John Mercer (for others); Mrs. Hedvie Johnson (for another); W. S. Tomlinson (for another); Frances Munshaw; Mrs. C. L. McCallister; Mrs. Elizabeth Frier; Charles Fankboner; P. G. Coverston; Mrs. Cyrus C. Evans; James Maggard (for another); J. A. Grant; E. S. Logan (for another); Ferne Moore; Barbara Fish; Mrs. R. E. Torry; Mrs. Lillian Starbuck; Patty Bean; June DeWitt; Mary Richardson (self and another); Nettie Guge; Mrs. Grace L. Myers; Orland F. Marsh; Gospel Gleaners Class, Brush Creek Church; Hazel Reed; Clara Claypool; Mrs. Phebe Pestle; C. L. Paulus; Mrs. Olaf Lewis; Mrs. Anna Fales; Mrs. W. J. Allender (for others); G. A. Driskill.

"It is said that a line could be drawn inside the Soudan inclosing an area of a million and a quarter square miles and from sixty to ninety million souls, and yet find that inside of that line there is not one missionary, not one Christian, and scarcely any have so much as heard of Jesus Christ."—Messiah's Advocate.

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L. E. Conner Business Manager

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REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

For Training School . . . \$.....

For Golden Rule Home . . . \$.....

Name

Address



L. E. Conner

Educating Youth for Christian Service

September 17, 1940 to June 12, 1941



S. E. Magaw

The nine-months' Bible Training School at Oregon, Illinois, will begin, the Lord willing, September 17, 1940, and close June 12, 1941. Elders L. E. Conner and S. E. Magaw, last year's instructors, have been chosen to again lead in our educational field. This year, however, they will be assisted by Sister Leila Mae Doeden, who has been added to the staff as music instructor.

The courses of study to be offered this year, though not fully determined at this writing, will be of such nature as to be of real practical benefit to those wishing to prepare for the ministry or other public Christian service. Courses being considered are: Old Testament Prophecy, New Testament Interpretation, Acts of the Apostles, Church History, History and Appreciation of Music, Voice Culture, Church Organization and Administration, Biblical Typology, Public Speaking, Pastoral Technique, Rhetoric, Archaeology, Religious Journalism, Principles of Religious Education, The Sunday School and Related Activities, and Science of Biblical Interpretation.

Our most perplexing difficulty is to enroll worthy students. We can secure instructors and arrange every detail for opening the School—in fact that is being done—but we cannot draft recruits into the "good fight of faith." Only young men and young women, as they are moved by the Spirit of God, can solve our problem of enrolling students. Graduates of high school, or students of equivalent age and experience, are wanted.

Every reasonable effort will be made to provide for the care, comfort, and progress of the students. Sister Edna Brewer, last year's matron, will again mother the family of boys and girls who reside in the dormitory. Recreation and athletics will be provided. There will be opportunities for service in the local church, and probably an occasional gospel trip. The cost per student for board, room, and tuition, will be \$30.00 per month, and there will be small additional costs for textbooks. Students that are ambitious will be able to find part-time work, especially in the fall and spring seasons.

Young men and young women of the Church of God, here is opportunity and challenge for you. Will you *hear* the call? Will you *answer* the call? *This is your day!*

ENROLLMENT COUPON. Students planning to attend the Bible Training School this fall are requested to sign and return this coupon to *The Bible Training School, Oregon, Illinois.*

Tuition (\$30.00 per month) will be paid by

For reference, write to

Student's name Address

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, SEPTEMBER 10, 1940

NUMBER 49

Let Us Get Behind Our School!

By Otto Dick

"Is it nothing to you, all ye that pass by?" (Lamentations 1:12).

THE future growth of our church depends largely upon the ability and training of our ministers, because it is they to whom we look for leadership. We must, then, have a well-organized and effective means of training our ministers. The Church of God has attempted to meet the need for trained ministers by establishing the Bible Training School, and one year's experience has won loyal support and encouragement from our members.

Our church has provided the means for leadership training under the direction of competent instructors in a remarkable spiritual environment; now the success of the venture is largely dependent upon the response given by students. We must first have an enrollment large enough to justify the effort of maintaining the School, and must expect a high standard of performance from students trained by the School. If we can find enough students who have an active interest in serving their Master and who are willing to make the necessary preparation for such service, the success of our School is assured.

It has been brought to your attention before that girl students are welcome, and that our School is eager to provide religious training for both boys and girls. While our School is primarily for the training of ministers, those not interested in the ministry as a profession are by no means excluded. One may find after entering the School that he has aptitudes that fit him particularly for the ministry. Even though one may not be interested in the ministry, I can think of no better preparation for life than that spent in our School where the principal text is the Book of Life. In fact, it is desirable preparation for college. At least one year of special training in Christian living will be very beneficial to any college freshman.

The youth of our church will naturally look to adults for advice and encouragement; thus, adult members of our church should take an active interest in locating and encouraging promising students. The special contributions made at the General Conference and the proposal to establish a student loan fund indicates that many adults are keenly interested in helping young people attend the School.

So, young people and adults, let's get behind our School. To you we make an appeal for future dynamic leadership. "In due season we shall reap, if we faint not."

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

An Urgent Need for Students

Brother Otto Dick, a member of the Board of Religious Education, writes on the front page of this week's Restitution Herald our final and urgent plea for new students to attend the Bible Training School. That other students may be encouraged to come, we are glad to announce that at least six of last year's seven students are definitely planning to return for their sophomore work to begin September 17. This surely testifies to *their* appreciation of the School.

Nevertheless, at this late hour of September 6, only two *new* students have officially enrolled for this fall. Obviously, for the School to succeed we need several incoming freshmen each and every year. In fact, only to that extent to which youth of the Church of God attend the School can we expect the School to succeed. We are doing all we can, but we most certainly need more recruits to win the battle. We pray, too, that God will be pleased to bless and direct in building the Bible Training School.

Arlen Marsh Writes Book Reviews

Brother Arlen Marsh is cooperating with the National Bible Institution by writing a weekly book-review column. Arlen knows his books. His reviews, written about choice books, will assist the discriminating reader to make wise selections when buying gifts for his friends or when purchasing books for his own library.

Brother Arlen's book reviews will appear regularly in the second column on page eleven. All profits made from books sold will be credited to the National Bible Institution, Brother Marsh receiving for his work only the privilege of buying his own books at cost price. Thus, when you order from us one of the books advertised, you are both "building your library" and contributing toward the financial support of the National Bible Institution.

The Calendar of Evangelism

For several months we have published a list of the scheduled conferences and evangelistic meetings, this list appearing weekly at the head of the "Among the Churches" section. At the present time, however, there are

only six series of meetings listed. This is a good time to conduct special evangelistic services—better than in the really hot summer. Plan your meetings, and report them to us that we may help in your advertising by listing them in the "Calendar of Evangelism."

Thank You, Brother Claussen

Brother Frederick Claussen, Oregon, Illinois, cooperated with the editor in preparing pages eight and nine of this issue. In fact, the part that really *cost* is the part in which Brother Claussen cooperated—the picture used for a heading to the article being his contribution.

This picture is a reproduction of a large canvas the editor sometimes uses in evangelistic meetings. It was planned by the editor and painted in oils by Sister Letha Rinehart, Riverdale, Kansas. Its purpose is to enable students to more clearly understand God's great plan of the ages, and to indicate the leading doctrines of both the Old and New Testaments. Thank you, Brother Claussen, for enabling us to present this work in miniature form to all our readers.

Because of the scope of subject material presented in the chart, the article will be continued two more weeks. It will appear in the same section of the paper.

"Feeding the Family"

"Feeding the Family," a most interesting article prepared by Sister Jeanette Reeves of Newman, Texas, appears on pages six and seven. Brother S. J. Lindsay presented the article to us for publication, and it will appear as a surprise to its author. We hope that she will continue as a scribe for our columns.

Music

Quote: "I confess to a liking for many articles I have read in The Restitution Herald, but because I am a firm stickler to the traditions and teachings of the Scriptures, I cannot subscribe to a publication sponsored by sectarianism." . . . This gentleman asks, too, why the Church of God "continues to play instrumental music when we are commanded to make music out of our hearts." *Harp's cheer hearts! Let the viol calm the bile.*

The Kingdom of God

Article 2—The Abrahamic Covenant

By James A. Patrick

"HE IS the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. 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 your inheritance: when they were but a few men in number; yea, very few, and strangers in it" (Psalm 105:7-12). Language almost identical with the foregoing is found in 1 Chronicles 16:4-19.

"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" (Gen. 13:14, 15).

And when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. . . . And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child of you shall be circumcised" (Gen. 17:1, 2, 7-10).

If "Abraham believed God, and it was counted unto him for righteousness," why did he ask, "Lord God, whereby shall I know that I shall inherit it?"

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb . . . 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" (Rom. 4:19-21).

It seems that it was not that Abraham doubted that God was able to perform that which He had promised,

even though he and Sarah were past the age when people have children. It was, rather, to know just how God would do what He promised. The possession was everlasting. Abraham knew he was not everlasting. Just how, then, was God going to fix that?

He who "knoweth our frame; and remembereth that we are dust" is very patient with His children. Gideon must put the fleece out twice, before he would do God's bidding. So, God showed Abraham just what would happen. "When the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." While Abraham was in that condition, God said to him, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

To what could the horror of great darkness mean but, as Job said, "Even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job 10:21, 22)? So, Abraham was taught that he must go into death before he could receive the inheritance. And if he must go into death before he could receive it, he knew that he must live again, and that life must be everlasting in order that he might enjoy the blessings of the everlasting possession of land God had promised.

Paul wrote that Abraham believed in a resurrection. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17, 19).

Abraham in mental vision saw Isaac slain and burned to ashes on the altar. In vision he saw him rise from the ashes of that sacrifice. Is it any wonder that it is said that Abraham believed God and that it was counted to him for righteousness?

On three counts that were absolutely impossible of fulfillment from the human standpoint, Abraham believed that God could and would do what He had promised: (1) give him a son, though both he and Sarah were past age; (2) give him an everlasting possession, when as yet he had only temporal life; (3) in his own mind he slew Isaac and burned him on the altar of sacrifice, through whom the promise was given—for the promise was, "In Isaac shall thy seed be called." (Please turn to page 7)

Heart of the Gospel

By Arlen Marsh

ISAAIAH quoted God exactly: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour."

Now although these verses (Isa. 43:10, 11) referred specifically to Israel, they may very easily be given a modern application. Under the terms of the Great Commission which Jesus gave His followers immediately prior to His ascension to heaven, Christianity is obligated to be, in all truth, a witness and a servant for Jehovah. It is not, to be sure, to be a witness and a servant in precisely the same sense in which Israel is to be a witness and a servant; but it is to be a witness and a servant, nonetheless.

Obviously, the Great Commission applies not merely to Christianity in general, but to individual Christians as well. It requires that every person, regardless of occupation, financial standing, or intelligence, do his part, after he has accepted the Christian faith, to spread that faith by both word and deed among all others in the world. Whether he can reach the Congo or must center his efforts on his own in-laws is unimportant; in his sphere, he must see that he is constantly a witness and a servant for God and for God's Son.

With the Commission, Jesus left a rite, or ceremony, which would point to every part of the gospel which His commands bound Christians to carry to the most remote parts of the earth. This rite was baptism; and, strangely enough, the inauguration of the rite was anticipated even by the Pharisees who doubted that anything good could come out of Nazareth. On what grounds the Jewish students had come to expect the Messiah would bring baptism with Him as an essential part of His teachings is not, at this moment, clear; but that they did expect such a phenomenon is apparent from their own language when they questioned John the Baptist about his mission and his doctrine.

"And they which were sent," remarks John 1:24 of the interrogators of the Baptist, "were of the Pharisees. And they asked him"—i.e., John the Baptist—"and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"

So even His persecutors were convinced that the Messiah would accompany His preaching with a demand that His disciples be baptized; indeed, it was this conception, largely, which had led the Pharisees to go to John and

question him about his work. "That prophet," actually, was Jesus; somehow, the Pharisees had confused the teachings of Moses, who had referred to a "prophet like unto" him who would save Israel, and they had, consequently, come to consider the Christ and "that prophet" as distinct individuals. Unless, of course, the Baptist had confused them by advertising Jesus as bringing baptism with Him. Since the Pharisees refused to recognize Jesus as the Messiah, and since—perhaps—John taught that Jesus would baptize His followers, the Pharisees may well have thought that there would be two great advocates of baptism: the Christ and "that prophet" who had been predicted by Moses.

In any event, the Jewish religious leaders did anticipate that the promised Messiah would institute baptism as an integral part of His doctrine. There was good reason, felt the Pharisees, that the Messiah should baptize; but if John were not the Messiah, nor Elijah, what business of his was baptism?

The reasons for baptism—perhaps not the reasons expected by the Pharisees, but nevertheless the reasons—are found within the ceremony itself. There is far more to baptism than an arbitrary custom, observed for no cause other than that Jesus commanded that it be observed; there is, indeed, more to the rite than a mere outward display of union with the church, or even of Christian faith.

For baptism, as has been indicated earlier, is the heart of the entire Christian gospel, the representative of every phase of Christian faith, the only adequate means for expressing a whole-hearted confidence in the life-giving properties of the several Biblical truths which may properly be held to be "essential."

The Communion service, it is true, carries with it much of the significance of the first great rite of the Christian church; but it omits, in its meaning, one of the most important items which baptism includes: the idea that there are certain prerequisites to membership in the church, prerequisites which must be accepted without demur.

High schools and colleges have certain courses for which they require "prerequisites." Such courses, in simpler language, are a trifle too difficult for a student to undertake without preliminary preparation; and the "prerequisites" are simply the courses which are required in preparation for the later, harder curriculum.

So it is with Christianity. There are certain prerequisites which God has set for entrance into His church which cannot be ignored. Such a prerequisite is that suggested

in Hebrews 11:6: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Still other prerequisites were vaguely alluded to by Peter when he told an audience of Jews on the Day of Pentecost to "repent, and be baptized," and by Philip when he told the eunuch that he could be baptized if he believed with all his heart.

Baptism suggests these prerequisites because baptism implies belief. It is unlikely—although by no means impossible—that one would be baptized without having some conviction, at least, that a God really exists and that church membership is worth while. If the baptism involves the full meaning which it was intended by the Christ to involve, it includes a great deal more than this; for, in order to believe that church membership is worth

while and that God actually is, one must first know something about both the church and its Creator, enough, in fact, to inspire him to the conclusion that leads him into baptism.

So one of the first causes for the institution of Christian baptism is that the ceremony necessarily, if it is undertaken for any reason other than fun or the satisfaction of petitioning relatives, points to the prerequisites for membership in the Christian church; it points to the beliefs which have inspired the learner to seek baptism; it points to the faith which must precede baptism before the rite has any significance. Because of its very inconvenience, it is a more effective means of displaying faith in the Christ and in His teachings than some simple public verbal avowal could ever be.

"I Live For Ever"

By Rufus A. Curtis

AS I READ this superlative statement, contained in Deuteronomy 32:40, the pulsations of my heart seemed to beat a little faster as I contemplated with admiration the "Almighty God" who could truthfully make such a statement (Gen. 17:1-8). The continual life of "the high and lofty One that inhabiteth eternity" spans the interminable past and the limitless future, and fills it all with His mercy. (Isa. 57:15; Psalm 90:2; 136:1-26.) Every act of His, in the government of His creation, is in perfect agreement with His goodness and love. (Rom. 2:1-9; John 3:14-17.)

"Were the whole earth a parchment made,
And every man a scribe by trade,
To write the love of God to man
Would drain the ocean dry.
And the scroll would not contain the whole,
Though spread from sky to sky."

We cannot grasp with our finite minds the full scope of these three little monosyllables, "*God is love*," but we can, with full assurance of faith, give an affirmative answer to the question, "Shall not the Judge of all the earth do right?" (Gen. 18:25; Job 34:17-19; 1 John 4:8.)

"It suits not the eternal laws of good,
That evil be immortal."

Eventually the woman's Seed shall bruise the head of the Serpent. (Gen. 3:15; Heb. 6:20.) A bruise of the heel is a transient affair, but a bruise of the head is a finality. In God's "eternal purpose which he purposed in Christ," sin "will be put away" forever. (Eph. 3:11; Heb. 9:24-26.)

In those blissful ages yet to be, no enemy will escape destruction. (1 Cor. 15:25, 26.)

"How'er it be, it seems to me,
'Tis only noble to be good,
Kind hearts are more than coronets;
And simple faith, than Norman blood."

The "times of refreshing shall come from the presence of the Lord" when he "shall build up Zion," and "appear in his glory." (Acts 3:19-21; Psalm 102:16; 1 Thess. 2:19.) The work of restitution, in all the immensity of its unmeasured fullness, when consummated, will present an *incorruptible, undefiled, and fadeless inheritance*, peopled with *righteous and deathless persons*. (1 Peter 1:3-5; Luke 20:36; Psalm 37:29; Matt. 5:5.)

"Then truth shall sit on every hill,
And blessings flow from every rill;
And praise shall every tongue employ,
And every heart shall beat with joy."
(Jer. 31:34; Rev. 5:13; Psalm 86:9.)

There are many "which corrupt the word of God" now, as there were in apostolic times (2 Cor. 2:17). Men turn now from the joyful contemplation of "a far more exceeding and eternal weight of glory," which our ever-living Creator has planned for His righteous people who have subordinated their wills to His will "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (2 Cor. 4:17, 18; Eph. 2:7; 3:20, 21.) Apart from Jesus and His beneficence, the world today presents a startling picture

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Feeding the Family

By Jeanette Reeves

EVERY up-to-date mother realizes the importance of proper feeding of her family, especially of her children. She has learned (and therefore knows) that there are many elements, such as the various vitamins and minerals, that must be provided in their daily diet, if they are to be completely fed, fully nourished. She knows that lack of these elements tends to cause weakness, sub-nutrition, and various diseases which may end in early death. Because she *knows* these things, she is careful to oversee their diet at all times. A good, conscientious well-informed mother would not think of sending her children to a restaurant for their meals, unless she knew (1) that the restaurant served *only* wholesome, nutritious food, and (2) that the children knew how to select what was suitable for their needs. *Why* is she so concerned about so simple a matter as eating? Because she loves her children and her family and wants them to have glowing health and abundant life. That, after all, is the final goal—*life!*

Now, there are two kinds of life: the present life with its joys, its cares, its sorrows, its pain, and its *end*—perhaps early, perhaps late—but certainly its end. This is the life, to maintain which, the careful mother uses such painstaking thought in feeding her family.

The other life is the one which has none of these handicaps, but is filled always with joy, gladness, strength, health, peace; and—best of all—*does not end*. This life (which we shall call “eternal life”) also depends upon the digestion and assimilation of *food* for its maintenance—in this case, spiritual food. [It is also spiritually begotten. “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). “For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel” (1 Cor. 4:15). “I beseech thee for my son Onesimus, whom I have begotten in my bonds” (Philemon 10).] And as no one can live physically without food, just as certainly no one can live spiritually without regular nourishment.

Now the question arises: Which of these lives is the more important—the more to be desired? Let us compare them in spiritual (which means “Scriptural”) terms. Jesus said, “The *words* that I speak unto you, they are spirit, and they are *life*” (John 6:63). This is equally true of the words spoken by Jesus’ disciples, for both He and they spoke the words of God. So let us consult God’s Word concerning this present mortal life which we all love, and

strive with all our might to “hang on to” as long as possible. “What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (James 4:14). “He remembered that they were but flesh; a wind that passeth away, and cometh not again” (Psalm 78:39). “O remember that my life is wind” (Job 7:7). “All flesh is as grass, and all the glory of man as the flower of grass” (1 Peter 1:24). “All flesh is grass” (Isa. 40:6). “Man that is born of woman is of few days, and full of trouble” (Job 14:1). “Man is born unto trouble, as the sparks fly upward” (Job 5:7). “He knoweth our frame; he remembereth that we are dust” (Psalm 103:14).

Now, let us consider God’s estimate of the future life—eternal life. “The meek shall inherit the earth; and shall delight themselves in the abundance of peace . . . , and dwell in the land for ever” (Psalm 37:11, 29). “I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us” (Rom. 8:18). “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal (temporary); but the things which are not seen are eternal” (2 Cor. 4:17, 18). “As we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Cor. 15:49). “We shall be changed” (v. 51) to “incorruptibility” (v. 53), and “death will be swallowed up in victory (over the grave)” (v. 54). “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. 7:27). “And hast made us unto our God kings and priests: and *we shall reign on the earth*” (Rev. 5:10). “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” (Rev. 22:14). “Thy youth renewed like the eagle’s” (Psalm 103:5). “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa. 40:31). “He asked life of thee, and thou gavest it him, even length of days for ever and ever” (Psalm 21:4). “*We shall be like him*” (1 John 3:2).

Since abundant, vibrant life is the thing everyone desires, why are people (especially mothers) so careless about obtaining and maintaining this life which is ever-

lasting, and not to be compared with the poor existence we now enjoy? Why will mothers intrust the spiritual feeding of their children solely to spiritual restaurants (churches and Sunday schools), when they wouldn't dream of risking their physical health that way? "Oh, but," they say, "anything they get at Sunday school is bound to be good for them." But is it? How can any mother know it is good unless she investigates thoroughly? Before she can investigate to any purpose, she must herself know what is wholesome spiritual food. She has a sure way of checking up. The "Great Physician" has written an authoritative book on spiritual foods, not only for children, but for adults also. Since there is but *one* "Physician" who is qualified to prescribe this kind of food, it follows that His Book, the Bible, is the *only* reliable guide to spiritual feeding.

Now let us examine the menu at the ordinary Sunday school to see if it is based strictly upon the reliable Guide Book. Here is one article of diet that is always on the bill of fare whether served or not: "If you are 'good' you go to heaven when you die," served (based) attractively on the doctrine of the immortality of the soul.

"The Holy Trinity" is another.

Since these are two of the most substantial items on the menu, we should have no trouble finding them listed in the one reliable Book of foods. But *do* we find them? We'll look long and hard, and stretch passages to the breaking point, before we find anything that even faintly resembles either. When we've searched the good Book through and through we will, if we are honest, scrape both these dishes into the garbage can. "Horrible!" many will say. "Why, all people believe those things, and you attempt to discard them." Well, is that any evidence of their truth? There was a time when all people (or practically all) believed the earth to be flat. Did that prove it true? Of course not! Yet they persecuted those who taught otherwise. Now, all know that the few who denounced the popular idea were right, the many wrong.

"But where did these doctrines come from, if not from the Bible?" some will ask.

They are *traditions* (see Col. 2:8; Matt. 15:6, 9; Titus 1:14 for God's opinion of traditions) found in the man-made creeds which have been absorbed into the Christian religion. The Nicene Creed (formulated by the Council of Nicaea, in 325 A.D.) established the doctrine of the Trinity; and the fifth Lateran Council (Rome, 1512-1517 A.D.) asserted the Immortality of the Soul. Other councils held at various times established other so-called Christian doctrines which the Bible does not uphold. [For proof of these statements, consult any good encyclopedia (Britannica and others) on Councils, Creeds, Nicaea, Lateran, Plato, Epictetus, Immortality of the Soul, etc.].

So we see how necessary it is for the mother to make it her business to check up on every item of her children's

spiritual diet, to see whether they are getting life-giving food, or husks, as did the Prodigal Son. It is a matter of *life or death* to them, and ignorance is no excuse under spiritual law any more than under natural or physical law ("alienated from the life of God through . . . ignorance," Eph. 4:18; Rom. 10:3), for God has shown us in His Word what is good.

