

OF DISTRICT  
OREGON STATE COLLEGE  
ST. JOHNS

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, OCTOBER 1, 1940

NUMBER 1



## THIRTY YEARS AGO AT WATERLOO, IOWA

August 30, 1910

Inasmuch as The Restitution Herald today begins its thirtieth volume and its thirtieth year as a faithful minister to the brotherhood at large, it is particularly interesting to glance backward thirty years to the Iowa Conference to recall the names of a goodly number of our ministers then active throughout our national field.

We are grateful to Brother O. J. Allard, 2203 Washington Street, Cedar Falls, Iowa, for the picture here reproduced. According to our best knowledge, only eight of these ministers are living—those whose names are followed with a check (\*) in the following list: (standing, left to right) Peter Jeffries, Illinois; G. E. Marsh\*, Iowa; J. W. Williams\*, Indiana; John Williams, Missouri; James A. Patrick\*, Minnesota; L. E. Conner\*, Ohio; O. J. Allard\*, Iowa; R. G. Huggins\*, Ohio; W. L. Crowe, Iowa; M. D. Newell\*, Nebraska; A. R. Underwood, Indiana; John Garton, Iowa; (seated, left to right) J. B. Morse, Missouri; A. J. Eychaner, Iowa; J. H. Willey, Indiana; Mrs. N. D. Titchenal and Mr. N. D. Titchenal\*, Washington; Almus Adams, Nebraska; and D. C. Robison, Ohio.

There are today better facilities for proclaiming the gospel than there were thirty years ago, yet the message is dormant. Oh, God, raise up ministers *today!*

# 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

## “Ye Should Follow His Steps”

Quoth he: “Will you kindly, through your paper, The Restitution Herald, tell me where in the Holy Word you find a word against card-playing, smoking, or dancing?”

Let us make a longer list! Where in the Holy Word, for instance, can be found a word against throwing carpet tacks in the highway, fishing a little while after having caught one’s limit, snoring in accompaniment to the sermon, slamming the door when the wife Jezebels, or hiding grandma’s teeth at 11:00 a.m., Thanksgiving Day?

The Apostle Paul said, “All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not” (1 Cor. 10:23), and “All things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them” (1 Cor. 6:12, 13).

In reference to card-playing, smoking, and dancing, the Bible at least suggests words of warning:

**CARD-PLAYING.** Shuffling Pur (Esther 3:7) was “the pleasures of sin for a season” to Haman, but his best cards were finally trumped. His two best “tricks” were to lead the horse upon which rode Mordecai and to hang upon the gallows, fifty cubits high, which he had erected for the Jew.

**SMOKING.** “Tail to tail,” with “a firebrand in the midst between two tails,” three hundred foxes once smoked Samson’s brand in the Philistines’ corn. It probably made the foxes short of breath, and the corn was destroyed by fire. Only Samson, the manufacturer, enjoyed any profit. In these modern days, of course, an insurance policy might save the loss and salve the pain.

**DANCING.** There is warning, too, against dancing—*beautiful* and *health-building* dancing:

No greater man of woman born,  
 No brighter dress by dancer worn,  
 No shame or penance from the King,  
 No head on John!—Lust’s fatal sting!

Did Jesus waste any time with either dice or cards?  
 Did Jesus puff and spit and chew—skillfully, of course,

for “He hath done all things well”? Did any disciple of Jesus—either in public pavilion or private porch—ever hug and waltz the woman which God betrothed and wedded to another man?

Yes, the Word of God has a word or two to say of “*any thing* whereby thy brother stumbleth, or is offended, or is made weak” (Rom. 14:21), and the casual drink of wine is definitely mentioned in this verse. Paul plainly charged those who would be Christian: “*Abstain* from all appearance of evil” (1 Thess. 5:22). Peter plainly charged: “*Abstain* from fleshly lusts, which war against the soul” (1 Peter 2:11), he spoke of Jesus as being our Example, and said, “Ye should follow his steps” (2:21).

## Instructors and Students Are Thankful

The instructors of the Bible Training School, Brother L. E. Conner, Sister Leila Mae Doeden, and the writer are glad to report, by the goodness of the Lord, that all the students are working with interest and zeal. Brother Alan McLain, little supposing his words would be quoted, today said, “I have surely received many blessings since coming to the Bible Training School.” This appreciative spirit is felt throughout the School.

The sophomore class is composed of: Alan McLain, Ripley, Illinois; Celaine Randall, Fonthill, Ontario; Muriel Randall, Braham, Minnesota; Ellsworth Routson, West Milton, Ohio; and Richard Smith, Dayton, Ohio. The freshmen are: Francis Burnett, Ripley, Illinois; Terry Ferrell, Pomona, California; Barbara Fish, Colo, Iowa; and Orris Mills, Eden Valley, Minnesota.

## Bound Volumes

Few of our readers know the pleasure of having bound volumes of The Restitution Herald. We can supply a limited number of bound volumes of No. 29, just completed, for \$3.50. Furthermore, we should be glad to receive orders for bound volumes of No. 30 which begins with this issue, that the required copies might be reserved until the volume is completed. Also, for \$2.00, we shall gladly bind your own copies into one volume, in case you may have saved all the numbers for any given volume. Mail them to us.

# Heart of the Gospel

By Arlen Marsh

NO OTHER single act of Christianity so clearly points to belief in the natural mortality of man and the necessity for a resurrection from the dead as baptism.

There is, indeed, no reason for the rite unless one does accept the view, Biblically expressed, that man is mortal and that his only hope for eternal life of any kind and under any circumstances rests in a bodily resurrection. Paul, in Romans 6, declared bluntly that those who "were baptized into Jesus Christ were baptized into his death" and that "we are buried with him by baptism into death: that like as Christ was raised up from the dead . . . even so we also should walk in newness of life."

It may be argued, of course, that "baptism into death" refers, as far as we are concerned, to a sloughing off of sin and a resurrection to a life of righteousness. But it cannot be argued that this was the implication in the case of Jesus Himself. Jesus committed no sin; He had no need to be resurrected to a life of righteousness. The death which took Him was as literal as the death which takes any animal—and the only means by which the Christ could reobtain life was a resurrection.

So baptism necessitates, if we are to accept the Apostle's teaching, that we believe in the literal death of Jesus, that we believe that literal death is possible.

With this necessity goes another: that we accept Paul's statement in 1 Corinthians 15 that unless there is a resurrection from the dead, and unless the Christ was resurrected from the dead, there is no purpose in Christianity and no hope for immortality for men. This second requirement follows logically upon the first; indeed, it may safely be said to be an integral part of the first, inasmuch as it would be absurd to believe that Jesus, the Son of God, could die and that ordinary, human men could not die.

As a matter of fact, these two necessities lead back to the definite institution of baptism as an invariable requirement for membership in the Christian church. In the Great Commission, Jesus observed that "he that believeth not shall be damned," that only those who believe and are baptized "shall be saved" (Mark 16:15, 16). In short, Jesus taught that belief and baptism go together, that one without the other is meaningless. Philip emphasized this when he told the Ethiopian eunuch (Acts 8) that if the eunuch believed he might be baptized.

(It is because of this requirement that belief and baptism accompany each other that infant baptism is at once unscriptural and ineffective. Certainly, the infant has no power to believe, no power to repent, no real reason to do

either; yet until repentance, induced by belief, occurs, baptism has no significance.)

Now just what is salvation? If baptism is a road to it, we must confess that it would be more than a little strange to engage in the rite without learning first—not afterward, but first—precisely where the road is leading. If men have salvation already, there obviously is no cause for undertaking baptism; if, on the other hand, salvation as represented by baptism is undesirable, there still is no cause for undertaking it.

Jesus Himself held His mission to be that of seeking and saving that which was lost (Luke 19:10). Lost from what? The Nazarene gave the answer in John 10:10: "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."

Jesus did not regard the more abundant life in the same light in which it is regarded by New Dealers, liberal Republicans, California ham-and-egggers, and Townsendites. Jesus regarded life as the essence of existence, and not as a method of conducting that essence. So when Jesus declared His purpose to be that of giving men life "more abundantly," He implied, first, that they did not have life so abundantly as they might have it and, second, that the only way by which they could secure life more abundantly was belief in and action upon His teachings.

Men were lost from life, the more abundant life which Jesus came into the world to give them. Belief and baptism, combined into a faith that worked, were the only path to securing that more abundant life—or, in brief, a life without end, without sorrow, without trouble. If men already possessed life as abundantly as they could have it—and certainly no one, even God, could improve upon immortality!—the entire purpose of Jesus' mission was destroyed; His own death, burial, and resurrection were meaningless—and baptism into them became one of the emptiest ceremonies since Israelitish sacrifice of children on the brazen arms of Moloch.

Here, then, is another of the "essential truths," the prerequisites for baptism: that man is mortal, a single entity, dying because of his own sins (Rom. 6:23); and that the only hope man has for eternal life on any basis whatsoever lies in a resurrection of the body. The wages of sin are death; but the gift of God is eternal life—and why should any man be baptized to express faith in a gift which no man needs and which no man can receive because it already belongs to him and cannot be increased?

# The Seed of the Serpent

## Part Two

By S. G. Elton

THERE is sufficient evidence in the Scriptures to show that the first Adam was the progenitor of an animal progeny, for Jesus Himself said: "That which is born of the flesh (animal seed) is flesh; and that which is born of the Spirit is spirit" (John 3:6). Jesus had just said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus asked, "How can a man be born when he is old?" and 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 3:3-5). When God created the woman in the Garden of Eden, only bone and flesh (without blood) were obtained from the side of the man for the purpose of creating a woman worthy to be the mother of a Son of God. Nevertheless, she was not immune to the beguiling voice of her Lord, and soon conformed her mind to his desire. The woman, having submitted her mind to the will of the Serpent, became his bond servant for as long as he might live. The seed of the Serpent and the seed of the woman are represented in their offspring as flesh and blood. The body represented the woman's seed, and the blood, with the life therein, represented the Serpent's seed, of which Paul declares: "This I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50). It is very evident that the seed of the Serpent is the corrupting factor in the life history of the natural man, and Jesus has said very emphatically: "Except a man be born again, he cannot see the kingdom of God" (John 3:3). It must be a birth of water and Spirit to qualify one to behold the Kingdom of God.

We know much about the physical animal birth, but the spiritual birth is a mystery to many people. We do know that the animal body is begotten by the animal seed; likewise, the spiritual body is begotten by a spiritual seed: "being born again, not of corruptible seed, but of incorruptible (seed), by the word of God, which liveth and abideth for ever," and "the word of the Lord endureth for ever" (1 Peter 1:23, 25). "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

The corruptible seed emanated from the loins of Adam, the one man by whom sin entered into the world (Gen.

4:1-8; 1 John 3:12). It is sown in a field prepared for the good seed: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil" (Matt. 13:38, 39).

### *The Abrahamic Promises*

Because of the mortal defect in the person of Adam, he was rejected as the progenitor of a holy nation. Therefore, God turned from Adam and called Abram out of Ur of the Chaldees, saying unto him: "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). "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13:16).

"Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:3, 4). God also said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (17:19).

"The angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of 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*" (22:15-18). The Apostle Paul explained, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16):

It has been stated in this article that the fruit produced from the seed of the Serpent and the seed of the woman

is a flesh and blood creature. The flesh represented the body, and the blood represented the life force that vivifies the body, and makes it perform the will of the carnal mind. That is, the body is the servant of the animal life.

Paul wrote, "Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under (Please turn to page 11)

---

## Work Now!

---

By C. E. Randall

---

THE world is rapidly taking on new colors—colors that were predicted by inspired prophet in the long ago. These predicted colors that are making distinct appearances are: red, black, and pale. These colors and their meanings are detailed in Revelation 6:1-6. In this word picture, war, famine, pestilence, and death are portrayed. Other Bible pictures which harmonize in this world color scheme are apostasy in the church and persecution of the worshipers of God. These last two end-time developments are what we desire to call attention to in this article.

### *Apostasy*

On nearly every hand the appearance of apostasy is to be seen. For example, the daily press recently carried an article in which it was stated that only five per cent of the people of London were regular attendants of church, and twenty per cent of the population attended occasionally. If this report is accurate, it means that eighty per cent of the population are non-churchgoers. This condition is not an isolated case. It can be multiplied by the number of cities and towns throughout the world. Old London is a typical city!

The alarming thing about the pagan condition of the world is that the church is not in the least disturbed over the "falling away." Christ's searching question, "Will ye also go away?" has no particular present-day meaning. The prolific "lusts of the flesh" have become so abundant that conscience is practically smothered out. "Seared consciences" are not being pricked by the terrors of the Antichrist or moved by the nearness of Armageddon. If a person hasn't any wrought-up spiritual feelings over these days, and if not moved to more enthusiastic and faithful service to Christ and His church, then a thorough overhauling of the spiritual machine is needed!

### *Religious Freedom*

Another country has placed a ban on the freedom of worship. Antonescu, Iron Guard Premier of Rumania, has issued a proclamation curtailing worship by Jews, except in towns and cities where there are two hundred or more Jewish families, and then a special permit must be secured. Adventist and Baptists are outlawed and considered as having no religion. The majority of the people

of the world is having religion rationed to it. The tidbits which people get are rationed to them by political demagogues, who give out that which will further their particular "ism."

We still have the right of free worship, but have no positive assurance that this freedom will be preserved to us for all time. If we fail to use this freedom now, there will be no moral grounds of complaint if it is lost in the future. All who are familiar with the Word know that the day is coming when all living on the earth will be compelled to worship the Beast or be slain (Rev. 13). People then will begin to value the freedom of worship—not that they will have it, but because they desire it and are unable to attain it. As free people, with desire for the things of God, full advantage (*full advantage*) should be made of our access to the grace of God. If we do not choose to come willingly and regularly unto the throne of mercy in this time of unrestricted opportunity, then the alternate course will be opened to us. This course will be the hasty and fruitless search for the "way of life" and the "word of God"; but alas, search will be made in vain. "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 word 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" (Amos 8:11, 12).

To our readers, we urge each one to take stock of the times and his or her service to God and His church. If you find you are not using every ounce of energy and each facility at your command to further promote the cause of truth and righteousness, we prayerfully urge you in the name of Jesus and for your own interest and security to find your place in the ranks of the church and move forward unto the day of redemption now drawing very near. Don't allow anyone, petty or material matters, to hinder you in the immediate discharge of your whole duty. It will be you, and you alone, who must carry re-duty. It will be you alone who must carry responsibility for neglect of duty in the day of judgment. *Work now!*

## How Do You Treat Yourself?

By *Mary Richardson*

"WHAT a peculiar question!" you say. But have you ever thought seriously about this matter? Probably you observe how the other person is treated, or you may worry about how other people treat you. It would be profitable if one spent a little time, now and then, checking up to see if he were treating himself honestly and justly.

How do you treat your body? Are you intemperate in your eating? Sometimes persons eat too much, and the consequences are not so pleasant. Drinking is another habit that some acquire, and it is very detrimental to the body. The effect of alcohol is so deceitful and insidious that, before one is aware of it, the will power is weakened and he becomes the victim of appetite. The wise man, Solomon, said that "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). There is probably no greater self-deception than that resulting from the use of strong drink. Our physical bodies are the temples of the Holy Spirit. These temples must be clean. This necessitates temperance in all things, both thought and act. It is a recognized fact that one can do much more if his health is good. Therefore, with strong bodies we can do much more for the Lord, even though many who are handicapped by poor health may be striving to serve the Lord. The person who is a victim of drink does not have good reasoning; he is more reckless, more abrupt, and doesn't give enough thought to his manners, dress, and reputation. Some have the mistaken idea that drink makes them stronger, braver, better, and more competent physically and mentally. Alcohol is evil; it creates evil, destroys peace, happiness, homes, and lives. A drunken person has no respect for himself or anyone else. He often stoops to the vilest of acts. Paul says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth" (Rom. 14:21). Our influence is always felt by others. Moreover, it should be a good influence, for we never know how far it will go. We need to be clean and temperate for the sake of others, if not for self.

How do you treat your mind? Some people choose to read only the cheap, trashy magazines which frequently have a bad influence on individuals' lives. Then, there are persons who exercise care in choosing reading material which causes concentration and develops a disciplined mind. The Bible furnishes excellent reading material; it supplies an element that all the books in the world cannot

supply. Some individuals cannot carry on a conversation without cursing, using cheap, filthy sayings or a slangy vocabulary. Slang is characteristic of an ill-bred person who never gives thought to his language. Such a person can never achieve much success, if any, for "as he thinketh in his heart, so is he" (Prov. 23:7). If our thoughts are evil, our lives will be governed accordingly.

On the other hand, if our thoughts are pure and clean, others will take notice of the beautiful lives we live. Our influence will be greatly felt, and it may even serve to bring others to Christ. What is the promise to the "pure in heart"? (See Matt. 5:8.) "Set your affections on things above, not on things on the earth." Our thoughts should ever be to glorify God in our every deed and act. We should not let our minds be cluttered with evil thoughts, for then we can never be happy. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

A person is judged by his speech. One never hears a Christian using vulgar or profane language. Such things are not in a good man's heart; therefore, it does not come forth in his conversation. To be pure-minded and pleasing to the Father, one must avoid all evil and corrupt communications, and use language becoming to the Christian. True, honest, just, pure, lovely things, and things of good report (Phil. 4:8) afford us a sufficiently wide circle of thought so that all evil thoughts, thoughts contrary to this Scriptural list, may be banished. If there are peace, love, longsuffering, gentleness, faith, meekness, and temperance in our thoughts, our actions will correspond (Gal. 5:19-26). Words reveal thoughts. They are the outward signs of what we are thinking. Our behavior is the result of our thoughts. If our thoughts are Christ-like, our words and actions will correspond. Our prayer should be: "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). Christ's words are a perfect pattern for us. They were the words of His Father (John 3:34; 14:10); they were words of power for good (Luke 4:32); they were words of truth (Matt. 7:28, 29; John 17:17).

How do you treat the spiritual side of your life? Do you attend church with the thought that it is beneficial to you? Paul said, "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). Some people are neglecting to supply this spiritual food to their bodies. When you go to church, do you have a



sense of reverence? The atmosphere of a church should be one of quiet, peace, and reverence; but during many sermons there are a few people who insist on whispering. How can they gain any good from the sermon? How much of a sermon do you remember after reaching home? Do you take time out to meditate upon some excellent points in the sermon? It may be the purpose of some who attend church to see the latest in wearing apparel, or to hear the latest gossip. When we go to church, we should shut out all else and concentrate on the lesson or sermon, that we may gain something to help us be better Christian men and women.

How many of us take time to pray—really pray, not merely repeat prayers? One of the greatest privileges the

Christian enjoys is that of prayer. There are some people who profess to be Christians, but 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! Prayer puts the Christian in harmony with God. If he 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, but his thoughts run in channels of Christian duty. Happy is the Christian who puts his trust in God and goes to Him daily in prayer.

How did you score after checking up to see if you were treating yourself wisely and justly?

---

## Have You Heard?

---

By D. G. Harvey

---

*"Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?"*

ISAIAH, in the words of our text, seems to express wonder by his questions. It was hard for him to understand how Israel could be so blind. We of the Church of God often wonder at the millions who seem to be blind to the teaching of the Word of God. Can it be, we ask ourselves, that they have not heard?

You have heard that God created the heavens and the earth, but have you heard that God had a purpose in that creation? A popular theory is that God has created this earth and then man, because of sin, is to be removed—let us say—to bliss or blister, then the earth destroyed. Is such a theory within the bounds of reason?

Why would an all-wise Creator make such a mistake? Would God have created the earth, knowing it was of no use? Would he not have placed man in the proper place in the beginning? Let us consider just what this would mean. First, it would show the all-powerful God to be weak; and, second, the earth would not be eternally inhabited. In fact, it would not even exist. Yet, we read in Ecclesiastes 1:4: "One generation passeth away, and another generation cometh: but *the earth abideth forever.*" In Isaiah 45:18 we read: "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."

These words are the words of God; I can quote no higher authority. If God, the Creator of the earth, has

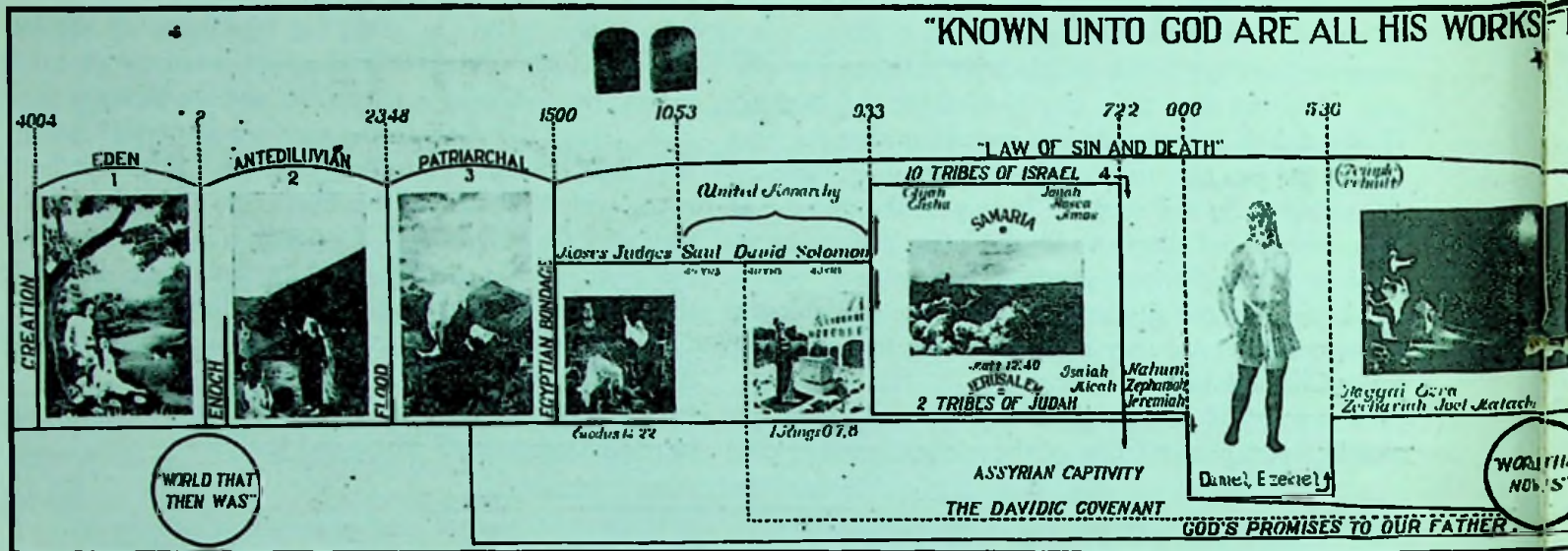
planned it to be inhabited and to abide forever, no other view could be reasonable. Peter tells us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15).

Since it is God's plan that the earth abide forever and be inhabited, and considering that Jesus, God's Son, has said that the meek "shall inherit the earth" (Matt. 5:5), my hope is that my future life will be upon this earth.

"Has God a plan?" some may ask. We believe He has, for 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). After man's failure, God sentenced him not to torture, but to death. "*Dust thou art, and unto dust shalt thou return*" (Gen. 3:19). At that point man had no hope of future life. But God had made a promise that the seed of the woman should bruise the Serpent's head (Gen. 3:15). That promise was renewed as the Seed of Abraham, and identified as Christ in Galatians 3:8, 16: "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. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Yes, God had planned in the beginning that His *begotten* Son Jesus would buy, or redeem, the children of His *created* son Adam. "*Ye are bought with a price*" (1

*(Please turn to page 10)*



WHEN Balaam prophesied, "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel," he most assuredly foresaw Jesus who said, "I am the root and the offspring of David, and the bright and morning STAR" (Rev. 22:16). Well did Peter say, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day STAR arise" (2 Peter 1:19).

*"The Sun of Righteousness"*

Isaiah prophesied of Christ's birth and Kingdom, saying: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . The government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:2, 6, 7).

Though Malachi's prophecy, "The Sun of righteousness (shall) arise with healing in his wings" refers to Christ's work in the great "day of the Lord," Israel's Sun shone for a short while during the ministry of Jesus—this being a type and pledge of the better and eternal day. Luke recorded that Jesus "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: (when) the twelve were with him" (8:1).

What darkness and despair are now in the world! What need is there today "in the land of the shadow of death" for the "Great Light" to shine forth in all His glory!

How did Jesus show the "glad tidings of the kingdom of God"? Matthew reported: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gos-

pel of the kingdom, and healing all manner of sickness and all manner of disease among the people. . . . They brought unto him all sick people . . . and he healed them" (Matt. 4:23, 24).