It is indifference or pride (or both) that keeps people from seeking the truth for themselves. In spiritual matters most people will not countenance anything that is essentially different from what they were brought up on. Is that the system they follow in providing for the physical needs of their family? *Far from it!* They are sincerely anxious to know and provide those things that make for health, and to discard time-honored ideas that have been weighed and found wanting. Why can't they do the same in providing the food necessary for spiritual life? The attitude of many is that spiritual things will take care of themselves. That idea is a delusion and a snare. It leads to spiritual death. God has set before us a feast of fat things *in His Word*. If we neglect it, and seek nourishment elsewhere, we can expect nothing but emptiness and starvation in the end. What God said to Israel—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose *life*, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and thou mayest cleave unto him: for he is thy *life*, and the length of thy days" (Deut. 30:19, 20)—applies just as much now to the Gentiles. And as "he commanded Israel of old to teach their children *diligently* the things that he had revealed to them" (Deut. 4:9, 10; 6:4-9), and warned them (v. 23) "not to forget him," so if *we* fail to bring up our children "in the nurture and admonition of the Lord" (Eph. 6:4), and "neglect the great salvation" (Heb. 2:3) offered both to us and our children, "how shall we escape"?

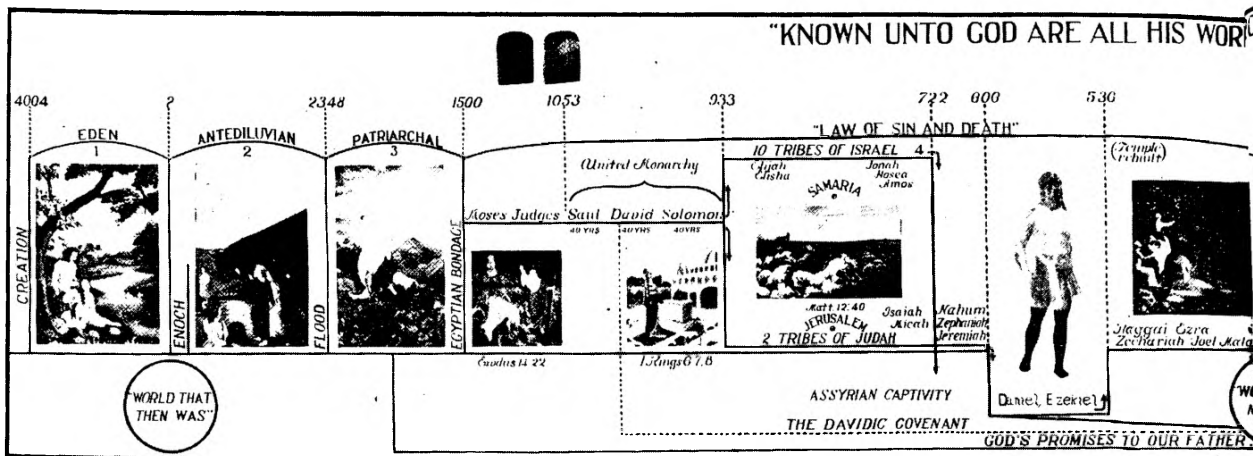
THE KINGDOM OF GOD

(Continued from page 3)

Going back to Psalm 105, from which I quoted at the beginning of this article, we find that God not only made the covenant with Abraham, but gave His oath "unto Isaac," and "confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." There was a temporary covenant made with Abraham concerning his seed and the land, but Abraham was not included in it. In Genesis 12:7 we read, "The Lord appeared unto Abram, and said, Unto thy seed will I give this land."

After God had showed Abraham that he must go into death before he could receive the promise, we are told in

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THE Apostle James said, "Known unto God are all his works from the beginning of the world." God's Word testifies of Him: "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, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9, 10). The Designer of the universe builds according to his own blueprint. God is never surprised, nor will any foolishness of men thwart the development of His wise plan for the ages.

Christ, Pivot of the World

Jesus Christ is the central figure of God's plan. In shadow, type, and testimony, the Old Testament pointed forward to the Redeemer; the New Testament and church history point backward to Jesus. Thus, in a sense, the whole world revolves upon the pivot of Jesus Christ.

World Dominion Through Christ

In the Garden of Eden, Adam and Eve, made in the very image of God, were blessed with abundant life, beauty, unlimited opportunities, and peace. God, who challenged Adam and Eve to have dominion over the whole creation, gave them a glimpse and foretaste of eternity wherein Christ, the "last Adam," will indeed "have dominion . . . from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). Though in the beginning God crowned Adam with glory and honor and put all things in subjection under him, that glory was soon lost through sin. Paul says, "Now we see not yet all things put under him (man)," but quickly adds, "We see Jesus . . . crowned with glory and honour" (Heb. 2:9).

Thus, the resurrected and immortalized Son of God is proof to the sons of fallen Adam that Eden's glories are yet to be restored. Isaiah prophesied that in that day and in a world-wide Paradise, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid;

and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6, 9).

Sacredness of Marriage

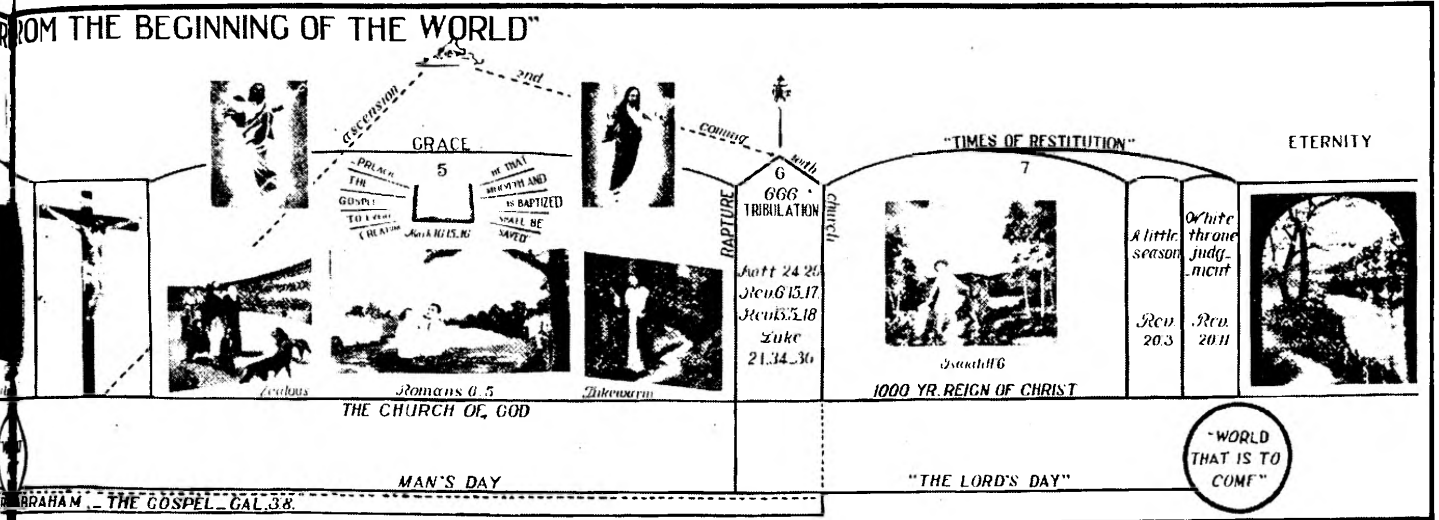
Marriage was ordained of God in Eden, and commandment given whereby the earth should become inhabited to the glory of God. The sanctity of marriage is seen in God's plain and almost haunting words: "They shall be one flesh" (Gen. 2:24). Though divorce was prevalent both in the days of Moses and in the days of Jesus, the Savior plainly said, "From the beginning (in Eden) it was not so" (Matt. 19:8). Consider the swans.

Paul says, "He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones."

When, in heterogeneous homes, God's commandment, "They twain shall be one flesh," may seem to be a knot too tightly tied, it may well be considered that in the God-ordained union of husband and wife He has prefigured the close and holy union between Christ and the church. In this latter union at least, a divorce would lose eternity.

"The Flood Came"

There is a close similarity between the antediluvian period and the days in which we live. Jesus said: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also, the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the



one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come" (Matt. 24:37-42).

In the days of Noah "the sons of God saw the daughters of men that they were fair; and they took them wives of all they chose." Likewise, the sons of God today are both marrying into the world and marrying *all they choose*. We read that "Noah was a just man and *perfect in his generations*, and Noah walked with God." Obviously, the world in Noah's day lived in immorality. Noah's family alone were of clean and godly genealogy—"perfect in his generations."

Then, according to God's instruction, Noah built an ark. As God foretold, the unbelievable Flood came. Noah and his family were lifted up above the earthly carnage and sorrows. The multitudes who had lived the broad and sinful way of life *perished in very sight of the ark*. When the Flood abated, the ark rested upon the mountains of Ararat, and God's people came forth to begin a new and better dispensation.

Christ, the Door of Salvation

According to the words of Jesus, He is now our "Door" into the ark of safety. Little does the world care; little does the world heed. Yet, when God's Spirit shall again cease to strive with men who live in immorality, the windows of heaven and the great geysers of the deep will burst forth their plagues of destruction, and only those who are secure in Christ will be caught up to meet Him in the air. It is written:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:20, 21). Likewise, said Paul: "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" (1 Thess. 4:16, 17). "One shall be taken, and the other left"!

When the "indignation" period is passed, the bride with the Bridegroom will return to earth to begin another new and better dispensation. Enoch who also was translated prophesied, "Behold, the Lord cometh with ten thousands of his saints" (Jude 14). Zechariah likewise prophesied of the coming of the Lord, saying, "His feet shall stand in that day upon the mount of Olives" (as once before the feet of Noah stood on the mountains of Ararat), and, said Zechariah, "The Lord my God shall come, and all the saints with thee" (Zech. 14:4, 5).

"I Am the Way."—Jesus

The question is sometimes asked, Does one have to be baptized in order to be saved? Peter, speaking about Noah and the Flood, said, "Once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even *baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)." Did anyone get into the ark without going through the door? Said Christ, "I am the door." Have you been baptized into Christ? Or, as men rejected the former "preacher of righteousness" (2 Peter 2:5) and perished in the Flood, are you now mocking the gospel of Christ and saying, "Where is the promise of his coming?" (See 2 Peter 3:3-9.) Don't stumble at the very door! "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). What though the water is cold or muddy? The Jordan River was no bathtub, and into the river went your Pattern and mine "to fulfil all righteousness"! Said Jesus: "I am the way."

DANA, NORTH CAROLINA

Elder J. H. Anderson closed a series of meetings, August 21, which he conducted at Dana, N. C., for a week. We are glad to report one of the best meetings had in a long time. It seems that interest becomes greater, congregations larger, and more accept Christ every time Bro. Anderson comes to the South.

August 21, in the late afternoon, we gathered at the waters of Bro. Stepp's millpond. One could not call it only a millpond, for it is a perfect setting of a lovely lake, secluded in a natural basin surrounded by nature's own ridges, bedecked with God's own beauty. An inspiring place, indeed, to go down into the water and take on Christ in baptism! Bro. Anderson here baptized Alton Martin, Jessie Hollifield, Margaret Gibbs, Lucile Stepp, Mrs. Ruth Moore, Mrs. Thelma Sumner. Two others who requested baptism were not baptized, due to illness.

Mrs. L. W. McMinn, Asheville, N. C.

OREGON, ILLINOIS

The Tenth Rededication Anniversary services conducted September 8, 1940, at the Church of God in Oregon, Ill., will long be remembered. Bro. F. L. Austin, guest speaker, preached three inspiring sermons and led in the note-burning service celebrating the complete payment of indebtedness incurred at the time of rebuilding. Others participating in the note-burning service were: Ben Carpenter, Delos Andrew, J. H. Williams, George Siple, Margaret Mattison, Robert Hardesty, Shirley Smith, Ethel Johnson, and the pastor. Many members and friends of the church came from a distance to join in the worship of God in praise and thanksgiving for His blessings upon the church, and to pray that the church might continue to so serve as to receive His further favors, both in this present day and in eternity.

Bro. and Sr. Lewis Romine and daughter Jo Anne, Oregon, Ill., and daughter Jeannette of Grand Rapids, Mich., returned from Minnesota to Oregon, Ill., August 30, following a two-weeks' vacation among friends and relatives at Grand Rapids, Minn., and in the Twin Cities. Another daughter, Sr. June Nagle of Grand Rapids, Mich., visited with her parents for a few days soon after their return home.

Sr. Orpha LeMasurier, new treasurer of the National Bible Institution, and her daughter Dianue have come from Eden Valley, Minn., to take up residence in Oregon. Sr. LeMasurier is now busy at her new work. We are glad to have both mother and daughter in our church and Sunday school activities.

Bro. and Sr. George Siple, Sr. Siple's niece,

Violet White, and Sr. Leota B. Hanson are now en route to Hammond, La., for a ten-days' visit among relatives and friends.

Sr. Hazel Reed is taking treatments in a research hospital in Chicago, there being a fair probability that she may be enabled to walk. May the Lord add His blessing.

Recent visitors at the pastor's home include Bro. and Sr. Charles Netts, Springfield, Ohio; Sr. Orpha Sanford, Downers Grove, Ill.; Sr. Jessie Wilson, Chicago; Bro. and Sr. Earl Koontz, Adeline; Bro. and Sr. Charles Lindsay, Pearl City; Grandma and Uncle Paul Hatch of Harvey, Ill. . . . "A friend may well be reckoned the masterpiece of Nature."

Sydney E. Magaw, Pastor.

HOLBROOK, NEBRASKA

The annual conference of Southwest Nebraska, at Holbrook, closed Sunday, August 25. The people of Nebraska feel it was one of the best ever held. The attendance was larger than usual; many coming from a great distance who attended all or part of the time. Twenty towns were represented.

The sermons and Bible lessons given by Bros. E. E. Giesler and J. W. McLain were helpful and inspiring. Also, a sermon by Bro. Alan McLain was enjoyed by all present. As a result of the meeting, three were baptized in the saving name of Jesus Christ. They are as follows: Mrs. Margaret Rankin, Bartley, Neb., Miss Elizabeth Spence and Miss Shirley Spence, Boulder, Colo.

The election of officers for the coming year resulted as follows: Roscoe Story, Beaver City, president; Wayne Wilson, Danbury, vice president; Mrs. Eva Phelps, Holbrook, secretary; Miss Leona Lathrop, Holbrook, treasurer; Miss Iecl Stedman, Arapahoe, corresponding secretary.

We pray God's guidance on the work at this place for the coming year.

Iecl Stedman, Cor. Secy.

HANDLEY, TEXAS

Mr. and Mrs. Joe Robbins and son Lysle surprised me greatly by a visit, August 16. Before Lysle, who will enroll in an aviation school in Tulsa, Okla., has to attend school, they stopped at Bro. and Sr. Drinkard's. They were much disappointed in hearing that they were in Arkansas, since they had not seen them for twelve years. After visiting awhile, "goodbyes" were exchanged, as they had to leave early the following morning.

May we hope and pray to meet again in the near future.

Mrs. Dorothy Randall.

JANE MOORE

Sr. Jane Moore, daughter of William and Jessie Ford, Dixon, Ill., known to our people as one of the Ford twins, was born April 5, 1919, and died September 2, 1940. She was married less than a year ago to Frederick Moore. She leaves a newborn babe, her husband, her father and mother, two sisters, and her grandfather, John Ford.

Sr. Moore was baptized by the writer about six years ago, since which time she lived a most exemplary life. She was a member of the Dixon Church of God. She and her husband had just built a new home, into which they planned to move in a few days.

Funeral services were conducted by the writer at 2:00 p.m., September 5, in the William Ford home.
L. E. Conner.

HERALD RECEIPTS

L. A. Bernard; Earl Friend; Fred Tavenier, Sr.; Mrs. Mary C. Jones; A. Nichols; Nancy B. Robison (for another); A. W. McCoy; Mrs. Max Tarrant; Mrs. George Siple (for another); Mrs. Ida Renner Harding; Margaret Mattison (self and another); M. J. Flenner; Mrs. Olaf Hammer; Mrs. Ethel M. Hall (self and others); John Lehman (for others); Warren E. Story; M. C. Brake; L. T. Hanson; Mrs. A. J. Jaeger; Ella M. Siple (for other); J. R. LeCrone (for another); Ira E. Arnold; C. R. Meyerhoeffer; Mrs. Carl Gouger; C. J. LeCrone; Irvin Lathrop; J. W. McLain (for another); Mrs. Frank Rogers (self and another); Mrs. Pearl Zecheil; Mrs. Clyde Poland; Mrs. J. L. Harland (for another); A. L. Corbaley (for another); Mrs. Mary Jones.

BIBLE TRAINING SCHOOL

Michigan State Conference	\$ 25.00
Charles L. Netts (Tuition pledge)	30.00
L. E. Conner (Tuition pledge)	30.00
S. J. Lindsay (Tuition pledge)	30.00
Ripley, Ill., S. S. (for Francis Burnett)	4.31
Maybelle Hanson (Tuition pledge)	30.00
Mrs. Charles W. Howe	1.00
A Sister	65.00
Mrs. Margaret Ballentine (T. pledge)	30.00
A Sister (C.A.M. tuition)	220.00
Mrs. Nora Johnson	3.00
Gerald L. Cooper	1.50
A Brother	30.00
Brother and Sister (ER tuition)	90.00
Mrs. Anna Cook	2.00
Virginia Conference	36.00
A Brother	9.00
Ripley, Ill., S. S. (FB tuition)	5.04
Illinois State Conference	20.00
Mrs. Eva Fletcher	10.00

THE KINGDOM OF GOD

(Continued from page 7)

Genesis 15:18, "The LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." This was not an everlasting covenant, and did not include Abraham.

In Nehemiah 9:7, 8 we read, "Thou art the LORD the God, who didst choose Abram . . . and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I

say, to his seed, and hast performed thy word; for thou art righteous." Notice that this promise was to his seed, and was fulfilled when God had given them the Promised Land.

Some—taking this covenant and its fulfillment, together with the fact that Israel was rebellious and disobeyed God's law, and were scattered to all parts of the world—claim that Israel has been cast off and will never be gathered back to the Promised Land. They forget, however, that the everlasting covenant was to Israel as well as to Abraham, Isaac, and Jacob. Also, they forget the many promises that God has made to Israel that He will again plant them in the Land of Promise from which they were driven because of rebellion.

"I LIVE FOR EVER"

(Continued from page 5)

of atheism and lawlessness. Since living here at Dayton, Ohio, for a few years, I have met three avowed atheists, and I reasoned with them of the futility of "having no hope, and (being) without God in the world" (Eph. 2: 12, 13). What has infidelity to offer us, but an aimless life, a hopeless death, and "blackness of darkness for ever"? (1 Kings 18:21; Isa. 45:9; Jude 10-13.) Christianity offers "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3; 35:1-10).

When Robert Ingersoll was living, he used his eloquent tongue in futile attempts to discredit the veracity of God's Word. He visited many cities in this country in which he attempted to rule God out of the world He had made, and to discredit Moses' statements concerning Jehovah's Creation. In one of Ingersoll's tirades against the mistakes of Moses, there was among his audience an African woman, professing faith in the Lord's testimonies as "righteous and very faithful," who upbraided Mr. Ingersoll for his unbelief. (Psalm 119:138, 142.) He addressed her, saying, "Mammy, how do you know there is a God?" With her eyes sparkling with righteous indignation, she retorted, "How do you know that the sun is shining? I can see its light, and feel its heat." In like manner, "the heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

Recently, as I was distributing my copy of The Restitution Herald which I had just finished reading, together with an assortment of religious tracts, from house to house, I was peremptorily told by one person that he could be saved independently of Jesus and His proffered salvation." When people, like Ephraim of old, are so thoroughly "joined to idols," all we can do is to let them alone. (Hosea 4:17; Matt. 15:14, 15.) Having "sown to the wind," there is nothing to expect but to "reap the whirlwind," and to be "utterly consumed with terror." (Hosea 8:7; Psalm 73:16-18.) The doom of the willfully disobedient is graphically portrayed in Proverbs 1:24-31. "Woe unto him that striveth with his Maker!" (Isa. 45:9).

If there is anything more reprehensible than for man—"a worm" of the dust—to arrogate to himself a deathless equality with Jehovah, I do not know what it could be. I have heard false teachers say, as they patted their hands on their bosoms, "I am in here, you have never seen me, and you will never bury me." (1 John 4:1-8; Job 25:6; Isa. 56:10, 11.) This first deception started in Eden (Gen. 3:1-4), belief of which caused man to be expelled from Paradise in unbelief (Gen. 3:22-24). If he ever enters Paradise restored, it will be through faith in Christ Jesus as "the door into the sheepfold" (John 10:1).

BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

One of the most beautiful editions of a Bible portion to come off the press in many years is the little volume, *Song of Songs* (Heritage Press; \$5.00). The volume is thin, printed in large type, and consists of nothing more than the Song of Solomon in the King James Version. What makes it remarkable is the gold-leaf decoration; the entire cover is gold leaf, edges are tipped in gold, and there is a liberal use of gold and color throughout the book. For collectors, for gift purposes, for ordinary lovers of the Scriptures, this book is really "tops."

* * * *

What with the European war and the Fifth Column scare in the Americas, attention has been centered more and more on that massive tome produced by Adolf Hitler under the title, *Mein Kampf* (*My Battle*). Until last July, no unabbreviated edition of the two volumes that go into Hitler's opus was available in English; but in the summer of 1939 an unabridged edition was finally published (Reynal & Hitchcock; \$3.00).

For the student of world affairs and of prophecy, the unexpurgated edition is far more valuable than the "panty-waist" books that have formerly been issued under the same title. Enormous sections of *Mein Kampf*—the most vital sections—can be found in English nowhere else than in the Reynal & Hitchcock volume. Hitler's purposes and ambitions are only obscured by the previous abridgements; Reynal & Hitchcock have been willing to tell the world about the *real* Nazism. Profits of the book, incidentally, go into the fund for refugee Jewish children, and not into the publisher's pockets or into royalties for Hitler himself.

But if you aren't a student, don't bother with this. It's the dullest thing since *The Vicar of Wakefield*!

* * * *

The Song of Our Syrian Guest (Pilgrim Press; \$3.35) is the most delightful exposition of the Twenty-third Psalm ever to see print. Authentic, beautifully written, with the most vivid treatment of exactly what David meant, the book is practically a "must" item for any serious Bible reader. It will even do for children, if they're not too young.

"Books are sepulchers of thought."—Longfellow in *The Wind Over the Chimney*.

Order all books listed in this column from the National Bible Institution, Oregon, Illinois, thereby building your library and at the same time helping to support the General Conference activities.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

Faith of Abraham

We say we are of the "Abrahamic faith." Did you ever pause to consider what that statement means to us?

Let us look at a few of the verses about Abraham. We read, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). After the Lord had thus spoken, Abram obeyed. His wife Sarai and his nephew Lot went with him.

In the years that followed, Abram's name was changed by the Lord to Abraham. The Lord said, "For a father of many nations have I made thee" (Gen. 17:5). Abraham became very rich, but he never forgot God. He is the first man who is mentioned in our Bibles to pay a tithe. He paid his tithe to Melchizedek the high priest. There was no law telling him he should pay a tithe. It was a free-will gift, just as our offerings and tithes are today.

Abraham was to be the father of many nations, yet he had no sons! He had great faith in God. He still believed God would give him a son to carry on his name. God did send Abraham and Sarai a son. They named him "Isaac." Do you know how God tested Abraham's love for his son and his faith in God? Read Genesis 22:1-13 to find out.

Abraham's Heirs

We are Abraham's seed: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). We, then, are to come under the blessing of Abraham, to whom all the land was given, and get a blessing from God. We will someday inherit the earth. 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. 8:17).

Then, if we have the faith of Abraham—"even as Abra-

ham believed God and it was accounted to him for righteousness" (Gal. 3:6)—we, too, will be called pure and righteous in the sight of God. We will be heirs with Abraham. We, too, will have the promise of the gift of God, which is eternal life. It is a free gift. It cannot be bought. We can't bargain for it and "work it out." It is a *gift* to the faithful: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

May we be filled with faith, "for the promise that he should be the heir of the world, was not to Abraham; or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13).

New Members of ECE Club

Sylvia Ballentine, Springfield, Ohio, sends us her name.

Donna Rae Eyster and Barbara Elaine Eyster of Oregon, Illinois, have had their names sent to us by their mother, Mrs. Clifford Eyster.

Send your name, age, birth date, and address. Your membership card will be sent to you.

Mother's Love

"Her love is like an island
In life's ocean, vast and wide,
A peaceful, quiet shelter
From the wind, and rain, and tide.

"Tis bound on the north by Hope,
By Patience on the west,
By tender Counsel on the south,
And on the east by Rest.

"Above it like a beacon light
Shine Faith and Trust and Prayer;
And through the changing scenes of life,
I find a haven there."

—Selected by Mrs. B. A. Johnson.

Happy Birthday Wishes

Peg Griffith, age 10, Sept. 13, Cleveland, Ohio.

James Siple, age 15, Sept. 13, Hammond, La.

Eugene Eska Evans, age 12, Sept. 10, Freedom, Nebr.



BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President
3514 Oakley Ave., S.W.
Grand Rapids, Michigan

Lorna Macy, Treasurer
Route 3
Troy, Ohio

Real Progress

What I was going to tell you when the end of last week's Berean page caught up with me was that the Junior Correspondence Committee reported eighty-five new correspondents. Hard job well done! Nice work!

A very important forward step was taken by the National Society in the formation of a Publication Committee composed of James Watkins of Eldorado, Illinois, as chairman, Vivian Kirkpatrick of Blanchard, Michigan, and Margaret Mattison of Oregon, Illinois. Arlen Marsh explains the purpose of this committee elsewhere on this page.

The officers elected were: president, Arlen Marsh, Grand Rapids, Michigan; first vice president, J. Richard LeCrone, Woodstock, Virginia; second vice president, Vivian Kirkpatrick, Blanchard, Michigan; secretary, Muriel Randall, Oregon, Illinois; treasurer, Lorna Macy, Troy, Ohio, Rt. 3.

Pushing Forward

* * *

By Arlen Marsh

In tune with the forward-looking steps taken by the General Conference this year, the National Berean Society plans to put an intensive drive behind efforts to build its own services and those of local affiliated groups.

Motif of the drive will be the motto of the Society—"Search the Scriptures Daily"—based upon that text in Acts 17 upon which all Berean work is founded. The primary purpose of Berean organization, as stated by the national constitution, is to carry out the Great Commission by aiding young people "and their associates" in Bible study and by training them "for more intensive Christian activity in adult life."

To carry out these purposes, two special committees have been chosen, one (consisting only of Miss Muriel Randall) to edit and manage the *Echo*, National Berean Society organ; the other, the Publication Committee, to promote the establishment of new Berean groups and the more efficient operation of existing groups. Both committees already are getting their work well under way, although their appointments were confirmed as recently as early August.

Berean work should fulfill more than the function of

a Sunday school or a Bible class; it should give Bereans a thorough education in fundamental Bible doctrines and, in addition, train young people for leadership or at least intelligent membership in the church itself. No other organized effort presents young people with the opportunity to learn by doing, the while they are under supervision.

If your church has no Berean society now, why not investigate what Berean work can do for you? If it does have a Berean society, perhaps the national officers or the several committees can help you build your group. The national organization was created solely to help you teach and train your young people; take advantage of the help it has ready to give!

Morning and Night

* * *

By Lorraine Brossard

It is interesting to consider the contrast in the emotions that one experiences at the beginning and at the end of the day. How does your day start, and what are your thoughts? (Psalm 30:5.)

If we arise in the morning with a listless and reluctant attitude toward the duties before us, we have no desire to do anything for others or to lighten our own loads—we but burden ourselves with self-pity. To start the day right, however, is the secret of a happy ending. David reveals this truth in Psalm 5:3. God gives us our nights of rest and peace; He gives us the health that we enjoy; He sends the sunshine and the rain. He gives us our loved ones, and He gives us power to make our fellow men happy. Our thanks to God should be our waking thoughts. If we requested to do only those things that are pleasing to Him, we would not go astray. If we would but try it, we would find that our own happiness is brought about by forgetting self and concentrating on others.

If we will put the problems of yesterday away and zealously confront today's problems, tomorrow our slates will be clean. Moreover, if we have put all that we can—with the guidance of God—into one day, what will our hearts bear at evening! Can we not try one day, and thus conclude it with the feeling that all is well, that we have done our best? Tomorrow we may do better. Then we can say as David, "Blessed be the Lord, who daily loadeth us with benefits" (Psalm 68:19).

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

September 4-15—Special meetings at Brent, Okla.
 September 6-15—Evangelistic services at Koszta, Iowa.
 September 11-22—Home-coming and evangelistic services at Hillisburg Church of God, Indiana.
 September 10-29—Special evangelistic meetings at Bosworth, Mo.
 September 18-29—Special meetings at Bowring, Okla.
 October 4-6—California Quarterly Conference.

A NOBLE WORK WELL STARTED

As one entered the Oregon, Ill., Church of God for Sunday school, September 8, he noticed a miniature Golden Rule Home on the table in the front of the church. What was the meaning of this bit of handiwork? One was not long in finding out.

At the close of Sunday school, Sr. Charles Netts of Lawrenceville, Ohio, was called upon to speak, and in a very few minutes she explained all. At one of the General Conference business sessions a motion was passed by the Conference to have the chair appoint a committee to work out a plan whereby a fund would be raised to assist our aged ministers when they are no longer able to work in the Lord's vineyard. One of the methods of raising money is the miniature Golden Rule Home—which turned out to be a bank.

The plan is simply this. Each week a part of the Sunday school collection is set aside and placed in this bank. The amount to be put into the bank is to be determined by each Sunday school's executive board. Besides this amount, free-will offerings are always acceptable. A small amount each week will grow into a larger amount by the end of the year. This multiplied by all of our Sunday schools will make a still larger amount. If every member of the Church of God would give one cent a week, the fund would soon be sufficiently large to provide care for some aged minister in Golden Rule Home.

Personally, I consider this a noble work well started by an enthusiastic committee. All of our Sunday schools in the land should get behind this movement and assist the committee, not only in this one method of raising money, but in all the methods the committee sees fit to suggest. I say again, it is a noble work well started. It is up to the brotherhood of the Church of God to see that it doesn't fail. Our aged ministers are entitled to some assistance in their declining years.

The Executive Board of the National Bible Institution has approved this project.

Leland T. Hanson, First Vice President.

CONTRIBUTIONS TO N. B. I.

Dorothy Magaw	\$ 2.00
Oregon, Ill., Church of God	4.91
A Brother	10.00
Mrs. Anna Cook	3.00
Mrs. A. J. Jaeger	3.68
Mr. and Mrs. C. E. Lapp	4.00
Mrs. Eva Fletcher	1.00
Helen M. Chisholm	1.00

"There are no "J," "V," or "W" center references in your Bible,"—Leota B. Hanson, Oregon, Ill.

CORRECT ADDRESS

To avoid confusion and delay, letters intended for the N. B. I. office should not be addressed to individuals as though the letters were personal. Instead, simply address: National Bible Institution, Oregon, Ill.

On the other hand, personal letters should be addressed to the individuals for whom they are intended.

Sydney E. Magaw, Secy.

HOME-COMING AT HILLISBURG, INDIANA

The annual home-coming and basket dinner of the Hillisburg Church of God will be held September 15. Bro. J. H. Anderson will conduct a series of meetings beginning Wednesday night, September 11, and will conduct morning, afternoon, and evening services Sunday, September 15. Bro. C. E. Lapp, Illinois evangelist and fieldman of the General Conference of the Church of God, will conduct meetings each evening during the following week, Sunday, September 22, inclusive.

All ministers and other brethren are cordially invited to worship with us in these meetings.

Otto Dick.

GUTHRIE GROVE, SOUTH CAROLINA

The revival meeting at the Guthrie Grove Church of God began August 4, and continued through August 13. Bro. M. O. Williamson preached Sunday morning, and Sunday and Monday nights; Bro. J. H. Anderson was the speaker for the remaining nights. He also preached Sunday morning before the close of the meeting.

There were three hundred to three hundred fifty attending the services, including visitors from North Carolina and Oklahoma. The songs for the services were rendered by the church choir, the Guthrie Grove quartet, Paek quartet, Carolina quartet, and a McCoy duet. We hope the same Christian spirit will remain with us now as did when the meeting was in progress.

On Saturday, August 10, the baptismal services were held for Monroe Browning of Fort Bragg, N. C., who had to make his immediate departure to his post in the United States Army.

August 13, Bro. J. H. Anderson baptized the following: DeWitt Stone and Mr. and Mrs. Thomas Martin from Pelzer, S. C., Rt. 1; Mrs. Ruby Lee Kay, Pendleton, S. C., Rt. 1; Miss Mary Ellen Massey, Anderson, S. C., Rt. 1. (Continued on page 15, first column)

Gleanings From the Field

"The field is the world."—Jesus.

We are always glad to have an abundance of church news. Keep it coming. Please see page 10 for additional news items.

"The Virginia Conference was largely attended, and five young women and an older man were baptized. Bro. C. E. Lapp gave a splendid N.B.I. and Bible Training School address."—G. E. Marsh, Grand Rapids, Mich.

That "Jesus wept" means more to lowly man than all that has ever been said about it.

"Neighbors who seem interested meet with me to study. Since the battles abroad, attendance is more regular—I often wonder if from fear only."—Marie Brown Schreiber, 1802 N. 8 St., Boise, Idaho. . . (Sr. Schreiber, daughter of Ellen R. Brown, formerly lived with her mother in Rockford, Ill., but is now one of our isolated members in the West.)

"Because of baptism's very inconvenience, it is a more effective means of displaying faith in the Christ and in His teachings than some simple public verbal avowal could ever be."—Arlen Marsh, Grand Rapids, Mich.

Sr. Leota B. Hanson's temporary address is 610 N. Pine St., Hammond, La. She will be there until September 21.

Sr. Eunice Zollinger, a member of the local Church of God, has been employed as stenographer to the editor. She takes up the work of Sr. Margaret Mattison who is enrolled as a student in college.

Bro. F. L. Austin will conduct special meetings at Bosworth, Mo., September 10-29.

"A few members gathered here (Harrah, Wash.) Sunday evening (August 25), and after a few songs, I spoke in regard to the Kingdom of God, the King, His throne, where He should reign, the subjects, subordinate rulers, laws, and capital city."—Lyle Rankin, Cashmere, Wash.

Eleanor Story, Beaver City, Nebr., thanks all those who recently sent birthday cards to her, helping her to celebrate her ninetieth anniversary.

"If the Word of God reveals the will of God, how can one know the will of God apart from the Word which reveals the will?"—C. E. Randall, Fonthill, Ont.

Bro. Celaine Randall accompanied our fieldman, Bro. C. E. Lapp, to Iowa, to assist in services at the Koszta Church of God.

Sr. Edna Brewer, Tipp City, Ohio, who had returned to Oregon, Ill., to resume her work as matron at the Students' Home, is now the guest of Bro. and Sr. Charles Netts, who are en route to Iowa. The purpose of the Iowa trip is to visit two or three of our churches where the Golden-Rule-Home miniature bank may be introduced. (See Bro. Leland Hanson's report.)

A son was born August 15 to Mr. and Mrs. Sam Hoke, 458 Watervliet Ave., Dayton, Ohio. . . Congratulations.

Bro. Joe D. Lawrence, 2216 N. 51 St., Omaha, Nebr., asks the cooperation of Nebraska brethren in perfecting a membership list of the Eastern Nebraska Conference.

September 1, Bro. Williamson solemnized seven baptisms. They are: Paul Gentry; Annie Mae, Kathleen, and Hazel Cooper; Wynona Burgess, Greenville, S. C.; Eunice Owens, Williamston, S. C., and Mrs. Annie Burrell, Piedmont, S. C.

May these who have been baptized into the all-saving name of Jesus Christ, be faithful workers in the Master's vineyard. May they also hear the voice of the Savior say, "Well done, thou good and faithful servant." (Miss) Corine James.

IOWA'S SUCCESSFUL CONFERENCE

The Church of God in Iowa held its Fifty-third Annual Conference at Waterloo, August 17-25. We were happy to notice there were a few more registered this year—two hundred in all. It was also encouraging to note the goodly number who stayed throughout.

Bro. Sydney Magaw of Oregon, Ill., was our out-of-state minister and teacher. He taught the adult and young people's classes—each once a day—and gave several interesting sermons, including: "The Book of Esther," "Revelation 4 and 5," and "The War and Prophecy." Bro. J. W. Williams taught these two classes once a day, also. Some of his discourses were on "Prophecy," "Faith," "Hope," "Love," and "The Sacrifice of Christ."

Sermons given by other ministers were: O. J. Allard, "God's Choice"; C. W. Howe, "Mystery of Grace"; J. Eagleston, "The Hope of Israel"; H. S. Hunt, "The Veil of the Temple"; and Mr. Phillips, "Knowing the Word of God." The classes of younger children were taught by various ones: Bro. Delbert Jones, Sr. Wilma Williams, Sr. Mayme Jones, and Sr. Margaret Barck.

The Berean Day program given by the young folks on Thursday afternoon was very much enjoyed by all. Their penny drill has turned out to be almost a dollar drill, as several of their little envelopes contained dollars—the collection this year being the largest since it started. This is carried on by the junior and cradle roll members, headed by Sr. Blanche Harland. We appreciate her efforts.

Election of officers was held Friday, resulting in the reelection of the officers of the past year, as follows: president, Bro. H. S. Hunt, Clarksville; vice president, Bro. A. M. Jones, Eagle Grove; recording secretary, Sr. Florence Allard, 1118 Rainbow Dr., Cedar Falls; corresponding secretary, Sr. Esther Jenkins, Stanhope; treasurer, Bro. C. W. Howe, 1036 Newton St., Waterloo.

We were made happy by two additions to the body of Christ. They are Doris Lundquist of Stanhope and Frank Danskin of the

Koszta congregation. Bro. Williams administered the baptisms.

Sr. A. J. Eychaner was taken ill during the week, so could not attend all of the meetings; we greatly missed her. Sr. Virginia Seerest, Waterloo, was also kept away because of illness. We hope both are improved by this time.

The Conference extended sympathy to bereaved ones who have lost loved ones in death the past year, a memorial service being conducted by Bro. Williams. Those fallen in death since last Conference are: Sr. Will Croft, Belle Plaine; Sr. Edna Allard, Fort Dodge; A. E. Walrath, Clarksville; Sr. Jane Glass, Sac City; Bro. Ray Allard, Gladbrook.

Greetings are extended to all who could not attend, especially to those who are ill. Those who did attend felt that it was good to have been there, feasting on the spiritual food handed to us by so many faithful Bible students. We were glad to meet several visitors from a distance: Bro. and Sr. Frank Marsh, Oregon, Ill., Sr. Rose Starbuck of California, Bro. and Sr. Harold Starbuck, Rockford, Ill., and Sr. Leona Marsh, a member of our Conference but who comes from Cleveland, Ohio, each year to attend. It is like coming home to her. (Keep coming, Leona.)

The fellowship of Bro. Eagleston of Wematchee, Wash., was much enjoyed, and he wished to express in this report his appreciation and good wishes to the Iowa brethren for the very enjoyable time he had.

After two collections were taken for the purpose of lifting the indebtedness of the Conference church building, we found there was a little more than enough. Things like that make a treasurer feel happy. He has enough cash to pay the bills and a little with which to start the new year.

Continued meetings are being planned for the State. Bro. C. E. Lapp is going to Koszta for a couple of weeks, and, if he can arrange it, we would like his services for a longer period. Notice concerning this will be sent later. MONEY will be needed to carry on this work, so do your bit. Send what you can to Treasurer C. W. Howe.

Bro. J. W. Williams will carry on the work of the State, also. The Gladbrook appointment will be the first Sunday in the month, Stanhope second, Koszta third, and Lake View fourth. It is planned, the Lord willing, to hold meetings for a week at the home of Bro. and Sr. Oscar Jenkins at Stanhope, their next appointment beginning Saturday evening, September 7. We are welcoming all who can attend any of these meetings.

"God be with you till we meet again."

Esther Jenkins, Cor. Secy.

THE VIRGINIA CONFERENCE

The Virginia Bible School and Conference was blessed with an unusually good attendance and interest. A spirit of Christian fellowship and love prevailed throughout. There was much rejoicing among the brethren when the following accepted Jesus in baptism: Mr. Benjamin Clem, Thoms Brook; Miss Audrey Munch, Miss Lorraine Boyer, Seven Fountains; Miss Marie Coverston, Waterlick; Miss Barbara O'Flaherty, Braddock Heights, Alexandria; and Miss Elaine Andrews, 2612 Second Road, N., Arlington. With the exception of Mr. Clem, who is in his late fifties or early sixties, all are of Berean age.

A meeting was held at the home of Bro. J. H. Andrews (same address as for Elaine above). Under the leadership of Bro. C. E. Lapp, a committee was appointed August 26, to seek an appropriate meeting place for establishing regular work in the vicinity of Washington, D. C. May God bless this work.

The special meetings at the Dry Run church, with Bro. G. E. Marsh as evangelist, are being well attended in spite of much rain. The interest is very good, and we are hopeful of being able to report that more have dedicated themselves to the Lord in baptism before the meetings are concluded. J. R. LeCrone.

THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

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L. E. Conner Business Manager

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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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . \$.....

For Training School . . . \$.....

For Golden Rule Home . . . \$.....

Name

Address

THE BIBLE TRAINING SCHOOL

Enrollment Coupon

Please enroll me in the Bible Training School to begin at Oregon, Illinois, September 17, 1940. For reference write to

(Name) (Address)

My tuition (\$30.00 per month) will be paid by

(Name) (Address)

Student's name

Student's address

The Illinois Evangelist

By James M. Watkins

Another Year

We are aware that another year has passed in the State work and a new year is upon us. The members of the State assembled in conference and looked back upon the success of the year just past; each one was impressed with the thought that God had indeed blessed our labors. Each was equally determined that the progress, here begun, must go on and on until every church in the State finds itself with a full-time pastor. Every individual and every church of the State deserves a great deal of credit for the determined way they are showing that the work of the Lord must continue.

The Illinois State Board is equally determined that no possibility for advancing the churches of the State must be overlooked. We have their assurance that every penny devoted to this work, will be used to *build* to the end, that not one penny may be lost to the permanent good of the church as a whole. This work of building churches will be advanced to the fullest extent of every dollar pledged for this work. Surely the present activity and determination of the State Board is worthy of the interest and support of every individual member of the State.

Program for the Year

Arrangements have been made to continue the present program for another year and to enlarge the work as finances permit. Bro. C. E. Lapp will continue the work at Macomb, Fredericktown, St. Louis, and other points, as in the past year. Ye scribe will continue with the work at Eldorado and Marshall. The possibility of undertaking a work to build up two other points is also under consideration by the Board, but will depend largely upon the amount pledged.

Quarterly Conference

At the Illinois Conference at Oregon, it was decided to lay more stress on our quarterly conferences, instead of the conference at Oregon. Evangelists and workers of the State will cooperate in building these conferences. It is planned that evangelists will exchange services to provide a few nightly meetings in conjunction with the conference, which should add greatly to the interest. It has been planned that all quarterly conferences will be held on those months having five Sundays, except December, as this will not interfere with the regular schedule of the evangelists. The next quarterly conference date is September 28, 29, and is being planned for Marshall. Let's go!

A Canning Day Proposed

There are two things not generally understood about the General Conference at Oregon. One is that the Illinois Conference is responsible for all expense connected with

*"When the Church Builds Evangelism,
Evangelism Will Build the Church."*

the dormitory, and the various teachers for the Bible School. It is dependent entirely upon freewill offerings to meet this expense. The second point is, namely, that this expense runs in the neighborhood of \$900.00 for the two weeks of conference. To help meet this expense, the Ripley church has proposed a canning day. In every locality there are many things that could be provided for conference use at very little expense. Canning should be done in gallon and half-gallon jars, and marked for return of the jars if desired. Over a vast area there is a wide variety of things that are of little value because of their abundance, but would provide worth-while variety for conference use. Any group desiring to cooperate in a canning day, may write to Mrs. Tessa Laning, Mt. Sterling, Illinois, for details.

Dollar Days

The conference at Oregon passed a motion stating that four dollar days be instituted to provide for our work in the coming year. It will be a big job for the treasurer to send out these letters. Much expense and labor can be saved if those who plan to support this work, through the State treasurer, would simply write and inform him of their intention to remit at stated times, thus saving as many letters as possible. Delos Andrew, Oregon, is the treasurer—September 25 is the first Dollar Day.

Reports for Year and August

Balance August 1, 1940	\$179.96
Received from individuals	7.50
Cash	10.60
Received from churches	55.00
	<hr/>
	\$253.06
Expense:	
Salaries for evangelists	\$135.00
Restitution Heralds	5.85
Balance on hand September 1, 1940	112.21
	<hr/>
	\$253.06
Income:	
Balance on hand August 18, 1939	\$ 6.77
Cash received from individuals	386.25
Received from churches	1,287.67
Received from dollar days	254.00
Received from Lanark church sale	131.30
Transferred from Special Evangelistic Fund	280.90
	<hr/>
Total income for the year	\$2,346.89
Expense:	
Telephone calls	\$ 1.30
Insurance on Plum River church	3.00
Dollar day expense	46.52
Extra Restitution Heralds	31.02
Salaries and mileage for evangelists	2,050.09
Moving expense for evangelist	35.00
Balance on hand August 1, 1940	179.96
	<hr/>
	\$2,346.89

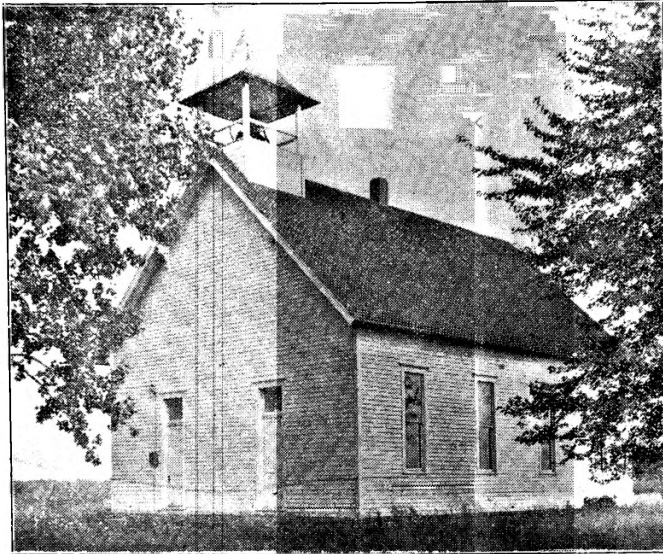
Delos Andrew, Treasurer.