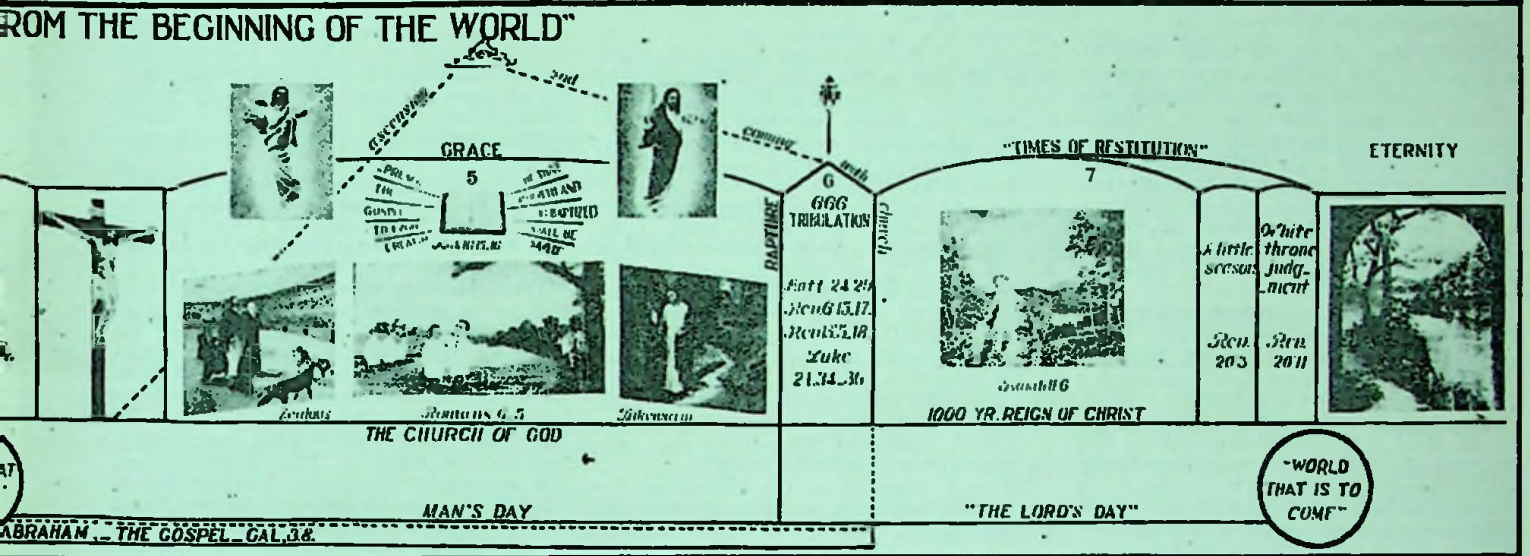
We know, moreover, that the Light penetrated throughout Palestine. "There followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan" (v. 25). In all this work wherein Jesus blessed the sick and lowly—the common people hearing Him gladly—He well typified the work of the coming Kingdom. Jesus showed the Kingdom in miniature.

Jesus prophesied, however, "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12). "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" (Acts 4:26, 27). What a cloud were the sins of the carnal Israelites—blotting the "Great Light" that blessed the people!

*"His Visage Was So Marred"*

The Israelites as a nation were very concerned about the restoration of the Kingdom. In this they were not so much at fault as is so commonly taught, for they well understood and believed the prophecies concerning the Kingdom. They miserably failed, however, in correctly interpreting the prophecies of the Lamb to be slain for their sins.

The prophecy which said, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high" also said, "Many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:13, 14). That Isaiah foresaw the rejection of Jesus is further indicated in His



cry, "Who hath believed our report? and to whom is the arm of the Lord revealed?" (53:1). The Jews had been quick to study such writings as the Seventy-second Psalm, but they must never have read: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities . . . with his stripes we are healed. 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. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:2-7).

What a spectacle!—He who had so graciously befriended the lost sheep of Israel was now the Lamb trampled to death by His own flock! Herein is seen the carnality of flesh! Herein is seen the price of redemption! "Ye were not redeemed," says Peter, "with corruptible things as silver and gold . . . but with the precious blood of Christ as of a Lamb without blemish and without spot"—the Lamb whose "visage was so marred more than any man."

*"Thy Kingdom Come"*

It is peculiarly interesting to notice that when the disciples asked Jesus how to pray, He taught them not a word about praying for miraculous healing of the sick, but He did teach them, among other things, to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

Throughout the ministry of Jesus, the Jews desired to

see Jesus reestablish the Davidic rule. Sensing, however, 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 repeatedly taught that the Kingdom could not immediately appear. We read, for instance, "Because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear," He said concerning Himself: "A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19: 11, 12). Until the Savior returns, there can be no Kingdom of God upon the earth, and until the Savior returns, every servant is charged: "Occupy till I come."

In John 14:3, Jesus plainly promised, "I will come again," and His last message to the church was, "Surely I come quickly"—to which the aching heart of John responded, "Even so, come, Lord Jesus" (Rev. 22:20).

*"Keep Your Lamp Trimmed and Burning"*

Christ's consecration and steadfastness were reflected in the lives of His apostles. They, too, pressed faithfully forward with the cross. The church grew rapidly. From "about an hundred and twenty" members dwelling in Jerusalem after the Ascension (Acts 1:15), "there were added unto them about three thousand souls" on the Day of Pentecost (2:41), a few days later "the number of the men was about five thousand" (4:4), and in Acts 5:14 we read that "believers were . . . added to the Lord, multitudes both of men and women."

Today, the church is little persecuted and little blessed. Because of long waiting for the King's return, many disciples have lost their zeal. "The night is far spent, the day is at hand" (Rom. 13:12). While many sleep, let every wise "virgin" trim and fill the gospel lamp, and keep it burning brightly until Jesus comes. Let every true Christian radiate the "Light" that inspired Stephen!

## BIBLE TRAINING SCHOOL NEWS

(Continued from page 14)

one should, first of all, be happy when he has gained people's confidence and trust, when he has accomplished the task of helping people walk by faith, and when the members take active parts in the church.

The students had their first business meeting under the guidance of the dean and matron, Monday evening, September 23. A Student Senate was formed and the officers chosen were: Terry Ferrell, Richard Smith, and Alan McLain. The writer was appointed as School reporter.

Tuesday morning the students and faculty were favored by an address by Bro. G. E. Marsh, formerly of Grand Rapids, Mich., en route to California where he has accepted a pastorate in one of our churches.

The principal text used was taken from 1 Timothy 4:11, 12. He told the students that when a people are at peace and tranquility with universal activity, it is very easy to enlarge memberships of churches, to strengthen Christianity, to keep people in a worshipful attitude. But at times such as we are experiencing today, with wholesale slaughter such as we find in Europe and Asia; with rivers of blood running to the sea, when there is famine, depressions, and pestilences such as we find all over the world; it is hard to get people to turn to God and put faith in the true teachings of the Bible. Yet, now is the time when teachers and ministers of the gospel are needed. We have the greatest opportunity afforded us for which any student could wish.

In reading from the Text, he simplified and elaborated on thoughts contained therein. "Let no man undervalue or debase you." He planted the idea in us that we should always look for the good qualities in an individual, primarily, those characteristics which make up godliness and those qualities which show forth Christ.

We should be examples to those about us. The way in which we impress people will win more for Christ than all the sermons we can ever deliver from the pulpit. Bro Marsh stated that we should watch our language, those unmeaningful words that would prevent purity of thought and purpose. We are judged by people, according to what we know.

Continuing, he said, we all must have entertainment, but select the kind which will be helpful; that which will be "true, noble, or good in our lives." That which would foster constructive thinking and acting. In word, he explained, does not just mean in slang usage, but in all speaking, as Spurgeon once said, "Stories that I heard in my youth come to my mind even at the sacred desk." "Never plant any word in anyone that you would not want perpetuated, something to grow, and

fester, and pain in somebody's heart and mind and spirit."

Christ was a reflection of God. Christ brought God down to a human level. He made us to see God in His glory, in His magnificence, and in His infinite mercy and kindness. Likewise, we should remember to be kind, gentle, and above all to be pure.

Bro. Marsh, in conclusion, encouraged the students in their chosen profession. He said he was glad he chose the ministry, rather than any other vocation in the world—president of the United States, a great scientist (although he added that he was much interested in science). He also stated that he enjoyed music, loved beautiful singing, but he would not give up his position to become the world's first tenor, the world's greatest legislator, or the wisest judge that ever lived, other than Christ. The physician of medicine heals the ills of man for a few years, but we, as spokesmen for Christ, administer those truths unto people that will cure them for eternity.

My only comment on the lecture is: I'm sorry space would not permit many other fine thoughts of his.

Orris Mills, Reporter.

## BLANCHARD, MICHIGAN

The annual election of officers was held at the Church of God on Friday, September 13, 1946. The new officers are as follows: pastor—Vivian Kirkpatrick; first elder—Bert Sheets; second elder—Marion Ellsworth; deacons—Almond Reynolds, Fred Robinson, Jr., and Clarence Lake; deaconesses—Elizabeth Reynolds and Nora Wiley; secretary—Frances Sheets; cor. secretary—Marguerite Windweh; treasurer—Almond Reynolds; building fund treasurer—Winifred Reynolds; trustee (three years)—Ella Kelly; S. S. supt.—Clarence Lake; asst. S. S. supt.—Bert Sheets; church pianist—Patricia Hall; asst. church pianist—Phyllis Jean Larsen.

May the Lord be with us in our work here at Blanchard, and help us to make His church grow and prosper, to His glory and honor.

Marguerite Windweh, Cor. Secy.

## KOKOMO, INDIANA

September 16, Bro. J. W. McLain started a series of Bible classes at the local church, on "The Church," which has been of great benefit to us.

Bro. O. J. Parker has been in the south part of the State in an attempt to open a new field. A full report of the work there will be given later.

D. G. Harvey.

## BIBLE TRAINING SCHOOL

Gerald Cooper \$1.00  
Mr. and Mrs. S. E. Hodges 5.00

## SWANSON - ANLIKER

At a simple but impressive ceremony at the country home of Mr. and Mrs. E. L. Swanson of near Sae City, Iowa, at 3:00 o'clock, Sunday afternoon, September 22, Miss M. Elaine Swanson became the bride of Mr. Arnold J. Anliker, son of Mr. and Mrs. E. W. Anliker of Primghar, Iowa.

The bridal couple left on a honeymoon trip through the Ozark Mountains and other points in the South. About October 1 they will return to a new home which Mr. Anliker has just completed for his bride in Primghar.

The bride is a member of the Church of God, and a graduate of the Sutherland High School class of 1937. She was employed for nearly two years in the office of the Sutherland Creamery and last year was a student in the home economics department at Iowa State College at Ames. The groom, following his high school graduation in 1935, took a business training course at AIB in Des Moines, and is a member of the Phi Theta Pi fraternity. He is a prominent young business man, and for the past four years has been in partnership with his father in the grocery business in Primghar.

E. L. Swanson.

## HILLISBURG, INDIANA

The Hillisburg Church of God closed a successful meeting with the Sunday evening service, Sunday, September 22. Bro. J. H. Anderson began the meetings preceding the homecoming day, and held two services on homecoming day. Bro. William Huffer spoke to the homecoming congregation in the afternoon of September 15. Then Bro. C. E. Lapp of Illinois conducted meetings every evening during the week of September 16-22. His meetings were well attended and his messages very much appreciated. Bro. Lapp was a welcome speaker at the Seireville High School on Friday, September 20.

Otto Dick.

## CONTRIBUTIONS TO N. B. I.

Mattie Benjamin	\$10.00
Oregon, Ill., church	14.00
A friend	25.00
Maurertown, Va., S. S.	3.88

## HERALD RECEIPTS

Mrs. Owen B. Ryder; Mrs. R. C. Fayard; Mrs. Eva Phillips; A. B. Lobell; E. L. MeDaniel; Frank C. Dielman; P. J. Morron; E. L. Swanson; Ellen Ricsener (self and another); Mrs. George McMurtrie (for another); Claryl B. Huffer; W. W. Kirkpatrick; Murl S. Maish; John Haupton; Maurertown, Va., S. S. (for others); Luther Bonge; J. D. Sibert; Albert Fyfe; Francis Burnett (for another); Vivian Kirkpatrick (for another).

## HAVE YOU HEARD?

(Continued from page 7)

Cor. 6:20). That price was the life of Jesus upon the cross. He arose the third day and after forty days with His disciples ascended to His Father—but *He will come again.*

Jesus said, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). We have, too, the statement of angels as recorded in Acts 1:11: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The Church of God has a great work during Christ's absence, for He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14). What kingdom? The Kingdom Jesus will establish on the earth with His church as co-rulers over the nations. "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). "All nations shall come and worship before thee" (Rev. 15:4). "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).

Have you heard this good news? Is there reason to doubt God's Word? When He said that the earth was formed to be inhabited, He had a perfect plan. If you have heard and understand, why fail to obey? If you obey in baptism, you become by adoption an heir of Abraham (Gal. 3:27-29). If faithful, you, too, will have a part in this Kingdom of God. That is our hope; let us carry this good news to others who have no hope.

---

### JESUS REMAINS

By Mrs. William Stine

Through sunshine or shadows,  
Through fair weather or rain,  
Through tears or laughter,  
Jesus remains.

Through success or failure,  
Through misfortune or fame,  
Through joy or sorrow,  
Jesus remains.

Through peacetime or war,  
Through good health or pain,  
Through straight road or mountains,  
Jesus remains.

---

### THE SEED OF THE SERPENT

(Continued from page 5)

the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:3-6).

When the Lord presented to the man in the Garden of Eden, the woman that was made from the rib taken from the man, 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 the law that bound the husband and wife together as one.

Sin denotes animal life in mortal man: and sinners are the servants of sin, who receive death as wages for their service. Paul exhorts: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:12-14).

## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Whoever conceived of the John A. Dickson Publishing Company's *New Analytical Bible* has given the Bible student a debt which never can be repaid.

The *New Analytical* presents both the King James and the American Standard Versions, through the use of footnotes, parenthetical remarks, and bracketed fill-ins. It presents a thorough concordance. It carries an excellent, carefully indexed Bible atlas. It outlines every book of the Bible. It has a superb system of cross-references better than anything yet produced for other Bibles. Graphs, charts, and diagrams help in analyzing the composition and significance of all the Bible books. A subject index, combined with a brief, but effective, Bible dictionary, covers the first 220 pages of the book. Type is large, self-pronouncing, unusually readable. All told, the *New Analytical* is considerably more help than most Bible encyclopedias that have been much more widely advertised.

Several editions are available, ranging in price from \$7.50 to \$19.50, and in binding from divinity circuit artificial leather to tan library buckram.

\* \* \* \*

Primarily, Warren Choate Shaw's *The Art of Debate* would be valuable for the public speaker. But it also has its values for anyone who wants to teach or write or simply study.

As a textbook for university classes in debating, the volume has proved itself in all the forty-eight States. It presents the clearest system for analyzing arguments, for preparing logical and well-organized speeches and sermons, for finding the flaws in any type of logic, that has, as far as we know, been evolved. Certainly, as a guide for preparing sermons and articles, *The Art of Debate* is infinitely superior to any book we've seen on sermonizing and feature writing.

Published by Allyn & Bacon: \$1.40.

\* \* \* \* \*

A special committee is now hard at work revising the American Standard Version of the Bible, to bring it abreast of the latest scholarship.

\* \* \* \* \*

Men speak with "flattering lips and with a double heart" (Psalm 12:2), but "the words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (v. 6). "Every word of God is pure" (Prov. 30:5).

\* \* \* \*

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



*"It seemed good to me also, . . . to write . . . that thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:3, 4).*

### Stories Told by Luke

Before we begin our lesson in Luke for the beginning of this new quarter, let us learn something about him.

Luke was a Gentile. He is the only Gentile to write a book in the Bible, unless Job was a Gentile.

Luke was a physician. He went with Paul on some of his missionary trips. He saw the human and heart-stirring side of the stories he wrote. His is the Gospel of love, hope, pity, and faith.

Luke tells us how he came to write his Gospel. He did his work in an orderly way, for he traced the stories back to their beginning; then he wrote the book to a man of high rank in the Christian church. We read that Luke was born and lived in Antioch in Syria, where the disciples were first called Christians. Luke also wrote the Book of Acts.

Here are a few more of Luke's ideas:

### The Language God Understands

"Luke's urge to present Christ as the Christ of all peoples, the Savior alike of the rich Zacchaeus and the thief on the cross, comes home to us in the fact that as we preach Jesus . . . they at once understand Him as being of their race and tongue."—*Hig. Com.*

Let us each study harder this quarter. Why not learn the golden text at the top of the page?

### ECE Club Membership

We have two more new members! Numbers 243 and 244 are: Alice Faith LeCrone and Martha Jane LeCrone, Woodstock, Virginia. Their names were sent in by their mother, Mrs. Richard LeCrone.

Send me your name and date of birth. Join the "Everyday Christian Expression Club" now.

### We Endeavor

To endeavor means to try. Here you need your Bibles to look up the complete verses. Read, then say the thought in your own words:

1. "Abhor that which is evil" (Rom. 12:9).

2. "Abstain from all appearance of evil" (1 Thess. 5:22).

3. Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

4. "Bless the Lord, O my soul" (Psalm 103:2).

5. "In every thing give thanks" (1 Thess. 5:18).

6. "O clap your hands, all ye people" (Psalm 47:1).

7. "Pray without ceasing" (1 Thess. 5:17).

8. "Repent, and be baptized every one of you" (Acts 2:38).

### It Takes Two to Quarrel

Two boys who lived near each other were such good friends that they never quarreled. The other boys tried to persuade them to do so.

"But we cannot," they replied, "we do not know how."

"Very well," said one boy, "we will show you how. I'll lay this stone here between you, and you (turning to one boy) must say that it is yours. Then you (turning to the other) will declare it is yours. Now begin!"

"This is my stone," said the first boy.

"No, it is mine," said the other mildly.

"Very well," replied the first boy, "you may have it."

It always takes two to make a quarrel.—*Selected.*

### Happy Birthday Wishes

Alice Faith LeCrone, age 5, Oct. 6, Woodstock, Va.

Richard Jackson, age 11, Oct. 6, Cleveland, Ohio.

### How to Give

"Give pennies, if pennies are all you have;

Give dimes, if dimes you possess;

But if you have dollars, give dollars, my child,

And your gift the dear Lord will bless.

"But if you have dollars, and give only dimes,

Or pennies, as some people do,

You cannot expect the blessings

The Lord has in store for you."

*"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).*



## 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

### Cooperate for Building

\* \* \*

By Arlen Marsh, Los Angeles, Calif.

Jesus, throughout the period of His ministry, laid stress on the need for watchfulness, for being prepared for His return, for keeping others prepared for His return.

Bereans took their name from ancient Berea, whose citizens "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

These two obvious facts may be very simply combined. The combination represents the hope that the National Berean Board has for the coming year, namely, that the Bereans, like their predecessors, may search the Scriptures daily, and that the Bereans will keep themselves prepared and will prepare others for the coming of Christ.

To this end, the Publishing Committee (James Watkins, chairman) is issuing, in cooperation with the National Bible Institution, a "Christian Workers' Kit," consisting of carefully selected tracts on the essential doctrines of Christianity. To help all Bereans to accomplish their primary objective of teaching and living the gospel, a special committee (Arlen Marsh, chairman) has been set up to try to establish new Berean groups, to recommend ways for organization and operation of local societies, and to act in general as an advisory council on work with young people "and their associates" (as the National Berean Constitution puts it).

Only the cooperation of every individual Berean can make a local society a genuine success. Only the cooperation—financial and moral—of every local society and of every state society can make a genuine success of the national effort. Finally, only cooperation on the part of the national society with local and state societies can make the national effort worth continuing.

So, tell the national officers what you need—what sort of tracts, what sort of books, what sort of specialized solutions to specialized problems. Tell them whether or not your experience with shifting teachers from week to week, with having an adult superintendent, with maintaining the same teacher week after week, with staging attendance contests, has been successful. The national officers will pass your information on, through the *Berean Echo*, through the Berean page, through personal letters,

to others, so that they, too, may have the benefit of what you have learned—and so that you may have the benefit of what they have learned.

The time for Christian work, if world events are a criterion, is short. It is not your work—it is *our* work to see that that time is utilized in the most effective way possible for the service of God!

### Cooperation

You have a dollar. I have a dollar. We swap. Now you have my dollar—I have your dollar. We are no better off.

You have an idea. I have an idea. We swap. Now you have two ideas and I have two ideas—both are richer.

What you gave you have; what I received you did not lose.

This is cooperation.—*Exchange.*

### Land Ho!

Assume that you have a letter which states that there is a quantity of diamonds in an isolated part of the country. You even have a map locating the exact spot. To recover these gems will require the efforts of ten men. Will it take you long to find the required ten men? Will you have to say to them, "Now we'll have to have cooperation if this expedition is going to be a success, and so forth?" By reading your letter and studying the map they will know that nine men cannot be successful. Therefore, each man will dig in and do his share despite hardship, for the reward is great.

Does the word "cooperation" appear in the Bible? "Unity," "together," and others appear a few times. God's plan is revealed to man, and man is told what he must do to gain entrance into the Kingdom. The great reward is described and the individual work required is given in detail. The firmer the believer, the harder the worker!

The Bible is the letter and map to the Berean societies. Those who study it diligently, who find out where they are going and the kind of road they will have to travel, will not need to be asked to cooperate. (Did you ever hear, though, of a man going on a treasure-hunting expedition without first poring over a map?)

"Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. 5:14).

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

October 4-6—California Quarterly Conference.  
 October 10-13—Minnesota Conference at St. Cloud.  
 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.

## ORDER YOUR BOUND VOLUMES

Write to the National Bible Institution, Oregon, Ill., if you are interested in either purchasing a bound volume of The Restitution Herald for the past year, or in placing an order for the volume beginning with this issue. In either case the price is \$3.50. Also, we shall be glad to bind your own Heralds for any given volume, if you will send them to us—the price of which is \$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  
 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 \_\_\_\_\_

## KOSZTA, IOWA

On Saturday evening, September 7, Bro. C. E. Lapp started evangelistic services at the Church of God near Koszta, Iowa. Bro. Celaine Randall of the Bible Training School of Oregon, Ill., came with Bro. Lapp and led the song services which made the meetings very interesting.

On Sunday, September 8, baptismal services were held at the Iowa River north of Koszta, at which time Mrs. Pauline Bowers of Macrengo, Iowa, was baptized.

There was good attendance each evening. Bro. and Sr. Charles Netts of Springfield, Ohio, and Sr. Edna Brewer of Oregon, Ill., were with us one evening, and left a miniature Golden-Rule-Home bank for our Sunday school to fill. We are glad to report a goodly sum in it already.

The meeting closed Sunday, September 15. A basket dinner was held at noon, then an afternoon service, after which Bro. Lapp left for Macomb, Ill., and Bro. Randall for Oregon, Ill.

We feel the meetings were a great success, and that others will soon be baptized into the body of Christ as a result of the good seed sown at this time.

Mrs. Fern Cronhaugh, Secy.

## BIBLE TRAINING SCHOOL NEWS

The Church of God Training School officially opened September 17, but, the final student which is yet to arrive did not arrive until September 23.

At present we are all working hard trying to keep up with what is dished out to us by the matron and the instructors.

Among the new students, this year, we find Francis Burnett, Ripley, Ill.; Terry Ferrell, Pomona, Calif.; Barbara Fish, Colo, Iowa; and Orris Mills, Eden Valley, Minn. The students who returned are: Alan McLain, Ripley, Ill.; Celaine Randall, Fonthill, Ont.; Ellsworth Routson, West Milton, Ohio; Richard Smith, Dayton, Ohio; and Muriel Randall, Braham, Minn.

I was given a note (including notes on talk) by one of the students who was here last week and was fortunate to have heard an address by Bro. S. J. Lindsay. His talk was on the joys and sorrows of a minister's life. He stated that many of the sorrows and discouragements come to ministers because of the lack of money, and the inability to foster church growth the way he thinks it should be done. He concluded with the thought that (Please turn to page 10 for continuation and more news.)

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. S. J. Lindsay, having spent most of the summer in Oregon, Ill., are now en route to Arizona to resume their work among the Tempe brethren. Bro. Lindsay assisted the editor in pulpit work several times during the summer, and shortly before leaving Oregon, delivered an address to the Bible Training School students. Bro. and Sr. Lindsay's friends are legion; their enemies, if any, few.

Bro. and Sr. G. E. Marsh and son Arlen are now en route to Los Angeles, Calif., where Bro. Marsh will begin pastoral duties the first Sunday in October. While visiting with Sr. Marsh's parents, Bro. and Sr. J. I. Williams of Rochelle, Ill., Bro. Marsh, accompanied by Bro. Williams and Arlen, came to Oregon, Ill., for a brief visit and to address the students of the Bible Training School. The Marsh family will visit our brethren at Omaha, Nebr., September 25, and those at Arkansas City, Kan., September 26-30. May the Lord direct and bless them in all their journey and work.

Bro. and Sr. Lewis Romine, Oregon, Ill., took their daughter Jeannette to Chicago, September 23, where she entered nurses' training at the Cook County Hospital. Bro. and Sr. Romine also visited their son Danon, who resides in Riverside.

Bro. L. E. Conner preached for the brethren at Casey, Ill., September 22. He reports that there was a good interest, especially among the young people.