THE RESTITUTION HERALD

VOLUME 29

OREGON, ILLINOIS, SEPTEMBER 17, 1940

NUMBER 50



THE CHURCH OF GOD NEAR HILLISBURG, INDIANA

The Hillisburg Church of God of the Abrahamic Faith had its beginning in evangelistic meetings conducted in various nearby schoolhouses. Early ministers were: Elders R. V. Lyon, Jerry Hatch, J. M. Stevenson, Fenamore, J. F. Waggoner, George Smith, and D. T. Halstead.

The present building was erected in 1896 during the pastorate of Brother J. F. Waggoner. Shortly thereafter, during the pastorate of Brother D. T. Halstead, the first meeting of the Indiana State Conference convened here. Later pastors of the church were: Elders A. H. Zilmer, George Neal, Joseph Williams, D. E. Vanvactor, and J. H. Anderson who has faithfully pastored the church since 1922. The present membership of the church is well above one hundred. Brother C. E. Lapp is now conducting special services.

Following are the names of some of the later families of the church: the Williams, Stewarts, Snodgrasses, Weavers, Bristows, Woods, McLelands, Huffers, Finneys, Jenkins, Pruitts, Strawns, Merritts, Hillises, Barnetts, Whitcombs, Parkers, Burgetts, Spurgeons, Dicks, Clarks, Orrs, Hatches, Hollidays, Edwards, and Thermans. . . . "Watch and pray."

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Golden Rule Home for Retired Ministers

During our recent General Conference at Oregon, Illinois, Sister Charles Netts, Springfield, Ohio, pleaded that plans be developed whereby care would be provided in Golden Rule Home for our retired ministers. Following discussion in which many participated, President L. E. Conner appointed a committee to study this problem and to report to the Executive Board. The committee consists of Sister Netts as chairman; Sister T. J. Ellis, Waterloo, Iowa; and Brother A. J. Hoke, Dayton, Ohio.

As reported by Brother Leland T. Hanson in last week's Restitution Herald, the Executive Board has approved this committee's plan, the details of which follow:

- (1) The Committee plans to supply all Church of God Sunday schools with banks modeled after Golden Rule Home.
- (2) Inasmuch as this work is for the ministry, the appeal for contributions will be made not through our ministers, but chiefly through the Sunday school superintendents.
- (3) Each Sunday school will determine what percentage of its regular weekly offering is to go into the Golden-Rule-Home bank, and any other ways in which money may be raised for this purpose.
- (4) All funds accumulated by this bank system are to be sent to the Treasurer of the National Bible Institution, Sister Orpha LeMasurier, Oregon, Illinois.
- (5) These funds will be used at the discretion of the Executive Board of the National Bible Institution, but only for senior ministers or their wives as they express desire to become residents of Golden Rule Home.

The Lawrenceville Church of God in Ohio, of which Sister Netts is a member, has taken the leadership which we hope all our other Sunday schools will follow, or enlarge upon. Fifty cents is taken each week from the regular Sunday school offering and placed in the little Golden-Rule-Home bank. Furthermore, members of the church and Sunday school contribute individual gifts as they choose. It is suggested that if every member of the Church of God would contribute one cent per Sunday, the project would succeed.

Sunday school superintendents may, therefore, soon expect to receive one of these model banks. We trust that every superintendent will cooperate whole-heartedly. Reports of this work will be made regularly in The Restitution Herald.

Resolution Regarding Military Service

The General Conference of the Church of God passed a resolution at Oregon, Illinois, August 17, 1922, in which is stated the conscientious objections of many of our members toward participation in military service. The resolution, moreover, provides for signatures of those who wish to go on record as being thus conscientiously opposed.

A goodly number of these resolution blanks have recently been printed. Anyone desiring one of these forms may obtain the same by addressing the National Bible Institution, Oregon, Illinois. Please inclose six cents in stamps for expense of handling.

Advent Harbinger—a Valuable Volume

One of the most interesting and valuable books in the library of the National Bible Institution is a book of bound volumes two and three of the *Advent Harbinger and Bible Advocate*. This was a weekly periodical published at Rochester, New York. Brother Joseph Marsh was the editor and proprietor. Volumes two and three which we possess in this bound form are dated from June 22, 1850, to June 5, 1852.

We do not know when the *Advent Harbinger and Bible Advocate* was discontinued, but we do know that there must have been one volume preceding the book we have. If any of our brethren have other bound volumes of this periodical, or of any of our other early publications, we should be most grateful to receive them for our library.

Tooth and Nail

Said Solomon: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Hitler puts every possible effort into his carnal struggle. With what zeal, then, ought Christians to press forward in the struggle for truth and righteousness!

Heart of the Gospel

By Arlen Marsh

IMPORTANT as the rite of baptism is in the practice and teaching of the Christian church, it holds a secondary position (from the standpoint of actual action) to that of repentance. The Apostle Peter, speaking to an assembly of Jews on the first Day of Pentecost following the crucifixion of the Christ, indicated this when he told the crowd it must "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins" (Acts 2:38).

Yet, although baptism must follow, rather than precede, repentance, the two acts are tied so closely together as to be, for all practical purposes, a unit step in the Christian faith.

For baptism conveys, as Peter suggested, the thought of remission, or forgiveness, of sins; and it is everywhere intimated in the Bible that sins are not forgiven permanently until repentance has occurred. Not even David, the man after God's own heart, was forgiven his trespasses until he had repented and sought that forgiveness.

As a matter of fact, baptism has no purpose unless repentance has occurred—honest repentance, not merely a verbal protestation of a desire to live a better life. And repentance, as conceived by God, involves two things: first, a feeling of genuine sorrow for the commission of specific known sins and for the commission of unknown sins in general; second, a strong determination to avoid committing either those or any other sins in the future. Without either of these steps, repentance is not repentance at all.

Now the idea of "remission of sins" conveys more than is commonly meant by "forgiveness." Humanity, in general, may forgive; but it does not forget. Grudges are nursed for generations, on occasion. But God, in granting the remission of sins referred to by Peter, not only forgives, but also forgets. As was said of Amalek, God goes so far as to "blot out the remembrance" of any sins of which we truly repent and which He has forgiven.

The last sentence, it will be noticed, carries two thoughts: that we repent, and that God forgives. The two are by no means the same, nor is it invariably true that God forgives when we repent. The Apostle Peter told the Jews to do two things: repent, *and be baptized*. The first was not enough; baptism was essential if their sins were to be remitted, forgiven, forgotten, by God.

Baptism, thus, accomplishes something which we have no right to expect without the ceremony of immersion: the complete and eternal nullification of all sins com-

mitted up to and including the exact moment of performance of the rite. Without the prerequisite, or preliminary requirement, of repentance, baptism is meaningless; but since baptism itself represents the forgiveness of sins, it implies, certainly, that we are aware of the sins we have committed and that we are anxious to avoid those and other sins in the future. If this were not true, there would be little purpose, indeed, in baptism for "remission of sins."

But baptism goes farther than pardoning the evils we have done up to the time of immersion. It carries with it the possibility of forgiveness of future sins as well—a possibility which is promised to no one who has not been baptized. As John declared (1 John 2:1), the Christian has an advocate, who mediates between the Creator and man; this advocate—the Christ—is available to no one outside the church. In effect, the idea is that taught by Paul's observations regarding the Israelitish fathers, whose faith was counted to them for righteousness; our faith, indicated by our obedience to the command to be baptized, gives us an opportunity to seek forgiveness of future sins through the mediation of the Christ—or, in one sense, our faith, too, is counted for righteousness.

It may be argued, of course, that Jesus forgave the sins of some of those He miraculously healed. There is, however, no record that such forgiveness was granted for all past sins and for all future sins as well. In this respect, if in no other, the quality of forgiveness given by Jesus to the Jewish sick differed from the quality given those who are baptized into Christianity. For baptism, as has been shown, represents not only repentance and the remission of *past* sins, but the possibility of securing forgiveness for all *future* sins, too.

The very form baptism should—and must, if it is to be effective—take points to its significance. We are "buried" with Christ by baptism, buried to the sins of the past; and we arise new men. Immersion alone can successfully, logically, represent a burial; immersion alone can successfully, logically, represent death to an old form of life and resurrection to an entirely new form (Rom. 6:3, 4). This was, perhaps, one of the reasons why Jesus commanded that immersion be used as the sole method of gaining entrance into His church; it was, and still is, an outward expression of a firm conviction that old ways were both forsaken and forgiven, and that new ways were opening in which the Christian might find sanctuary from all the ills

(Please turn to page 11)

The True Church of God

By Florence E. Tuttle

ALMOST from the beginning of Bible times, we find a twofold people, a twofold congregation: the one of God and from heaven, the other of Satan and from the earth. Likewise, we find a twofold succession and propagation of the same. In this article, I am endeavoring in a humble way to raise the true church of God out of false doctrines, or errors, into which antichrists have so deliberately confused it (1 John 4:1).

The true church of God has never entirely disappeared, but, like an eclipse of the natural sun, it seems at times to be almost invisible. It is preserved only by the providence of God.

When the church of God in Old Testament times was in Egypt, its members could not properly attend to the service of God, but requested permission to travel a three-days' journey into the wilderness to sacrifice to the Lord. (Ex. 8:26, 27; 10:26.) In the days of Elijah, the church was so greatly obscured on account of persecution that Elijah thought he alone was left (1 Kings 19:14).

After the Babylonian Captivity, many of the church (elect) of Israel concealed themselves in caverns, in order that they might keep the Sabbath. Likewise, in the days shortly after Jesus' resurrection, His disciples sat concealed behind closed doors for fear of the Jews (John 20:19).

After the Ascension, the church at Jerusalem was scattered by persecution into the lands of Judaea and Samaria, except the apostles (Acts 8:1).

John, the divine apostle, was banished to the isle of Patmos, but the Holy Spirit revealed to him the future condition of the church—that it would have to flee into the wilderness from the persecution of the Antichrist, and would there be preserved of God (Rev. 12:6-11).

So, we must not boast of being the followers of any respectable persons, or church, if they have not the true doctrine. The Prophet Jeremiah pronounced a curse upon the man who rests upon the arm of flesh (Jer. 17:5). Paul says, "Let no man glory in men" (1 Cor. 3:21).

The church of Satan has so glorified itself under the disguise of righteousness, that the majority are ignorantly going the broad way to destruction, through its false teachings (Rev. 18:7).

These are the words of Job 2:1, 2: "Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered

the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Today, Satan is walking among the churches, perverting the one true Bible faith into numerous false faiths, all of which are the results of Satan, or the evil spirit in the churches. One need but walk into a church building at certain hours to find many religious faiths. Many so-called Christians are known to change from one faith to another. Ephesians 4:5 says, "One Lord, one faith, one baptism." Also, Ephesians 4:14 warns: "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."

Purity of faith, unadulterated by false doctrines, is as scarce as a rare jewel. It can be found in the Bible, and is taught only by the true church of God. Anyone may consider himself fortunate indeed, if he is called into the one true faith, for Amos 8:11, 12 says, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

This condition prevails throughout the world today; that is why there are so many vacant seats in Protestant churches. Satan has entered in among them, making many different Protestant faiths. Thus, they are joined with Satan's church, the church of confusion. They no longer are protesters of the Roman Catholic Church, but for popularity's sake are patterning after it. The vacant seats in Protestant churches bear witness, no doubt, of many who hunger for the true bread of life, but are unable to find it. A socially prominent member in good financial circumstances is rather to be desired among Protestant churches today, than a real truth seeker.

I was recently passing by a Protestant church, and happened to see on the signboard these words: "A robed choir." It brought to my mind the pomp and splendor displayed in the Babylonian church. (Rev. 18.)

I read in a local newspaper of a certain Protestant church having the Catholic priest talk at one of its meetings. Does it amaze you that Jesus spoke the following words of the present time: "When the Son of man cometh, shall he find faith on the earth?"

The Pilgrims bore untold hardship to reach a land where they would not be under a religious dictator, which

was a noble desire, but did they all turn to the Bible completely? No! They desired to worship God as their own consciences dictated, thus bringing into existence, as time went on, many faiths. We cannot trust our own thoughts and ways, for "all we, like sheep, have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). Paul the Apostle thought he could serve God and follow his own conscience, but he found out differently (Acts 22:3, 4; 23:1). Isaiah 55:8 says: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

There is only one true faith, though man has made many false faiths by wrong Scriptural interpretations.

Consider Paul's words: "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2

Thess. 2:10-12). Note, this last verse pronounces condemnation for those who believe not the truth. Paul was very zealous about this, for he repeated a curse on those who preach any man-made doctrine (Gal. 1:6-11).

Over the radio, you can hear a program called "Hymns of All Faiths," an attempt to please men in order to sell merchandise. Paul said, "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). False faiths are upheld in the world by the majority, because of some material or social advantage gained.

Dear reader, let us make our calling and election sure by making sure our faith is built upon the foundation of Jesus Christ, the chief corner-stone, and not upon anti-Christians (1 John 2:18; Eph. 2:20).

At the coming of Christ there will be a full eclipse of the true church of God, that the church of Satan may be revealed in its true light, and receive its subsequent destruction (2 Thess. 2:8, 9). *(Please turn to page 10)*

Our Refuge

By Mary Richardson

WEBSTER defines "refuge" as a protection from danger or distress; a retreat; a shelter. The world today is in a state of chaos, not knowing whither to turn. Men are seeking refuge in the material things that this modern age provides, and which have no lasting ability in themselves. Some people cultivate the habit of drinking as a means of refuge from their troubles and sorrows, but they find no permanent shelter, for there is only a temporary relief—so to speak. Still other people seek dance halls and night clubs as ways to spend their leisure time and to escape from the hum-drum of the business world. No matter how intensely people search this material state, they cannot find permanent satisfaction.

What every individual, every nation, and the whole world needs, is to seek refuge in the all-sufficient Christ. In Him, and Him only, will there be found conditions making for happiness, comfort, and solace. There will not be any need for continual searching for that which is thought to be in the world. If man could only realize the futility of such a search in this age of machinery and industrial progress! The Christian, who is striving his best to live according to the principles of Christ, finds an inner glow of satisfaction in his different walks of life. He has no desire to think or live in terms of the world, for he has dedicated his life in service to the Lord. His life is

filled with doing good for his fellow man, and telling others of the glorious truths as revealed in God's Word. He finds no time to seek the way of the world, and, furthermore, he has no desire for such. He realizes that the only perfect refuge is in the One who gave His life on Calvary—Christ. Some people may be lukewarm Christians, that is, they believe that a good moral character is all that is necessary, but they forget the fact that God's Word is for a purpose. In times of sorrow and distress, Christians may seek refuge in His Word, and there find comfort. The lukewarm Christian may be seeking to substitute the way of the world for that of the Christ, but he is only doomed for failure and condemnation, for the simple reason that there is positively no substitute for Christ's way. How can people be so blind? Some people may know better, but they want to enjoy this life to the fullest extent—with all its temporal pleasures. By this very act they are ruining forever their chance of being in Christ's Kingdom when it is established on the earth.

The Bible can, and does, supply vital things that the world can never expect to supply. The elements that eventually lead to life eternal are not found in the material world, but rather in the precious Word of God. Can you not see that to live in Christ's way is the best of the best?

Seek the refuge of Christ today!

Greatness Through Sacrificial Service

By Virginia Smith

WE READ in Matthew 20, as Jesus and His disciples were on their way to Jerusalem, that two of His most intimate and most trusted disciples, James and John, came with their mother to Jesus and asked that they might have the highest places in His Kingdom. It was inevitable that the other disciples should soon learn of the selfish request of James, John, and their mother, and they became indignant; but their indignation was probably motivated largely by their own selfish ambitions. Jesus called the whole band of disciples to Him and told them the law of greatness with God was very different from that of the world. The world's standard counts the one greatest who has the most riches or rules the largest dominion; but, with God, "whosoever will be chief among you, let him be your servant" (Matt. 20:27). Greatness with God is measured in terms of sacrificial service.

The history of mankind furnishes a record of unholy ambition. The desire for position, praise, property, and pleasure has led to almost every form of sin and crime. Christian lives have been weakened through uncontrolled ambition and selfishness. It takes more courage to labor in a small place unnoticed by those who seek position and fame than to work in a place of high honor where all can see. Not many may subdue empires, not many wear monarchs' crowns, but all can conquer self and secure the crown which awaits the faithful.

Money, no doubt, is a power—but it is a power of well-defined and narrow limits. It will purchase much—but not peace. It will pay some debts, but not the largest one of all—one's debt to God.

Man's strongest temptation is self-seeking. We would have expected the disciples, above all people, to have manifested a spirit of unselfishness. If *they* became victims to a self-seeking spirit, let us consider what confronts everyone else.

We find the Master saying, in Matthew 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Christians have an opportunity to render humble service, daily. Not many may sway the multitude, not many secure the world's applause, but there is room and work for all in earth's lowly places. It is written in Matthew 25:31-40, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before

him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The



Virginia Smith

greatest ones in the Kingdom will be those who have sacrificed the comforts of earth to obey the Master's call, who have given life's blood to the last drop by giving life's strength to the last degree, and who, perhaps, have slept in nameless graves. The world's supreme Example, both of greatness and of sacrificial service, was the Son of Man. Matthew 20:28 says, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus surrendered Himself to the last limit of humiliation and suffering. Therefore, He attained the highest greatness. God exalted Him and gave Him a name that is "above every name." We, likewise, must be willing to walk the way of a humble servant and tread the winepress of suffering and sacrifice, if we are to be worthy of exaltation and elevation into the Master's presence.

Self-seeking leads to loss; self-surrender leads to spiritual service and victory. We must share the humiliation of Christ, if we expect to share His exaltation. We must take up the cross before we shall be worthy to receive a crown.

There is more show than service, more religion than worship. Every Christian will do well to study Jesus' words: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10), and "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

Problems of Youth

By Marilyn Weaver

THERE are many problems which confront youth today that must be considered. We are living in an age of many temptations which lure youth away from the church. For this reason, we must be very careful about the recreations in which we indulge. It is true that youth needs recreation, but we must not carry it to an extreme.

When and how should youth be entertained? Sunday is now a pleasure day for most people, but I will try to show you from the Word that our day of rest should not be used as such by Christian youth.

Israel was commanded of God, "Remember the sabbath day, to keep it holy" (Ex. 20:8). Christ said that the Sabbath was made for man, and not man for the Sabbath. Sabbath means "Holy Day." We cannot keep the day holy by attending church in the morning and devoting

the rest of the day to pleasure. Many churches close their doors on Sunday evenings, as a result of their members being pleasure seekers. As a band of Christian youth, we do not want this to happen to the Church of God.

In 2 Timothy 3, Paul prophesied that in the last days wickedness would be on the increase and that men would be lovers of pleasure more than lovers of God. This is being fulfilled in our day, but does not mean that Christians should encourage it—quite to the contrary. Paul told Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:14, 15). *(Please turn to page 11)*

Praising God for His Blessings

By Mrs. Fred Bennett

BELIEVING as we do that we are God's children, we should praise Him with our whole being for all His blessings. It is so human to receive these blessings—shall I say, just taking them for granted. It oftentimes takes disappointments, sickness, or sorrow of one kind or another to make us realize all the blessings He is continually bestowing upon us, making our disappointment, sickness, or sorrow a blessing in itself.

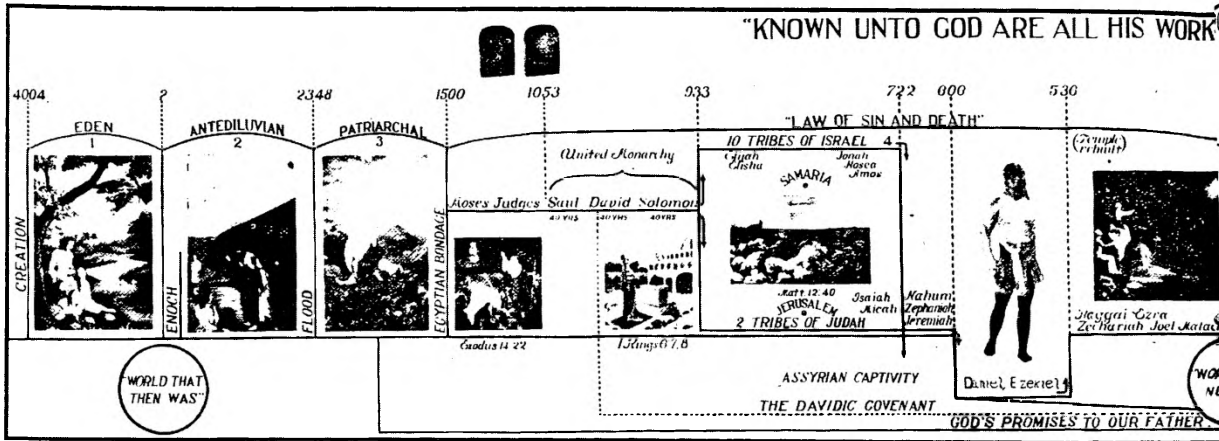
If we but stop to count, we shall find we have so many blessings, and I'm sure we receive even greater good from His blessings if we praise and thank our heavenly Father for them. Life is made fuller for us through praying and praising Him who first gave life and continues to bless us with all our needs, both physical and spiritual.

This I find in the *Quiet Hour*:

"Are you willing to forget what you have done for other people and to remember only what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and to try to look behind their faces to

their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you where you can sow a few seeds of happiness?

"Are you willing to stoop down to consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and to ask yourself whether you love them enough; to bear in mind the things that other people have to bear within their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open? If so, your life will be a shining example of God's great love and mercy, and this, I think, with a spoken invitation would be a beautiful inducement for others to worship our heavenly Father whose love and mercy know no bounds."



GOD, who knew "all his works from the beginning of the world," revealed many of His works, plans, and purposes to faithful men of Old Testament times. Job believed in the coming of a Redeemer in the last day, the gospel was preached unto Abraham, David prophesied of the resurrection of Christ, and all the prophets were inspired of God in the very truths that today lead and inspire the Church of God onward to eternal victory.

Abraham Foresaw Christ

Jesus said to the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56). God plainly promised Abraham the Seed who would bless all nations. Moreover, God promised Abraham an eternal dwelling place on the earth when Christ rules as the King of kings to bless all nations. Abraham "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10), for "a better country, that is, an heavenly" (v. 16). That Abraham will at the last receive those blessings for which he sought we may be absolutely sure, for Jesus said, "Many shall come from the east and the west, and shall sit down with Abraham . . . in the kingdom of heaven."