Bros. Grover Gordon and Harvey U. Krogh, Jr., pastors of two of our Ohio churches, exchanged pulpit services, Sunday, September 22.

Through the kindness of Sr. Orpha LeMasurier, treasurer of the National Bible Institution, Mrs. Magaw and the editor will, D.V., accompany her and her daughter, Diane, to the Minnesota Conference at St. Cloud—October 10-13.

So is a mustache! A talent has been defused as "something that must be developed."

"Our conference this year was the best, I think, that we have yet had. There was good interest throughout, and ten were baptized."—Mrs. Ella Carpenter, 3705 Ames Ave., Omaha, Nebr.

"We must be firm, but friendly."—Harvey U. Krogh, Jr., Tipp City, Ohio.

The correct address of Bro. and Sr. James Hendren, who were recently baptized, is Skelton, W. Va.

"Don't complain about the weather or other matters over which you have no control, but thank God that you are not suffering the horrors of bombing raids or the plight of an enslaved nation. Praise God for what you have and where you are, and be therewith content."—C. E. Randall, Fonthill, Ont.

"Sr. Netts and I expect to leave for Ashland and Cleveland, Ohio, Niagara Falls, N. Y., and Fonthill, Ont., September 24. Sr. Grover Gordon plans to go with us. . . . Our slogan for the model Golden Rule banks is: 'A penny within, puts a preacher in.'"—C. L. Netts, Springfield, Ohio.

Defying superstition: we have heard of no casualties from the recent church election of officers held on a Friday 13.



# We Attended the 1940 General Conference

Meet us at Oregon, Illinois, next Conference

## Arizona — 2

S. J. Lindsay, Mrs. S. J. Lindsay.

## California — 2

Terry Ferrell, Jessie M. Wilson.

## Colorado — 2

Beulah L. Wilson, A. B. Wilson.

## Illinois — 274

Leila E. Whitehead, F. L. Austin, Mrs. Mary E. Hatch, Shirley Smith, Margaret Mattison, Cecile Mattison, Marshall Lloyd, C. E. Lapp, Mrs. Clarence Lapp, Elaine Lapp, James Mattison, Bette Lindsay, Francis Howell, Iola Magaw, Mary C. Railton, L. T. Hanson, Mary M. Hanson, Patsy Andrew, Valdean Groenhagen, Mabel Andrew, Joanne Blanchard, Robert Hardesty, Jo Anne Romine, Richard Smith, Josephine Murphy, Juanita Lloyd, Leo R. Lloyd, R. Fred Lloyd, Bernice Leithliter, Mrs. F. L. Austin, C. Alan McLain, S. E. Magaw, Mildred M. Watkins, James M. Watkins, Billy Mercer, Bob Croxton, Lois Claypool, Lorene Goekler, Ruth Goekler, Harold Burnett, W. Fred Paisley, Emma Paisley, Verna C. Thayer, Paul C. Johnson, Leota B. Hanson, Larry Nedrow, Charles F. Gesin, Mildred Cave, Evan Knodle, Clifford Eyster, Ivan Magaw, Milo Magaw, Lea Peterman, Donna Peterman, Thelma Reed, Mrs. G. M. Siple, G. H. Loudenslager, Mrs. G. H. Loudenslager, Gladys Reed, Ethel A. Johnson, Margaret E. Magaw, Hazel Reed, Mrs. Henry Reed, Muriel Randall, Delos Andrew, W. W. Arhagast, Mrs. Idona Romine, L. D. Romine, Billy Andrew, Mrs. Margaret Canode, L. E. Conner, Mrs. G. H. Slagle, G. H. Slagle, Beverly Slagle, Barbara Claussen, Mrs. L. E. Conner, Mrs. O. H. Lewis, O. H. Lewis, Ruby M. Railton, G. M. Siple, Anna E. Drew, Olive Wood, Blanche Eyster, Barbara Eyster, Donna Eyster, Malcolm Magaw, Edna L. Brewer, Esta L. Starbuck, Mrs. Lena Drew, Mrs. Ruth Meyers, Mrs. Earl Koontz, Mrs. William Ford, Mrs. Ross Drew, Elizabeth Ford, June Higgins, John A. Railton, L. E. Lindsay, Mrs. L. E. Lindsay, Earl Koontz, Dale Koontz, Harold Hardesty, Kathryn Bullard, F. L. Marsh, Mrs. Ida Marsh, Mrs. DeWitt Dauntler, Walter Croxton, Glenn M. Birkey, Leota Gruber, Leila Mae Doeden, DeWitt C. Dauntler, Margaret Jacobs, Virda Sittler, Mrs. Joe Williams, Myrtle Hodges, Florence L. Howell, Mary Luning, Lawrence Howell, Clara Chaffee, Donald Woodworth, Lozelle Burnett, Joseph H. Williams, Mrs. John Rudy, Mrs. Frederick Claussen, Miua B. Knodle, Harold Starbuck, Lois Carpenter, Robert Mattison, Ben Carpenter, LaVada Love, William Eckert, Mrs. William Eckert, Mrs. Alice Carpenter, Lena Lindsay, Charles T. Lindsay, Maybelle Hanson, Earl Leithliter, Philip Leithliter, William Nedrow, Pauline Leithliter, Mac Nedrow, Nelle S. Austin, Floyd J. Nedrow, Ruth Gesin, Mildred Somers, JoAnn Kasper, Francis Walls, Bess Kasper, Vernon Erickson, Donald Scheleter, Clarence Schaumann, Alice Gesin, Bobby Nedrow, Mrs. Martin Peterman, Mrs. H. A. Mattison, Minnie Johnson, Lloyd Lillevig, Eunice Zollinger, Frederick Claussen, Bernard Crofton, Ivan Crofton, Eugene Crofton, Mildred Crofton, John Deets, Loren Deets, Martin Deets, Charles Deets, Ruth Deets, Catherine Davis, Mrs. E. Keller, E. Keller, Edward Keller, Jr., Mrs. Eloise Castle, Marianne Mattison, E. S. Pyper, Mrs. E. S. Pyper, Margaret Lyon Duval, R. E. Duval, David Lyon Duval, Harry Sheets, Ruth Sheets, Joe Shelly, Mrs. H. Rossiter, Paul M. Hatch, Miss Hinds, Anna Browning, H. B. Johnson, Mrs. H. B. Johnson, Miss Frances

Louise Johnson, Elias Johnson, S. C. Johnson, Edna B. Johnson, Violet Reed, Sylvia Reed, Marie Cave, Mrs. George H. Andrew, Mrs. Edith Burchell, E. R. Beydler, Rosalie Carpenter, Irlene Hughes, John Hughes, Johanna Meier, Mrs. Grover Meier, Francis Gruber, Mrs. M. J. Wacklin, Mrs. Ethel Ulferts, Paul Ohlurne, Irma Beightol, Lila Wagner, Laola Drew, T. A. Green, Mrs. T. A. Green, Henry Mattison, Milford Gesin, Emil S. Gesin, Frances Gesin, Marcella Gesin, Mrs. Laura Wrenn, Mrs. Glenn Birkey, Guy Wrenn, Blanche Tilton, William G. Ford, Walter Capes, Evelyn Carr, Bill Grip, Ruth Blanchard, Mrs. Tessa Luning, Frank Luning, Esther Luning, Wayne Luning, Mildred Miller, Virginia Weaver, William E. Weaver, Ethel Weaver, Donna Kilser, Robert Kilser, Mary Lu Wright, Robert Coreoran, Lucy E. Laushery, Jane Laushery, Lucille Dyer, Bertha Geyer, Mrs. C. V. Mattison, Gladys Mercer, Lillian Gunning, Francis E. Burnett, J. W. Cooper, Marjorie Burnett, Joan McEachern, Marie Reed, Mrs. Charles Dugdale, Lillian J. Rowe, Mrs. Laura Arhagast, Mrs. Belle Sittler, Mrs. William Reynolds, Iva Reynolds, Ed Buse, Vernan E. Wilson, Mrs. H. R. Koontz, Mrs. F. T. Rogers, C. G. Pyper, Mrs. C. G. Pyper, Ida Hardesty, Mrs. S. W. Coffman, S. W. Coffman, Mrs. Eva Braw, Robert Johnson, Louise Johnson, Herb Kasper, Earle Mogle, Marjorie Mogle, Marcella T. Siple, Jenn Ford, Betty Claussen.

## Indiana — 23

Pat Rossner, Alverta Leighty, Maxine McLain, Jane McLain, Jean McLain, James W. McLain, Goldie Currens, Laura Heiser, Russell I. Currens, Norma Jean Currens, Joe Lee Currens, Marilyn Hatten, Mary Louise Kemple, Mrs. D. Hatten, Marjorie Hatten, Lawrence Burch, Velma Burch, Lois Burch, Lynn Leighty, Mrs. Lynn Leighty, Horace Pierce, Mrs. Horace Pierce, Bobby Pierce.

## Iowa — 6

Mrs. A. M. Jones, Gail Grimsley, Barbara Fish, Mrs. T. J. Ellis, Mrs. Edward H. Barek, Richard Barek.

## Kansas — 1

Florence Dart.

## Kentucky — 5

Miss Quincy Carpenter, Mrs. Ben Magedanz, Ben Magedanz, Joyce Magedanz, Meritt Magedanz.

## Louisiana — 4

Harry Goekler, Ernest Barnum, Violet

## Michigan — 46

Frances Sheets, Winifred Reynolds, Budd Abbott, Frank Maloney, Bob Abbott, Meriem Munshaw, Maizie Southwell, Martha Townsend, Frances Munshaw, Ruth Townsend, A. G. Townsend, Edith Richardson, Iris Hall, Doris Slocum, Bob Slocum, G. E. Marsh, Mrs. G. E. Marsh, Jackie Stevens, Mrs. Frank Siple, F. E. Siple, Mr. Arlen Marsh, Phyllis Elaine VanPortfleet, Elda Faith Rhoades, Marian Ruth Arndt, Jeanne Lyon, Jeanette Siple, Francis Fleeger, Mary L. Newell, Jewel M. Niles, Gerald K. Niles, Harold Doan, Miles Doan, Mrs. Lyle Doan, Lyle Doan, Almond Reynolds, Fred R. Robinson, Jr., Nora Wiley, Eudora Walker, Vivian Kirkpatrick, Johanna Ruthuff, Marie Smith, Marion Andrew, Jeanette Romine, Harriet Opel, Ann Opel, Lois Greiner.

## Minnesota — 48

W. F. Hoskins, Mrs. W. F. Hoskins, Mrs.

Edna Mills, Grace Johnson, Eleanor Erickson, Freeman Mills, Winnie Abitz, Edward Kirkpatrick, Emmitt Berry, Lily Berry, Orpha LeMasurier, Diane LeMasurier, Walter Wiggins, Grace Wiggins, Mildred Kirkpatrick, John P. Mercer, Orris Mills, E. Wayne Miller, Lois Randall, Roselin Fredlund, Doris Randall, Robert Randall, Rowena Randall, Mrs. E. W. Johnson, Vivian Johnson, Phyllis Johnson, John L. Benchfield, Orpha Hurd, Mrs. Henry Ellingson, Lorraine Brossard, Elmo Gaspar, Mrs. Stan Ross, Stan Ross, Elton Ruhn, Marjorie Ruhn, Lois Ruhn, June Hurd, Fern Brossard, Evelyn Mills, Norman Ruhn, Thomas M. Savage, William D. Savage, Sara Beth Savage, Thomas M. Savage, Jr., Ruth Dell Savage, Mrs. T. M. Savage, Iris Jones, Norma Kirkpatrick.

## Missouri — 3

Gertrude M. Logan, Ida Vogel, Charolyn Poston.

## Nebraska — 16

Eva Phelps, Kenneth Krogh, Joe D. Lawrence, A. E. Karnett, Valura Karnett, Lorraine Karnett, Shirley Karnett, Verneille Lawrence, C. R. Appleby, Donald Wayne Appleby, Mrs. C. R. Appleby, Leonard Appleby, Alberta Irene Appleby, Dorothy Krogh, Vernon Appleby, Gladys Lawrence.

## New York — 1

Jack Brown.

## Ohio — 68

Mrs. Addie Black, Richard Kent Smith, Mary Ellen Macy, Irene Smith, Richard E. Parish, Lorna Macy, June Macy, Ellsworth Routson, Mary Krogh, Harvey Krogh, Jr., Mrs. H. L. Smith, Doris Smith, Florence Dunbar, Roseoe Dunbar, Delbert Dunbar, Victoria Dunbar, Glen Dunbar, Timmie Pearson, M. W. Lyon, Mrs. F. T. Blyth, David D. Blyth, Amy Dunbar Frye, Beverly Ann Frye, Ruth Pearson, E. C. Pearson, Harold Pearson, Mary Pearson, Joann Lee Pearson, Dean Gerald Pearson, Mrs. Mildred Brown, Elta Macy, Bernedene Macy, Emory Macy, Alice E. Austin, Fred Austin, Edwin Smith, Grover Gordon, Iuez Gordon, Margaret Ballentine, Don Ballentine, Sylvia Ballentine, John C. Howell, Mrs. Mildred C. Howell, Mabel Netts, Charles L. Netts, A. J. Hoke, Earl Smith, Dollie Smith, Billy Smith, Margaret Smith, Virgie Smith, W. S. Tomlinson, Ruth S. Tomlinson, Clark Ballentine, Evelyn Jones, George Jones, Elie K. Jones, Hazel Stadden, Lois Maxine Black, Elgin Black, Roy E. Black, J. Don Swartz, Mrs. J. Don Swartz, Paul Swartz, H. W. Stadden, Mrs. Stadden, Dorothy Mae Black, Mildred Macy, Joyce Ella Macy.

## Oklahoma — 1

J. M. Morgan.

## Ontario — 2

Celaine Randall, C. E. Randall.

## Oregon — 2

Alfred Anthon, Flora E. Anthon.

## Tennessee — 1

W. W. Siple.

## Virginia — 8

Mrs. Louise Thut, Mrs. J. R. LeCrone, J. R. LeCrone, Faith LeCrone, Martha LeCrone, Mrs. Esta McInturff, Richard Lyle Thayer, Georgia M. Thayer, White, Ella M. Siple.

## Washington — 3

Hazel Burk, Beth Hoganson, Mrs. Mabel Burk.

## Wisconsin — 5

H. S. Bell, Mrs. H. S. Bell, Ella Tracy, Mrs. E. L. Grillin, Tella Grillin.

# — 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	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	32	.12	.75
The Baptist Confession of Faith	2	.05	.30	The Resurrection, J. L. Wince	8	.10	.60
What Must I Do to Be Saved?				Resurrection, S. E. Magaw			
J. F. Waggoner	4	.10	.60	<b>BOOKS</b>			
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			
Baptism, S. J. Lindsay	8	.20	1.20	Understand, board cloth, Wilson	96	.25	1.25
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,			
Do You Believe That—	1	free for postage		Lyman Booth	88	.40	
First Principles, G. E. Marsh	18	.35	2.00	<b>BEREAN BOOKS</b>			
God, R. H. Judd	12	.25	1.75	Name	Pages	Each	
Dictatorship, Fascism and Communism,				The Hebrew People (Children's Lesson Book)	59	\$.25	
W. P. Hicks	8	.10	.60	Children's Bible Story and Study Book	60	.20	
How Much Do You Believe on the				Senior Berean Book One (The Gospel Plan)	50	.20	
Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Two (Life and Im-	50	.20	
An Open Letter, R. H. Judd	4	free for postage		mortality)			
God's Covenant With Abraham,				Senior Berean Book Three (God's Kingdom)	50	.20	
S. J. Lindsay	19	.50	4.00	Senior Berean Book Four (The Gospel and	50	.20	
Where Are the Dead? L. W. Bronson	36	.50	4.00	Christian Living)			
				Senior Berean Book Five (The Church	50	.20	
				of God)			

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, OCTOBER 8, 1940

NUMBER 2

## An Open Letter to Our Sunday Schools

*By James W. McLain*

TO THOSE superintendents, teachers, and workers of our Sunday schools who by their faithfulness are contributing so largely to the welfare of the Church of God, we pay tribute. Your constancy in being "on the job" every Sunday, calling on the sick, seeking new pupils, planning the work for spiritual values, sacrificing personal time, are important factors in the development of the Sunday schools of the Church of God. Yours is the spirit of progress.

Your responsibility is great. Our children are committed to you for spiritual instruction to prepare them for the Kingdom of God. Your building is for eternity. Into your hands is given a vital work that we often neglect in our homes. It is your task to provide the church with its greatest source of material in human lives. Probably, the greatest force for righteousness in your community is your labor in the Sunday school. Youth is being saved. Adults are being reclaimed for Christ. It is comforting to know that your sense of responsibility in these matters is in no way diminishing.

Much of your work in the past has been done under handicap. Sunday schools were started in the homes of the instructors. Others were organized in vacant store buildings. You have struggled on, in many instances, without benefit of counsel, or pastoral guidance, being isolated from other groups. Some toiled on without adequate training or knowledge of teaching material. Yet, in the face of adversity the work has grown and is progressing. The standards are high.

It must be apparent to a progressive leadership that we are approaching a new step in the development of our Sunday schools. Early sacrifice has made possible a better circumstance under which the work may now be carried on without many of the serious disadvantages of the past. Our schools need no longer be out of touch with one another. Benefit of counsel and exchange of material should be the common possession of every Sunday school.

To make it easy for the Sunday schools to communicate with one another, the General Conference, this year, named a committee, consisting of Leland T. Hanson, Harry Sheets, and Arlen Marsh, secretary, to form an association of our Sunday schools. Naturally, the members of this committee are your servants to help you in the perfection of this organization. They will need the benefit of your experience in the field to intelligently do this work. In the near future the secretary of this committee will contact your school. They solicit your whole-hearted cooperation. May *progress* continue to be a watchword of our Sunday school leadership.

# 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

## Of Two Evils, Choose the Lesser

Many zealous saints who expected to live until the Second Coming are dead, and the Lord has not yet come. Consequently, many Christians are today ultraconservative in speaking or even meditating about the time for the coming of the Lord. The consequence is worse than the cause! Of the two evils, we would choose the lesser.

It must be recognized that the zealous Christians who were mistaken in their views about the *time* of Christ's return were, as we are today, most interested in the *certainty* of His coming. Their lives were beautified by the hope, and they were inspired by the hope to sacrifice their very souls upon the altar of service. We may no more dare to think they were all radicals than to think all politicians are conservatives.

There is a tendency to feign a superior wisdom by lifting the brow or twinkling the eye when some faithful watchman dares to preach about such Scriptural subjects as: "Signs of the Times," "The Time of the End," "The Day Is at Hand," or "Behold, the Bridegroom Cometh." In short, the Church of God is in danger of so seriously criticizing its founders for a minor error as to fall into the deeper pit of lukewarmness concerning the Second Coming. It was "that *evil* servant" who said, "My lord delayeth his coming" (Matt. 24:48). It would be better to be wrong about the time, yet prepared, than to be correct about the time, yet unprepared.

## "In Such an Hour As Ye Think Not"

Certain prophecies about the nations may require considerable time for fulfillment, and careless students may too quickly conclude that the coming of Christ is, therefore, far in the future. It must not be overlooked, however, that the overcomers, who are "not appointed . . . to wrath" (1 Thess. 5:9), may be "caught up . . . to meet the Lord in the air" (4:17) before all the prophecies concerning the sinful nations are fulfilled.

Jesus said, "In such an hour as ye think not the Son of man cometh" (Matt. 24:44). Instead of watching Hitler, we would do well to watch for Jesus. Do you "think" Christ will not come soon? Will all Ten Virgins go to sleep? Jesus foretold, "Behold, I come quickly."

## Isaiah, Jesus, and Paul Agree

Isaiah prophesied, "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" (Isa. 26:20). What is this indignation of which the Prophet spoke, and when is it to occur? The preceding verse (v. 19) indicates that the indignation will occur after "dead men" who "dwell in the dust" "awake," "arise and sing," and the verse following (v. 21) indicates that this indignation will occur when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Obviously, the nations *are* to receive the wrath of the Lord, to which wrath the Apostle Paul says the church is "not appointed."

Jesus taught His disciples, saying: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to ESCAPE ALL THESE THINGS that shall come to pass, and to STAND BEFORE THE SON OF MAN" (Luke 21:34-36).

Not only do Jesus and Isaiah agree in these prophecies that some are to "hide" and "to escape" from that which will come "as a snare" upon the world, but Paul, too, seems to speak of the same truth in saying that Christians are "not appointed . . . to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

Therefore, let all Christians prepare for the appearing of the Savior, and all the more "as ye see the day approaching" (Heb. 10:25). The nations are rampaging toward judgment; do you "*think*" His coming cannot be soon?

## Gaining Experience

Bible Training School students are beginning to sow the good seed. Sunday, October 6, Richard Smith preached at Dixon, Illinois, Alan McLain preached at Grand Rapids, Michigan, Celaine Randall preached at Koszta, Iowa, and we surmise that Orris Mills may have assisted Brother C. E. Lapp at Macomb, Illinois.

## "Nobody Cares"

By Verna Thayer

*"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matthew 10:42).*

FOR the past four years it has been my privilege to have under my direct supervision some boys who, according to the laws of our land, were bad boys. These boys were not yet developed in their paths of crime to the extent that they could be sent to a state institution, but had to be placed in a different environment to stop their criminal tendencies. I say "privilege," and mean it.

Unless one comes in close contact with such persons, he cannot appreciate the lives of wayward youth. It is a most interesting study, and makes us want more and more to try to put into the lives of these young ones the love and privileges they have been forced to miss.

After associating with these boys for some time, and doing everything possible to restore their faith in mankind, one may find it possible to win their confidence. And "may" is the correct word to use, as it is no small matter to win the confidence of boys who have lost all faith in those about them. After one does win their confidence, they are very willing to tell the reason they are living their lives in such a manner. Of course, the first question to which you will wish an answer is, "Why did you do these things when you knew they were wrong?" In ninety per cent of the cases they reply, "What makes the difference? Nobody cares."

Upon investigation of the home life of these boys, we found a large percentage of the boys were from broken homes. In many instances, the parents were both remarried, and all interest in the child and his welfare was gone. He was permitted to do as he pleased—using the boy's own words: "Nobody cares." It would make anyone's heart ache to hear these boys use these two words. How quickly they respond to affection, when it is proved to them that there is someone who cares!

Not all these children are from broken homes. Some come from homes where there is plenty of time and money to make them ideal places. The parents, though, are too busy having a good time to show the boy or girl that they "care."

May I tell you of one of these interesting cases? This particular child had started on his life of crime at the age of nine years. When asked to tell how he first started to do wrong, he told the following verified story:



Verna Thayer

"My father and mother went away on a fishing trip, about four hundred miles from home. They left me at home, alone. There was nothing prepared for me to eat, and nothing for me to do. After thinking about it for sometime, I decided I wanted to go fishing, too. (His home was near a river.) The next thing I thought was, 'How am I to get the line and, especially, the hooks with which to fish?' I wandered downtown to a store where such things are kept in the open. I laid down my handkerchief on the pile of hooks and walked away. When I came back, I asked the clerk if I had left my handkerchief there. She saw it, and said it was just where I had left it. I picked it up, and of course several hoops stuck fast, thus I had the things I needed most with which to fish. I continued, without being caught, until I had obtained all the things I needed. It seemed so easy, and I was surprised at my own success.

That led to worse things for which I was later caught."

Was this child to blame? His parents were financially able to provide for his care while gone; or better yet, to have taken him with them. Is it any wonder he said, "Nobody cares"? Many of the stories told by these boys would not bear printing in this paper.

Then, how are we going to teach these boys and girls that there is One who cares? First, *show* them that we care, that we are anxious and willing to help make life worth living for them. When we have shown them this, we may then tell about the love of God and Jesus, who were and are great lovers of boys and girls. *Teach* them that "somebody cares," then *show* them that "somebody cares."

I wish that everyone who reads this article would pledge himself or herself to find some such child, and spend some time teaching and showing the child that there is someone who cares, and that person is *you*. When you have accomplished this, tell about Jesus and how *He* cares.

I am not so sure that if we wished, we might find many grown-ups as much in need of the message that "Jesus cares" as there are children who need to hear it.

"Whosoever shall give to drink unto one of these little ones . . . shall in no wise lose his reward."

# The Seed of the Serpent

## Part Three

By S. G. Elton

IT IS important to be able to distinguish between *sin* and *sinners*. It was by man that sin entered into the world, and it was by him that sin was manifested. He induced the woman to accept his word, instead of the word of the Lord God with which she was familiar. Thus, the woman became the sinner by her act of obedience to sin. Sin had her in its possession; sin was the master and she was the slave. For that reason, God provided a Redeemer that would pay the price of redemption demanded, which, in this case, was an uncorrupted Life.