The promises made to Abraham are the fundamental promises of the gospel, for in Galatians 3:8 the Apostle Paul says that God "preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

When, being tested of God, Abraham offered his son Isaac in sacrifice and the angel stayed his hand, the Patriarch's faith in life from the dead became most real. Abraham was strengthened to offer Isaac upon the altar, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19). Thus, Abraham looked beyond death to the resurrection, believing that not even death could thwart the promises of God to eventually give him that

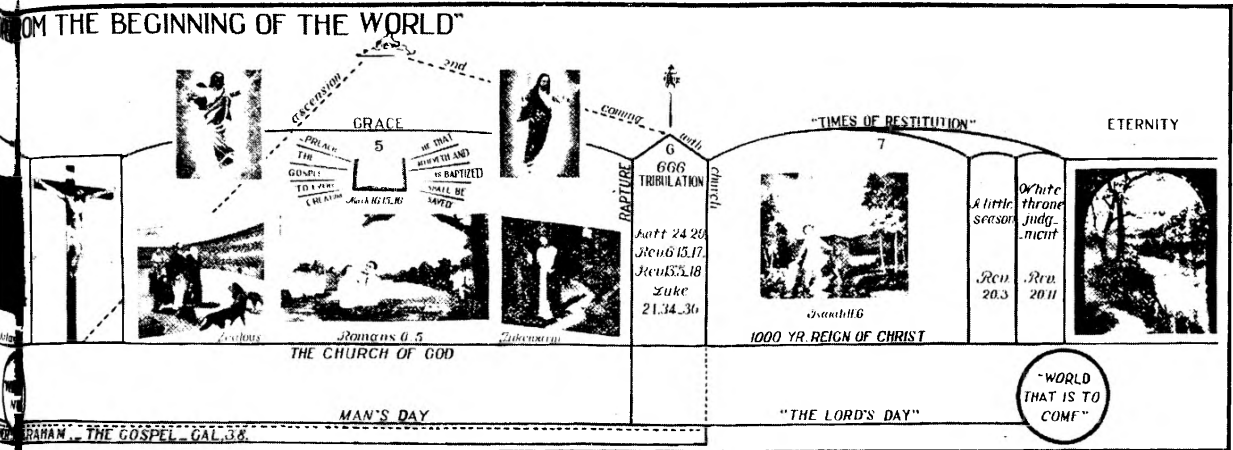
descendant Seed, even Christ, through whom all nations will be blessed.

As a result of Abraham's implicit faith in God's seemingly incredible promises, God imputed righteousness to him and made him "heir of the world" (Rom. 4:13). Moreover, the Apostle Paul taught that those "who also walk in the steps of that faith of our father Abraham" are "Abraham's seed, and heirs according to the promise" (Gal. 3:29). Thus, if the Church of God truly walks in the faith of Abraham, we not only may expect, but we should most certainly expect to be among those who come from the east and the west to sit down with Abraham in the Kingdom of God.

It is evident that Abraham foresaw his eternal victory through the Seed Christ Jesus, else Jesus would not have said, "Abraham rejoiced to see my day: and he saw it, and was glad." The Church of God, today walking in the steps of father Abraham, likewise rejoices in the day of Christ when He will bless all nations. May the King soon come!

Moses Taught Conditional Immortality

Moses, too, foresaw the Messiah—foresaw Him as the Life-giver and the One ordained of God (Acts 17:31) to "judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). When the Israelites were reluctant to heed the words of Moses, preferring rather to return to Egypt for "the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Num. 11:5), he charged them: "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" (Acts 3:22). Thus far in the quotation, Moses referred to the Prophet Jesus only as a great teacher who should be heard. In the next verse, however, we can discern that Moses taught the rebellious and smelly Israelites that this coming Prophet would be both Savior and



Judge, for he said, "It shall come to pass, that every soul, which will not hear that prophet, shall be *destroyed* from among the people."

Jesus is Savior to those who obey the gospel, but Destroyer to "them that know not God, and that obey not the gospel" (2 Thess. 1:8). He whose "fan is in his hand . . . will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). Egypt-loving, garlic-smelling, dancing-around-the-calf church members need never expect to enter the Promised Land (1 Cor. 10:5-11).

The Apostle Paul wrote that the Israelites "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. 10:2-4). It is readily seen, therefore, that the saving power of Christ was in force backward to Old Testament times as well as forward to the full of New Testament times. When many of the Israelites were "overthrown in the wilderness," it was because their vision of the coming great Prophet, the Rock, was blurred by their own lusts, leaving them in their own frail flesh to go a whoring into death. The faithful few who lived by both manna and Manna (John 6:31-58) were daily led along the hard wilderness way until at last the Jordan spread its waters and the walls of Jericho fell. Praise God for victory to the few!

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2). The Promised Land is near!

David Understood the Faith

When David purposed to build a house for God, the Lord promised to build a house for David—*forever!* God said, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and

I will establish his kingdom. He shall build an house for my name (Christ is now building the church in the Father's name), and I will establish the throne of his kingdom for ever. . . . Thine house and thy kingdom shall be established for ever before thee" (2 Sam. 7:11-16). David well understood that God referred not alone to Solomon, but more especially to Christ, for, said David: "Thou hast spoken also of thy servant's house *for a great while to come*" (v. 19).

"Thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel . . . if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant" (Jer. 33:17-21). When David died, Solomon was on David's throne. When David rises from the dead, Jesus Christ will be on David's throne. (Luke 1:32; Matt. 19:28.) Thus, David will never "want a man to sit upon the throne," unless it can be that some doubter can make day out of night and night out of day.

Well did David prophesy of your Savior and mine: "Thou art fairer than the children of men (Why? Because He is the Son of God!) . . . God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad" (Psalm 45:2, 7, 8), and well did David say:

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

A Challenge to Believe

The Bible is in every land, translated in every tongue, and even given away. Its story is clean, its precepts just, its prophecies scream with accuracy. . . . "I would to God, that . . . all that hear me this day were both almost, and altogether such as I am"—that is, *fully persuaded!*

WOULD I? WOULD YOU?

One day in loved Jerusalem,
There rushed a shrieking, maddened crowd
Upon a lowly kneeling form,
Before his God and Savior bowed.
And when with cruel stones
They crushed his beautiful and gentle life,
He prayed the Father to forgive
Their ignorance and raging life.
This man was Stephen: Lo, a Jew,
Who died for Christ.

Would I? Would you?

See, far upon a lonely isle,
An aged man with snowy locks,
Exiled to labor in the mines,
His only temple wind-swept rocks.
Ah! Once he leaned on Jesus' breast,
And gazed with fond adoring eyes
Into that face where love divine
Still beams upon us from the skies.
This man was John beloved,
A Jew—witness for Christ.

Am I? Are you?

A Galilean fisher stood
Amid a fierce and angry throng,
No tremor spoke of hidden fear,
His face was peaceful, calm, and strong,
And when they nailed him to a cross,
As they had nailed his blessed Lord,
He gloried, thus to die for Christ,
And counted it a rich reward.
This man was Peter: Lo, a Jew,
Who died for Christ.

Would I? Would you?

A captive bound was brought one day
To Nero's judgment seat at Rome;
For Christ he wore the heavy chain,
For Christ he had no wealth nor home;
The noblest martyr Rome could boast
Of all the thousands that she slew,
The great Apostle sent by God
To Gentiles with the message true.
This man was Paul: E'en Paul the Jew,
Who died for Christ.

Would I? Would you?

—Selected by Mrs. B. B. Holcomb.

“Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord. . . . The people answered and said, God forbid that we should forsake the Lord, to serve other gods” (Joshua 24:15, 16).

FOOTPRINTS

By Mrs. Mae Nedrow

Are you walking in the footprints
Of the Man from Galilee?
Have you mercy, love, and kindness
For those less fortunate than thee?
Do you see the good in others,
And forget the pain and tears
That some thoughtless one has caused you,
Long past, these many years?
Would you stoop to lift a sinner
Who has fallen by the way?
Would you strength and courage give him
With kind words like Christ would say?
Do you keep your tongue from evil,
And your lips from speaking guile?
Do you tell the precious promises
And extol them all the while?
Do you proclaim the gospel
To those who have not heard
Of the message of salvation
Found in God's most precious Word?
If ye do, then are ye blessed—
Then are ye disciples true—
Walking in the Master's footprints,
Lo, the door opens wide for you!

—○—
“Ponder the path of thy feet . . . let all thy ways be established. . . . Remove thy foot from evil” (Prov. 4:26, 27).
—○—

THE TRUE CHURCH OF GOD

(Continued from page 5)

After this, Jesus will sit on the reestablished throne of David in Jerusalem, and with the immortalized church of God, will rule this planet (Isa. 9:6, 7; Rev. 20:6).

As the sun is the source of light in the natural world, so Christ is called the Sun—the source of light—in Malachi 4:2, and the moon symbolically is the church or the gospel (Rev. 12:1). Isaiah 30:26 says, “Moreover, the light of the moon (the true church) shall be as the light of the sun (Christ), 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.” The God-given wisdom, power, glory, and beauty of Jesus and the true church of God, the saints, will shine sevenfold greater than now, even to perfection. There will be no more heathen, none ignorant of God's truth, for all shall know Him in truth (Jer. 31:34).

Do not think that because you belong to a church, you

will eventually be saved. There are numerous false churches, but only one true church of God. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger (Zeph. 2:3).

HEART OF THE GOSPEL

(Continued from page 3)

his own faults could bring upon him.

So baptism signifies, not simply an entering into church membership, but two of the most important elements of Christian belief: that God will forgive past sins upon true repentance and participation in immersion; and that God will forgive future sins provided the one who commits those sins has gained an advocate, Jesus Christ, through baptism. No promise of forgiveness, either of past or of future sins, may be found in the Bible, insofar as it is applicable to modern life, other than that connected inextricably with the rite which Jesus commanded His followers to observe.

PROBLEMS OF YOUTH

(Continued from page 7)

If we have the right Christian training, we shall be able to discern right from wrong; therefore, we will know when to have pleasure. If youth is not trained to serve the Lord today, we cannot expect them to be Christians tomorrow. Start now to serve the Lord! You will derive much pleasure from it. It will pay great dividends that cannot be measured in dollars and cents.

Ways in which we may have clean recreation are provided in class socials, picnics, and so forth. When we have our class socials, we should invite our friends who are not members of the church. Through this method we may be able to encourage them to come to church. The church will not grow, if we are too selfish. It doesn't cost anything to smile, or to give a stranger a friendly welcome. One so greeted will feel like coming again.

One cannot learn the truth unless he hears it. "Faith cometh by hearing, and hearing by the word of God." Christ said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned" (Mark 16:15, 16).

We, as youth of the Church of God, should do our part in spreading the gospel. That is the work that Christ expects of each of us.

Problems of youth will not be solved unless we can work together. So, let us unite and serve our Example, even Jesus Christ.

BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

It's an unusually informative little book, the *Preface to the King James Bible*. Issued by the University of Chicago Press at only fifty cents, it gives a complete reproduction of the original preface to the King James—a preface, by the way, which has been cut down more than two thirds in our modern versions.

In addition to providing the whole text of the original preface of the translators, it gives a good many facts not generally known about the King James. Did you know, for instance, that the translators themselves admitted that they did *not* use original manuscripts in preparing their version, but relied upon earlier English translations? The text of the original preface itself tells you that!

Recommended without reservation as being an exceptionally valuable addition to the library of any Bible student.

* * * *

The best text on writing articles for publication we've yet seen is *Modern Feature Writing*, by Harry F. Harrington and Elmo S. Watson, both college instructors and successful authors in their own right. (Harper & Brothers: \$3.00.)

The book was used as a text for classes in religious journalism during the Training School of summer, 1938. It's quite as valuable for private study as for classroom use. Every author's trade journal gives it the same high praise as this reviewer.

It's easy enough to write—but not so easy to write interestingly, plainly, yet instructively. *Modern Feature Writing* tells you how, with theory, with suggested exercises, with practical examples of high-grade literary craftsmanship. If you want to tell the story of your religion—or of anything else—in print, *Modern Feature Writing* can be worth its weight in gold to you!

* * * *

The *Columbia Encyclopedia* (Columbia University Press: \$17.50) is a good piece of work for anyone wanting a one-volume compendium of the world's knowledge. It's a huge book, as thorough as it's available to make a one-volume encyclopedia, and definitely authoritative. About the size of an unabridged dictionary; up-to-date to 1936.

* * * * *

"Happy is the man that findeth wisdom, and the man that getteth understanding" (Proverbs 3:13).

* * * * *

Order all books listed in this column from the National Bible Institution, Oregon, Illinois, thereby building your library and at the same time helping to support the General Conference activities.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

Wholehearted, Truehearted

When you next attend church, ask yourself some questions. Let us each say, "Why am I here? Have I come to worship? To worship God, or some other? Have I come to sing His praises? Do I honestly wish to learn more about Jesus?"

If we are earnestly seeking to worship God, let us see to it that we take as wholehearted a part as a Christian should. If we can carry our Bibles to follow the references given during the services, that will be a great help. It will help us learn to use our Bibles better. It will help us locate, in our minds, where certain texts are. We will remember more if we *see* as well as *hear* the scriptures used.

We must be sure we are *partakers*, not just *onlookers* at this worship service. We want to be a *possessor* of the faith in Jesus that will result in our being a part of the bride of Christ. We don't like to pretend, but to be truehearted in our love and worship. We must know by this time that we can't fool God!

Prayer will aid us in putting aside all worldly cares. Go to church to worship and learn—"feed" on His Word.

ECE Favorite Bible Verses

Ronald Randall's favorite is: "We love him, because he first loved us" (1 John 4:19).

Sylvia Ballentine's favorite is: "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).

Donna Eyster's favorite is: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Send in *your* favorite verse.

Bob's Beautiful Hands

"Oh, Mamma, I am going to have the most beautiful hands you really ever saw!

"We had a lesson about hands today round our little table, and we learned lots of things.

"They help us dress and comb our hair, they carry our books, and help us write, and play all our games. Miss Grace wondered if we could not make our hands of some use to other people, too; and all the children said they

would try to have their hands do something for somebody. One little girl said she would look after baby; one boy said he would carry in wood for Mamma; another would run Mamma's errands. Then we learned the prettiest verse from the blackboard:

"Beautiful hands are those that do

Work that is earnest, kind, and true,

Moment by moment the whole day through."

"Can't you see, Mamma, if we do that, it will make our hands all perfectly beautiful?"

And Mamma was very sure that it would.—*Selected.*

Happy Birthday Wishes

Donna Rae Eyster, Sept. 16, age 7, Oregon, Ill.

Oral Capps, Sept. 18, age 14, Shady Springs, W. Va.

Shirley Anthony, Sept. 20, age 15, Cleveland, Ohio.

What Can We Do?

What can we do for Jesus,

We little children today?

What can we do for Jesus

Who hears us when we pray?

This we can do for Jesus:

We can try to be loving and kind
To parents and teachers and playmates
And ever God's precepts mind.

We can tell to those around us

Of Jesus and His great love;
How He suffered and died to save us,
But is now with the Father above.

How He hears all the little children

When earnestly they pray;
And sends all needed blessings
To His children day by day.

We can give to Him of our pennies,

Thus helping others to hear
Of such a wonderful Savior
Who loves little children dear.

—*Selected.*



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How Strong Is Our Faith?

* * *

By Margaret Mattison, Oregon, Ill.

"Do you have faith in God and in Christ?" one may ask of any Berean. "Why, of course I do!" would probably be the reply. It is understood that all who put on Christ "believe in the light." Faith is marvelous indeed, and we rejoice that we have the privilege of exercising it.

However, "faith, if it hath not works, is dead" (James 2:17). We have faith enough in our Berean editor to expect to read an interesting Berean page each week. There should be more Bereans interested in the Berean page this year than ever before. As more and more Bereans regularly attend General Conference, they will naturally become more interested in the page of *The Restitution Herald* which is reserved for them. Do we have so much faith in our Berean editor that we believe he can concoct articles out of thin air, or do we try to help him all we can by sending him our small but needed contributions? Our editor will be very glad to receive well-written copy which is typewritten, or at least double-spaced in neatly written longhand.

Let us show our leader that we have faith enough in him to help him all that we can to give every Berean the most interesting page possible. "Faith, if it hath not works, is dead," so let us make our faith very much alive by helping our new editor as much as we possibly can.

How Unselfish Should We Be?

* * *

Selected by Mary Richardson

Sundar Singh travels throughout India telling others about the love of Christ. He wants people to know about the true God. One day he crossed a range of mountains in a heavy snowstorm. While on the road he was joined by a stranger from Tibet. The cold was bitter, and Sundar Singh and his companion began to despair of reaching their destination alive. Just then they saw ahead of them, thirty feet below the path, an unconscious man who had slipped off the trail, and who had fallen down into the snow.

Sundar Singh asked his companion to help him carry the unconscious man to a village. The man from Tibet replied that no one but a fool would think of trying to save

another in that terrible storm when he could barely get across the mountains himself, and hurried away, leaving Sundar Singh with the unconscious man.

Sundar Singh crawled down the side of the hill, picked up the man and put him across his shoulders, and then slowly struggled along the path once more. He had not gone far when he saw his former companion sitting by the wayside. He called to him, but received no answer—and then he saw that the man from Tibet was frozen to death. Sundar Singh, however, because of the great struggle he had in carrying the injured man, had become warmed by the exertion. This warmth and the heat generated by friction between the two men gradually warmed and revived the stranger. By the time they had reached the village he was fully conscious and very grateful for what the good Christian had done.

Unselfishness Grows With Faith

Sane people do not act without reason. There is a purpose for every action. A man must have a certain amount of faith in the satisfactory conclusion of his action, else why move? The accomplishments of a Christian and the man of the world are different because their purposes differ and they have faith in different doctrines.

Sundar Singh read the Scriptures and found therein facts which proved to his satisfaction that man had an opportunity to live a better life in the future. As his faith in Biblical teachings grew, he exercised more and more the love commanded in John 13:35. When Christ made this commandment, He knew that the only way His teachings would be spread throughout the world would be through the love of His followers for their fellow men. Sundar Singh found that there was more than one way to spread the gospel, and in so doing saved his own life.

The same principle is true with the Berean. As he studies his Bible, his faith in Christ and the coming Kingdom grows. In trying to learn more about the Scriptures and at the same time helping others to understand them by passing on what he has found, he contributes articles to the Berean page, studies his Sunday school and Berean lessons in preparation for class discussion, and lives a constant daily sermon. In working for others, he does much to make himself eligible for the great reward. (Rom. 6:23).

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

September 11-22—Home-coming and evangelistic services at Hillisburg Church of God, Indiana.
 September 10-29—Special evangelistic meetings at Bosworth, Mo.
 September 18-29—Special meetings at Bowring, Okla.
 Sept. 27-29—Illinois Quarterly Conference at Marshall.
 October 4-6—California Quarterly Conference.
 October 6-20—Special fall meetings at Golden Rule Church of God, Cleveland, Ohio.

ILLINOIS QUARTERLY CONFERENCE September 27-29 at Marshall

Program:

Friday, Sept. 27: 7:30 p.m., sermon.
 Saturday, Sept. 28: 1:30 p.m., State Board meeting; 3:00 p.m., Bible study; 7:30 p.m., sermon.
 Sunday, Sept. 29: 10:00 a.m., Sunday school; 11:00 a.m., sermon, Communion; 12:30 p.m., basket dinner; 2:00 p.m., Bible study; 7:30 p.m., sermon.

James M. Watkins.

OHIO CONFERENCE NOTES

The first meeting of the Executive Board will be held October 26 in the cottage of Bro. Charles Netts at Crystal Lakes. If you have any items which should be discussed by your governing body, please mail them to the secretary as soon as possible. There is one on file, already.

Let's have more names of isolated members, also those from any church in Ohio except Golden Rule, Cleveland, Brush Creek, and Lawrenceville. If you know of one or more, register for them, please. They may not be subscribers of The Restitution Herald, and may not receive this message. Your governing body would like this information before its meeting, in order to take proper steps toward evangelism.

Clark Ballentine, Secy.,
1007 Pine St.,
Springfield, Ohio.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

MOUNT OLIVE CHURCH OF GOD

The Mount Olive Church of God is situated on Rural Route 2 out of Magazine, Ark. Any brothers or sisters passing through this part of the country are invited to stop with us. We meet the first Sunday in each month.

We are really happy to announce that Bro. H. Scott Smith of Russellville, Ark., recently closed a meeting of eight days duration. On the eighth day, which was September 8, it was our happy privilege to see Bro. Smith assist the ones whose names follow in putting on Christ by baptism: Jesse Cox and wife Elma, Robert Cox, Gladys Cox, Mrs. Ola Hiee, and Mrs. Ollie Davis. All get their mail on Route 2, Magazine, Ark.

We are made to rejoice over the success of this meeting, and we praise God.

W. G. Moffet.

CLEVELAND, OHIO

The Golden Rule Church of God will hold a series of fall meetings from October 6-20, 1940. Bro. Richard LeCrone will be the guest speaker.

J. Don Swartz, Clerk.

LOUISIANA CHURCH NOTES

The writer left Louisiana July 17 for Cleveland, Ark., where we enjoyed working with Bro. T. A. Drinkard in the meeting there and the Arkansas-Oklahoma Conference. From there we drove to Oregon, Ill., for the General Conference, and then spent two weeks visiting at home in Marshall, Ill., after which we started back to Louisiana, arriving here August 24.

Church services were resumed August 25, and "fine" attendance greeted our every service. It is encouraging to note the continued zeal and interest of the members in the work of the church and the teaching of the gospel.

Mrs. Claiborne Lee of the Blood River church recently underwent a major operation in a New Orleans hospital, and at this writing is recovering nicely.

Born to Mr. and Mrs. Millard Hutchinson, a girl. The name is Sylvia Joyee. Born to Mr. and Mrs. Floyd Rodus, a boy. The name is Wendell Allen.

The Dorcas Society of the Happy Woods church recently bought a new curtain for the church, and now they have purchased some new window shades. Let the good work continue.

Harry Goekler, Pastor.

BLAIR, NEBRASKA

Sunday, August 25, Bro. and Sr. Harvey Krogh, Jr., were with us, as they had come to spend a week with home folks and attend the Omaha Conference.

Bro. Krogh taught the Bible class during the Sunday school hour; following which, he gave us a sermon that all enjoyed.

Two of our young people accepted their Savior and were baptized during the Omaha Conference.

We mourn the loss of one of our members, Sr. Laura Bates, who fell asleep in Christ, September 2.

Bessie Jenkins, Secy.

EVANGELISTIC SERVICES AT DRY RUN

The evangelistic services held in the Dry Run Church of God in Powells Fort Valley, Va., proved interesting and profitable for all. Bro. G. E. Marsh acted as evangelist, and we were much pleased that the interest was excellent and the attendance well above average, in spite of almost continual rain. The meeting began August 26 and ended September 4. Bro. Marsh's unique talent for reducing doctrinal and prophetic subjects to terms of individual Christian obedience, was much appreciated.

We are greatly pleased to be able to present to the church at large two new members in the body of Christ. These two splendid young men, just out of high school, expressed their desire to obey in baptism during the meetings, and were baptized into the name of Jesus Christ by the writer on the afternoon of September 8. They are Fulton and Allen Ramsey (brothers) of Waterlick, Va. We feel certain that they will remain true to their vows until the coming of Jesus, and that both they and the church will greatly benefit by their membership.

J. R. LeCrone.

HERALD RECEIPTS

Mrs. Bernice Roberson; Mrs. A. L. McMurtree; O. H. Berry; Mrs. Clarence Doll (self and another); Mrs. G. B. Sprinkle (self and another); Mrs. Etta Elton; Florence Dart; J. M. Prestage; Mrs. E. E. Goekley; Mrs. G. W. Marrs; John Marsh; A. B. Wilson; S. E. Magaw (for another); Mrs. Louisa Friar; Mrs. Carl Weatherwax, Jr. (for others); Mrs. Mary Belle Moses; S. J. Lindsay (for another); Mrs. James Robinson; Jennie Salisbury; Warren Knodle; Mrs. Luella Caples; Mrs. I. L. Wood (for another); Mrs. E. W. Johnson (for another); P. D. Choat.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Charles Netts (Ministers' Fund)	\$100.00
W. A. Reid	4.00
Lawrenceville, Ohio, S. S. (M.F.)	3.37
A friend	2.28

Gleanings From the Field

"The field is the world."—Jesus.

"Mrs. May Horton, a sister of Dr. James M. Prime and Mrs. Ida Marsh, is very ill at Lincoln, Nebr."—J. W. Williams, Gladbrook, Iowa.