When the Lord Jesus ascended into the heavenlies, there were three active seeds at work in the world: (1) the seed of the Serpent; (2) the seed of the woman; (3) the seed of Abraham in the person of Christ, the Son of God. The first Adam was made for a special purpose, and in the image and likeness of the Creator. He was destined to exercise authority over all the creatures formed of the dust of the earth. The law of sin and death was invoked upon him, that his animal nature might be made manifest to all the world. By avoiding the tree of life and eating of the tree of the knowledge of good and evil, his final extinction was assured. When God removed a rib from the side of the man, it was for the purpose of providing the way for a Son of His own to be born into the world; therefore, she was made with a spiritual nature, and was spiritually minded, until the Serpent beguiled her to see the tree as he did. By yielding to his will, she became the subject of his power, and the propagator of his seed, all of whom are under the same decree of death, which aggravates the sorrow imposed upon the woman. It was God who said that a man should leave father and mother, and cleave unto his wife, and the two should be one flesh. Instead of the man cleaving to the woman and becoming one flesh with her, of a spiritual nature, the woman listened to his lie and accepted it for truth: thus becoming one with him with an animal nature, as attested by their discovering their own nakedness.

Thus, the woman that God had so carefully made, to be the mother of all living, had become corrupted by sin, and brought forth fruit unto death. (See Matt. 13:37-39.) The world, as represented in the person of the woman, then stood in need of a redeemer to rescue her from the bondage of sin, by restoring in her the spiritual mind. Thus, Paul was moved to exclaim: "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).

Paul expressed his fear for the church at Corinth: "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. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your *minds* should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him" (2 Cor. 11:2-4). Because of strangers that had come into the church, he says: "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" (vv. 13-15). (See 2 Peter 2:1-3.)

Listen to the Apostle John: "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. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:8-10).

John continued by describing the first child born to Adam and Eve: "This is the message that ye heard from the beginning, that we (the children of God) should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:11, 12). Thus, evil prevailed over righteousness and assumed dominion over the earth, and the children of the Devil have multiplied beyond computation.

To the first Adam, God gave no promise that would inspire in him a hope of life beyond the day of his present life. The only assurance given to him was that he should return to the ground from which he was taken:

"for dust thou art, and unto dust shalt thou return." God said to Abraham: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:18). Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). "The

first man (of this order) is of the earth, earthy: the second man (of a superior order) is the Lord from heaven" (1 Cor. 15:47). "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man  
(Please turn to page 11)

---

## The Power of the Tongue

---

By Mrs. Mae Nedrow

---

*"The tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8).*

I WONDER how many of us take the time to consider the effect that idly spoken words have on others. Words reveal what is in one's heart. Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). He told His disciples: "Out of the heart of men, proceed evil thoughts" (Mark 7:21).

David the Psalmist (the man after God's own heart) had this to say: "What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile" (Psalm 34:13). It is confirmed by Peter in 1 Peter 3:10.

Words can be sweet—sweet as the honey from the bee. They can also be like the sting of the bee—as an open twoedged sword. One too often magnifies his own goodness and points out the faults in others, especially in the young folks. Many of these boys and girls of the faith have dedicated their lives to the service of the Master; they are giving of their best to the Lord. Why not let us make it a point to encourage them? If they are working in our local church, let us tell them we are pleased with the work they are doing. A few kind words will inspire them to greater service. If they are away from home, at the Bible Training School perhaps, where they are learning a systematic study of the Bible, we could take time to write them letters, telling them we are watching their progress and are interested in them.

Please, dear brethren, do not criticize the young folks. Remember, we, too, were once their age and just starting out in life. If the older ones had criticized our every effort, we might have become discouraged, and the whole course of our lives would have been changed. It takes a strong heart to withstand continual criticism.

---

*Each kind word is a jewel,  
Strung on a golden thread.  
Let us never add an unkind word,  
For they are best unsaid.*

---

—By the author of this article.

Of course, the children make mistakes, but so did we when we were their age. I am sure that all will agree with me that we have not changed much in that respect.

In the Apostle Paul's letters to two of his early converts, Timothy and Titus, he gave only kind words of advice. Paul never said anything to discourage his converts. We need

only to read his epistles to these two men, to realize how tactful he was. In his first letter to Timothy, instructing him in his pastoral charge, Paul said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

Solomon believed and taught, "A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). James, the brother of our Lord, admonishes us: "Speak not evil one of another," further explaining, "The tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8).

I think we ought always to avoid rash censuring and reviling of one another. An unbridled tongue is not in keeping with a true Christian. We should make every effort to govern our tongues. How dare any of us make of ourselves judges—that we may judge and condemn another when one is accountable only to God? James brings this out very clearly in his Epistle.

Since we are all guilty of transgression, let us not be quick to judge one another. Jesus had much to say in His denunciation of the self-righteous scribes and Pharisees. (See Matt. 23.)

Let us feed and meditate upon God's Word from day to day. May we be Christians *in deed* as well as *in name*, helping those who are discouraged to go forth joyfully.

# God, Conscription, and You

By Harvey Krogh, Jr.

WE ARE living in days that bring questions to the minds of Christians as to what should be their attitude toward the government. Since all men between the ages of twenty-one and thirty-five years are to register for possible military service, it is fitting that we understand our position before God and our nation.

There may be Christians who feel that it is right to support the nation in anything that one may be commanded to do, but there are many who firmly believe that a Christian must keep himself free from being entangled with political affairs or warlike activity, if he would have a reward of God in the higher calling. Without entering into a discussion as to whether military service is right or wrong for the Christian, though we strongly hold to the latter, we wish to speak to those who are conscientious objectors to military service.

Paul said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Rom. 13: 1, 2). If the government should command you to do something that you believe to be wrong in the sight of God, you have a right according to the Scriptures to refuse to do that thing. "We ought to obey God rather than men" (Acts 5:29). HOWEVER, if you resist the government you *shall* receive to yourself damnation or judgment. We shall explain the word "resist" as used in Romans 13:2. The word is defined in Young's Concordance: "To set over against." It carries the thought of active opposition rather than a refusing to do what one may believe to be wrong.

The reason why we have no right in God's sight to set ourselves against the government is explained in Romans 13:3, 4: "Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." By this we understand that it is the nation's duty to God to protect the individuals from evildoers from without and within because the ruler is God's minister for this very purpose, though the ruler may not be conscious of it.

It is for this reason, also, that you and I have no right to oppose the government, though we may not like the

government's methods. It may be right for our nation to prepare for war, as it will undoubtedly have a part in the great conflict that shall take place in Palestine when God gathers all nations to battle just before Christ is to again stand upon the Mount of Olives (Zech. 14:2).

To some it may seem to be inconsistent for a Christian to refuse to take part in certain national activities and still expect the protection and benefits of the nation. We have an example of one who was not considered inconsistent by our God. The Apostle Paul demanded the protection of the Roman government and received a free trip to Rome partly to further the interests of the gospel, although we doubt if Paul would have taken up arms in defense of the Roman government. Inconsistent, you say? No! Paul probably remembered that God had given the power of government to the Romans, that God caused the trees to grow from which the ships were made, that God made the sea, and caused the wind to blow, and made the food the sailors ate. Who took Paul to Rome? Who protected Paul? God did all this by His ministers for that purpose.

I am glad that our nation recognizes that God has servants that may be bringing a greater blessing on the nation as soldiers of the cross than as soldiers with firearms and weapons of destruction. There will be enough men to take up arms for the protection of the nation. If too many were Christian and the army were few, God could still save the nation, "for there is no restraint to the LORD to save by many or by few" (1 Sam. 14:6). Those who conscientiously object to military service will be respected by draft boards, but they may expect to give proof that they are conscientious objectors, and they may also expect to be used of the government in types of service that do not conflict with their service to God. I am certain that our government still holds enough to the principles upon which it was founded to know that Christians are the best citizens, and that they will do the nation more good working at things they can work at with a clear conscience and praying God's guidance for the nation, than if they are compelled to do that which some would rather die than do.

There are a few rules that we might well keep in mind. Copy them if you cannot remember them. Above all things be *tactful* and *courteous* and *friendly* but firm.

(1) Register when requested to do so by the government, and file a statement of your conscientious objection to military training and service.



(2) Report for physical examination when requested to do so by the government, and again file your conscientious objection to military training and service.

It might be well at this step to have the pastor or elder of the local church confirm your objection and appear before the draft board to certify to your standing in the church.

(3) Report to the commanding officer of the training camp when and if ordered to do so by the government, and again register your convictions and file the statement of your standing within the church.

At this time you should apply for alternative service under civilian direction, unless you have had an earlier opportunity to do so.

(4) It is consistent with the conscientious objection to military service and training to refuse to accept military uniform or weapons of warfare, or come under the authority of the military organization. At this point a conscientious objector should take his stand and refuse to

move any further with the war machine.

(5) As creative citizens the following service is regarded as consistent with the position of the objector:

(a) Relief of war sufferers.

(b) Relief of refugees or evacuated civilian populations.

(c) Reconstruction of war-stricken areas.

(d) Resettlement of refugees.

(e) Reclamation of forestry service in the United States and elsewhere.

(f) Relief and reconstruction work in local communities in the United States.

(g) Medical and health services in connection with any of these projects.

(h) Farm service.

We cease not to praise our God for granting us a government that honors Him and His people. We may have to do many things in the near future that we may not like

*(Please turn to page 10)*

---

## Our Hearts—a Guidance to Our Lives

---

*By Eunice Zollinger*

---

**W**HAT is one's heart? What causes it to function? And what effect does it have on the other organs?

It is the most vital of our organs; it is our innermost part, that which is most essential in keeping our bodies in good working condition. The heart is the seat or center of life in our bodies; it is also the seat of our conscience. Some believe that when one's conscience interferes with his thoughts, it is God speaking to him. Maybe one's heart acts as God; it is in our temple; He resides in the innermost room. One's heart usually knows which is the right path to take. If we would only listen to its guidance, what worthy lives we would live!

Why cannot we heed its warning? We cannot, because our minds regard a seemingly important principle as less important. "Of these self-expressions of the substance, we mortals know only two. One is the material world, the other is the inner world of thought." Yes, the *inner* worlds, and what little regard the mind gives them!

"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). Would that this could be kept in our inner worlds of thought! The meditations of one's heart are to be acceptable to God. When one meditates about something, he has his mind centered on God and he watches and purposes to do right that which he may do wrong. Sometimes in church services, a few

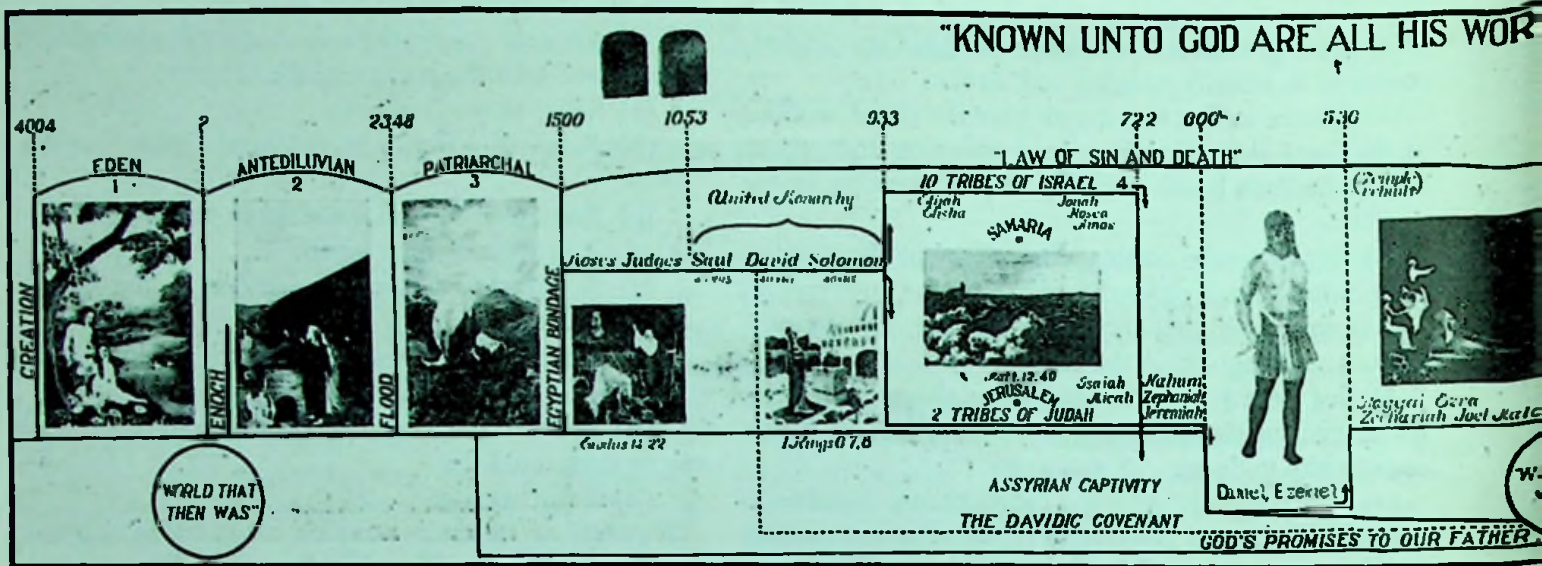
minutes are set aside for meditation. In these minutes one should put his heart and mind on God. We who are Christians should usher Him our greatest devotion. We ought not let our minds become carnal; we ought, rather, to let them reflect spirituality. One's mind cannot function in accord with His will, if he does not attune his heart also. The mind and the heart should be like a musical instrument—in harmony with one another.

The mind dictates to the heart—will the heart always listen? The heart is warm and tender; it is the seat of affections; thus, when love comes to one, it affects the heart, it affects one's life as a whole—every little action, every kindness, even one's eccentricities. The mind is a cold intellect; it listens to the worldly call. As someone has so perfectly stated it, "The heart and head disagree." Let us be mindful of our heart's choice.

"Turn not aside from following the Lord, but serve the Lord with all your heart" (1 Sam. 12:20). If our hearts be with Him now, O, what a place we will have in the Kingdom!

"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). If we are to live holy lives, we must abide by the principles established by the Christ, our Savior; we

*(Please turn to page 11)*



CHRIST so thoroughly persuaded His disciples by word and by deed that there is a "hope set before us . . . both sure and steadfast," that the first Christians were steeled to endure hardships and afflictions that would have defeated the efforts and obliterated the footprints of any army built on other foundation.

*"They Stoned Stephen"*

As Jesus, on the cross, had committed His life unto the Father, Stephen, too, bravely, trustingly, and unflinchingly endured unto the end, then in humble prayer "fell asleep." The stones were little less cruel than the nails.

The onslaught of men, though, served only to reveal God, for Stephen exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). Seeing his Lord, and remembering his Lord's "Father, forgive them; for they know not what they do," Stephen was strengthened to likewise pray: "Lord, lay not this sin to their charge" (v. 60).

If Christians today thoroughly believed Jesus' words, "Ye shall know the truth and the truth shall make you free," if Christians today truly hoped to be delivered from the bondage of corruption into the glorious liberty of the children of God," there would never be murmur nor falter before any attack of infidelity or sin. Temporal life is bargain price for immortality.

*Martyrs Prayed While Lions Roared*

The crucifixion of Jesus and the stoning of Stephen instilled faith and zeal into the hearts of the early Christians that sermons alone could never have accomplished. This unconquerable determination, like a ghost of the slain risen to haunt the murderer, moved throughout Jewry and quickly forced its way straight to Rome.

In Old Testament times, the saints had "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder,

were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Likewise, in the first part of the Christian dispensation, saints of God were again sorely and shamefully persecuted. Well did Reginald Heber write:

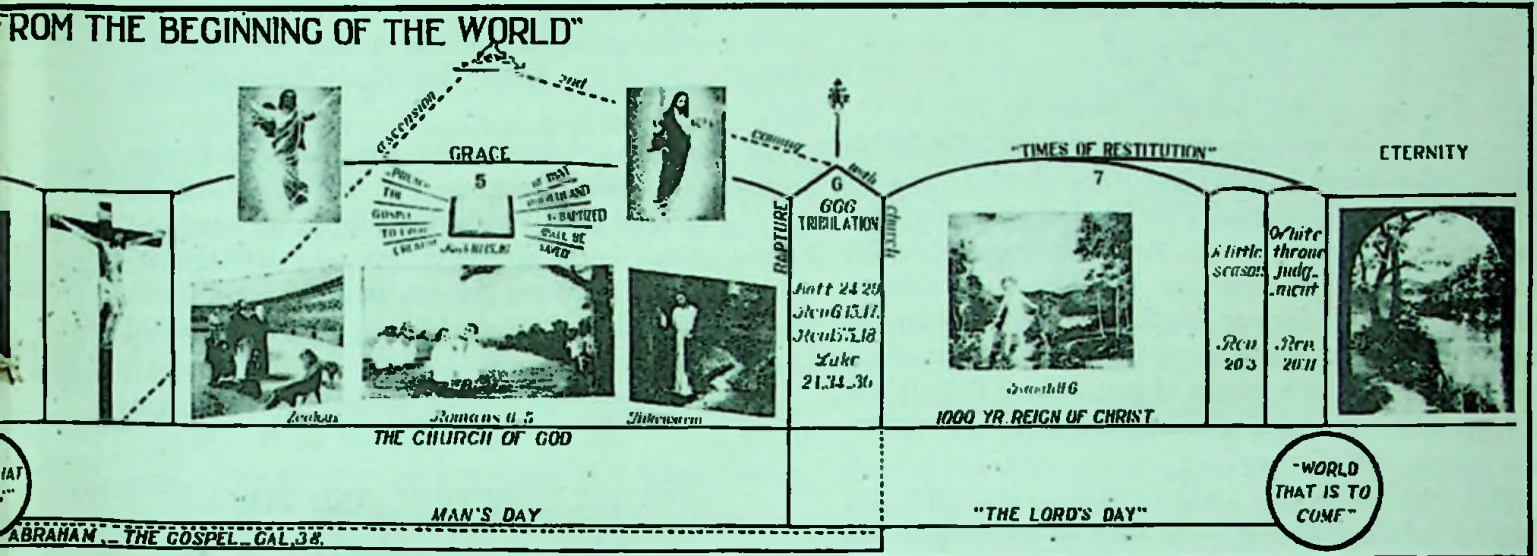
"They met the tyrant's brandished steel,  
The lion's gory mane;  
They bowed their necks the stroke to feel;  
Who follows in their train?"

Then was praying and singing mingled with the roars of lions and the laughter of pagans! Six hundred acres of catacombs testify that there is no grave large enough in which to bury the religion of Jesus Christ. What heroes were the martyrs of Jesus! How carnal and wicked was Nero, ashamed of his villainy, to further accuse the Christians of burning Rome!

*The Great Commission*

Said Jesus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). The first Christians, sensing the import of this command, "went every where preaching the word." In these last days of the church dispensation, there is a "falling away" from the ideals and zeal of the first Christians, but *the commission of Christ has never been revoked!*

Jesus plainly promised: "This gospel of the kingdom shall be preached in all nations; and THEN shall the end come" (Matt. 24:14). That Jesus has not yet returned is His announcement that the true gospel of the Kingdom has not been preached in all nations to the extent that He ordains it shall be preached. Because Jesus has not yet



returned, the Church of God is duty-bound to evangelize.  
 "Yet There Is Room"

In the Parable of the Great Supper, Jesus represented Himself as "being angry" (Luke 14:21), because of the selfish excuses of those who rejected His invitation. He then charged His faithful servant: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt" (v. 21). When the servant reported that this was done, the Lord further commanded: "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The Church of God has not finished its work. There is yet room to labor both at home and in the highways and hedges of seven continents. There is, in fact, so much room to work that *we hardly know where to begin!*

"Many Are Called, but Few Are Chosen"

That the number of those who accept Christ's invitation is small, in comparison to the number of those who are invited, is no discouragement to informed servants. Peter declared: "God at the first did visit the Gentiles, to take out of them a people for his (God's) name" (Acts 15:14). Ministers may, in fact, be encouraged by the sin and indifference in the world, for the silly excuses of doubters are made in accord with unfulfilling prophecy.

Though only a relative few today accept Christ's call, the day will come when God will "build again the tabernacle of David . . . that the residue of men might seek after the Lord" (Acts 15:17). It is, however, those who are now called out from the Gentiles into "the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15), who will be chosen to reign with Christ when the Davidic rule is re-established. Christ calls today for men to hear, to believe, to repent, to be baptized, to walk in newness of life—all in preparation for the coming King.

"I Stand at the Door, and Knock"

Christ, the compassionate Shepherd, continues to call earth's lost ones to His fold. Or, like a friend wishing to enter into personal and abiding companionship, He continues to rap at the door of every heart—waiting, waiting, *waiting!* Though men bolt the door against Him, Jesus pleads: "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. 3:17-20).

A prophet might today cry: "This people's heart is waxed gross, and their ears are dull of hearing . . . lest at any time they . . . should be converted!"

*A Greater Than Noah Is Here*

Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and *destroyed* (not 'converted') them all. . . . Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30). Those who rejected the message of Noah perished in the Flood, and, behold, *a greater than Noah is here!*

A greater than Noah was "perfect in his generations." A greater than Noah "walked with God." A greater than Noah is today's "preacher of righteousness." A greater than Noah pleads with men: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction" (Matt. 7:13).

Men who today despise the cross of Jesus would surely have perished in the Flood, had they lived in Noah's day. Behold, *a greater than Noah is here!* Faithful Christians may rest assured that Jesus "shall comfort us concerning our work and toil of our hands" (Gen. 5:29), but "where shall the ungodly and the sinner appear?" (1 Peter 4:18).

## CONSCRIPTION ?

By A. T. Johns

TO the men in the Church of God who may be required to do military service: Salvation may be at stake, unless we now make our stand clear. This is no time for "fence-straddling." The time has come when we must make our own decisions. Are we going to serve the true and living God with Jesus His Son as our pattern, who gave His life for our sins that we might obtain salvation? Or, are we going to cast God's great and precious promises aside to be a servant of destruction? Preparation for war, either defensive or offensive, has but one motive: destruction of the enemy.

"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 the faith of the saints" (Rev. 13:10).

We are told that we are facing a peacetime draft for training purposes only, but what one of us knows what tomorrow may bring forth—peace or war? Will the "conscientious objector's" clause in the Constitution become a Christian's "empty dream"? Strict refusal will not be easy.

Let us put ourselves as examples to our brothers, and not as stumbling blocks to them, so that they also may zealously cherish the "hope" for which the saints have died.

"Ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved" (Mark 13:13). "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39). These are the teachings of Jesus Christ whose name is the only name whereby man can be saved (Acts 4:12).

## GOD, CONSCRIPTION, AND YOU

(Continued from page 7)

to do, but I do not believe that we will be compelled to do things that we cannot do to the glory of God and as unto Him.

*Be very true to God, and you will not find it hard to* "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7).

### BIBLE TRAINING SCHOOL NEWS

We find that we have two schools of thought here at the Bible Training School, namely, the realists and the romanticists. The realist would write:

"The students are hard at work preparing their lessons for the oncoming classes. In the classroom, we find interest running high with much discussion by the students under the guidance of the instructor in charge. . . . The students enjoyed an outing at 'the Pines,' which is an Illinois State Park, last Sunday afternoon. Almost everyone enjoyed the afternoon activities; we all 'loved' the afternoon luncheon."

On the other hand, the romanticist would scroll: "Activity is high, business is rushing in the halls toward the bathroom, as the students make the final effort to get 'cleaned up' before the sizz of the breakfast buzzer. Dick Smith, the ladies' man of the School, finds difficulty in making it. He has resolved, however, to be a bachelor, since 'she' said, 'Let's just be friends.' . . . Celaine finds it difficult to get by the door of The Herald office to and from classes. . . . Terry Ferrell has shortened his dull moments by allying himself with our only full-time girl student. He says, 'she can cook and iron clothes, what more can one want?' . . . Of course, we can't overlook 'Elzie,' who has to put on his best dress outfit to write a letter for 'June' in October. . . . Francis has his worries, too: 'I can't understand why she doesn't write at least once a day.' . . . Alan has started saving coins for a trip to Washington. Let us remember it is for evangelistic work! . . . A picnic was 'pulled off' by the Training School at 'the Pines' last Sunday. A filling time was lunched by all, after which we rested."

Don't take stock, though, in those romanticists; they can't be trusted. Back to the realists, let's take a check on the courses and instructors.

"At nine-thirty in the morning, we might

take a peek into Bro. L. E. Conner's class of 'Story of the Christian Church,' and look for the activity as we view the different students. Bro. Conner uses many good illustrations.

"Let's check on the ten-thirty class to see what Bro. S. E. Magaw is teaching. Oh, yes, 'Now, see, you should have been able to have gathered that out of the passage, yourselves.' The class sounds like, 'The Last Prophets of Israel' and 'Prophetical Applications From the Old Testament.' The other evening I walked into the schoolroom and saw a pile of books all around a desk. After checking closely, I found Alan McLain looking for prophetical applications from the story of Abraham. Of course, I remembered that Bro. Magaw had told us it would take about fifteen minutes, and he was right—for it took fifteen minutes plus about four hours.

"It is one o'clock, and Bro. Conner has just finished his daily joke. We are now engrossed in the text, 'Principles of Religious Education.' This course is designed for the purpose of teaching students the methods and use of psychology in teaching others.

"Don't go yet, we still have another class. Bro. Magaw is asking for volunteers to summarize the subject matter in chapter two—no response. The class is studying the 'Apostolic Age' or 'Acts of the Apostles.'

"Our music class, too, is progressing very well. Sr. Leila Mae Doeden is a good teacher, and we do like her breathing exercises."

See you next week in a more spiritual light.  
Orris Mills, Reporter.

### EDEN VALLEY, MINNESOTA

After spending two weeks in Oregon, Ill., at General Conference and two weeks in Eldorado, Ill., we returned to Eden Valley, September 1—glad to get back to the "Land 'o Lakes."

The first week of September, Bros. S. J. Lindsay, L. E. Conner, Delbert Dunbar, and

Srs. Amy Dunbar Frye and Grace Johnson were with us fishing and visiting. We had the pleasure of having Bros. Lindsay and Conner speak for us on Saturday evening and Sunday morning and evening. These meetings were well attended. We feel so small when we hear these old soldiers of the Cross. Come again; we had a feast.

On Sunday, September 15, Orpha Hurd was received into the church at Eden Valley. We are glad to see young people with the courage to make this step. Orpha is teaching her first school this fall and winter.

We pray God's blessing upon the work here, and we shall have some very important events to report for the month of October.

Walter Wiggins, Pastor.

### BOSWORTH, MISSOURI

Bro. F. L. Austin conducted a series of meetings at the Rockford church, Bosworth, Mo., which started September 10. The attendance was fairly good.

A meeting had not been held for a year. We had not even had a Bible-study gathering. After attending the meetings led by Bro. Austin, we found that we were sadly in need of Bible study. Bro. Austin also saw that we needed this, so he suggested that we devote our last Sunday to an all-day meeting to discuss this matter. This we did, and are now looking forward to the starting of a Sunday school next Sunday. The Lord willing, we will put forth every effort to have preaching the first Sunday in each month.

There were two young men, Bro. Charles Jennings and Bro. Doke Parsons, who were baptized and took on the name of Christ. We were all very glad to extend our hand of fellowship to these young men.

The meeting closed September 29. We know Bro. Austin will be far from us, but his grand sermons will ever be with us.

Roy Pancoast.

OUR HEARTS—A GUIDANCE TO OUR LIVES

(Continued from page 7)

must adhere to the teachings of the Scripture, always being willing to learn and receive more of that great knowledge of our Lord. If at any time we are tempted, let us consult our hearts, if we be of God; if not, we should read our Bibles and pray until our hearts become so pure as to be guides to us always, in all of our undertakings.

It is true, hearts do sometimes deceive, but not a true one; not one patterned after God. "He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1:15, 16). If we be temples of God and follow a true heart, we may help to guide someone else's fallen footstep.

Recipe for a Happy Life

- |                          |                         |
|--------------------------|-------------------------|
| 3 cups faith             | 8 teaspoons sweetness   |
| 4 tablespoons compassion | 1 tablespoon temperance |
| 1 cup kindness           | 2 cups gentleness       |
| 3 cups understanding     | 2 grams wit             |
| 1-3 lb. tactfulness      | 2 tablespoons laughter  |

Mix together, moistening with a few drops of tears. Then mix in all your love, and blend together with a Christian outlook. When stirred well, turn into well-prepared arms.

THE SEED OF THE SERPENT

(Continued from page 5)

receiveth his testimony" (John 3:31, 32).

Yes, the first man, with the Serpent nature, did speak words that were believed by the woman, whereby sin and death came into the world. The second man, the Lord from heaven, having a nature like a lamb, came into the world to destroy sin and him whose power is death, "that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15).

The use of animal names is frequently applied to men, indicative of their animal nature, or the course of life they follow. To Adam, the term "serpent" was an indication of the quality of mind that determined his actions concerning earthy things, in which he was more expert than any of the other animals. Not only evil natures are indicated by animal names, but the spiritual also. We read, for instance, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). He is also called "the Lion of the tribe of Judah" (Rev. 5:5).

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For 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. But if ye be led of the Spirit, ye are not under the law" (Gal. 5:16-18). (Concluded)

BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Hilaire Belloc, biographer, poet, novelist, and historian, has given us a truly delightful study of Bible lands in his 327-page-and-index-volume, *The Battleground: Syria and Palestine*.

Belloc has a style that makes his books remarkably easy to read—and quite as remarkably interesting. Not more than a half dozen historians can even approach the attention-consuming qualities of the Belloc technique.

*The Battleground* covers Syria and Palestine from the days of the Phoenician sailors to the modern port of Haifa, but it stops short of the current war period, naturally. Its history is authentic; liberal fictionizing makes Mr. Belloc's descriptions of customs and ancient environments genuinely gripping, and not simply an encyclopedic report such as could be found in the nearest *Britannica* or *Americana* or *International*. A number of maps and full-page photographs enliven the book, too.

J. B. Lippencott Company, publishers: \$4.00, and well worth every penny of it.



Fit companion for *The Battleground* is Harold Lamb's *Crusades*, now out in an inexpensive reprint edition at only \$1.00 (Garden City Publishing Company). Lamb, like Belloc, has a writing style that makes his biographies and histories as entertaining as many pieces of fiction and a great deal more informative.

Lamb's *Crusades* is precisely what the name implies: the story of the crusades which swept Europeans out of Europe and into war in Palestine. Whether you're interested in general history or not, this book will give you an insight into one phase of Christianity—a phase, incidentally, which seriously influenced later churches and church work—which seldom is considered more than casually. And there's action enough in the *Crusades* to satisfy even the lovers of Deadeye Dick!



One-word review of Torrey's *Four Gospels* (A. J. Holman Company; \$3.00): *Phut!* Supposedly taken from Aramaic texts by a Syrian, this translation deviates remarkably from all other versions. Some people seem to like it, however—it's had a good sale, and has received excellent notices from other reviewers.



"Give attendance to reading" (1 Tim. 4:13).



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



*"Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).*

### A Lost Boy

Not long ago there was a boy who had been lost. The radios and newspapers told us about it.

Our Bibles tell us of a lost boy, too. Do you know the story?

Joseph and Mary went to Jerusalem every year to keep the feast of the Passover. We remember what happened when the Israelites put the blood upon the doors, just as God told them to do. Then the death angel "passed over" those homes. The Egyptian people who lived there lost their first-born that night. The Israelites continued to keep the Passover feast.

Now, when Jesus was twelve years old, He was old enough to go to this Feast in Jerusalem with Joseph and His mother.

When Joseph and Mary and the others started home, there was a large number who went the same way. Their Feast was over; they were walking home. They had gone one whole day toward home before they knew that Jesus was missing. It was three days before they found Jesus. Where was He? They found Him in their church, the Temple, talking to the teachers and older men, "both hearing them, and asking them questions" (Luke 2:46).

How happy Joseph and Mary must have been! Jesus was surprised to learn that they had been searching for Him. He said, "Why were you looking for me? Didn't you know I'd be about my Father's business?" Afterward, Jesus went home with His parents and continued obeying them as He had always done.

So the lost boy was found! He was where they had left Him, wasn't He?

Sometimes, people lose sight of Jesus today. In our hurry and bustle, with no time to pray or even to pause to have a moment of quiet, Christ is pushed far into the background. Sometimes we have gone a whole day's journey before realizing that we have lost track of our Master. But He is always where we have left Him. *He never goes away from us.* We must remember not to draw away from Him.

By prayer, dwelling upon God's Word, and right living, Christ can be found again.

Here is a song to sing for Jesus. The tune is one we all know. It is the tune to which we sing "America, the Beautiful."

"O, master Workman of the race,  
Thou Man of Galilee,  
Who with the eyes of early youth,  
Eternal things did see;  
We thank Thee for Thy boyhood faith  
That shone Thy whole life through;  
'Did ye not know it is My work  
My Father's work to do?"

"O, Carpenter of Nazareth,  
Builder of life divine;  
Who shapest men to God's own law,  
Thyself the fair design,  
Build us a tower of Christlike height  
That we the land may view,  
And see like Thee our noblest work  
Our Father's work to do.

"O, Thou who dost the vision send  
And gives to each his task,  
And with the task sufficient strength,  
Show us Thy will, we ask;  
Give us a conscience bold and good,  
Give us a purpose true,  
That it may be our highest joy,  
Our Father's work to do."

### ECE Club

Our two hundred forty-fifth member is Phyllis Jean Kessler of West Milton, Ohio, who sends us her name.

### Happy Birthday Wishes

Earl Dennis, Oct. 9, age 7, Vanzant, Mo.  
Bobby Nedrow, Oct. 8, age 11, Oregon, Ill.  
Neville Richardson, Oct. 10, age 14, Hammond, La.  
Gene Bauerle, Oct. 10, age 12, Hammond, La.  
Winnie McKinney, Oct. 11, age 10, Springfield, La.  
Mary Patterson, Oct. 5, age 10, Springfield, La.



## 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

### Express Christ in Music

• • •

By *Thelma Richardson*

"Music is a sacred, a divine, a godlike thing and was given to man by Christ to lift our hearts up to God, and make us feel something of the glory and beauty of God, and of all which God has made."—*Charles Kingsley*.

We can keep our lives from becoming a humdrum of everyday joys and sorrows, successes and failures, and eating and sleeping. These would seem to make us puppets of fate by developing the musical abilities that we possess. In each one of us there is something deep and "fine" that is constantly demanding expression. This inner quality that vibrates through each of our hearts is our appreciation of music. We should allow ourselves to express it, because it will enable us to live more beautiful lives.

Nature has her own music which we all readily recognize. The innumerable things we hear in everyday life—the song of the bird, the rippling brook, the sighing breeze—are all her melodies. As we sit and listen to good music, we are stirred with a deeper, divine feeling which only music can give. It gives us inspiration to live closer to Jesus, and to let Him shine forth in our lives every day.

Music strengthens the bonds of friendship, and helps us to acquire more friends. All lovers of music can find Christian expression through it. Music's most ideal place is in church and in the home. It is at church that we go to worship in spirit and in truth, and there music draws us closer to God. Here, it gives us a feeling of greater love for Him.

Whether singing, or playing some instrument, we can make self-expression of music a part of our lives, every day. Hymns can inspire us and give us endless pleasure. They create a sense of reverence to God; they express His plans in a beautiful manner.

Brisbane has said, "The greatest, noblest inspiration is that of good music. The one stimulant that has no reaction, no bad effect, is the stimulating effect of music upon the mind, the heart, and the imagination." It creates in each of us higher ideals and morals; it helps us to tell of Christ a little more beautifully. Let us seek out better music, and through it express our love of Christ and His teachings.

### Dues

• • •

By *Lorna Macy*

Article I of the Berean Constitution, outlines the manner in which the National Berean Society shall be financed. It provides that every affiliated state society shall send to the treasurer of the National Society one half of the state dues. Isolated members joining by direct application shall pay one dollar per year into the National treasury. Local societies having no state affiliation shall send one half of their dues to the treasurer of the National Society, providing such dues are ten cents or less than ten cents a month. Any amount over ten cents a month shall be retained in the local treasury. All dues from state and local societies shall be sent semi-annually, on the first of January and the first of July, to the National treasurer.

From the treasurer's report which was published in a recent issue, you find that the work of our organization entails considerable expense. At the beginning of last year we had \$139.92 on hand. \$30.00 was required for the publication of the *Echo* in 1939-1940. By a unanimous vote, at the Berean Day meeting during General Conference, it was decided to continue the *Echo* for another year. Those who are to publish this paper plan to issue it more frequently this year. This will require more money.

Last year we published a new Berean book, costing \$130.86. We could not do that so far this year. There would not be enough money in the treasury—only \$42.89.

In the past, the Bereans have paid their dues very faithfully. We have made progress. If the faithfulness continues, we shall continue to make still more progress.

We don't believe, however, that you have become unfaithful. Perhaps you have just forgotten the rules. A person has to brush up every now and then. That's why we practically reprinted a portion of the Constitution.

Are any of you members a little behind in your part of the upkeep? Any little bit you can do to get "squared away" will be greatly appreciated. Have any of your state and local treasurers neglected to get the books in order, and send in the required fifty per cent? It takes only a few minutes. When our various committees get their ideas formulated, we shall have ample funds to finance further Christian work.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

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.  
 October 21—Ten-days' evangelistic meetings in Sae City, Iowa, at the home of Mrs. Augusta Roose.  
 October 24-27—Minnesota Fall Conference at St. Cloud.

### EASTERN NEBRASKA CONFERENCE

The Eastern Nebraska Conference held its Fifty-fourth Conference at the Church of God, in Omaha, August 25 to September 1. As speakers throughout the week, we had with us Bro. S. J. Lindsay and Bro. J. W. McLain. Bible classes were held each day at 10:00 a.m., and again at 2:30 p.m. with song service in the evening at 7:30, followed with preaching at 8:00. Bro. Harvey Krogh spoke to us on the opening Sunday.

No greater proof is necessary of the success of our conference than to say that the following ten accepted the faith and asked for baptism. Those baptized August 31 were: William D. Lawrence, Jack R. Harper, Shirley Meth, Betty West, and Loramae Karnett. The following were baptized September 1: Gilbert A. White, Floyd Appleby, Ruth Grawet, J. F. Paustian, and Gaynell Paustian.

A business meeting was held after evening services August 31, and the following officers elected: Bro. Howard Appleby, pres.; Bro. Russell Johns, vice pres.; Bro. Joe Lawrence, secy-treas., and Sr. Edna Kjargaard, cor. secy. Edna Kjargaard, Cor. Secy.

### A NEW BIBLE CLASS

Cheerful news greets me in the morning mail! In the beautiful mountains of South Carolina, a new Bible class has been organized. The new class, in Greenville, will be known as the "Guthrie Grove Bible Class." Officers elected were: president, Mrs. Mellie J. Lockaby; vice president, Mr. Jones Henson; secretary, Miss Bernice Burgess; treasurer, Mrs. Gertrude H. Henson; and corresponding secretary, Miss Wynona Burgess.

The president of this new Bible class will be remembered by many Restitution Herald readers as Miss Mellie James. May God richly bless this effort put forth in His name. May many there come to a better knowledge of the truth and accept Jesus as their Savior.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Emily Fyfe, Jericho Springs, Mo.

### MACOMB, ILLINOIS

Since Bro. C. E. Lapp has been gone from Macomb, we have had several sermons and sermonettes from local brethren. Those who have contributed are: Charles Croxton, Leo Wilson, Walter Croxton, and Billy Stookey. It encourages us a great deal to see the interest that is being taken by these young men.

Bro. Lapp plans to be back with us next Sunday, October 6.

Gladys Mercer, Secy.

### ST. CLOUD, MINNESOTA

The choir and congregation had their singing recorded Sunday, September 29. This recording will be broadcast over WCCO some Tuesday or Thursday at 6:30 a.m. At this time the Minneapolis Star-Journal will present the singing of various small church choirs from throughout the Northwest.

Our Bereans were quite successful with their garden. They have redecorated their classroom with some of the proceeds.

We are looking forward to meeting many of the brethren at the fall conference which will be held here, in St. Cloud, from October 24-27. We are having lovely fall weather which we hope will hold through conference time.

Grace Skinner, Reporter.

### LOUISIANA CHURCH NOTES

It was our privilege Sunday afternoon, September 29, to baptize Mr. and Mrs. Spencer Phillips into the saving name of Jesus. They had been considering this step for some time and, having come to understand the teachings of the gospel, they obeyed its call. They are members of the Blood River church, and may be addressed at Springfield, La.

We are planning to have a series of meetings during the month of November. Elder M. W. Lyon of Cleveland, Ohio, will be the evangelist. He will hold a two-weeks' meeting at each church. Six years ago Bro. Lyon was here and held a successful series of meetings, and we are looking forward to his return.

The Happy Woods church recently held a business meeting and elected the following officers: elders, Albert Siple and Gus Landry; deacons, Warren Landry, George Halverson, Gilbert Bottolf, and Martin Bankston; treasurer, Ella Siple; and secretary, Mrs. John Williams. Harry Gockler, Pastor.

### ARKANSAS CITY, KANSAS

We are happy to report that a five-day series of meetings conducted in Arkansas City, September 26-30, by Bro. G. E. Marsh, evangelist, were very inspiring and filled with the truth from the Word of God for which we all hunger. It was indeed a pleasure to have Bro. and Sr. Marsh and son Arlen, who were on their way to California, with us again, as many years have elapsed since their first visit here. Many of our isolated members were in attendance for part or all of the meetings, and many drove several miles each evening to attend. These included the Leonard Peltons of Caldwell who attended all services, and the Claude Rineharts of Riverdale, who missed only one service.

The Sunday services were well attended, and at noon a basket dinner was spread in the basement of the church where a social get-together was enjoyed by all. Bro. G. E. Marsh brought the Sunday morning and evening messages, and Bro. Arlen Marsh spoke at the afternoon service on "Americanism Now."

The Sunday morning service was one of the most beautiful and impressive services ever held in the church, for a young couple, who a few weeks ago had been united in the holy bonds of matrimony and who had requested baptism, at this service accepted Christ as their personal Savior and dedicated their lives to His work. Baptismal services were held on Monday afternoon, September 30. Bro. T. A. Drinkard of Handley, Tex., assisted Bro. Marsh in this service. We are happy to present to members of like precious faith Bro. and Sr. Everett Reed, Attica, Kan. Bro. Everett is the youngest son of Bro. and Sr. Mandes Reed of Attica.

Bro. and Sr. Drinkard were also with us for the closing service, Monday evening. Bro. Drinkard had just closed a series of meetings at Bowling, Okla. Florence Griffith, Secy.

## Gleanings From the Field

"The field is the world."—Jesus.

"Sunday afternoon, September 29, we had the pleasure of baptizing Miss Byrnee Thompson, Browntown, Va. Byrnee is a young lady of high school age, daughter of Bro. Aubrey Thompson, and sister to Dennis, whom we baptized a short time ago."—J. R. LeCrone, Woodstock, Va.

"In reporting those baptized by Bro. H. Scott Smith at Mt. Olive Church of God, September 8, Sr. Maxine Cox's name failed to get into the list. She is a young lady that we are looking forward to for a lot of good work in the church."—W. G. Moffet, Magazine, Ark.

Sunday, October 13, will be Rally Day for the Brush Creek, Ohio, Sunday School.

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

"We shall begin a ten-days' evangelistic meeting in Sae City, Iowa, October 21, at the home of Mrs. Augusta Roose."—J. W. Williams, Gladbrook, Iowa.

Mrs. A. Forsberg, a Herald reader in Minneapolis, Minn., pleasantly surprised us with a visit, October 4-6, while en route from Chicago to her home. She plans to attend General Conference next summer.

Bro. and Sr. L. E. Conner, Oregon, Ill., motored to Rensselaer, Ind., October 5, to spend Saturday and Sunday with friends.

"Of necessity, the Minnesota Fall Conference dates have been changed from October 10-13 to October 24-27."—John Denchfield, St. Cloud, Minn.

"The little Golden-Rule-Home banks are going strong; everybody thinks they are 'fine.'"—Mr. and Mrs. Charles Netts, 1013 Pine St., Springfield, Ohio.

"We greatly appreciated the articles written by Mrs. William Stine and T. A. Drinkard which appeared in The Herald of September 24."—Lyle Rankin, Cashmere, Wash.

More news items of interest will be found on page 10.



**BUCHE - MATTISON**

On Sunday evening, September 22, 1940, was celebrated the marriage of Mr. Robert V. Mattison and Miss Eileen Buche at the home of the bride's parents, Mr. and Mrs. John Buche, Lanark, Ill. It was just one of those pretty home affairs in which joy was written upon the faces of all present. The pair was attended by Mr. and Mrs. Keith Krause, Mrs. Krause being sister to the bride. The single ring service was used, and we were assisted by the pastor of the local Lutheran Church, Pastor Koepf, who offered the prayer and gave the benediction.

Only the members of the immediate families with a very few friends of the contracting parties were present. After congratulations and refreshments the younger members of the party, who had planned an unusual reception, invited the pair out to the street where an open, two-wheeled trailer awaited them. When all was set, the cavalcade started and many of the streets of the town saw the group of a half dozen cars with the music of a cow bell and sleigh bell accompaniment as they passed.

Robert is our oldest grandson and we rejoice with him in this new relationship. We are glad to receive into the family the worthy young woman whom he has chosen for a life companion. Both have been brought up under religious influence, and we hope to see them continue as worthy servants of the Son of God. May His richest blessings be upon them.  
S. J. Lindsay.

**KJARGAARD - RASP**

On Friday evening, September 20, 1940, occurred the marriage of Ardys D. Rasp and Miss Edna P. Kjargaard, both of Omaha, Nebr. The wedding was a church affair where better than two hundred of the friends of the contracting parties were present to hear the reading of the vows. Both were becomingly dressed for the occasion. Mrs. Elson, a friend of the bride, and the groom's brother accompanied them.

The writer has known these young people for some years and they are the pick of the crop of young people. Edna's home has been our home when in Omaha, and we have had plenty of opportunity to come to a right conclusion concerning her. Ardys is a young business man of sterling worth. At the Kjargaard home were stored the many and valuable gifts showered upon these young folks, showing the high esteem in which they are held by their friends. The bride was given away by her father, Bro. A. C. Kjargaard. The single ring service was used and the service was without a blemish for correctness and dispatch. Congratulations were profuse and from the heart on the part of those present.

The Church of the Brethren, being the church to which Ardys belongs, was the one used. It was splendidly decorated and accommodated the large audience in a fine manner. After the ceremony, a large number attended the reception which followed at the home of the bride. We are glad to add our testimony to the worth of these young people and to wish them a splendid walk through life. May God's choicest blessings attend them.

S. J. Lindsay.

**HERALD RECEIPTS**

Mrs. Lucy Haan; A. E. Overholser; Carl Bunch; Mrs. Annie Broberg; Mrs. Bess Kasper; Virgil D. Claypool; Muriel Randall (for another); J. S. Thorp; Mrs. D. E. Onderdonk; Mrs. Doris Reye; Mrs. Bess Plummer; Otto E. Dick; Ella Boyer (self and another); Mrs. Calvin Hammond; Eldridge Ellis; Mrs. Mabel Fisk; Etta L. Elton (for another); Mrs. Lillian A. Greiner; Mrs. W. J. McClelland.

**TO OUR BROTHERHOOD**

On account of necessity, I am coming to you again to urge heavier contributions to the National Bible Institution, that its work may be kept going. Our stock of paper is getting low and must be replenished, which means that we are in need of approximately three hundred dollars which we must raise within the next few weeks.

We also are far short of the amount necessary to provide the laundry needed in Golden Rule Home, which fund was started a year ago. As all housewives understand, doing such washings as must be done in such homes as Golden Rule Home with no place in which to do the work except the kitchen and a small, cold outbuilding in connection, and no facilities for drying the clothes except on outside lines, in stormy weather, great difficulties are encountered.

But just here we may be asked: "Why not dispose of some of the property we have and use the proceeds to provide these needed facilities? The answer to this question is that prices of properties of this kind have not yet come to the point where we feel that we would be justified in selling. It is our purpose to establish and build up a permanent institution that will become self-sustaining, and we feel that we should create a reserve fund, composed of safe, substantial properties and securities that will afford proper protection and assurance against bankruptcy, etc. This requires time and careful conservative management: and this purpose can best be accomplished by our people making liberal contributions in providing these supplies and facilities, that we may be able to add to and build up this reserve. We cannot, otherwise, hope to have a safe, sound, dependable, and enduring institution.

We are progressing, not rapidly, but steadily and surely, adding to our lines of activity, all of which requires more financial support, but which will bring rich returns later on. Such is our thought in considering and appraising the situation.

In reviewing our history of the twenty years, last past, I can see many mistakes we have made, but in spite of which we have made progress in establishing our Master's cause more firmly in the land, built churches and places of worship, provided more comfort for those in need, and broadened our conception and understanding of our responsibility to our Lord and our fellow man.

I am sure you will consider these matters as you have been doing, sincerely and prayerfully, and we believe you will agree with us and give us the support in this emergency as you may be able to do.

Contrary to what many of our people may think, it is not an easy and pleasant thing with me to solicit contributions from them, however worthy the cause. I do it from a sense of duty, knowing the situation as I do, according to the position I occupy, and my responsibility accordingly, and I am also sure that we share sympathy with each other accordingly.

L. E. Conner, Manager.

**ILLINOIS FALL CONFERENCE**

The Illinois fall quarterly conference was held at the Salem church ten miles northwest of Marshall, September 27-29.

Every organized church in the state was represented excepting one. All state board members were present, raising the number of visitors to thirty-eight. We were glad to meet so many new friends, as well as to renew old friendships.

The Salem church is going forward. The building is "wearing" a new coat of paint and is also papered inside, making it a very inviting place for worship. The brethren there are very hospitable and our visit among them shall not be forgotten. Our prayers will go with them as they continue their work.

Three sessions of board meetings were held. The evangelists' reports show the state work is growing. There is no place to stop in the Master's service, so let us all work for the purpose of winning more people before it is too late.  
Mrs. Frank Laning, Secy.