Sr. Melissa Stauffer is attending business college in Waterloo, Iowa.

Send The Herald to your friends.

"How would you attempt to prove that the past generation went to Sunday evening church services?"—Mrs. L. M. Kiger, Marengo, Iowa.

"Problems of Youth," written by Sr. Marilyn Weaver, Clayton, Ohio, is her first contribution to our Herald columns. Marilyn, a girl in the teen age, may become one of our leading writers.

"Our Sunday school attendance September 8 was eighty-five."—Mrs. Omer J. Parker, Kokomo, Ind.

"Every cemetery of earth bears mute testimony to the falsehood first uttered in Eden: 'Ye shall not surely die.'"—Rufus A. Curtis, 1825 First Ave., Dayton, Ohio.

CORPUS CHRISTI, TEXAS

With thankful hearts and great joy we report the baptism of Mrs. Marian Claribel Kirksey, 3414 Ave. E., August 25, 1940. Sr. Kirksey is the bride of Bro. Curtis Kirksey, whose baptism was reported last year. They were married last June in Montana, and are making their home here. Bro. Kirksey is the superintendent of our Sunday school, and Sr. Marian assists at the piano, and with the primary class.

We are indeed happy that these young people have devoted their lives to the work of the Master. We ask your prayers that they may be faithful unto death, or until our hope is fulfilled by the Master's return.

George A. Waters.

VIRGINIA CONFERENCE REPORT

While waiting for our Lord's return to earth, we have been permitted to enjoy another love feast of spiritual food concerning the name of Jesus Christ and the coming Kingdom of God. Our Bible School opened, August 15, with the best attendance (60) we have ever had on the first day, and continued in session until August 25. Bro. G. E. Marsh then went to the Dry Run church in the Fort Valley and continued preaching services until September 4—warning the people of impending doom upon the wicked, and encouraging Christians to hold firm the "blessed hope" until Jesus comes.

Classes this year were divided into five groups. The adults studied "Prophecy" with Bro. Marsh in the morning, and "Life in Christ" with Bro. C. E. Lapp in the afternoon. The young people were taught "Fundamental Truths" in the morning by Bro. Lapp, and they studied "The Covenants" with Bro. Marsh in the afternoon. Sr. G. E. Marsh's intermediate group learned Bible stories from the prophets and from Acts of the Apostles. They memorized Bible verses and learned the song, "The Books of the Bible." Sr. C. E. Lapp taught the Juniors, centering her teaching upon a cardboard beehive poster. The children, impersonating busy bees, learned appropriate Bible verses about ways of doing good. They also memorized the books of the Bible. Sr. J. R. LeCrone taught the pre-school group, telling them Bible stories, and she had them cut out and construct different objects mentioned in their stories, such as chariots, shepherd's crooks, and others.

For our morning devotional theme, we discussed "Our Behavior," or "Why We Behave As We Do," quoting favorite verses of Bible promises. At 1:30 p.m., each day, Bro. Lapp conducted a half hour of Bible drills and chorus singing which was much enjoyed by old and young alike.

We were happy to have five of our younger girls make the good confession of faith. On Saturday afternoon, August 24, we went down to the north branch of the Shenandoah River where Elaine Andrews, Barbara O'Flaherty, Loraine Boyer, Marie Coverston, Audrey Munch, and Benjamin Clem became new creatures in Christ by baptism into His all-saving name. On Sunday these newly baptized believers were given the right hand of fellowship by the church members present, just before the Communion service. Bro. Richard LeCrone, our pastor, taught a class on "Baptism" for those interested. His services for another year's work in Virginia were solicited, and we hope he continues with us.

Among our out-of-state visitors, we were pleased to welcome Bro. and Sr. S. W. Hiott, their son, Prof. Sherrell Hiott, and his wife, from Walterboro, S. C. Sr. Edna Brewer and her grandson Dwaine Demmitt came with Bro. and Sr. Lapp. Bro. Arlen Marsh, Jeanette Siple, and Paul Niles from Grand Rapids, Mich., came with Bro. and Sr. Marsh. Arlen

gave us a good sermon Sunday night, August 18, on the significance of baptism. Bro. Thut, formerly from Bro. Lyon's church in Cleveland, Ohio, is now, with his family, residing in Arlington, Va. We are glad to welcome them into our Conference. Another sister, who has permanently come into our group from New York State, is Sr. Robert McInturff. She was Charlotte Gardiner before her marriage last winter. She and her husband now live in Washington, D. C.

Bro. Lapp held a meeting, August 26, at the home of Bro. J. H. Andrews in Arlington Va., which is just across the Potomac River from our capital city. Plans were discussed relative to establishing regular church services or Berean classes in this vicinity in the near future.

It is needless to say that with the leadership of Bro. and Sr. G. E. Marsh and Bro. and Sr. Clarence Lapp we were strengthened in faith and Christian fellowship and encouraged to hold fast the precious truths of the "blessed hope," seeing that we are living in the last days of Gentile times. May the light of this day soon vanish into the glorious light of the new day in Christ, when we who are faithful will all meet to part no more.

V. R. Kincheloe, Secy.

NEWELLS CELEBRATE ANNIVERSARY

Bro. and Sr. M. D. Newell's sixtieth wedding anniversary was observed September 7. They were baptized more than fifty years ago by Bro. Almus Adams, at which time they lived in western Nebraska. Their present home is at Blair, Nebr.

On Sunday preceding their anniversary, about forty relatives gathered at their home to celebrate both the sixtieth wedding anniversary of this noble couple and the eighty-fifth anniversary of Bro. Newell's birth.

CLARA HOFFMAN

Clara Elizabeth Foor was born in Macy, Ind., August 8, 1859, and was married to Josiah Hoffman in 1877. She came to Wenatchee, Wash., in the spring of 1907. Her husband preceded her in death in 1922.

Death came Monday night, August 19. She leaves to mourn her loss: three daughters, Mrs. H. S. Barnhill and Mrs. George Watts of Wenatchee, and Mrs. Carl Venneberg of Oroville, Wash.; two sons, Glenn Hoffman of Cashmere and M. O. Hoffman of Wenatchee; three brothers, J. D. Foor, P. E. Foor, and Fred Foor, all of Indiana; fifteen grandchildren, six great-grandchildren, and a host of friends.

She has been a member of the Church of God since 1880. She loved to read her Bible, and in her last days as she became unable to read, enjoyed having others read to her from the Word of Truth she loved.

Lyle Rankin.

ROGER LEE PAUL

Roger Lee Paul was born July 18, 1939, to Mr. and Mrs. Harold Paul, Oregon, Ill., and died September 2, 1940, in the Children's Hospital, Chicago, Ill.

Funeral services were conducted by the writer at the Farrell Funeral Chapel in Oregon, September 5.

Sydney E. Magaw.

TRAINING SCHOOL FUND

Mrs. C. Seely	\$ 5.00
Etta L. Elton	6.70
Mr. and Mrs. Harold Starbuck (TP)	30.00
G. H. Loudenslager (TP)	30.00
Niagara Falls & Fonthill churches (Def.)	22.00

EMMA HARBERT

Emma Marie Helms, sixty-five years of age, died at the home of her daughter, Mrs. Luella Simon of North Platte, Nebr., August 18, 1940. On July 22 she suffered a slight stroke, causing a cerebral hemorrhage.

Born at Lyndon, Ill., she came with her parents to Adams County when she was a young girl. She was married to Andrew Harbert, November 4, 1896. In 1907 she moved with her husband and family to Frontier County, to a farm four miles south of Moorefield. In 1914 she was baptized by Bro. Almus Adams in the Church of God.

She was preceded in death by one brother John and one sister Ella. She is survived by her husband; seven children, Mrs. Mamie Morris, Hastings, Mrs. Luella Simon, North Platte, Edgar, John, and Grace, Moorefield, Mrs. Leona Caster, Farnam, and Mrs. Edna Waterman, North Platte; three grandchildren; one brother, William Helms, Juniata; and one sister, Mrs. Annie Parsons, Hastings; also many nieces and nephews, and a host of friends.

Funeral services were conducted by the writer at the Union Church in Moorefield.

J. E. Cowles.

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner Business Manager

Subscription Rate.—51 issues per annum, \$2.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

\$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses	\$.....
For Training School	\$.....
For Golden Rule Home	\$.....
Name	
Address	

— Tracts and Books —

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

The gospel of the kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

TRACTS			
Name	No.	Per	Per
	Pages	Doz.	100
Essential Truths	1	\$.05	\$.30
God's Promises, Anna E. Drew	2	.05	.30
Obedience (Baptism), F. E. Siple	2	.05	.30
The Reasons Why	2	.05	.30
The Baptist Confession of Faith	2	.05	.30
What Must I Do to Be Saved?			
J. F. Waggoner	4	.10	.60
Diabolus, the Antigon, J. G. Haupt	4	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60
The Thief on the Cross, F. E. Siple	4	.10	.60
A Study of the Word "Soul"	4	.10	.60
Did Christ Preexist? H. B. Hathaway	4	.10	.60
Life! Life! Eternal Life! R. H. Judd	4	.10	.60
What Is a Christian?	4	.10	.60
Did Christ Preexist? R. H. Judd	4	.10	.60
The Coming of Christ, R. A. Curtis	6	.15	.90
What Do the Scriptures Teach?			
R. H. Judd	6	.15	.90
Hell—What Is It?	8	.20	1.20
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20
Baptism, S. J. Lindsay	8	.20	1.20
Some Things for Which We Stand	6	free for postage	
An Important Biblical Discovery,			
J. G. Haupt	8	.10	.60
Do You Believe That—	1	free for postage	
First Principles, G. E. Marsh	18	.35	2.00
God, R. H. Judd	12	.25	1.75
Dictatorship, Fascism and Communism,			
W. P. Hicks	8	.10	.60
How Much Do You Believe on the			
Lord Jesus Christ? R. H. Judd	4	.10	.60
An Open Letter, R. H. Judd	4	free for postage	
God's Covenant With Abraham,			
S. J. Lindsay	19	.50	4.00
Where Are the Dead? L. W. Bronson	36	.50	4.00

John 3:16 and You (poem)			
R. H. Judd	1	.10	.60
The Rich Man and Lazarus,			
J. H. Anderson	10	.25	1.75
The Resurrection, J. L. Wince	32	.12	.75
Resurrection, S. E. Magaw	8	.10	.60

B O O K S

Name	Pages	Each	Per 5
Death Reigned From Adam to Moses,			
paper, D. C. Robison and L. E. Conner	58	\$.10	
The Mystery of Iniquity Explained,			
paper, Lyman Booth	220	.75	
The Pine Woods Bible Class, board			
cloth, Wilson	480	.75	\$3.50
The Destiny of Russia and the Signs			
of the Times, board cloth, Wilson	96	.25	1.25
The Student's Textbook, board cloth,			
Wilson	200	.45	2.60
The Book of Revelation Made Easy to			
Understand, board cloth, Wilson	96	.25	1.25
Ancient Mysteries, George Johnston	116	.50	
The Visitor, paper, Boice	212	.50	
The Way of Life Eternal, paper,			
Lyman Booth	88	.40	

BEREAN BOOKS

Name	Pages	Each
The Hebrew People (Children's Lesson Book)	59	\$.25
Children's Bible Story and Study Book	60	.20
Senior Berean Book One (The Gospel Plan)	50	.20
Senior Berean Book Two (Life and Im-		
mortality)	50	.20
Senior Berean Book Three (God's Kingdom)	50	.20
Senior Berean Book Four (The Gospel and		
Christian Living)	50	.20
Senior Berean Book Five (The Church		
of God)	50	.20

National Bible Institution,

Oregon, Illinois

THE RESTITUTION HERALD

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NUMBER 51

Early "Conscientious Objectors" in the Church of God

By G. E. Marsh

RECENT conscription legislation passed by the Congress of the United States again reminds us of the desirability of establishing on a reliable historical basis the right of members of the Church of God, who desire to do so, to claim exemption from combative military service. Owing to the unorganized state of the church in the early days and to the consequent paucity of authoritative records, it has been a difficult task to secure evidence of such a character as would be recognized by the Government to sustain the contention that our denomination has valid historical grounds on which its members may claim such exemption. Therefore, I am glad to present the following definite information on behalf of those who hold conscientious convictions on this question.

During my recent visit to Virginia, Brother Carmel Boyer of Stevens City, knowing how interested we are in all that has to do with the establishment of our denominational work in the South, called to my attention a "History of the Lower Shenandoah Valley" containing a brief biography of Elder Morgan (no initials or first name given), who was largely instrumental in introducing our faith in the Old Dominion.

Elder Morgan was born at Lexington, Kentucky, March 16, 1824. His education was limited to that provided in the district school and secured through home study. That his knowledge of the Bible was profound is attested by the success that followed his labor as an evangelist, a work in which he was engaged from earliest manhood. In 1856 he moved to Warren County, Virginia, where three years later he was married to Miss Frances Rudacille. He continued to preach in Warren County until 1873, when he moved to Winchester in the northern part of the Shenandoah Valley where he remained for fifteen years. While in Winchester, Brother Morgan established the "House of the Brethren" (possibly a religious publishing establishment), and founded "the Association for the Promulgation of Christian Knowledge

as an auxiliary of the Church of God." This latter organization seems later to have been taken over by our brethren in the North and East.

We now come to the part of this interesting account that has to do with the attitude of the Church of God toward military service, and to the fact that the right of its members to claim exemption was acknowledged by the State and recorded in the proceedings of its highest court. We quote directly from the "History of the Lower Shenandoah Valley," pages 744-'5. The work was published in Chicago by A. Warner and Co., in 1890.

The biographer broadens the scope of the evidence provided in such a way that it covers our entire denomination in both the United States and Canada. Speaking of the latter part of Elder Morgan's life, he says:

"He now resides in the midst of one of the first congregations established in the Valley of Virginia, *as general elder of the Church of God in the United States and Canada.*" (The italics are ours.)

The essential part of the record follows:

"Such were his Scriptural convictions of Christian character that he refused to take any part in the Civil War of this country. This caused him to go through quite an ordeal with the military element of that day. He threw his life on the altar as a sacrifice for his conviction of truth. Such as in his own words, that 'a true Christian could not be a sectionalist.' For the saints of the Most High will in the great and notable day of the Lord come from the east and the west, the north and the south, and sit down with Abraham, Isaac, and Jacob in the Kingdom of God. Such were his weighty and convincing arguments before the civil law-making power, or the Court of Appeals, that *a decision was rendered in his favor as a representative of the Church of God which cherisheth the same principles which he holds sacred, and was put on record on the civil docket of Virginia, for him and all of like precious faith in all time memorial.*" (Again, I supply the italics.)

EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
 Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Children's Quarterlies

Many of our Sunday school superintendents, teachers, and secretaries are confused in making orders for the children's quarterlies—hence, this word of explanation. Our stock of these quarterlies is built up so that regardless of how long you may have used these books in your Sunday school, we are able to supply you with new books. Each and every quarterly costs ten cents. All quarterlies should be ordered from the National Bible Institution, Oregon, Illinois. Following are the quarterlies we now have for sale:

SERIES ONE

(For children six to nine years of age)

Bible ABC Quarterly, No. 1, is for boys and girls about six years of age. It requires one quarter of a year to complete this book, but it may be used at any time of the year, or ten years hence. Every feature that appeals to little fellows is incorporated into this book: pictures, coloring, cutting out of pictures, and pasting them into a neat little book to take home to save, perchance, for little fellows of the next generation to look through and marvel what a wonderful boy was Papa. Price: *ten cents each*.

Bible ABC Quarterly, No. 2, is composed of lessons based on the letters of the alphabet from N to Z, and follows the style of No. 1. Price: *ten cents each*.

Bible Rimes, No. 1, is the third quarterly of this series. It is an illustrated book about the life of Jesus, and each lesson has a Bible rime. Price: *ten cents each*.

Bible Rimes, No. 2, is the fourth quarterly of this series. It continues the life and teaching of Jesus, and is a little more advanced. Price: *ten cents each*.

The Life of Paul, the fifth quarterly in this series, tells of his conversion, missionary adventures, and emphasizes the importance of baptism. It has pictures to color and paste into the book. Price: *ten cents each*.

Others to Follow. These five quarterlies will be supplemented by enough others to complete a three-years' course of study. Sister Verna Thayer, the editor of these quarterlies, is now working on later editions.

The little fellows in the Sunday School of today will be leaders in the church of tomorrow. School them well!

SERIES TWO

(For children nine to twelve years of age)

Bible Foundation No. 1 tells the story of creation, according to the various creative days; the Garden of Eden; Cain and Abel; the Flood, etc. Price: *ten cents each*.

Bible Foundation No. 2 continues the Bible story started in the preceding quarterly. It tells primarily of Abraham and Joseph. Price: *ten cents each*.

Bible Foundation No. 3 is principally about Moses. It tells of the Egyptian bondage, the plagues, crossing the Red Sea, and the Wilderness trek. Price: *ten cents each*.

Bible Foundation No. 4 tells about the Tabernacle, the Ten Commandments, sending of the spies to Canaan, Balaam and his donkey, and Moses' death. Price: *ten cents each*.

Bible Foundation No. 5 tells about Joshua, the new leader after Moses' death, and various experiences of the Israelites in Joshua's time. Price: *ten cents each*.

Others to Follow. This series, too, will be developed until there are enough quarterlies to complete a full three-years' course of study.

Thus, when both series are completed, there will be material to school our children until such time as they should use the regular *Truth Seekers' Quarterly*. The Junior Department of the *Truth Seekers' Quarterly* is being continued, however, both as a supplemental study for the children and for the Sunday schools not yet using the children's quarterlies.

If your Sunday school is not already using these children's quarterlies, start now to use them; then watch both the interest and attendance mount up to where you have always thought they really ought to be. When ordering, state plainly the quarterly wanted. Order today!

“Be Ye Thankful” (Col. 3:15)

Before we had our children's quarterlies and our Bible Training School, a chorus of voices sang the advantages that would be ours if such progress could be made. That progress has been made. The singers, though, have lost some of their zeal. Let all our Sunday schools cooperate in the work by at least trying to use some of the children's quarterlies. The School? It's going well!

I Pledge Allegiance

By Mrs. William Stine

IN THESE days of stressed patriotism, we who are Christ's must determine our stand. There is only one possible reason for such patriotism, and that is the imminence of war. If one's mind is prepared by patriotic duty to despise the country's enemies, he will be willing to engage in any service toward the extermination of the same. Furthermore, he will not question his right to kill people of an opposing force.

"Should I pledge allegiance to the flag?" is a question in the minds of many Church of God members. May we prayerfully search for the true answer!

Let us consider the meaning of the word "allegiance." The definition given is: "the tie or obligation of a subject to his sovereign or government; fealty; fidelity to a cause or person." With the word "pledge" or "guarantee" before it, we have: "I guarantee to my government myself in any service it may require." Is it possible for a Christian to serve the country's flag in active participation in war and to serve God at the same time?

When one is baptized into Christ, he takes upon himself the Christian vows which claim his life in faith and service. His allegiance is to God. Let us, moreover, remember that our God is a jealous God who will have all our love or none. Please read Joshua 24:

19. If we wish to pledge ourselves to the flag, the vows of God must be broken because there is nothing left to offer of ourselves.

Christ taught love. In Matthew 5:44, 45 we read: "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; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Jesus' disciples followed His example, and we must do likewise, if we are Christians. He taught us to love our neighbors as ourselves, and that every man is our neighbor. These commandments of love are contrary to war service—war breeds hatred. The taking up of arms to slay our fellow men is proof that we are not Christians. Some may argue that we are warring only against those

who oppose the good in the world. Even if this were permitted of God, there would still be the innocent who perish in war.

Christians are a peculiar people called out of the world by the love of God, a people whose duty is to promote the gospel by their faith and works. The war they must wage is against lusts of the flesh. Please read 2 Corinthians 4:5. Also, in 1 Peter 2:11, we read: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." Our inheritance will be an eternal one in Christ's Kingdom.

There are many times more people who are concerned with the affairs of this world than there are those who are pressing toward the prize of "the high calling of God in Christ Jesus" (Phil. 3:14). They serve for an earthly reward; we look for a reward when Christ shall come. For Scripture concerning this, read Matthew 5:10, 11, also Luke 6:22, 23.

We have little doubt that trying days will come to the Christians in the near future. To what extent we do not know. We have this assurance, however, he that shall endure or stand by the faith to the end, the same shall be saved (Mark 13:13). We may be called upon to either take up arms to fight, or forfeit our lives. Again we

look to the Word of God for our hope. Matthew 10:39 promises, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Jesus told His disciples of last-day events, that the love of many would wax cold. His greatest trial came when His dearest friends forsook Him. We, too, may expect trials of this kind.

We have pledged our lives to God in Christian service: therefore, let us keep our pledge to Him. Let us strengthen our brethren in the faith. To "fight the good fight of faith" is necessary, but our warring equipment must be the things Paul tells us we need in Ephesians 6:13-18. They are: truth, righteousness, the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God. Having put on "the whole armour of God," *the victory will be ours.*

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

Righteousness Will Win

By Mrs. William Stine

Beat into swords your plowshares,
Your pruning hooks into spears;
The day of Armageddon,
With each passing moment, nears!

The god of foes you worship,
Now you will try his might;
Go forth, ye angry nations,
Your day is ending—so fight!

The cries of anguished peoples
Have gone up to the God of love;
Our Father, provoked to anger,
Will send judgments from above.

The brightness of Jesus' coming
Will destroy the sinful men,
For sin never gained a victory—
Only righteousness can win.

Heart of the Gospel

By Arlen Marsh

ONCE the preliminary step of repentance has been taken, baptism indeed does have some meaning; but even with this preliminary step, baptism does not become effective unless certain other preliminary steps also are taken.

Philip set the pace for all immersions when he told the Ethiopian eunuch (Acts 8:26-38) that he, the eunuch, might be baptized if he believed. Jesus, some time before this, had implied approximately the same thing when He ordered His followers to "go into all the world, and preach the gospel"; for, said Jesus, "he that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

Belief, then, is, like repentance, a prerequisite, or preliminary step, to baptism. And, as a matter of fact, the rite itself implies this fact. As Paul asserted in Romans 6, baptism as it was instituted by the Christ was intended to portray a death, a burial, and a resurrection. Immersion alone, quite obviously, could logically represent such a series of events.

Now since baptism by immersion does represent death, burial, and resurrection—both of the Christ and of us—it necessarily implies a concomitant knowledge of Christian principles. Paul is especially specific in his mention of the *Christ's* death and burial as being an inseparable part of the significance of baptism. It is Paul, too, who argues in 1 Corinthians 15 that unless Jesus died and rose again all his followers are, for practical purposes, perished.

It requires no logician to decide that Paul's words permit but one conclusion: that Jesus physically died, that He was dead for three days and nights, and that He finally was resurrected to immortality—all this that men themselves might have the hope of gaining eternal life sometime. The conclusion is inescapable; and it is given support by the Christ Himself, who said to His apostles that He must die and later be resurrected in order to accomplish His sole mission in life.

If baptism represents this death, burial, and resurrection of our Lord, it also involves another fact: that Jesus and God are separate individuals, with distinct personalities; that, in short, Jehovah meant precisely what He said when He commanded Israel to worship only Him because there was a single God.

For if Jesus and God are a single being, or are equal beings, then Jesus could not have died. Paul expressed the reason in a letter to Timothy: God "only hath immortality" (1 Tim. 6:16). If baptism signifies, as Paul said it

signifies, the death of Jesus, it must imply simultaneously the complete separation, in everything but purpose, of the Christ and His Father, God. God alone is immortal—without beginning and without the possibility of dying; Jesus, according to the meaning of the rite which introduces men to membership in the Christian church, did die.

It may safely be said, in the light of these facts, that baptism is meaningless unless it be believed, as a prerequisite to the rite, that God is one and that Jesus is His Son, and not an integral part of Him. It may safely be said, also, that since baptism is expressly commanded by Jesus, since it is an essential rite of Christianity, the doctrines which necessarily precede it must be considered as being essential, too.

In short, baptism requires that men believe in a unit God; that men worship Jehovah only; that men set up no person, no thing, no being as on a par in any sense with God. It requires that men believe that Jesus was sent into the world as an entirely new creature to save men, as He Himself said He was sent (Luke 19:10). It requires that men believe that Jesus had to die, literally and completely, in order to accomplish His mission.

To be sure, there is more than the facts already stated here to support the view that baptism must be by immersion and is effective only when preceded and accompanied by belief in Jesus as God's Son and by repentance from past sins. But if there were no facts other than these, baptism would still stand as one of the most important phases of Christianity—and it would still stand as the visible representative of faith in all the other essential teachings of the Christian religion.

The word itself ("baptism") meant, in the original tongue, "immersion." When Jesus used it, immersion was what He must have meant. At the time He lived on earth, *baptizo* had no other significance than "I dip," or "I immerse," or "I wash." Corruption of this original definition came only when Christian leaders, for their own convenience and for the convenience of candidates for church membership, decided to substitute other forms than immersion for the performance of the rite.

Other forms, however, have not the same significance. Like Achilles, who was partially immersed, but not altogether, the one who is baptized by any form other than full immersion, has a weak point in his armor; he is subject to the same penalties which are visited upon those who are not baptized at all—as, indeed, he has not been. What else could the Christ have meant when He de-

manded that His followers baptize all nations and teach them to observe all His commandments (Matt. 28:19, 20)? What else could He have meant when He declared flatly that those who were not with Him were against Him, and that those who were with Him would do His will (John 15:14)? What else could Paul have meant when he asserted that "the wages of sin is death" and that "sin is the transgression of the law"?

It demands no judgment of others, but a simple recog-

nition of Biblically stated facts, to say that without baptism men are lost—without baptism by immersion, baptism representative of conviction that Jesus literally died; that He is the Son, and not a part, of God; that He was resurrected in order that men might have a more abundant life, physically and economically. It is all the more important, then, that in carrying out the Great Commission a constant stress be laid upon this command of Jesus and what it signifies!

To the Work!

By M. W. Lyon

NOT since the days when Jesus walked the earth has the need for Christian work and witness been greater than at this moment. Back from our summer vacations, we face another year of church work under conditions that challenge the very best that is in us. One year of war has swept away our moorings. The fall of mighty nations, the imminent threat of enslavement for the whole world, these have shattered the fool's paradise in which we were idly basking as cold water doused on the face of a sleeper shatters his dream and brings him awake to reality. The world of a year ago is gone, our very thinking processes have been revolutionized almost overnight. The private affairs of man, woman, and child have suddenly been overshadowed by the peril of the great emergency that confronts us. At any time war's desolating bombshell may be dropped into our peaceful hemisphere, and we too, like Britain now, and the nations of Europe before her, may be found fighting with our backs to the wall for our very existence as free men.

These are grimmer days than have been seen on this planet since Nebuchadnezzar extinguished the Kingdom of God in the sixth century before Christ. Even when Rome was overthrown, her conquerors were Christian tribes from Germany. But now the invading hordes from that same Germany, fifteen centuries later, again threaten civilization, and they are not Christian. They stand for paganism, and against Christ and all He stands for. What if the forces of brutality do engulf the world before effective resistance can be prepared, may not Hitler indeed make good his proud boast to control the destiny of the world for the next thousand years? What frightful prospect for humanity if he succeeds!

Why are we so blind as not to see that human wisdom and human might cannot avail to save mankind now? Why have we ignored the God of heaven, who alone can save us, just as the last kings of Judah also ignored Him

and still staggered on in their sin and folly even while the conquering Babylonians were pounding at the gates of Jerusalem? This is God's judgment on the wickedness of godless men. We have sinned greatly in His sight. We have served the gods of gold and of pleasure, and have not strengthened the hand of the poor and needy. We have condoned injustice and crime and corruption in high places and in low. These things cry loudly for vengeance. We have forsaken God. The day of judgment is come!

Think you that God is not able to save His people now, even as in olden days? Then why not search His Word, that you may know His will and do it? Why not seek His face in prayer, if perchance He may hear and forgive? Why not be about your Master's business ere it is everlastingly too late? After all the things you have seen come to pass, do you still not believe that the Lord Jesus will return to this earth to judge the world in righteousness? Is it not high time to be setting our house in order so that when the Son of man cometh, He shall not find us sleeping?

There is still time. The ship of civilization has been torpedoed and is listing badly before the plunge into the chaos of brute force. It is ours to man the lifeboats to save those who believe. There is not a moment to lose. There are people all about you in deadly peril, living without hope and without God in the world. Bring them in, quickly! There are Christians sleeping at their posts of duty, forgetting the urgent mission with which they were charged by the Master. Help restore them again to their first faith, before it is too late! Oh, there is work to do, and so few to do it! Christ needs teachers and laborers more desperately than this nation thinks it needs planes and armaments. He needs you in your place every Sunday. He needs your time, talent, money, and life.

How is it with you? Will you fail Him in the very shadow of eternity?

The Seed of the Serpent

Part One

By S. G. Elton

IN various periodicals and at frequent intervals appear well-written articles bearing upon the first Adam and his accomplishments in the world. Most of the writers try to make it appear that because God created man in His own image, and breathed into his nostrils the breath of life, he became a living soul with a *spiritual* nature. Man encountered the Serpent that said he would not surely die if he would eat of the fruit of a certain tree that was growing in the midst of the Garden of Eden. If man would do this, he would become as gods—to know good and evil. He first approached the woman with this line of talk, and gained her consent. She took of the fruit “and did eat, and gave also unto her husband with her; and he did eat.” Consequently, according to God’s warning, they must “surely die,” but God also intimated to the woman that she would have a seed who would die for them, and restore them to life again.

It is not the purpose of this writer to discuss the various doctrines that have been presented, but rather to examine some of the important texts found in the Scriptures concerning man and the purpose for which he was created. Man is first mentioned in Genesis 1:26. After the fish, fowl, cattle, and the creeping things were pronounced good by their Creator, man was formed. “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, and over every creeping thing that creepeth upon the earth” (Gen. 1:26). “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). “Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof” (Gen. 2:19).

The creation of Adam was not unlike that of any of the other animals, except that man was made “in the image of God”—though with the nature of animals. Paul said that there is a body of the animal life, and there is a body of the Spirit life. So also is it written that Adam, the first man, became “a living soul”: the second Adam became “a quickening spirit.” The spiritual was not first, but the animal, and then the spiritual. The first man was of the dust from the earth; the second man was the Lord

from heaven. (See 1 Cor. 15:44-47.) Thus, we find the animals and man grouped together, with the man exercising authority over them. Again, we find them grouped together in Genesis 7:21, 22. “All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died.”

Solomon adds his testimony: “I said in mine heart concerning the estate (heritage) of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity” (Eccl. 3:18, 19).

Let us now see how God manifested the true nature of the man in God’s own way. “The Lord God 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). “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” (vv. 16, 17). This edict was revealed to Adam while he was alone in the Garden, with no other creature present to influence his decision. In the meantime, “the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (vv. 21-24)—thus signifying that the animal, man, should cleave to the spiritual, woman; but sin reversed that order in the beginning by deception.

In Genesis 3:1-5, we have record of a conversation between the male and the female—not as husband and wife, but as the Serpent, the type of the animal nature,

and the woman as the type of the spiritual nature. "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, 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: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked." They were no longer types of two different natures; they were both of the animal nature, both were conscious of the animal emotions, and both were ashamed.

When God found the man and woman, He noticed their agitation, and said to the man, "Hast thou eaten of the tree, whereof I commanded (Please turn to page 11)

"Seek Ye First the Kingdom"

By David Blyth

HOW can I obey this command unless I become a minister? God did not intend that all of us become professional ministers of the gospel. He did, however, intend that we become amateur teachers, whose remuneration would be in terms of everlasting life. In Mark 16:15 it says, "Go ye into all the world, and preach the gospel to every creature." Are only a few professionals supposed to go to distant lands, or are we not all supposed to go to the back fence and tell our neighbors? (Read Gal. 6:8.) Proverbs 25:2 says, "(It is) the glory of God to conceal a thing: but the honour of kings (is) to search out the matter." Most of our time not consumed in providing the necessities of life should be devoted to studying and teaching the Bible, that is, becoming Christlike.



David Blyth

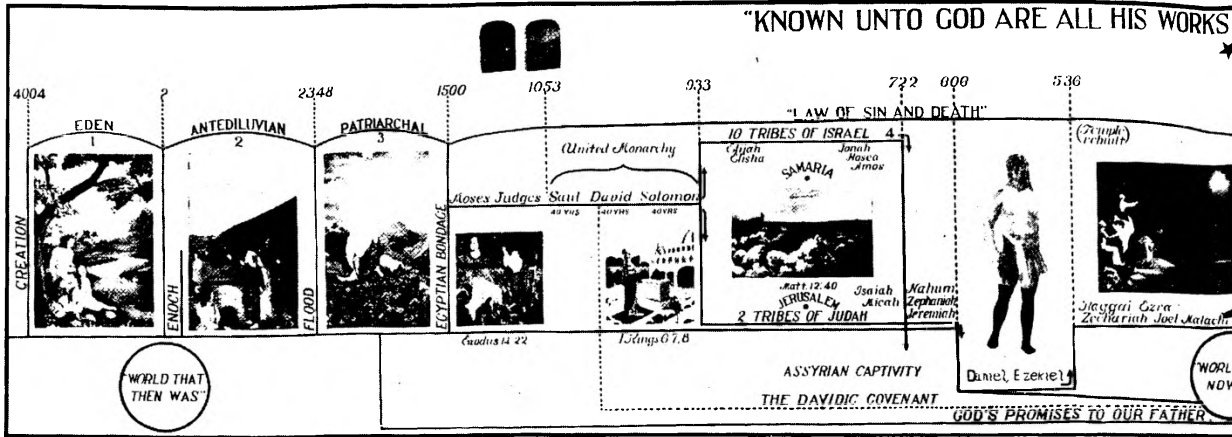
What about the time spent providing the necessities of life? Is it not possible to turn this time profitably toward seeking and preparing for the Kingdom? It seems highly probable that all of the positive faculties, the *Christian* gains during his brief existence on earth, will be taken with him and made use of in the Kingdom age. Why, then, can we not seek an occupation that will fit us for work in the Kingdom age? Perhaps our present occupations have unrealized opportunities of this nature?

What will be the nature of the saints' work in the Kingdom? Will they not be "heirs of God, and joint-heirs with Christ" (Rom. 8:17)? "The saints shall judge the world" (1 Cor. 6:1-3), being "kings and priests: and we (the saints) shall reign on the earth" (Rev. 5:10). The saints will have "power over nations." These nations will be composed of mortals dependent on the tree of life

for immortality (Rev. 22:2). These mortals must raise food and build shelters in order to live. Read Amos 9: 11-15; Ezekiel 36:29, 30; Isaiah 65:21-23. In other words, the chief task of mortals in the Kingdom will be in providing for themselves. The saints will guide them in both their spiritual life and in their physical life.

We should seek positions that train us in self-governing. Our daily work should teach us the laws governing the behavior of our fellow men. Why do men fight and compete instead of cooperating? We should learn through our work what maladjustments man has created in the physical world about him. What is soil erosion? Why are tariffs fundamentally wrong? These are all problems that must be worked out before the end of the thousand-year reign of Christ. The rulers with

Christ will have the bulk of this reorganization of the world to guide and direct. Certainly, if we knew more about these matters, we would be of greater immediate value to Christ. No one knows how much knowledge the saints will be given, but it is very possible that it will be portioned in direct proportion to the amount with which they enter the Kingdom. At any rate, if we are using our bread-obtaining efforts as tools by which we attempt to prepare for our Lord's Kingdom, we shall stand a better chance, than if our sole aim is to obtain our daily necessities. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). We are assured of enough to eat and drink and to clothe us. Let us, therefore, see in our money-making work *another* opportunity—that of preparing for Christ's Kingdom.



AS Job, Abraham, Moses, and David foresaw and prophesied of the Redeemer who "shall stand in the latter day upon the earth," and through whom "all the kindreds of the earth (shall) be blessed," Solomon, too, prophesied of the *Rose of Sharon*, the *Lily of the Valleys*, the *Chiefest Among Ten Thousand*, the *Friend That Sticketh Closer Than a Brother*.

Dedication of the Temple

When in Solomon's reign the Temple was in process of construction, every part was first prepared so that "there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7). Moreover, when the Temple was completed, Solomon, "kneeling on his knees with his hands spread up to heaven," humbly dedicated it to Jehovah.

The Apostle Paul asks Christians, "Know ye not that ye are the temple of God?" (1 Cor. 3:16), and charges, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (6:20). Christians who are now being refined and sculptured after the Pattern of Christ will at the last take their places in the living temple of God "in a moment, in the twinkling of an eye, at the last trump"—as it were, there being "neither hammer nor axe nor any tool of iron heard."

The Queen's Prophecy

Doubting the reports of Solomon's glorious kingdom, the Queen of Sheba visited his court. She then exclaimed: "It was a true report which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom" (2 Chron. 9:5-7).

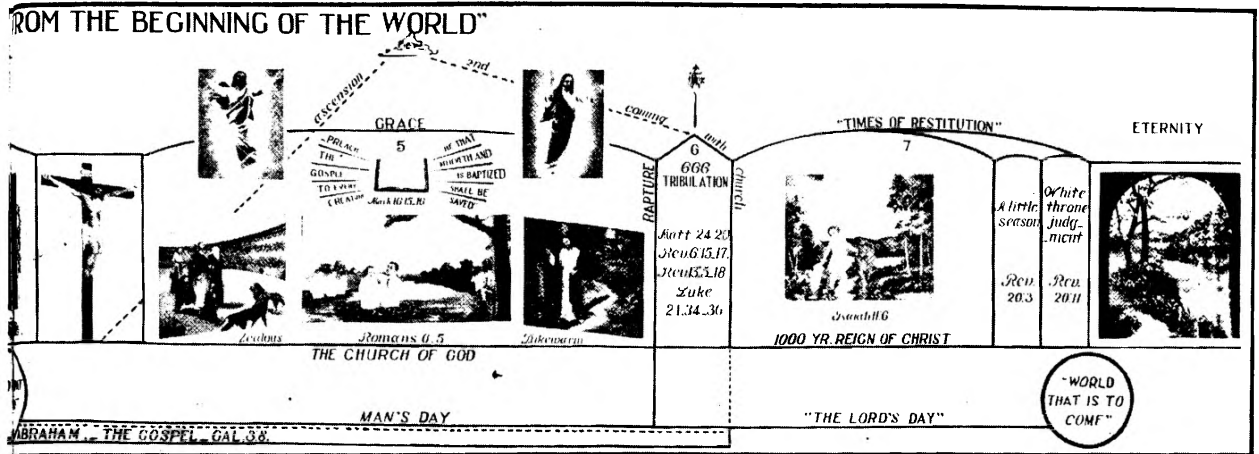
When Jesus reigns as King in all the earth, they who "erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 30:24). It is prophesied of Jesus: "In mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (16:5). "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (24:23). "Jacob shall not (then) be ashamed, neither shall his face (then) wax pale" (29:22).

"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. . . . An highway shall be there, and a way, and it shall be called The way of holiness. . . . No lion shall be there, nor any ravenous beast shall go up thereon. . . . but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (35: 5-10).

Truly, the Queen of Sheba prophesied of another and better Day, unwittingly perchance, but her words were prophecy nevertheless!

Jonah and Jesus

It is vain to profess Christianity and at the same time deny what Jesus taught. Doubters of the so-called "fish story" are doubters of Jesus, for He said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). The discriminating student of God's Word will not overlook that the multitudes of "flimsy" church members who ridicule the Bible account of Jonah also deny the actual death and resurrection of Jesus; for, believing in the immortality of the soul, they necessarily believe that Jesus could not have actually



died. Further, if *Jesus* did not die, it is obvious that *Jesus* was not raised. What caels are men to feign a faith, yet deny it by their doubts! *Jesus* believed both in *Jonah's* deliverance from the belly of the whale and in His own deliverance from the tomb. Modernist, are you sure you believe *either*?

Gentile Powers Must Fall

All prophetic students are agreed that King Nebuchadnezzar's dream of the Great Image was a vision of Gentile governments and their overthrow. Babylon, Medo-Persia, Greece, and Rome were represented in the golden head, the silver breast and arms, the belly of brass, and the legs of iron. "The feet and toes, part of potters' clay, and part of iron" (Dan. 2:41) indicated not so much that the old fellow had dirty feet as that his feet were weak, too crippled to hold aloft the mighty weights of carnal governments.

The student of science will recognize that the metals having the greatest specific gravity appear in the upper parts of the image: gold being the heaviest of all, and this being followed in a descending scale of weights by silver, brass, iron, and "miry clay" (Dan. 2:43).

Being so top-heavy, the image must surely fall. Moreover, Daniel prophesied that it *would* fall, saying, "A stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (2:34, 35).

Obviously, as the various metals symbolized governments, the *stone*, too, symbolized a government. Isaiah prophesied, "Unto us a child is born, unto us a son is given: and the *government shall be upon his shoulder*"

(9:6). Anyone possessing even a little faith in God's Word must know that *Jesus*, The Prince of Peace, is the one to become "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16). Daniel, foreseeing the time when *Jesus* will reign, prophesied: "In the days of these kings (the governments represented by the top-heavy image) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people (as were the governments of men), but it shall break in pieces and consume all these kingdoms, and IT SHALL STAND FOR EVER" (2:44).

As the image had ten toes—suggesting ten governments—*Révelation* 17:12 speaks of "ten horns" which "shall make war with the Lamb, and the Lamb shall overcome them (like the stone smiting the Image): for he (the Lamb) is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (17:14).

Balaam Saw Both Star and Scepter

Fourteen hundred fifty-two years before *Jesus* was born, Balaam heard the "shout of a king" among the Israelites (Num. 23:21). Said Balaam: "He shall eat up the nations his enemies, and shall break their bones . . . I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel. . . out of Jacob shall come he that shall have dominion" (Num. 24:8, 17, 19). Unknowingly, the nations are today fast approaching their judgment under the scepter of Him who was crucified as "King of the Jews." . . . Hitler, your day is doomed! A better King must reign.

The Wise Men, probably led by Balaam's prophecy to seek and worship the newborn King, saw "his *star* in the east." Balaam, however, prophesied also of a *Scepter* to appear—possibly "the sign" of Matthew 24:30. Then the Savior and King will come "with power and great glory."

CHRIST WILL COME QUICKLY

By Leslie LeCrone

THE conditions of the world point to only one important event—the second coming of our Savior. With that thought in mind, let us do some deep thinking. Of course, many questions come to mind, so let us get our Bibles and look up the answers.

The first question that comes to mind is, "What kind of a body did Christ have after His resurrection?" Let us turn to John 20:27, 28. We read that He had a body that one could touch. He told Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." Thus, we see that it was a body that one could touch and feel. We read, too, that one other part of Him was felt besides His hands and side. In Matthew 28:9, we find that His feet were touched, because they "held him by the feet, and worshipped him." If the risen Lord were turned to a spirit, how could men have seen, touched, and even held Him?

Then arises the question, When He comes again will He still be of the same make-up? Acts 1:11 tells us that He is to come in the same manner as He went, and we have just found out that He had a body that one could feel, touch, and hold. So, if He comes in like manner, that then answers this question: He will be "*this same Jesus.*"

As I said before, everything that is going on in the world indicates that the coming of the Lord is near. In 2 Timothy 3:1-5, it tells us of the haughty way that men will think of themselves in the last days. Is not that just the way that the dictators of Europe are doing now? Take, for instance, Hitler. How many times has he broken a truce with other countries and broken promises made to other people and countries, even his own German people! In about all of his speeches he has made false accusations against others and other countries.

Many leaders are thinking more of the glory they will gain than the good of the people or for the glory of God. All, or most of them, have a "form of religion," but they deny the power thereof.

Paul closed every chapter of 1 Thessalonians with the thought of the coming of Christ. Peter also taught that doctrine on the day of Pentecost (Acts 3:19). We read that even Jesus Himself taught of His second coming in Matthew 24:44. He taught that it will be quickly, and in such a time "as ye think not." His last message to man was on the point that He was coming, and that He would "come quickly." We find this in Revelation 22:7, 12.

We know, therefore, that Christ is to come again in the same manner in which He left, with a body that one could touch, feel, see, and hold, and not a spiritual body that one could not even see, let alone touch. So many of the churches today teach error in this question, but we know Christ will have a real and glorious body. So, let us

wait and be patient, upright, and worthy of a place with Him. We shall see Him when He comes again.

Where would you want Him to find you when He comes? In a theater, dance hall, or in a church? I would much prefer to be found in a church when Christ comes, and be found *worthy* of a place with Him. Remember, He tells us, "I come quickly."

THE FIRST MAN

By T. A. Drinkard

IT IS written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor. 15:45, 47).

Without fear of successful contradiction, we humbly submit that the theory that the Adam of Genesis was not the first man upon this earth, according to the Bible record, discredits the divine account and sows the seeds of distrust and unbelief. It reverts to the question: What constitutes the Bible, and what is the Word of God? Is the version commonly called the King James Version the Word of God, or is the Word of God the Revised Version—or some other? I notice that most people have the King James Version. Are they safe in accepting its teachings? Or should they hesitate in accepting it, until someone comes along who knows which parts are spurious and unreliable? They might die out of Christ in the meantime, and then what? Who would be responsible? We sincerely doubt a theory which requires all the so-called versions to prove. Then, having studied through them all, the majority of people would have heard much, but would be unable to understand which is true and which is not.

In all the so-called proof that there was a creation before Adam, there is nothing to support the assumption.

To deny that 1 Corinthians 15:45 is true, is but to discredit it in the eyes of those who read it. Hence, the seed of distrust is sown. Why take up valuable time and space expounding a theory that does not credit the Bible account? What inspiring thought can come out of such a theory? To what does the teaching of such assumption lead? It simply confuses many brethren, as evidenced by the number who have come to me about the matter. My answer has been to believe the Bible account and be safe.

There is so much deception in these last days to lead men and women away in the wrong direction. Much of the trouble that led Israel away from God started in Israel; and much of the trouble that has been, and is today troubling the Church of God started within our own ranks. Israel's faithful leaders pleaded for a return to God—but Israel went astray.

We pray for faithful leadership in the Church of God in these closing days of the church dispensation. Let God's

Word be preached just as it was authorized by the Master. If there are those who choose not to walk with us in the way of truth, let them travel elsewhere. We are living in trying times, and a closer walk with God at this crucial hour will bring reward.

—○—
 “The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 John 2:17).
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THE SEED OF THE SERPENT

(Continued from page 7)

thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent (the male with the carnal mind), Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman (i.e., between the animal nature and the spiritual nature), and between thy seed and her seed; it shall bruise thy head (a fatal blow), and thou shalt bruise his heel (but not fatally)” (Gen. 3:11-15). The animal life that is in the blood is mortal and is subject to corruption. “To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:6, 7).