**BIBLE TRAINING SCHOOL**

Minnesota Conference (Def.)	\$30.00
Iowa Brethren	5.00
George M. Siple (T.P.)	30.00
Elmo Gaspar	5.00

**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 .....

# — 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>B O O K S</b>			
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 Revolution Made Easy to			
Baptism, S. J. Lindsay	8	.20	1.20	Understand, board cloth, Wilson	96	.25	1.25
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,			
Do You Believe That—	1	free for postage		Lyman Booth	88	.40	
First Principles, G. E. Marsh	18	.35	2.00	<b>BEREAN BOOKS</b>			
God, R. H. Judd	12	.25	1.75	Name	Pages	Each	
Dictatorship, Fascism and Communism,				The Hebrew People (Children's Lesson Book)	59	\$ .25	
W. P. Hicks	8	.10	.60	Children's Bible Story and Study Book	60	.20	
How Much Do You Believe on the				Senior Berean Book One (The Gospel Plan)	50	.20	
Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Two (Life and Im-	50	.20	
An Open Letter, R. H. Judd	4	free for postage		mortality)			
God's Covenant With Abraham,				Senior Berean Book Three (God's Kingdom)	50	.20	
S. J. Lindsay	19	.50	4.00	Senior Berean Book Four (The Gospel and			
Where Are the Dead? L. W. Bronson	36	.50	4.00	Christian Living)	50	.20	
				Senior Berean Book Five (The Church			
				of God)	50	.20	

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, OCTOBER 15, 1940

NUMBER 3

## GO TO CHURCH!

By J. R. LeCrone

WHEN you invite guests into your home, you spare no effort to make them feel welcome and at home during their stay. You arrange beforehand for their physical comfort, and plan your entertainment with a view to putting them at ease and making their visit as pleasant for them as you possibly can. Most important of all, you plan to be on hand to receive them when they arrive. Every wise host or hostess knows that an air of friendliness and hospitality surrounding the most simple entertainment goes much further toward insuring a guest of an enjoyable visit, than does the most elaborate and expensive entertainment when these indispensable elements are lacking.

To maintain such an atmosphere requires the full cooperation of every member of the family. Father's most cordial manner falls flat when Mother's "nerves" are out of control. Mother's prize cake loses its flavor when Sister is pouting because she must stay home and help entertain, and when Brother has a grouch because he must forego the use of the family automobile for the time being.

Are we any less hosts and hostesses when guests visit our church? Are we any the less obliged to provide for their comfort and convenience? Does the fact that they are visiting us in our church, rather than in our home, relieve us of the responsibility of being on hand to receive them and make them welcome when they arrive? Does this responsibility devolve only upon the pastor, or is it equally the duty of every member of the church family? Whenever a non-member enters our church, it immediately becomes the inescapable duty of every member to assist in the task of making him feel so welcome and at home that he will look forward with pleasure to visiting us again. He might be inclined, even, to seriously consider becoming one of us.

Imagine for a moment that you have been invited to



attend services at a church to which you do not belong. When you arrive at the time designated for the service to begin, you find the pastor engaged in opening the shutters; and a fire, obviously just built, is roaring in the stove. The church itself is uncomfortably cold. The pastor bids you welcome, and urges you to be seated, assuring you that the church really

heats up very quickly—once the fire gets going.

You sit shivering in your seat, feeling strange and embarrassed, as the pastor paces nervously about the room, looking at his watch at half-minute intervals, and glancing hopefully out of the window every time the sound of a passing automobile is heard. He remarks rather half-heartedly that everyone seems to be late for some reason. You attempt to appear friendly and sympathetic by suggesting that possibly his watch is fast, though you know perfectly well that it is two minutes slow.

After what seems an eternity, though only seven minutes by your watch, a few of the members drift in, chatting amiably among themselves. They glance at you, murmur "good morning," and then continue their conversation, which, you gather, has to do with the way the cold weather is affecting the way that the hens lay. As soon as they are seated, the pastor announces the opening hymn.

Following an opening service that is constantly interrupted by late arrivals and a fairish sermon by the pastor, who is plainly embarrassed by the conspicuous absence of many of his members, and during which the church becomes unbearably hot, the service is brought to a close. The pastor, pushing his way through the members who immediately collect in the aisle to visit, tells you that he is glad you came and that he hopes you will come again. The others ignore you.

How soon would you accept another invitation?

# 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, Too, Is Looking at You

If one looks directly into the lens of a camera when his picture is being taken, the result will show the one photographed as looking directly at the observer, regardless of the distance or angle from which the observer stands. This phenomenon of photography has evidently been employed by Uncle Sam in his posters soliciting recruits for the United States Army.

We recently saw, at some little distance, one of these army-recruiting posters. As we approached the poster, we noticed that Uncle Sam was looking and pointing directly toward us. We were somewhat surprised to see his finger seemingly move and the position of his eyes to seemingly change, as our position in relation to him changed. Then, wondering if our eyes had deceived us, we walked directly in front of the poster, from one side to the other, and "believe it or not," Uncle Sam's eyes and pointing finger followed us every inch of the way.

This interesting optical illusion caused us to immediately hum the song entitled, "There's an All-Seeing Eye Watching You." How certainly does one order his life in accord with the ones who look upon him—yet so seldom does one consider that God said, "The ways of man are before the eyes of the Lord, and he pondereth all his goings"! (Prov. 5:21.)

David, sensing that God's eyes were ever toward him, said, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. . . . My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written . . . when as yet there was none of them" (Psalm 139:7-16).

Yes, God, too, is watching you, and it seems that He

has a registration book. "Is your name written there?" Jesus said unto the Seventy: "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20). Moreover James spoke of God as One whose eyes are ever upon His people calling God, "the Father of Lights, with whom is no variableness, neither shadow of turning" (James 1:17).

To remember that God watches constantly over His people ought both to inspire us to enlist in every possible Christian service, and to have confidence at all times that our Protector will never allow us to be "tempted above that (we) are able; but will with the temptation also make a way to escape, that (we) may be able to bear it" (1 Cor. 10:13).

## The Catholics Once Immersed

John F. Sullivan, author of *A Text Book for Catholic Schools*, acknowledges: "In early times baptism was given to adults on Holy Saturday only, and this is still indicated by the church's ritual by the blessing of baptismal water on that day. The sacrament was usually given by immersion—by putting the person entirely under water; but this was never considered essential. It was generally practiced until about the ninth century."

It is interesting to members of the Church of God who, after nineteen centuries, continue to practice the ordinance of baptism by immersion to know that the Catholic authorities confess that the so-called Mother Church also baptized by immersion for at least eight centuries. Although the authority above quoted says that immersion "was never considered essential," his other statement that immersion "was generally practiced until about the ninth century" rather refutes the non-essential idea. Are we to suppose that any church would for eight or nine centuries obey an ordinance of the Lord, without believing that to do so was most important?

## Read It Again

The Apostle Paul's charge to "think soberly" may be well applied by those who will turn to page fifteen of last week's Herald, and again read the second column. The Manager hopefully awaits your reply; *make him glad!*

# The Tabernacle

By C. E. Randall

THE subject of "The Tabernacle" is being studied by our three groups in this locality—Welland and Font-hill, Ontario, and Niagara Falls, New York. We are finding the work very interesting and helpful, and it has been suggested that perhaps the readers of The Restitution Herald would like to follow along with us in these studies. Of course, it will not be possible to relay the class spirit or transmit to you all the benefits of group discussion.

The studies are being illustrated with the use of a model of the Tabernacle. This is a great aid in getting the various lessons across to the members of the class—the eye is quicker than the ear. However, we shall do our very best in bringing to you the message of the Lord from this picture house of worship, and trust that you will in a small degree be blessed with us in the effort.

## Value of Study

One of the first questions to which attention is given, is, What is the value in studying the Tabernacle? Take your Bible, turn to Hebrews 8:5, and read what Paul has to say about the Tabernacle. If you are to get much value out of these studies, you will have to read all the scriptures from the Bible, even though they are printed in part or full in the articles. This will also serve to familiarize you with your Book of books. *The Twentieth Century Translation* renders the verse thus: "(These priests, it is true, are engaged in a service which is only a copy and shadow of the heavenly realities, as is shown by the directions given to Moses when he was about to construct the Tabernacle. 'Look to it,' are the words, 'that thou make every part in accordance with the pattern shown thee on the mountain.')" Thus, it will be seen that the Tabernacle was a "copy and shadow" of realities to come. *The Emphatic Diaglott* says it was a "symbol," while *Moffatt's Translation* defines it as a "mere outline."

Passing on to the last verse of this chapter and the first eleven verses of the ninth chapter, it will be found that the Old Covenant had a sanctuary with a divine service, all of which was, according to wording of the *Diaglott*, a "figurative representation for that season which was then present" (v. 9). This representation was of "future good things, by means of the greater and more perfect Tabernacle, not made by hands, that is, not of this creation."

If one is to get an accurate understanding of these "future good things," he must first look at the copy, or outline, of these "good things," and the copy is the Taber-

nacle. The Tabernacle is a miniature model of the "holiest of all."

## Primary Reason for the Tabernacle

The primary reason for the Tabernacle can best be stated in the words of God, "Let them make me a sanctuary; that I may dwell among them" (Ex. 25:7). It was not that God needed a building made with hands for a dwelling place, but that the Israelites needed a place where they could meet God. It was Israel that needed God's presence. God promised the Israelites, if they would build Him a sanctuary, that He would dwell among them and that they would know that "he was the Lord their God" (Ex. 29:45, 46). It is only as God indwells in an individual that he really knows Him as God.

This Tabernacle made with hands was a picture of a temple not made with hands, that is, the new creation. We are told in 2 Corinthians 6:16, that "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." As God manifested His presence in the Tabernacle of the Old Covenant, so will He reveal Himself in the temple of the New and better Covenant. Of the old, it is written: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. 40:34). Concerning the new temple, it is stated: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.)

## Must Not Be Defiled

The Tabernacle was built by command of God and according to the pattern given Moses. "See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:5). Being of God and for service to God, it was a holy building. The sanctity of the Tabernacle, and the sacredness of the furniture that was used in the service therein, had to at all times be regarded and used in strict compliance with the instructions of God, else the blessing became a curse. Examples: Nadab and Abihu "offered strange fire before the Lord, which he commanded them not" (Lev. 10:1, 2), and were destroyed by the fire from heaven for which they should have waited. When the Philistines overcame the sinful Israelites, captured the ark, and took it to Beth-shemesh, some of the men opened the ark and looked in—and were immediately smitten—they had defiled the ark. Not only the violators, but over (Please turn to page 11)

# Census Report for 1940

IN THIS year's report there have been included two new items of information which should make it more valuable and significant.

One is a column showing the amount of regular preaching at each church. It is surprising how many of our large churches have no regular pastor and how many have so little preaching. Surely this is a condition that ought to be remedied. We hope this report, by showing how some of the smaller churches are supporting a full-time work, will encourage others to go and do likewise. We have ninety churches in our denomination, but only thirteen have full-time pastors! Only twenty-one even have preaching every Sunday!

The summary showing frequency of preaching should be a very enlightening one.

The other new item is a column showing the active membership of the churches, which, compared with the book membership, also reveals some surprising situations. You will notice that the average percentage of inactive members for all the churches reporting is 25 per cent. How does this compare with the percentage in your church? Are you under the average or over? The Church of God, as compared with other denominations, is far in the lead in percentage of active members, but even so, 25 per cent inactive is too heavy for those who count themselves as the Church of God.

Fewer churches reported this year than previously, for some reason. However, the total figure shows the highest membership that has yet been recorded. Only about two thirds of the churches reported. We especially urge that those churches which have not reported make an effort to send in a report next year. Where there was no report for this year, the last previous report was used in compiling the totals.

Again we thank all those who did cooperate to make this report possible.

M. W. Lyon, Statistician.

### SUMMARIES

Grand Total of All Church of God Members	5,405
Number of Organized Churches Reported	62
Number of Church Buildings Reported	60
Members Lost During Year	108
Members Gained During Year	193
Proportion of Active to Total Membership Out of 60 Churches Reporting:	
Total Membership Reported (60 churches)	3,409
Number of Active Members in Same Churches	2,554
Percentage of Active Members (Approximately)	75
Total Membership of 46 Sunday Schools Reporting	2,765
Total Membership of 24 Berean Societies Reporting	680

### LARGEST CHURCHES (In Active Membership—100 or Over)

1. Cleveland, Ohio (Blessed Hope)	253
2. Guthrie Grove, S. C.	150
3. Brush Creek, Ohio	119
4. Oregon, Ill.	112
5. Fonthill, Ontario	102
6. Eden Valley, Minn.	102
7. Cleveland, Ohio (Golden Rule)	102

### FREQUENCY OF PREACHING

Full-Time Pastorates	13	One Sunday a Month	16
Four Sundays a Month	8	No Regular Preaching	11
Three Sundays a Month	1	Churches Not Reporting	31
Two Sundays a Month	10		

### LARGEST GAINS IN MEMBERSHIP (Three and Over)

(Where gains are equal, preference is given to percentage gain)

1. Cleveland, O. (G. Rule)	20	13. Los Angeles, Calif.	6
2. Oregon, Ill.	18	14. Hemingford, Nebr.	5
3. Cleveland, O. (B. Hope)	12	15. Hammond, La.	5
4. Macomb, Ill.	11	16. Blood River, La.	5
5. Burr Oak, Ind.	11	17. Browntown, Va.	4
6. Fonthill, Ontario	11	18. Niagara Falls, N. Y.	4
7. Salem, O.	10	19. Greenbrier, Ark.	3
8. South Bend, Ind.	8	20. Gladbrook, Iowa	3
9. Brush Creek, O.	8	21. Corvallis, Ore.	3
10. Guthrie Grove, S. C.	8	22. Blanchard, Mich.	3
11. Ater, Texas	7	23. Kokomo, Ind.	3
12. St. Cloud, Minn.	7	24. Eden Valley, Minn.	3

### REPORTS OF INDIVIDUAL CHURCHES

In order to conserve space, and make room for additional data, the columns showing the previous year's figures are not listed, as they are not essential.

The new "P" column shows the frequency of pastoral service. "F" signifies churches with full-time pastors, "4" those who have preaching every Sunday, but not a full-time pastor, other figures show the number of Sundays a month regular preaching.

"Tot. Mem." means the total membership of a church. "Act. Mem." those who are active members, and the number of inactive would be the difference.

Only such churches are listed as reported this year.

	P	Loss	Gain	Tot. Mem.	Act. Mem.	S. S.	Ber. or Y. P.
<b>ARIZONA</b>							
Tempe	F	1	1	75	50	40	—
<b>ARKANSAS</b>							
Bear	—	—	—	22	—	30	—
Greenbrier	—	—	3	12	11	—	—
Little Rock	1	—	—	5	—	—	—
Mt. Olive	1	—	—	21	21	—	—
<b>CALIFORNIA</b>							
Los Angeles	F	1	6	100	90	50	15
<b>ILLINOIS</b>							
Dixon	2	2	—	70	34	56	—
Eldorado	2	1	—	31	22	63	—
Macomb	3	4	11	37	32	40	11
Marshall	2	3	2	69	61	32	—
Oregon	4	5	18	152	112	130	16
Ripley	—	2	1	137	76	50	27
Rockford	—	—	—	21	18	35	14

## THE ADULT BIBLE CLASS

*By a Teacher*

	P	Loss	Gain	Tot. Mem.	Act. Mem.	S. S.	Ber. or Y. P.
<b>INDIANA</b>							
Burr Oak	2	1	11	88	70	96	23
Hedrick	1	2	1	40	30	40	
Kokomo	F	—	3	78	63	140	54
North Salem	1	4	2	40	32	39	21
Plymouth	1	—	—	44	37	—	—
Rensselaer	1	2	—	24	17	—	—
South Bend	2	—	8	61	53	54	30
<b>IOWA</b>							
Albert City	2	—	1	21	15	30	—
Gladbrook	1	—	3	19	19	31	—
Kosza	1	2	—	46	40	31	—
Maxwell	—	3	—	21	19	—	—
Sac City	1	1	—	21	19	—	—
Stanhope	1	1	1	24	21	—	—
Waterloo	4	—	—	22	19	23	13
<b>KANSAS</b>							
Arkansas City	—	5	2	30	20	34	—
Caldwell	—	1	—	13	3	—	—
<b>LOUISIANA</b>							
Blood River	4	—	5	64	61	86	23
Hammond	4	5	5	47	41	61	—
<b>MICHIGAN</b>							
Blanchard	F	2	3	67	41	31	20
Dutton	—	1	—	6	6	—	—
Pennellwood	F	9	1	70	70	170	57
Southlawn	F	3	2	129	70	210	28
<b>MINNESOTA</b>							
Eden Valley	F	3	3	126	102	51	41
Hector	1	—	—	14	13	7	—
Mora	2	—	—	30	26	—	—
St. Cloud	F	2	7	74	61	68	19
<b>MISSOURI</b>							
Fredericktown							
(Blush)	1	—	—	73	73	—	—
(Town)	1	—	—	35	35	31	35
<b>NEBRASKA</b>							
Blair	—	—	—	47	27	15	—
Hemingford	—	—	5	38	38	30	9
Holbrook	1	—	—	03	35	25	—
Moorefield	1	1	1	20	14	8	—
Omaha	—	2	—	32	32	57	—
<b>NEW YORK</b>							
Niagara Falls	4	3	4	40	36	30	18
<b>OHIO</b>							
Brush Creek	F	6	8	155	119	223	52
Cleveland							
(B. Hope)	F	4	12	—	253	87	40
(G. Rule)	F	4	20	112	102	183	50
Delta	—	1	1	33	33	—	—
Geneva	—	—	—	5	4	—	—
Lawrenceville	F	—	1	27	27	38	—
Salem	4	3	10	58	58	42	—
Unionville	4	1	—	22	22	7	—
<b>ONTARIO, CANADA</b>							
Fonthill	4	2	11	150	102	—	—
<b>OREGON</b>							
Corvallis	F	2	3	35	16	29	—
<b>SOUTH CAROLINA</b>							
Guthrie Grove	1	5	8	370	150	150	—
<b>TEXAS</b>							
Ater	2	—	7	72	54	33	—
El Paso	—	—	—	7	7	23	—
Floresville	—	1	—	6	5	—	—
<b>VIRGINIA</b>							
Browntown	½	2	4	29	23	—	—
Dry Run	2	—	—	29	26	—	50
Maurertown	2	—	—	38	30	26	14

IN MY class of about twenty-four persons, men and women, there is a variety of types: from the critical college-bred person to the junior-minded adult, from the slightly cynical through the various degrees of Christian growth, to the deeply consecrated, zealous workers for Christ. This class is to me a liberal education. Not only do I get various angles on each lesson, but I am vigorously disciplined by them as well.

To anyone who wishes to become an earnest Christian, to grow more perfect as time goes on, I heartily recommend becoming a member of an active class of adult Bible students.

Here you will have your conscience kept tender. It will prick you considerably if you are self-indulgent, when you have your quarterly temperance lesson, and you are frankly told that a glutton fares sentence with the drunkard. It will squirm again if you've been using "too much work" as an excuse to avoid church duties when they tell you that "be temperate in all things" covers even work. If one works temperately, there will be sufficient time for special work for the Lord. You fairly tremble when the class gives examples of the text "Judge not, lest ye be judged," and if you've ever been inclined to think, "I live a moral life, and have no very bad habits; I give liberally, attend church, and come of a very respectable family, so what more do I need?" they will prove to you that "God is no respecter of persons," and that only "by grace are ye saved through faith" in Christ Jesus. Sunday after Sunday, they will bring home to you in various ways that of faith, hope, and charity, these three, the greatest of these is charity.

They show that they are expecting perfection of you, and your struggle to live up to their expectations will bring you gradually closer to God. They are critical enough to bring you to your knees before God, seeking the solace of One who understands.

Then trouble may come to you, and they come lovingly, sympathetically, giving you encouragement, praying with and for you, sharing with you. It may be shame and disgrace that overtakes you. They then refrain from rebuke, they forgive and forget, and suddenly you realize that if anywhere on this earth 1 Corinthians 13 is being lived, it is by your Sunday school class, and you walk humbly before them.

*Two dwelling places of God:* "Thus saith the high and lofty One that inhabiteth eternity . . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

# The Duty of Giving

By G. M. Siple

*"Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Malachi 3:8, 9).*

WE ARE choosing, this time, a very unpopular subject, as many of us do not care to read or hear anything that might affect our pocketbooks, as the paying of a just portion of our income to God's work is sure to do.

The first record we have of the payment of tithes is found in Genesis 14:18-20, "Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

In chapter 28 are recorded the experiences of Jacob in his travels while seeking a wife. As night overtook him on his journey, he lay down to rest, using stones for pillows. Is it any wonder he had such a dream! Many of us would not have been able to sleep at all. He dreamed of a ladder set up to heaven, and the angels of God ascending and descending upon it. In this dream, God promised Jacob that his seed should be very great in number and that he would be heir of the land upon which he had slept, also Abraham's offspring would inhabit the land. In the morning, when Jacob awoke, he took the stone which he had used for a pillow, and set it up for a pillar. "This stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

Nehemiah 13:10-12 reads, "I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." It seemed quite difficult to collect the tithe even when the law was so plain and positive. However, when they were reprov'd for not doing their plain duty, they proceeded to pay as required.

We often hear it said that this law does not apply to the Gentiles. This may be true. The definition of "Gentiles," as given in Smith's Bible Dictionary, is, "Any people not Hebrews and who do not worship Jehovah." When we are baptized into Christ we are no longer Gentiles. Galatians 3:27, 29 says, "For as many of you as

have been baptized into Christ have put on Christ. . . . If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:20).

Also let us read Hebrews 7:20, 21: "Inasmuch as not without an oath he was made priest: (for those priests were made without an oath; . . . by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec)." If we are still under the Melchisedec priesthood, are we not still under obligation to pay our tithes to the Lord's work? Tithing was instituted under the Melchisedec priesthood long before the law was given.

Our Savior also taught the duty of giving. We read in Matthew 23:23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummim, and have omitted the weightier matters of the law, judgment, mercy, and faith." Christ did not condemn them for tithing but for omitting the other important matters. "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). Galatians 6:8 reads, "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."

When our Lord returns, as we are sure he will soon, on which side would we like to be found? Would we not like to be named among those who contributed willingly to His cause?

Paul says, in 1 Corinthians 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him." Do you believe that God has left it entirely to the church members, today, to judge how much they should lay by, when He told the Jews so emphatically what was expected of them? Some object to the tithe, upon the grounds that the tithe is not enough to give for the Lord's work. We fully agree with them. After the Lord's tithe is paid, there is still plenty of room for freewill offerings.

A suggestion would be that we make these offerings just as large as we are able, and we will be blessed ac-



cordingly. "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).

---



---

## Baptism a Saving Ordinance

*A Letter to a Friend on the Design of Baptism*

Dear Friend:

I differ with you on the design of baptism. I believe if it is preceded by a correct faith and repentance, it will cancel one's past sins. As an introductory text, let me call your attention to Acts 2:38, which reads: "Repent, and be baptized (immersed) every one of you in the name of Jesus Christ for the remission of sins." Here we are told that baptism or immersion is for the remission of sins. If so, there can be no remission of sins until one is immersed. Hence, immersion is a saving ordinance.

You may say that "for the remission of sins" means "because of the remission of sins." Well, let us see: "Repent and be baptized because your sins are forgiven." Here, we are told to do two things: "repent" and "be baptized." Whatever may be affirmed of one may be equally affirmed of the other, as the copulative conjunction "and" connects "repent" and "baptize." Hence, we have "repent because your sins are forgiven," and "be baptized because your sins are forgiven"—or "repent and be baptized because your sins are forgiven." This would prove, as far as the text is concerned, that baptism is not a saving ordinance, but it would *also* prove that repentance is not a necessity. What proves too much, proves nothing.

"This is the blood of the new covenant which is shed for the remission of your sins." Read "because of" here in place of "for" and see the results: "This is the blood of the new covenant which is shed because of the remission of your sins." So Christ was killed because God had forgiven you your sins! Here you will have to admit "for remission of your sins" means "in order to receive remission of your sins." If it means it here, then it means it in Acts 2:38, for the expressions are the same in Greek.