“The first man Adam was made a living soul; the last Adam was made a quickening spirit” (1 Cor. 15:45). This language implies that the first Adam was a completed creation when God had finished the formation of the body. The body had been designed and fitted for an animal life; until the life-producing process was installed within the body, it remained unconscious. When the breath entered the nostrils and came in contact with other elements, heat and force were generated, and these quickened the senses into activity. Not only was the body of the first man formed from the dust of the ground, but the spirit that vivified the body was also a product of that which grows out of the ground, but in a more refined form, as fruits, grains, and vegetables. These are reduced by the mechanism of the body to a suitable form for assimilation into the blood, the reservoir for animal life. Adam, having rejected the tree of life, was compelled to eat the products of the dust as the only source of life for the limited period of existence. As a man, he might have eaten of the tree of life and been blessed indefinitely; but as a beast, he ate of the forbidden fruit, and received an irrevocable curse, the heritage of his offspring.

BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Most recently published of all the complete versions of the Bible is *An American Translation*. Issued by the University of Chicago Press and edited by Professors Goodspeed and Smith, this version comes in a number of editions: black cloth, with regular book pages, at \$3.50; red cloth, with two-column pages and smaller type, at \$2.00; and various bindings at various prices.

The language is neither popular nor pedantic, but it is readable. Punctuation and paragraphing are modern, and old-fashioned phraseology is entirely eliminated. Verses are indicated solely by marginal numbers—a fact which makes it a little difficult to use the book for ready reference, but which simultaneously makes the connected passages of Scripture a good deal more understandable. There's none of the splitting up of sentences, thoughts, and whole speeches that brings confusion to the reader of the King James Version.

Chief criticism of the translation is that Professor Goodspeed has made his portion (the New Testament) more of a personal treatise on the Bible than a rendering of the original Greek. The same criticism, however, is equally valid in regard to the King James, which bears throughout its pages the marks of belief in the Trinity, in natural immortality, and in other non-Biblical notions. On the whole, *An American Translation* would rank well up with Moffatt's work—and, personally, this reviewer likes it more.

* * * *

One of the best children's songbooks we've yet seen is *Salvation Songs for Children* (Child Evangelism Fellowship; Ruth P. Overholtzer, compiler). Prices are low, too: 35 cents a copy, \$30.00 a hundred for books with words and music; 10 cents a copy, \$9.00 a hundred for books with words only.

All the most popular little choruses are included in the book, from “Jesus Loves the Little Children” to “Books of the Old Testament.”

Many of the songs and choruses are protected by copyright—which means that the words and music may not be copied by any process whatsoever, even on a blackboard. Such copyrighted numbers are, however, plainly marked.

* * * * *

“As wisdom will evidence itself in meekness, so meekness will be an ornament to wisdom.”

* * * *

Order all books listed in this column from the National Bible Institution, Oregon, Illinois, thereby building your library and at the same time helping to support the General Conference activities.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin" (John 15:22).

Which Loved Her Best?

"I love you, Mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you, Mother," said Rosy Nell—
"I love you better than tongue can tell;
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, Mother," said little Fan;
"Today I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.
Then stepping softly, she fetched the broom
And swept the floor and tidied the room,
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, Mother," again they said,
Three little children going to bed.
How do you think that Mother guessed
Which of them really loved her best?
—Selected.

Good Pilgrims

"Beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:11, 12).

We are called pilgrims and strangers on this earth, because we are looking for another time to come when we shall dwell with our Lord forever, on the earth made new. We are not to be of the world even though we live in the world (see John 15:19).

Peter tells us there are things we sometimes want to do that are bad. Peter calls them "fleshly lusts." He tells us that they fight against our very selves, and keep us from being Christlike. Because people around us, who are of

the world and do not study their Bibles, look to us to see what is right, we are their Christian examples, even as Christ is the Example of those who study their Bibles and are following Him. So, let your lights shine! Be as worthy of Christ's love as you can. He gave His life for us. Let us live our lives for Him.

Pen Pictures

There are pictures on the walls of your homes. These pictures are different than those hanging on your walls, for they are made of pictures of people and objects that have been colored or drawn. These are word pictures from the pens of great men in our Bibles. Here is one: "He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Prov. 25:28). To restrain means to "hold back," "check," or "keep in." In former times the cities had walls built around them to keep the enemy out.

Here is another: "Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thess. 4:11, 12).

For our last picture we turn our thoughts to food. Our spiritual food is found in studying our Bibles: "Give me neither poverty nor riches; feed me with food convenient for me" (Prov. 30:8).

Happy Birthday Wishes

Robert Frazier, age 12, Sept. 23, Cleveland, Ohio.
Versal Dennis, age 14, Sept. 27, Vanzant, Mo.
Darlene Denchfield, age 6, Sept. 28, St. Cloud, Minn.
Joseph Alton, age 10, Sept. 28, Macomb, Ill.
Thomas M. Savage, Jr., age 4, Sept. 29, Waite Park, Minn.

Love One Another

"Little children, love one another"
Are the words of the Savior to you;
And those who love and obey Him
Will live on the earth made new."



BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President
3514 Oakley Ave., S.W.
Grand Rapids, Michigan

Lorna Macy, Treasurer
Route 3
Troy, Ohio

Found! The Error!

Frances Munshaw is exonerated; the Berean books have been certified as to their correctness, and the questions posed in the September 3 Berean page have accomplished the purpose for which they were presented. The following report speaks for itself.

Treasurer's Report—National Berean Society
August 1, 1939 to August 1, 1940

Receipts:

Cash on hand, August 1, 1939	\$139.92
Dues and donations	48.34
Interest on savings account	1.76
Sale of publications	48.01
Donation for <i>Echo</i>	6.50

Total receipts \$244.53

Expenditures:

Correspondence work	\$ 30.00
Money orders, postage, etc.	.87
Publication of <i>Echo</i>	30.61
Berean page	5.00
Publication of Berean Book Five	130.86

Amount on hand \$ 47.19

\$244.53

Frances Munshaw, Treasurer.

For lack of correct information, "scuse, please."

Are You Guilty?

Public concert in the park! A fine orchestra is playing classical music and is doing a beautiful job. See that man over there, the sort of shabby fellow with the stooped shoulders? He is looking rather self-consciously about him, but he loves that music. His hands are folded in front of him in an almost prayerful attitude, and for this moment he is happy. (As happy as he can be with his many troubles.) Christian? No! He made a couple of mistakes when he was young, and they never gave him a chance after that.

He is a good sort of fellow, though. Those five young men over there, directly under that light, have attended

church quite regularly all their lives. They could tell that fellow about a coming Kingdom. They won't, though. Too busy! He returns home with his sorrows.

The Foxes Walked Upon Zion

* * *

By Muriel Randall

Jeremiah, the weeping prophet, was bewailing the pitiable state of Israel. He said, "Because of the mountain of Zion, which is desolate, the foxes walk upon it" (Lam. 5:18). Zion had failed to accept God's blessings, mercies, and pleadings, so God had made her desolate.

We, as Christians, are temples of God. Are we devoid of blessing, praises, chastisement, and guidance? Perhaps we have become desolate. If we have, is it any wonder that many foxes (and clever ones, too) are walking upon us? Foxes—temptations, evil lusts, and other sins—do not walk where there is human activity. They are clever enough to know that death would threaten them. They know that they cannot compete with man for a habitat. They are afraid to meet their equals or superiors. So it is with the works of the Devil. When a Christian is busy with the Lord's business, there is not time to let the things of the world trouble him. A man who is working for God does not have time to be a busybody among men. Where there is real Christianity, sin cannot prosper.

"If God be for us, who can be against us?" Are we desolate? Why? Perhaps we have failed to listen to God's instructions; perhaps we have neglected the simple, inglorious, homely tasks that are given to us; or perhaps we have become indifferent to the work of keeping our temples clean and acceptable to God. Whatever the cause may be, it is our duty to right the wrong. How? Pray, pray, and pray! Then listen for the still small voice.

When we know what to do, then we must do it regardless of the howlings of the foxes. In the passing days of trouble it is more important than ever that we, as young people, do not desecrate our temples and allow them to become stamping grounds for the modern foxes. We have a hope, comfort, joy, and peace that others do not have, and how will they ever know unless we tell them through our daily lives? We sing "Living for Jesus," but are we living for Him, or is the song we sing merely a lament of loneliness and desolation?

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

September 10-29—Special evangelistic meetings at Bosworth, Mo.
 September 18-29—Special meetings at Bowring, Okla.
 Sept. 27-29—Illinois Quarterly Conference at Marshall.
 October 4-6—California Quarterly Conference.
 October 6-20—Special fall meetings at Golden Rule Church of God, Cleveland, Ohio.
 October 18-20—The Northwest Conference of Oregon and Washington at Felida, Wash.

AUSTIN, TEXAS

The reporter for our little group in Austin wishes to clasp heart and hands in rejoicing over the success of the young people's Bible Training School at Oregon, Ill. Praise God for the great awakening of the church of the Abrahamic faith to the fact that in these days of modern education, success lies in skillful training! Especially, should a laborer for the Master be skillful in the Word of God. The Serpent which outwitted the Adam family is still outwitting people who have great zeal, but not according to knowledge. In rightly dividing the Word of Truth, we have on the right the doctrine of Christ, and on the left the doctrine of the Serpent. Many modern ministers have closed and locked the door to the study of rightly divided doctrine, and they are preaching that same old text that the Serpent preached for nine hundred thirty years to Adam and Eve, namely, that the soul would not surely die.

When we look back to consider why our labors have not been more successful, we conclude it is not because of any failure to teach the pure doctrine, but we have failed in being long-suffering and in the exercise of wisdom. If we would as diligently consult Mother Wisdom as we do the Word, the Church of God would bloom in the glory of God.

Mrs. McCullough and I recently had the pleasure of visiting with Bro. and Sr. George Waters of Corpus Christi, Texas. We were anxious to learn how these Church of God workers could begin without a member and build so rapidly as Bro. and Sr. Waters have in the last few years. It did my soul good to see the fine work that he is doing in a Union Mission in Corpus Christi. Bro. and Sr. Waters have labored patiently, teaching doctrine and bringing many people to the truth. The pastor of the Union Mission was not in accord with Bro. Waters' teachings and stated that they were not popularly believed. After this Bro. and Sr. Waters had to leave the Union Mission, but they were still determined. They opened a Bible study class at a little tourist camp. In a short time the young people of the Mission were attending the classes at the tourist camp. Soon they had an attendance of one hundred. The cabin has been fixed into a Church of God house and the work is ever advancing. We do need fieldmen.

Let us keep fighting the good fight, and renew our consecration in the will of God, that others might see our good works and give glory to our Father in heaven.

F. B. McCullough.

BIBLE TRAINING SCHOOL

May S. Todd	\$ 5.00
Mrs. B. F. Cook	2.00
Mr. and Mrs. R. F. Dunbar	25.00

BRENT, OKLAHOMA

It is a pleasure to report the meeting which Bro. T. A. Drinkard began here at Brent, Okla., September 5, and closed on September 15. He preached very good sermons every night during his meeting. At the close of the meeting, he baptized three converts into the church.

Bro. Drinkard and wife left after the close of the meeting for Bowring, Okla., where he conducted another series of meetings. We are hoping to have them with us again, if it is the Lord's will.
 J. Q. Williams.

BAPTISMS AT BRENT, OKLAHOMA

We closed a series of meetings at Brent, Okla., Sunday, September 15, which resulted in the following persons being baptized: Mrs. John W. Williams, Cartersville, Rt. 1; Mrs. Jess G. Williams, Sallisaw, Rt. 4; and Mrs. Roy Morse, Sallisaw, Rt. 4.

T. A. Drinkard.

HOPE CHAPEL, SOUTH BEND, INDIANA

Sometime ago it was announced that Hope Chapel was seeking someone to assume the duties of a permanent pastor. We are now able to announce that a selection has been made in the person of Bro. F. L. Austin.

Bro. Austin has served us in a temporary way during the past few months and now, with his becoming a permanent resident pastor, we expect to become better established in our new location and to move forward in the Lord's work. May our heavenly Father lead us, to the praise of His name.
 F. A. Stilson.

SOUTHLAWN PARK CHURCH OF GOD Grand Rapids, Michigan

The Crusaders' Class, taught by Sr. Frank Siple, has just concluded a series of evangelistic meetings held during the summer months.

The first meeting was held at Dutton. This church has been closed for some time, though in times past it was an active Church of God. Bro. Arlen Marsh gave the sermon. A second meeting was held at Chicora. Bro. F. E. Siple delivered the sermon. The last two meetings were held on Sunday, September 8, at Alto and Bowand. Bro. Arlen Marsh spoke at both of these meetings.

Two services at the Southlawn church were also in charge of this class during the summer.

Bro. G. E. Marsh has recently returned from Virginia where he was the main speaker at the Virginia State Conference. While he was absent from this church, Bro. F. E. Siple supplied the pulpit.

The official board of this church announced recently that Bro. F. E. Siple has been employed as pastor for the coming year. He will succeed Bro. G. E. Marsh who will leave shortly for California, where he will take up his new pastoral duties.

Leslie Niles, Secy.

Send The Restitution Herald to your friends.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Ben Johnson	\$3.00
Mrs. B. F. Cook	3.00
Mr. and Mrs. John E. Miller	8.00
Mr. and Mrs. Delos Andrew	1.00
Mr. and Mrs. Paul C. Johnson	2.00

Gleanings From the Field

"The field is the world."—Jesus.

Referring to the question, "Does the Golden Rule appear in any writings besides the Bible," Sr. George H. Loudenslager, Oregon, Ill., quotes from the Frederic Haskins Information Bureau: "The so-called Silver Rule of Confucius is a negative statement of the same: 'What you do not like when done to yourself, do not do to others.' It has been said that he gave the rule in a negative form to give force to a positive statement."

We are glad to learn that two of our talented ministers have recently accepted pastorates. Bro. F. L. Austin takes the work at South Bend, Ind., and Bro. F. E. Siple works for the church in Grand Rapids, Mich., which he formerly served.

"We returned home last Wednesday, September 11, completing a trip of 8,165 miles. . . . We enjoyed the General Conference, and hope that we can attend again."—Mr. and Mrs. Alfred Anthon, Corvallis, Ore.

Bro. G. E. Marsh, referring to the record in the article on the front page, says: "The quaint and somewhat archaic phraseology of the historian adds to the interest and the evidential value of his work."

Bro. Leland T. Hanson, president of the Illinois State Conference, requests all members of the State executive board to be in attendance at the quarterly conference at Marshall, September 27-29. Several items of importance in the State work are to be considered at the board meeting scheduled for 1:30 p.m., Saturday.

Bro. and Sr. O. H. Lewis, Tampico, Ill., attended both morning and evening services at Oregon, Ill., Sunday, September 22. Furthermore, they brought Mr. and Mrs. Tom Stabler with them from the same city for the evening services.

Bro. T. A. Drinkard from Handley, Texas, conducted a meeting at Driggs, Ark., August 23, and organized a Sunday school. There was a large attendance.

"According to statistics from Berlin, only five Jewish children were born in the whole of Germany during the first six months of the war. The death rate, on the other hand, had risen higher than ever before. In Berlin alone 1,844 Jews died. Only 4,310 Jews emigrated from Germany during the period. Now very few are able to emigrate."—Jewish Missionary Magazine.

HILLISBURG, INDIANA

The annual home-coming services of the Hillisburg Church of God, near Hillisburg, Ind., were held Sunday, September 15. After the Sunday school hour, Bro. J. H. Anderson addressed the congregation on the subject of "Time." His address was followed by the Communion service. At the noon hour a heavy-laden table was set. Bro. William Huffer was the afternoon speaker. During this service, local and visiting brethren were called upon for a few words. Bro. Anderson conducted the Sunday night service.

Among the visitors from a distance were Bro. Paul Hatch from Harvey, Ill., and Bro. Lynn Leighty and family of South Bend, Ind. The congregation enjoyed music by the Kokomo Church of God band. The Kokomo congregation is to be congratulated upon its enthusiasm and earnestness. Several carloads of the Kokomo people were our guests. We hope they all come back next year.

Otto Dick.

LAURA MAE BATES

Sr. Laura Bates was born on a farm near Blair, Nebr., December 15, 1877, and spent her entire lifetime in that vicinity, falling asleep in death at the home of her sister in Blair, September 2, following an illness of many years.

She, with her husband, Thomas W. Bates, was baptized in March, 1913. During her long years of suffering she never wavered from the faith, and was a lesson in patience to all with whom she came in contact.

She is survived by her husband and three children, Harold, Mrs. Gladys Baker, and Mrs. Valura Karnett; and five grandchildren, all of Omaha.

Funeral services were conducted in Kenard, Sr. Lucille Appleby officiating.

Valura Karnett.

JANE ROBERTSON

Jane Robertson, Morrilton, Ark., was born May 26, 1859, and died August 8, 1940. Sr. Robertson was married to the late E. A. Robertson, November 22, 1877. To this union five children were born, two surviving. She leaves her son, W. F. Robertson, and one daughter, Mrs. Mary Reid, both of Morrilton.

Sr. Robertson became a member of the Church of God in early life; she lived a faithful life of service for Christ. She died in "the faith," to wait for the Lord to descend from heaven with "the voice of the archangel and with the trump of God." Then will this sister and mother, with all the sleeping dead in Christ, be raised to live forever. May that glad day soon come, is the prayer of all God's people.

J. M. Morgan.

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

HERALD RECEIPTS

Mrs. James Buchanan; W. W. Booth; Mrs. Frank Moran; Mrs. Mattie Agard; C. B. Smead; Mrs. Walter Wright; Raymond Cronbaugh; G. W. Heller; Frank Danskin; Max Dolmage; Harold Slaymaker; Mrs. Claude Rinehart (for another); Joseph Hightower; Dale Davis; Benjamin Johnson; John E. Miller; Louis H. Ralston; Otto Dick (for another); Margaret Burns; Carol Wilson; Mrs. Eva Collins; R. F. Dunbar; C. E. Johnson; H. E. Hughes; Mrs. Iva Moore; Leora N. Spindler.

LUKE AND HIS GOSPEL

By Harry A. Sheets

Luke was a doctor. All the evidence points to the fact that he was well and carefully trained. His was a really scientific mind. All of the multitudinous stories circulating about the events and teachings of Christ were carefully investigated, and only the proved were recorded by him.

Early Christian era critics seemed to have their greatest difficulty in trying to disprove the writings of Luke, both in the book bearing his name, and in the book of Acts. Their accuracy became a stumbling block to them. Later critics have rushed to the book of Acts to disprove the entire Bible. This seemed easy, because geographic locations seemed to be inaccurately mentioned. Modern archaeological work, however, is proving the accuracy of Luke's works. Places long extinct have been located solely by reference to the Acts. In a few cases the location of geographic places, as given by Luke, differ from their present-day placement. In nearly every instance Luke has been proved correct for his day, relocation having taken place during some dim period of history since his day. Luke's minute accuracy has caused many a would-be critic to capitulate.

Luke's Purpose

Luke's Purpose in writing his Gospel was to present Jesus as the Righteous Branch, or God's Man. He so often refers to the human qualities of our Savior. To emphasize these characteristics, Luke records six miracles and eleven parables, not mentioned by others. The miracles are: the draught of fishes (3:4-11); the raising of the widow's son at Nain (7:11-18); the woman with the spirit of infirmity (13:11-17); the man with the Dropsy (14:1-6); the ten lepers (17:11-19); the healing of Malchus (22:51).

The eleven parables used only by Luke are: The Two Debtors (7:41-44); The Good Samaritan (10:30-37); The Importunate Friend (11:5-8); The Rich Fool (12:16-21); The Barren Fig Tree (13:6-9); The Lost Piece of Silver (15:8-10); The Lost Son (15:11-32); The Unjust Steward (16:1-12); The Rich Man and Lazarus (16:19-31); The Unjust Judge and The Importunate Widow (18:1-8); The Phairsee and the Publican (18:9-24).

A study of these six miracles and eleven parables will reveal how clearly and carefully Luke has emphasized the manliness of Jesus. From these, Luke derived his characteristic loyalty and devotion. Paul wrote of him: "Only Luke is with me." What a fine testimonial to Luke!

DOCTRINAL SIDE LIGHT

Demas Erred. Though it is "most surely believed among us" that God is supreme, it is dangerous folly to suppose that God is responsible for every existing condition among carnal men. When Demas sent greetings to the church at Colosse, he was numbered and working with Paul and Luke, the beloved physician. Later, Paul wrote: "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10). There is only one logical conclusion: though one may today most surely belong to the Lord, he must "hold fast," lest he become a castaway. (Cp. 1 Cor. 9:27.)

God called, accepted, and used Demas, but God did not compel Demas either to obey or disobey. The free use of the will was God's sacred trust committed to Demas. The man, not God, erred. Sin lies at your door!

Scattered Converts. Death—vile martyrdom in Rome—was pounding at Paul's door. Scattered throughout Asia Minor, Palestine, Greece, and even in Rome, were converts who had learned the truth from Paul, but only

Luke, beloved physician indeed, at the last stood by to comfort and cheer.

It is much the same today. A faithful minister may labor in many states, winning converts wherever he goes, yet, when at last the trials grow sorest, there may be only one or two who show any care. This is not, however, as discouraging as some might believe; rather, the desertion of friends magnifies the presence of God.

Nevertheless, Luke was there! How blessed it is that a few honest souls are loyal to those who taught them the gospel—loyal always, even unto death! No other possession can be so precious to a minister in his last hours as the presence of faithful, "physician" friends. If you can't be a Paul, be a Luke!

Luke 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word.

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

THE RESTITUTION HERALD

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L. E. Conner Business Manager
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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 destruction of the wicked (Rev. 21:8); the final restoration of Israel as the kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him, (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:13); 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.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois

Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

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— Tracts and Books —

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

The gospel of the Kingdom must be preached in all nations before Jesus will return from heaven. Every member of the Church of God can help to evangelize the world. Order a good supply of tracts; then send them to your friends. It costs nothing to slip a tract into a letter, and it may "save a soul from death."

The following tracts and books, most of them written by men prominent at some time in the Church of God, are for sale by the National Bible Institution, Oregon, Illinois. Send a self-addressed envelope or postage for tracts not priced. How many can you use?

TRACTS							
Name	No.	Per	Per				
	Pages	Doz.	100				
Essential Truths	1	\$.05	\$.30				
God's Promises, Anna E. Drew	2	.05	.30				
Obedience (Baptism), F. E. Siple	2	.05	.30				
The Reasons Why	2	.05	.30				
The Baptist Confession of Faith	2	.05	.30				
What Must I Do to Be Saved?							
J. F. Waggoner	4	.10	.60				
Diabolus, the Antigon, J. G. Haupt	4	.10	.60				
Shall Never Die, F. E. Siple	4	.10	.60				
The Thief on the Cross, F. E. Siple	4	.10	.60				
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Did Christ Preexist? H. B. Hathaway	4	.10	.60				
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Did Christ Preexist? R. H. Judd	4	.10	.60				
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What Do the Scriptures Teach?							
R. H. Judd	6	.15	.90				
Hell—What Is It?	8	.20	1.20				
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20				
Baptism, S. J. Lindsay	8	.20	1.20				
Some Things for Which We Stand	6	free for postage					
An Important Biblical Discovery,							
J. G. Haupt	8	.10	.60				
Do You Believe That—	1	free for postage					
First Principles, G. E. Marsh	18	.35	2.00				
God, R. H. Judd	12	.25	1.75				
Dictatorship, Fascism and Communism,							
W. P. Hicks	8	.10	.60				
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