But, it is said Acts 2:38 refers strictly to the Jews, and has no reference to the Gentiles. Well, let us see. Romans 10:11-14 says, "The scripture saith, Whoso believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." God says that there is no difference between "Jew and Greek," as far as He is concerned. "Whosoever" he be, "Jew" or "Greek," who "shall call upon the name of the Lord

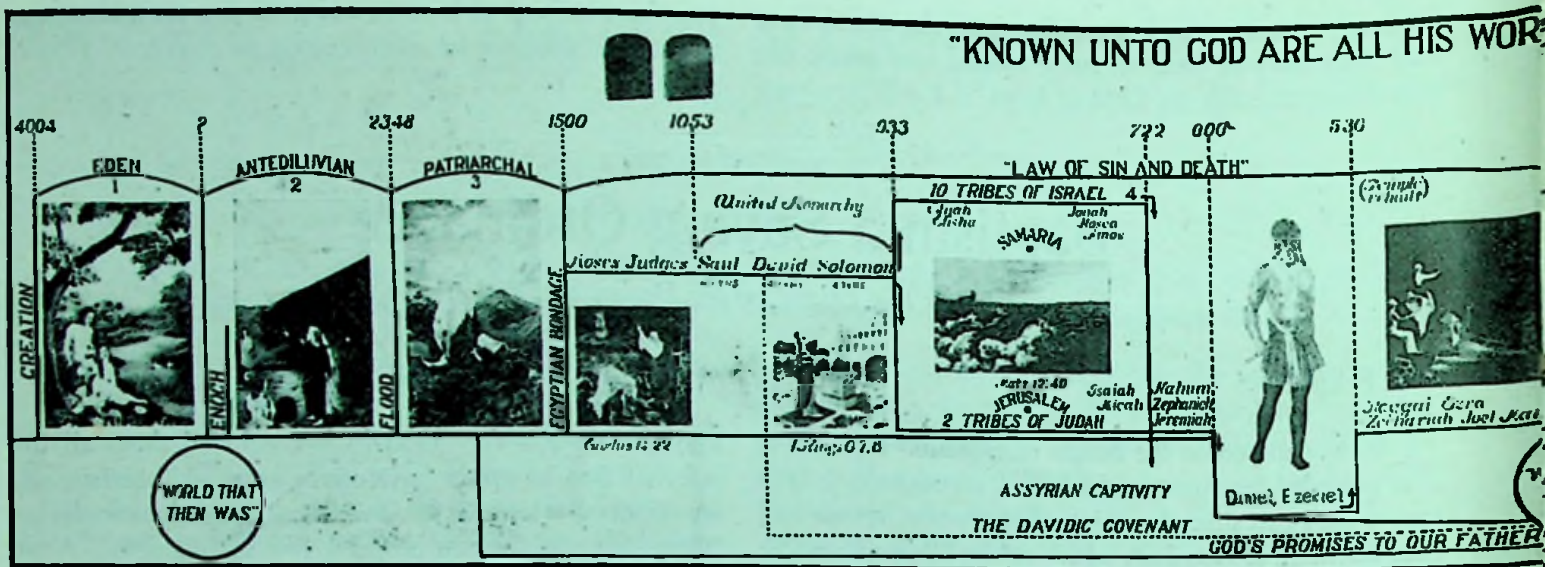
shall be saved"—for "God hath concluded them all in unbelief that he might have mercy upon all." Hence, all are sinners, whether Jew or Greek; and inasmuch as "there is no difference between Jew and Gentile," Acts 2:38 also applies to Gentiles.

These same remarks hold good for Acts 22:16: "Be baptized, and wash away thy sins." It is not that water actually washes away sin in itself, but it is the obedience that counts. Naaman was told to dip himself seven times in the River Jordan to be cured of leprosy. Now, would the water in itself cure him? Would it? No! It was the obedience that counted. If God had told him to break a straw seven times, the result would have been the same. So with Acts 22:16, water in itself will never wash away sins, but it is the act of obedience that counts. Whoever obeys God in the act of baptism will then secure remission of sins.

There is no other way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Here we are told there is "salvation" in the "name of the Lord Jesus." Anything, whether it is faith, repentance, or baptism separately, or all these combined, that can put us "into" that "name"—so that we may be "in" it—becomes to us a saving ordinance.

Now, what will do that? "They were baptized in the name of the Lord Jesus" (Acts 19:5). So the baptism or immersion is the thing that places us in Christ, for can one be in Christ and yet not "in" His name? "In Christ" and yet not His name-bearer? Impossible! So to be immersed into His name is to be immersed into Christ. Paul speaks of this in Romans 6:3: "Or know ye not, that we as many as were immersed into Christ Jesus into his death were immersed" (Rotherham). Being immersed into Christ transfers us from a place outside of Him to a place "in" Him; and "in him is our redemption, the forgiveness of sins" (Col. 1:14). Out of Christ there is no salvation: in Him there *is*. Inasmuch as immersion is the thing that transfers us from being without Christ to a state of being within Him, it clearly follows that it is a saving ordinance.

*(Please turn to page 10)*



THOUGH, many of the promises of Scripture are conditional, there are also many promises which are unconditional. The promise of Christ's return will be fulfilled, irrespective of man's faith or doubts.

*"At Midnight"*

If, as some Bible students teach, the world must be converted before the coming of Christ, the present trend of ever-increasing sin and the diminishing of missionary opportunities would lead one to think that the coming of the Lord is most distant. It is, however, when "darkness shall cover the earth and gross darkness the people," when there has been "a falling away first," and when "perilous times shall come," that the Savior is to return. Plainly, Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). In short, it will be when people are least expectant and least ready for His coming, and when nothing other than His coming could solve earth's problems, that Jesus will return. Surely, there is some significance in the word "midnight" in the Savior's saying: "At *midnight* there was a cry made, Behold, the bridegroom cometh" (Matt. 25:6).

*"He Shall Send Jesus Christ"*

As God, in the beginning ordained that there should be day and night and seasons, as God ordained that there should be both life and food to sustain life, as He ordained that there should be blessing for the obedient and chastisement for the disobedient, *that surely* He ordains that His Son, Jesus of Nazareth, shall return to rule as King of kings and Lord of lords. The Apostle Peter said that God "shall *send* Jesus Christ . . . whom the heaven must receive until the times of restitution" (Acts 3:21). Now, if God purposes to "send" Jesus, neither faith nor infidelity of men can thwart this plan and promise of God. The promise is, therefore, *unconditional*.

According to David, "The kings of the earth (will) set

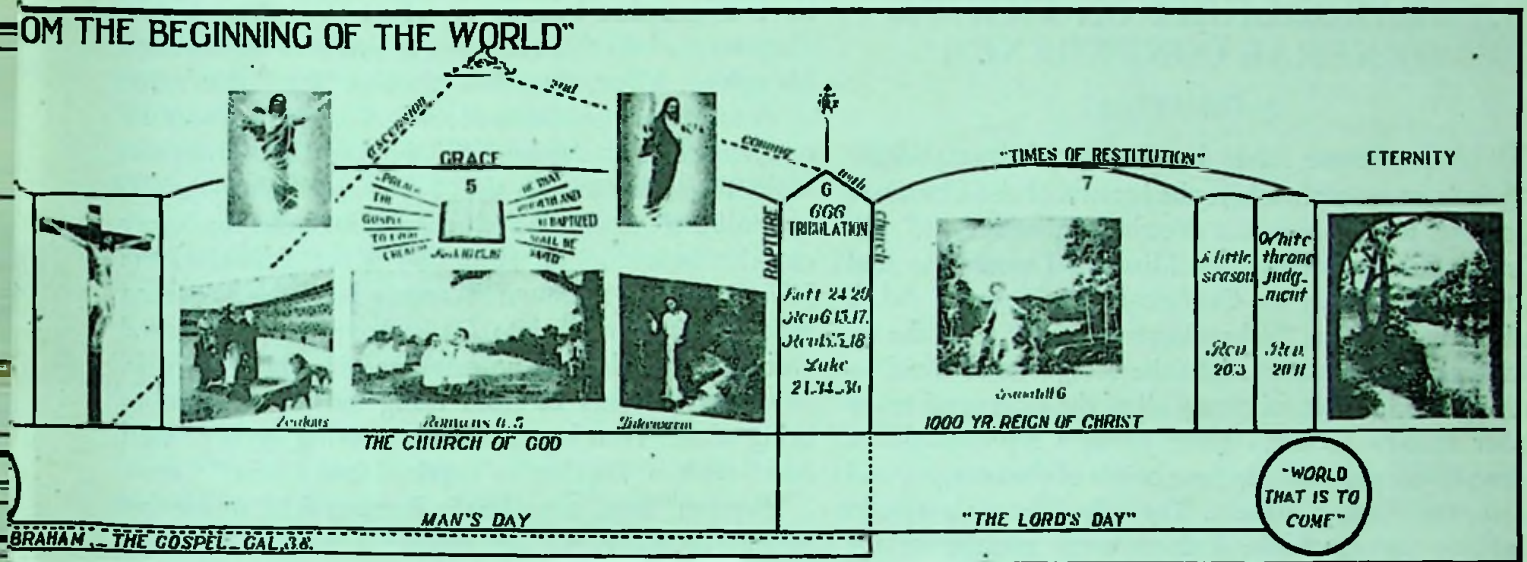
themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psalm 2:2, 3). Obviously, war-mongering rulers of the earth will be reluctant to forfeit their thrones to the King of kings. It is not difficult to perceive that the nations of the earth will not be converted before the Lord's return. Nevertheless, "he that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2:4).

*Christ Ordained of God to Rule*

The second coming of Christ is closely linked in the Scriptures with the establishment of the Kingdom of God upon the earth. The Apostle Peter not only said that God would "send Jesus Christ," but in the very next verse said that He would be retained in heaven until "the times of restitution" (Acts 3:21)—indicating that *the return of Christ will inaugurate "the times of restitution."* Further, "the times of restitution" are mentioned as being synonymous with "the times of refreshing (which) shall come from the presence of the Lord" (v. 19).

The Apostle Paul most emphatically linked the appearing of Christ with the Kingdom, when he said that the Lord Jesus Christ "shall judge the quick and the dead *at his appearing and his kingdom*" (2 Tim. 4:1). This statement, moreover, shows that the judgment does not take place, as Orthodoxy teaches, at death; but Christ will "judge" the living and the dead when He appears, and when the Kingdom comes.

Acts 17:31 reveals that God "hath appointed a day, in the which He will judge the world in righteousness by that man whom he hath ordained." Who is this man? Who is this man ordained of God to righteously judge the world in an appointed day? These questions are clearly answered in the last part of the verse, saying: "Whereof he (God) hath given assurance unto all men,



in that he hath raised him (Christ) from the dead." Wherever the gospel has been preached men have heard about the resurrection of Jesus, and the Apostle Paul declared that the resurrection of Christ is God's assurance, or proof, unto all people that the One resurrected, even Christ, is to judge or rule the world.

*"Nothing Can Be Put to It"*

Theories of men notwithstanding, God's will will be done in earth. When Jesus taught His disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," He taught them a prayer that not only could be answered, but one which will most certainly be answered—answered *when the Savior comes!*

Solomon recognized that God "hath made every thing beautiful in its time" (Eccl. 3:11), which rule will yet apply to the crucified Lamb. God ordains that in fullness of time, Christ shall appear in "power and great glory." Consider what exquisite beauty will attend the Messiah, as it is written: "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! . . . Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. 52:7, 9, 10).

Who dares to becloud the importance and beauty of the coming of the Lord? Solomon said, "I know that, whatsoever God doeth, it shall be for ever: *nothing can be put to it, nor any thing taken from it:* and God doeth it, that men should fear before him" (Eccl. 3:14). Thus, the return of Jesus is as certain as the Word of God is true. God's decree will stand!

*"As the Waters Cover the Sea"*

Paul taught the church of God at Corinth that Christ "must reign till he hath put all enemies under his feet," and that "when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:25, 28). This period, wherein Christ will subjugate all enemies, is commonly called the Millennium. Faithful Christians raised in the first resurrection will, according to John the Revelator, "be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6; cp. vv. 4, 5).

In Revelation 5:9, 10, John prophesied about the saints' rule with Christ, saying that the redeemed "out of every kindred, and tongue, and people, and nation" are to become "kings and priests" who "shall reign on the earth." Likewise, Paul wrote unto Timothy, saying: "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12).

Isaiah prophesied of Christ's peaceable Kingdom in these words: "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and *a little child shall lead them.* And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, *as the waters cover the sea*" (Isa. 11:5-9).

War is sweeping the nations. The church is, in some respects, a relic. Earth is parched of love and hope, but *soon*, we believe, Christ "shall come down like rain upon the mown grass: as showers that cover the earth"!

## A SEARCHLIGHT ON THE 1940 GENERAL CONFERENCE

By David Blyth

THE Conference I had heard about, in my younger days, was a place where the heretics of the Church of God met to expound their doctrinal "queriousities." Although I'm from Ohio, not Missouri, I wanted to find out for myself how the Conference thinks; and I did. I asked the question, "What do you consider to be the requirements for entrance into the Kingdom of God?"—asking this question of nearly all of the elders and many other leaders present. Their answers represented the views of our people at the four points of the compass, and were remarkably consistent. The only differences were in wording and emphasis. I think every member of the Church of God would find the same consistency, if he restricted his question as I did. There were many different interpretations given to non-essential phases of our religion which would not affect the individual so far as to exclude him from the Kingdom.

If I were a doctor diagnosing the situation, I would pronounce the Church of God in a quite healthy state. It is consistent in its fundamentals, yet has a sufficient number of different interpretations of the non-essentials to keep us in search of the truth of the matter. I believe we are learning how to discuss differences without creating two churches where one stood before. The Ministerial Conference deserves a pat on the back for showing us how to discuss without cussing. I have heard of churches splitting and of men becoming enemies over interpretations. That is unhealthy. We need to learn how to argue, not for the safe-keeping of our point of view, but for further truths. We may understand the broad essentials of doctrine necessary for winning eternal life, but we must keep searching for more light to the end we may live and teach more nearly as our Lord would have us live and teach.

Let us search for light and, when we find it, spread it to our brethren. If our light returns battered by the light of others, let us search again with our brother's light as a tool, until at last the brilliance of truth is found.

---

### BAPTISM A SAVING ORDINANCE

(Continued from page 7)

"The blood of Jesus Christ his Son cleanseth us from all sins." How can we get into this blood so that it can cleanse us from all sins? "Immersed into his death"—blood. So, it is through immersion that we get "into" His blood. Hence, immersion is clearly a saving ordinance.

Remission of sins is to be gained through His name

by everyone that believes on Him. (See Acts 10:43.) Here we are told that remission of sins is to be "through his name." What, then, will place us "into" that name so we may secure remission of sins? Acts 19:5 answers the question. It is immersion. So, we find that immersion is the thing that secures the "remission of sins"—a saving ordinance to us. Notice, too, it is intended for "every one that believeth" on Him, and is not limited to the Jew. Galatians 3:27 states: "As many of you as have been baptized (immersed) into Christ have put on Christ." Out of Christ there is no salvation; in Christ there *is*. Whatever transfers us from being outside of Him to being within Him becomes to us a saving agency. Paul here says it is "baptism"—"baptized into Christ."

"Baptism" here, as well as in Romans 6:13, means immersion in water, for this reason: Acts 19:5, 8:16, and other texts teach that to be the way we get "into" the name wherein there is salvation. Inasmuch as one cannot be "in" the name of the Lord Jesus without being in His body, it necessarily follows that when one is baptized into His name one is baptized into Christ. Hence, Galatians 3:27 and Romans 6:3 refer to water baptism.

He commanded them to be baptized in the name of the Lord" (Acts 10:48). He "commanded" them. Think of it. Can one disobey the command? "Blessed are they who do his commandments that they may have right to the tree of life."

1 Peter 3:21 says, "Which water in manner corresponding doth now save you also—even immersion—not a putting away of the filth of the flesh, but the request unto God for a good conscience" (Rotherham). Here we are told that immersion, and that, too, of water, doth "now save you also." The word "also" shows it "saves" us just as much as the ark saved Noah and his family. If immersion "doth now save us," is it not then a saving ordinance? It appears thus to me. If it "now" saves us, then whoever "now" ignores it cannot be saved.

"He that hath believed and been immersed shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16, Rotherham). Here, two conditions for salvation are laid down; "belief" and "immersion." They stand and fall together. Whoever believes, though not immersed, shall not be saved. But whoever complies with the conditions named—belief and immersion—shall be saved. Woe to that person who omits either!

John 3:5 says, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." "Water" means water as much as "Spirit" means spirit. If one is used in a figurative sense, then so is the other. Inasmuch as there is nothing in the text or context to cause one to think these words "water" and "Spirit" are not used in their literal sense, it follows they must be accepted literally.

"Born of water and of the Spirit." Here is a birth pro-

duced by two things: water and Spirit. This birth is a new birth, and takes place at the resurrection, but, as we have stated, is produced by two things—water and Spirit. Water gets in its work at baptism, when we are immersed in water for the remission of sins, and the process of begetting is completed. Thus, by it, one becomes a begotten son or daughter of God. Being begotten, he is, as it were, an embryo awaiting birth so as to have life within himself, as God his Father has. The birth is then the next step, for the embryo is “born of the Spirit,” and it then becomes a “spiritual body.”

Hence, we can see there can be no completion of begetting without immersion in water; no birth of the Spirit without a prior begetting. Therefore, the new birth depends upon two things: water and the Spirit.

Titus 3:5 reads, “He saved us, by the washing of regeneration.” Saved by what? Washing! Naaman was told to wash himself seven times. Hence, to have a “washing” means to have a “dipping” or an “immersion.” This text harmonizes nicely with what Peter said, “Baptism doth also now save us.” Now, if He saved us by the washing, can we be saved without this washing? It is not possible. Then, whoever has not received this washing cannot be saved.

“*Washing of regeneration.*” Here this washing is said to belong to regeneration—the new birth. Yes, without it the new birth is impossible, for this washing establishes the begotten state, so that the regeneration can take place at the appointed time—the resurrection. Hence, the “washing of regeneration” is necessary unto salvation.

Respectfully your friend,  
John R. Fiske, Jr.

---

## THE TABERNACLE

(Continued from page 3)

fifty thousand of the people, died because of the presence of the ark in a non-consecrated resting place and in the midst of desecrators (1 Sam. 6).

The spiritual house, or temple of the New Testament, is also sacred to the Lord, and any defilement of it will bring a corresponding measure of punishment. “If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:17).

As parents, which would you prefer, a well kept and nicely furnished house, or, a pure, clean family of unquestioned character? Of course, you would rather have clean, moral children than dirt-free houses. Likewise, Scripture reveals that God has much more concern over His New Testament temple made up of “living stones” (1 Peter 2:5), than ever He did of the Old Testament Tabernacle which was covered with curtains made from goats’ hair, rams’ skins, and badgers’ skins.

## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Probably the most up-to-date Bible encyclopedia now on the market is the five-volume *International Standard Bible Encyclopedia*, edited by a corps headed by Dr. James Orr, and now published by William B. Eerdmans.

The set was “thoroughly revised,” according to the publishers, in 1929; but careful study will convince any reader that the revision was not so thorough as the advertising would lead him to believe. Articles on Jerusalem, for example, stop with the period of 1914, when the first edition of the set was issued, and consequently are almost worthless as far as anything but history is concerned.

On the whole, however, the set is fairly modern. The archeological discoveries of 1920-1929 are given fair attention, although by no means exhaustive attention—but it must be remembered that discoveries of 1930-39 have in many cases powerfully augmented or completely invalidated earlier findings. *The International*, in spite of its defects, still stands as the most nearly up-to-date work of its type now available.

Interesting from the standpoint of a member of the Church of God is the fact that the *International* is conservative, untinged by the modernism that damages or completely destroys the value of many other Bible reference works. Editors boast that the *International* gives every side of every disputed religious question; but nevertheless, all mention of such heresies as “soul-sleeping” is conspicuous by its absence.

More than eight hundred illustrations, principally photographs, go into the five volumes. There is a complete, carefully indexed Bible atlas at the close of the set. Six other indexes—of Bible texts, of subjects, of Hebrew and Greek words, and of still other items, make the work unusually easy to use. The subject index alone, the publishers contend, has twenty-five thousand items.

There are two editions: three-quarter Morocco at \$39.50; and the more durable and (in this reviewer’s opinion) more attractive black library buckram, at only \$29.50. The price, incidentally, is approximately \$10.00 below what the books cost prior to 1939.

In summary, the *International Standard* may be described as not living up to its notices, but as being the best material of its kind, nonetheless.

• • • • •

“Wise men lay up knowledge: but the mouth of the foolish is near destruction” (Prov. 10:14).

• • • • •

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



*"Bring forth therefore fruits worthy of repentance" (Luke 3:8).*

### One Mightier Cometh

John the Baptist went into all the country around Jordan preaching. He told the people to repent. They were to turn from their sins, but that wasn't all. They were to turn about—to *do good*.

If we know we have wronged anyone, we must go to him and make it right. If we have any hatred in our hearts, God's Holy Spirit cannot dwell with us. That is what John told about. After the different ones repented, John baptized them with water.

John the Baptist told the people that every person who didn't do good deeds, and live for the Lord, would be destroyed by fire. This caused the people to say, "What shall we do then?"

To some, John said they weren't to be selfish. To others, he said they were to steal no more. He told the soldiers to "do violence to no man."

The people wondered at his wisdom and good advice. They asked each other, "Can this be the Christ that is to come?"

John's answer was that Christ, the Mighty One, was yet to come.

### Desert Training

When John the Baptist was born, his father, Zacharias, could not speak (Luke 1:61-64). After he had *written* that his son's name was to be John, he could speak. He praised God. He told of some future happenings. We call it prophesying. (See verses 68-79.) His son, John, he said, was to be the prophet of Jesus, the Highest One. We read of John's childhood in Luke 1:80, "The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."

Today, boys and girls need to grow "in the desert"; or, where it is quiet. There is usually so much noise and action in and around our homes that there is no time to think! Children need to be quiet so they may learn to pray and study God's Word.

We read: "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).

In Romans 12:3 we read that we are to think *soberly*. Also, in Titus 2:11-14, we read, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

### ECE Club

Let's study! Wintertime is study-time.

This week let us learn the first five books of the Bible. They are books of early history. They are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Learn to spell and write them, too. Also, learn that there are sixty-six books in our Bible. ("66," when you write it, looks like "two pig tails." That is what a minister told me when I was learning these facts. Perhaps it will help you remember them, too.) There are thirty-nine books in the Old Testament. There are twenty-seven books in the New Testament.

### A Child's Creed

"I believe in God above,  
I believe in His great love;  
In our hearts He loves to live,  
All we need He loves to give.

"I believe that Jesus sent  
When to heaven above He went,  
His own Spirit for our Guide,  
To draw us closer to His side."

### Happy Birthday Wishes

Barbara E. Eyster, age 9, Oct. 15, Oregon, Ill.  
Mable Barnum, age 12, Oct. 16, Hammond, La.  
Joanne R. Blanchard, age 11, Oct. 20, Oregon, Ill.  
Ralph Lederer, age 11, Oct. 20, Cleveland, Ohio.  
Darrell Anderson, age 15, Oct. 20, Grove City, 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

### Take Heed Lest You Fall

\* \* \*

By Mary Richardson

"Let him that thinketh he standeth take heed lest he fall." Stop, and take notice of this verse.

The scribes and Pharisees of old were self-righteous, and uttered long prayers in public to be seen of men. Do you recall the prayers of the publican and the Pharisee as recorded in Luke 18? The Pharisee was so sure of himself, thinking that he had committed no sins, but the publican "smote upon his breast, saying, God be merciful to me a sinner." In verse 14 of this same chapter Christ said, "I tell you, this man (the publican) went down to his house justified rather than the other; for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The moment one becomes so sure of himself—that moment he will fall. We are safe only when we keep close to Jesus, for this close relationship makes us strong to resist the many temptations of life. The strong and true Christian will make the obstacles of life stepping stones to greater success in the field of service. When Daniel was in the lion's den, never once did his faith waver. In fact, it increased his courage, for he realized that God would not forsake him.

The three friends of Job ceased talking to him "because he was righteous in his own eyes." Pity the man who reaches such a state of mind! Job's life was for a little while an example of the sinfulness and uselessness of a self-righteous life.

Peter was rather self-confident when he said, "Lord, I am ready to go with thee" (Luke 22:33). Peter was an impulsive character at times. This seems to have been one of those times. Later Peter said, "Man, I am not." Servants and bystanders frightened the self-confident Peter into denying his Master. We are safe only when we are true and brave. Had Peter acknowledged his discipleship, the maid and others may have left him alone, but constant evasion led to direct lying.

In trying to reach a destination in a hurry, we sometimes walk a little too rapidly. Consequently, we stumble over a stone. It is well to be brave and confident, but at the same time we should be careful. When we are most confident that we will never lose our tempers, or tell untruths, we must take care lest, like Peter, we stumble, too.

### Practice Makes Perfect

"The young people's class is sponsoring a skating party on Thursday evening of this week." Now, here is good, clean entertainment that is healthful. Fun, too! The more one skates, the more fun he can have. "Practice makes perfect" applies. When we organize a skating party, we don't want the entire party composed of people who cannot stand on their feet. We can include some beginners, of course, because the experienced skaters will keep the party alive, and as the beginners practice, they can contribute to the fun.

This might be a good way to get young people to come to Berean meeting. You know, get them out with a good clean crowd of Christian young people, and they will probably consent to going to Berean class once or twice.

What, though, are we going to do with them when we get them in our class. They went skating with us because our crowd looked alive and progressive. Are we going to let them down when they get inside our church? They know we believe in religion because we attend church regularly. We must have a good reason.

Are we prepared for their interest, or is our class composed of people who are beginners, and who have been for years, because they have not practiced enough? When we are confronted with the questions, "Does the soul go to heaven when a person dies?" "Why do you believe in baptism?" and "Why must one attend church so regularly?" do you say, "Well, now over here in Matthew it says . . .," and continue with many other scriptures, or are you forced to say: "Well, I haven't had much time to study lately—meetings and skating have kept me pretty busy. I used to know where to find these things. If you'll ask our minister, I'm sure he would know"?

If your answer is the latter, you have just lost a possible church worker, pal. You had him on your side when you skated backwards in that swell figure eight the other night, but you spread a thick blanket of water on his spark of religious enthusiasm when you failed to follow the teaching of Peter who said, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15). Sometime we are going to have to find time to get the stiffness out of the Bibles we own. We do need practice!

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

October 6-20—Special fall meetings at Golden Rule Church of God, Cleveland, Ohio.  
 October 21—Ten-days' evangelistic meetings in Sac City, Iowa, at the home of Mrs. Augusta Roose.  
 October 18-20—Iowa Fall Conference at Koszta.  
 October 24-27—Minnesota Fall Conference at St. Cloud.  
 October 27—Annual Fall Meeting at Niagara Falls, N. Y.  
 November 18—Special meetings at McGintytown, Ark.

### FONTHILL CHURCH OF GOD Fonthill, Ontario

On Sunday night, September 22, the right hand of fellowship was extended to Bro. Archie Beemer of Hamilton, Ont. He is a brother of our esteemed secretary, Bro. Howard Beemer of St. Catharines. It may be interesting, especially to older members of the faith, to know that the mother of these brothers, the late Sr. Beemer, was baptized many years ago by Bro. R. V. Lyon. My own mother, who was a personal friend of Sr. Beemer's, told me that when Sr. Beemer was immersed, it was necessary to cut the ice on a near-by pond in order to fulfill her wishes, and she suffered no ill effects from this. How glad we would be, if some of the younger members coming into the faith would show such zeal and desire! Then no excuse would be made to put off this important step until a "more convenient season."

Bro. C. E. Randall's Truth Seekers' Class, and my True Blue Class, recently planned for a weiner roast. The weatherman failed to cooperate, yet the buses and weiners were ready for use, so the young people went to the home of our elder, Bro. Joseph Fletcher, where an indoor roast was held. How important it is to join together to make a success of doing the next best thing, if the intended plans fail! I believe such cooperation could and should be displayed in our church work.

The recent visit of Bro. and Sr. Charles Netts and Sr. Grover Gordon of the Lawrenceville, Ohio, church was greatly enjoyed by all. At the Sunday school hour, Sr. Netts spoke to us about their plan of contributing toward a fund for aiding our retired ministers to enter the Golden Rule Home. The bank, modeled after the Home, was accepted from Sr. Netts with thanks by our assistant superintendent, Bro. Joseph Fletcher.

Another, Bro. Jones, was given the right hand of fellowship after services Sunday night. His brother George and sister Ruth were received into the church a short time ago. We know their mother, Mrs. Andrew Jones, is filled with joy over this step which has been taken by her family—her only regret being, that their father did not live to see the event.

Last Monday evening, after our Bible-study period, Bro. Netts gave us a treat with his moving pictures, collected from his various trips. We especially appreciated seeing many pictures of the different Churches of God throughout the United States. Some others will, perhaps, have the chance of seeing the only church of our faith in Canada, situated at Fonthill, Ont., as Bro. Netts snapped some views of it while here.

Irene Holland, Reporter.

### NOTICE

The publishing committee of the National Berean Society is co-operating in a tract-a-day campaign for the distribution of tracts in accordance with the command to "publish the gospel." Each individual is asked to obligate himself to distribute one tract a day between October 28 and December 16—or, an equivalent fifty tracts at any time during this same period.

Many ingenious ways have been devised to accomplish this. Some leave them on stands or tables where they may be found after you have called. Others have done them up with an attractive bit of ribbon and dropped them along city streets where they will attract attention. Who knows?—a single throw from an airplane might do it all at once in the midst of a city.

Either Berean or National Bible Institution tracts are available for this purpose ranging in price from fifteen cents for fifty in the single page tracts to sixty cents for fifty in any eight-page tract. It will cost each individual only from one third cent to one cent per day to assist in this wholesale attempt to spread the gospel.

To make this campaign more attractive, we are making this special offer. If you are among the first fifteen to order your supply of fifty tracts for this campaign, and if your order is received within ten days after you see this notice, your money will be returned to you. The National Berean Society will furnish you with your fifty-day supply of tracts, absolutely free of charge. This supply will include: 10 "Pleasures of Youth," by J. R. LeCrone; 10 "Resurrection," by S. E. Magaw; 10 "Kingdom of God," by Harry Goekler; 10 "What Must I Do to Be Saved?" by J. F. Waggoner; 10 "Fundamental Bible Teachings of the Church of God," by James M. Watkins.

At the close of this campaign, those who complete distribution and notify the undersigned will be eligible for a chance at a special award that will be made to the individual who, in the opinion of the committee, used the most novel and effective means in distributing his or her tracts. Your methods should be included in your final letter at the close of the campaign. Orders must be mailed at once to the National Bible Institution. This is the Lord's campaign; let's go over the top.

James M. Watkins, Chairman  
Publishing Committee.

## Gleanings From the Field

"The field is the world."—Jesus.

"I shall, D.V., preach at Driggs, Ark., over the second Sunday in November; at Cleveland, Ark., over the third Sunday; then I begin a series of special meetings, Monday night, November 18, at McGintytown, Ark."—T. A. Drinkard.

Sr. F. M. Cawly, Franklin, Ind., has recently been under a physician's care, but is now recovering. She may be addressed in care of the Masonic Home.

"Each kind word is a jewel, strung on a golden thread."—Mrs. Mae Nedrow, Oregon, Ill.

Sr. Ray Adams reports that she and her husband, formerly of Omaha, Nebr., are now residing at Salem, Ore.

An idea not patented: The executive board of the Fonthill, Ont., church has appointed Sr. Irene Holland as reporter and subscription solicitor for The Restitution Herald. We are reasonably sure that the Fonthill idea is not patented.

"One ought to be thankful that he can be busy for the Lord in these trying times."—James A. Patrick, Ashland, Ohio.

Sr. Olive Stephenson, Beaumont, Texas, reports: "Mrs. K. C. Humphreys of Royal, Ark., is enjoying a visit at the home of her daughter, Mrs. G. B. Sprinkle, Cheyenne, Wyo. Mrs. E. M. Morris and the writer are expecting to see their mother, Mrs. Humphreys, also Mrs. Sprinkle and family, at their homes in Beaumont, Texas, during the Christmas season."

Do nothing, write nothing, be nothing, if you fear criticism.

Iowa Fall Conference at Koszta, begins Friday, October 18, and ends Sunday, October 20, in the new church building.

The brethren at Niagara Falls, N. Y., are laying a new floor in their house of worship.

"There are bright prospects for the work here; everyone seems anxious to go forward. Several of the young people are thinking seriously of being baptized, and we are talking of starting a Berean class."—Virginia Smith, Russellville, Ark.

"Please accept these testimonials of our children's quarterlies. I hope they will open the way to others to use this splendid material. It has certainly filled a need in our school."—H. W. Stadden, superintendent of Golden Rule Sunday School, Cleveland, Ohio.

"We are glad to know that Bros. Austin and Siple are again in charge of congregations. Our prayers are for them and for all our preachers, that they may not only "preach the word," but that the Word may be heard and heeded."—Arthur Gilbey, Winona, Ont.

Bro. L. E. Conner was called to Delta, Ohio, October 12, to conduct a funeral service.

At this writing, plans are being made for students of the Bible Training School, Sr. Orpha LeMasurier, Margaret Magaw, and the editor to visit the brethren at Graytown, Wis., Saturday and Sunday, October 19 and 20.

"We are greatly pleased to have the G. E. Marsh family with us again, after an absence of nine years. They are all splendid workers."—J. Bradley Crundwell, 4631 Saturn St., Los Angeles, Calif.



**BOWRING, OKLAHOMA**

Bro. T. A. Drinkard conducted a series of meetings beginning September 19 and ending September 29. The attendance was fairly good.

The sermons were very inspiring, and we were sorry to see Bro. and Sr. Drinkard leave. Mrs. W. J. Fine.

**NATIONAL EVANGELISTIC FUND**  
Receipts Since Last Report

Brush Creek, Ohio, S. S.	\$15.10
Cecil Houser	1.00
Los Angeles, Calif., S. S.	3.04
Oregon, Ill., S. S.	6.61
Miss Darrah	25.00
Blanchard, Mich.	5.44

Thank you.

F. A. Stilson, Treas.

**BIBLE TRAINING SCHOOL NEWS**

Don't expect too much from your writer this week, as he is just recovering from bruises and breaks received from schoolmates, who misunderstood him in last week's column.

Ellsworth Routson spent last Sunday, October 13, officiating at Rockford, Ill., Richard Smith at Grand Rapids, Mich., Alan McLain at Dixon, Ill., and Celaine Randall at Koszta, Iowa. The remaining students occupied themselves with studies, church, and odd jobs.

The Bible Training School is rich in spiritual upbuild. It is a place where one can really grasp the meaning of the truth and the realization of the world's need for it. We put in plenty of conscientious study, and have the right atmosphere for one to "settle down" to work. Members of the Church of God, or any others interested, should see that their children, or those young people near them, be encouraged to enter the School. We need leaders in all fields of Christian activity.

On Monday, October 7, the student body had the pleasure of having a class led by Bro. C. E. Lapp. Although Bro. Lapp was somewhat taken by surprise, his message was very much appreciated. He expressed that the world had great need of spiritual food. Even when Christ taught (see Matt. 9:24), the multitude was in such need of this food, that He was moved with compassion toward them. They are even now more destitute in this respect. As we look about us, we see a great need for something; there is a lack of something that the world cannot give. The need is Christ. Bro. Lapp stated that when he began in the ministry, he was of the opinion that people were not ministering to him in the way they should. However, he assured us that he had changed his idea. Continuing, he said that he realized, now, that he was to minister unto them.

In a study of the life of Christ, we can easily see that Christ saw a need as He went about. His main reason for ministering was, of course, to preach, but He ministered to the people's physical needs as well as their spiritual needs. He fed them, He healed them, and He cleansed them. We do not like to picture Christ as one having only one view in mind, but to look at Him as a companion, as a teacher, as a helpmate, and as a counselor. He had a word of sympathy, a word of encouragement, and above all a word of love. We, likewise, must be as Christ was, truly seeing a need and ministering according to that need. We must administer to the physical to gain the spiritual. Christ said that He came that we might have life more abundantly. He was not only speaking of the life to come, but of our temporal lives, for what life is fuller than a true Christian life?

The harvest is plenteous, the laborers few.

We should encourage others to live the Christian life and to work, for we know that we, as Christians, are to present our bodies a living sacrifice. We can believe everything, but unless we are willing to help financially, unless we are willing to take active part, we might as well be in the world, for it will profit nothing unless we are a peculiar people, zealous of good works. We know that "faith without works is dead." It is our duty to teach people to give, so they might receive the blessings that God has intended for them. We should encourage young people to give their lives to the Lord, for there is nothing better. After all, life's journey is only a few years, but our reign with Christ will be eternal. Wouldn't it pay to give up a few things for a short time, to gain something for eternity? God requires so little for such a great reward, which we will have in due season if we are faithful. (See Gal. 6:9.)

Christ, in His few years of ministry, influenced more people than anyone in history. His influence did not end with His ascension, for He still has influence, both in spirit and in teaching. May we influence a few by our lives! We must sell ourselves. Our duty is to turn people from the world, to turn men's lives from sin to Christ. We should be co-workers with God, laborers together. We must minister, help, have compassion and sympathy, and ask God to help and direct us.

Now is our opportunity, may we take advantage of it—study hard and benefit greatly.

Orris Mills, Reporter.

**OVERMYER - FEECE**

At a ceremony in the Burr Oak, Ind., Church of God, Saturday morning, September 14, 1940, Miss Margaret Overmyer, Culver, Ind., daughter of Bro. and Sr. Dewey Overmyer, Culver, Ind., became the bride of Burton Feece, son of Mr. and Mrs. Ezra Feece, Rochester, Ind. The wedding vows were exchanged before an improvised altar of fern and gladioli, with Elder J. W. McLain officiating. Mrs. Albert Overmyer, accompanied by Mrs. Elgie Good, sang "Because," and "I Love You Truly." Mrs. Good played the wedding march and the recessional. The bride was given in marriage by her father.

After the ceremony, a reception and luncheon were held in the home of the bride's parents for the attendants and the immediate families of the bride and groom. After a short trip, the couple will be at home at 409 Nursery Street, Plymouth, Ind.

**DR. SYLVIA MORRON**

Sylvia C. Morron, daughter of Richard and Malissa Cole, was born June 10, 1880, in Salem, Ohio, and died September 26, in the Salem City Hospital. Both she and her husband, Dr. Roy Morron, practiced for a few years in Salem. She was a member of the Church of God.

Surviving are: her husband, now of Columbus, Ohio; one son, Wayne, of Columbus; and a sister, Mrs. Ora Thompson, of Buffalo, N. Y.

Funeral services were conducted at the Stark Memorial, September 28, Bro. Clarence Bower delivering the address. All pallbearers were members of the Church of God. Burial was made in Hope Cemetery.

Roy Morron.

**BIBLE TRAINING SCHOOL**

Eva Fletcher	\$5.00
Mrs. E. L. Griffin	2.00
Ripley, Ill., S. S. (FR)	5.11
Mrs. Olive Stephenson	3.00

**HERALD RECEIPTS**

E. G. Shipman; Gospel Gleaners, Brush Creek Church (for another); Maud Durrah; O. P. Nowlin (self and another); Elmer Goekler; Mrs. Fred Austin; Mrs. Eva Page; Mrs. Lola Clark; Mrs. L. C. Anthon; Mrs. Mae Mercer; Mrs. Bessie Huffer; Mrs. Philip Mills; Harold R. Pearson; Mrs. Hattie Long; Nell Guthrie (for another); Leona Marsh; Mrs. Ora McFarling; Mrs. Olive Stephenson; William Densmore.

**CONTRIBUTIONS TO N. B. I.**

Eva Fletcher & Helen Chisholm	\$ 2.00
Hazel Burk	2.90
Jessie Kauffman	1.00
Eska Evans	1.00
W. A. Reid	4.00
Ida Lapp (I.)	1.00
A Friend	.75
L. F. T. of Blessed Hope Church of God for tracts to England	5.00
Harvey Krogh, Jr.,	4.90
C. E. Mills	10.00
Emma Railsback	1.00

**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 Illinois Evangelist

By C. E. Lapp

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

## Illinois Quarterly Conference

For those who attended the Quarterly Conference at Marshall, September 27-29, there was real inspiration. Every church in the State was represented, except one, and we hope the next Conference will have representatives from every church. The very fact that so many were able to be there from the different churches made the Conference intensely interesting and uplifting.

Another thing that was very noticeable was a full attendance of the members of the Conference Board. The church people of this State may well be proud of those to whom they have entrusted the Conference work. Numerous items of business were discussed, and plans are already being formulated for the betterment of our work.

The weather was ideal, the attendance good, the hospitality of the Marshall brethren one hundred per cent, and the Lord blessed our fellowship. Put a circle around the next quarterly conference date—March 29, 30, 1940, at Ripley—and plan to attend. You will receive a welcome!

## Can You Can?

It has been suggested that the ladies of the different churches will do good work if they will can some foodstuffs for our next annual conference. All sorts of fruits, berries, or vegetables will be very acceptable. Two-quart jars will save time and expense.

An extra row of beans, carrots, or potatoes in your garden next spring will help supply the Conference menu with a greater variety of foodstuffs than heretofore.

## A Pastor for Every Church

Statistics reveal some very startling things, and especially about churches with pastors. The thing we are interested in is that the churches are stronger spiritually, and increase in numbers more rapidly when regular services are being conducted. For all churches in this State, we are working that they may have full-time pastors.

## Kindness

Kindness is one of the fruits of the Spirit of God working in the human heart. It is called gentleness, but we can see they are synonymous in meaning. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). There is a saying that one can never fool dogs or children. Many a dog runs down the back alley because of the unkind treatment he may receive from some thoughtless boy, and many a child's life is ruined because he has never had a home where the Spirit of the Lord is the prevailing rule—but both respond to kindness.

Kindness bears the other fellow's burden, and helps to

lift the load instead of making it heavier. It takes strength to be kind, but anyone can criticize and find fault. It takes the will to do right, even in spite of the inborn desire to cut and slash the other fellow to the bone when he makes a mistake. Kindness forgives, and when we walk by the Spirit of Christ we find forgiveness is easy, for He has forgiven us so much.

*Kindness*, when genuine, is shown to all, regardless of whether they are friend or stranger. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same" (Luke 6:33).

It was because of Jesus' kindly attitude toward all men that the multitude followed Him. This same loving position won for Him followers that were willing to die, rather than to deny Him. What force and power of soldiers could not do, He did through His sympathetic, understanding touch. Millions have been influenced by Jesus and His teachings, and the kind word, the kind act, the kind thought were all a part of His life.

Hardness of heart and sharpness of tongue can in no way reveal the Savior to the world, but only when we are kind and tenderhearted do we manifest to others the Savior who loved us so much.

May God, who is over all, give us the greatness to be kind and tenderhearted, forgiving one another as He forgave us.

## Dollar Day

For several years past, this day has been designated as a day to make a special offering for the continuance of the State evangelistic program. These offerings have helped materially in keeping this work going. If you have not sent your dollar in, please send it to our treasurer, Mr. Delos Andrew, Oregon, Illinois.

## State Financial Report

Balance on hand September 1, 1940		\$112.21
<b>Income:</b>		
Individual contributions	\$53.00	
Received from churches	88.00	
Dollar Day receipts to October 4	77.00	218.00
		<hr/>
		\$330.21
<b>Expense:</b>		
Paid on Training School deficit	\$ 20.00	
Incidentals	.35	
Stamps	5.70	
Dollar Day printing	14.80	
Extra Restitution Heralds	6.00	
Salaries for evangelists	127.00	173.85
		<hr/>
Balance October 4, 1940		156.36
		<hr/>
		\$330.21

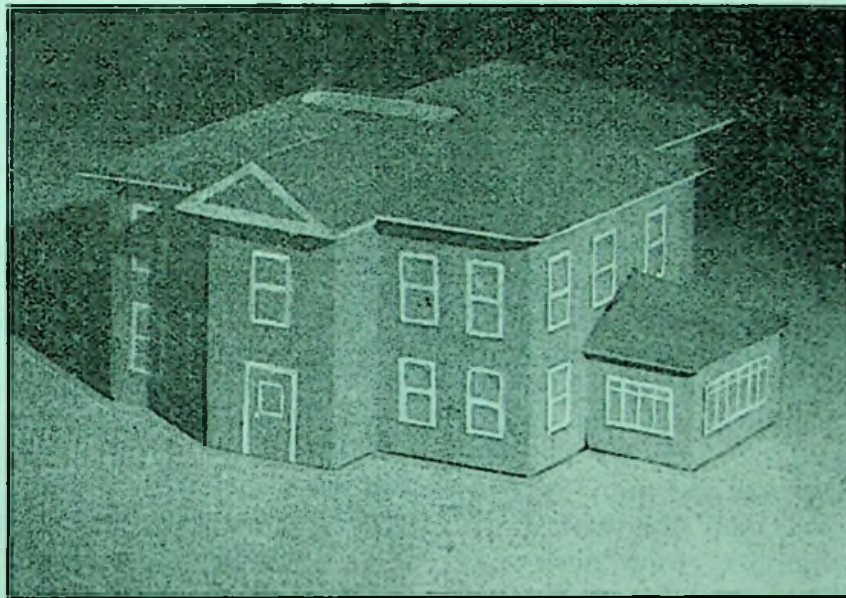
Delos Andrew, Treasurer.

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, OCTOBER 22, 1940

NUMBER 4



THE GOLDEN-RULE-HOME BANK

In accord with action taken at the last General Conference, Sister Charles Netts, chairman of the committee to provide means whereby our aged ministers and their wives might receive care in Golden Rule Home, here presents a replica of the Golden Rule Home. It is a bank (see the slot on the roof) which this committee hopes to place in all our Sunday schools.

Brother Charles Netts, who is assisting his wife in the making and distributing of these banks, writes: "Milton said, 'They also serve who only stand and wait,' but the Golden Rule Home is standing and waiting for those who serve, if Sister Netts' benevolent plan succeeds. She hopes to place in each Sunday school of the Church of God one of these miniature Golden-Rule-Home banks.

"The accumulated funds from these banks will be used to insure a home for our aged preachers and their wives when they can no more serve. Each church or Sunday school is urged to participate in this much needed program. If you have not received your Golden-Rule-Home bank, write to C. L. Netts, 1013 Pine Street, Springfield, Ohio, and it will be mailed immediately."

For further information about this project, please turn to the "Among-the-Churches" section, where Sister Netts writes under the heading of "The Golden-Rule-Home Bank."

# 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

## It Can Be Done

Many small churches, discouraged by having so few or scattered members, have pitied themselves into the undertaker's parlor. Following the funeral, it is sometimes difficult to find even a marker.

Three years ago, for instance, we attempted to find a certain church in Cortland, Illinois, where we had preached our first sermon. Though the town is small, we were unable to find the building, and at last inquired of a citizen as to where the church was. Studying for a moment and peering over the spectacles slid well down his nose, he answered, "It used to be right over thar, but I guess the people got discouraged and quit." Something gouging at the heart forbade other than our nod to his explanation, and we drove away. . . . Other ministers, too, and in all denominations, have or may yet experience similar circumstances. When ritual supplants the Spirit, when cathedral supplants the monastery, when a thousand worldly interests cut short the preaching of the Word and the praying to God, what else can be expected than God's permission, at least, for the members to "got discouraged and quit"?

Sensing this trend among the smaller congregations to become discouraged and to disband, we are especially glad to hear, now and then, of some small congregation that is faithfully forging ahead.

The church at Los Angeles, California, for instance, *made a way* to erect a house of worship. The following quotation from a letter written by one of the zealous members of the Los Angeles congregation fully proves what *can be done*: "We have paid off all bills against our *PARSONAGE*, and are starting with a clean slate, with Brother G. E. Marsh as our pastor. An eight-thousand-dollar equipment in four years by a small group with its members greatly scattered—how is that for a record?" Moreover, though any minister should be able to sing like the miller: "I envy no one, no, not I; and no one envies me," he might casually mention that it inspires him a little to learn that the Los Angeles congregation is supporting its pastor fully as well as any other church in the denomination.

Whenever one says that any good work to exalt the cause of Christ cannot be done, he may be reasonably sure of soon hearing that somebody with Gideon faith is doing it! God requires His children to do only those things that *can be done*. Why get discouraged? Why disband?

## A Short Story of *Three Dogs*

A mongrel yapped at the heels of a great Dane. The Dane, little disturbed by so nearly nothing, trotted leisurely on his way. Not daring to bark at lesser dogs, the yapper awaited the return of the great Dane, which he knew had neither time nor inclination to shake the gizzard out of him. However, becoming impatient to bark some more, the mongrel made a mistake. Later, the great Dane returned, trotting leisurely along, and was a little puzzled to notice that all the noise there was—was silence.

## Bible Training School Afield

"All work, and no play, makes Jack a dull boy," though not quoted from the Book, well merits the title of a proverb. Lest this saying should become fulfilled in our Bible Training School, a trip was planned for the students to visit the "little flock" at Graytown, Wisconsin, Saturday and Sunday, October 19, 20.

Fifteen years ago, when the editor entered into full-time service in the ministry, the church at Graytown was his first appointment. This meeting had been scheduled for us by Brother C. E. Randall. A few months later, both Mrs. Magaw and the writer went to live and work with these brethren. Thus, the recent journey of the Bible Training School was of particular interest and joy to us, for in the group was Brother Randall's son, Celaine, and Mrs. Magaw, witnesses with us of the ever-expanding joys of laboring in the gospel fields.

The brethren at Graytown will be among our lifelong friends. Because they are few in number, their faith shines all the brighter. We trust that when the Lord returns, He will find loyal workers where we first put our hand to the plow. (Cp. Luke 9:62.) See the Bible Training School news for further report of the trip into Wisconsin, a trip to be long remembered by those who went.

# The Kingdom of Heaven

By H. B. Hathaway

**WHAT** the Bible says about the Kingdom of heaven is vastly different from what is taught in many of today's churches. It is popularly believed, for instance, that the Kingdom of heaven will be up in the sky, but the Bible locates it here upon the earth.

There are always rulers who manage the affairs of a kingdom. Likewise, there will be those who rule with Christ in the Kingdom of God. In this present age, the church dispensation, God is selecting those who qualify for positions of such rulership. There are many called through the gospel, but there are few of those called who will be chosen. According to Revelation 5:9, 10, the chosen ones will be "kings and priests" who "shall reign on the earth."

This company of faithful ones will, we believe, escape the terrible tribulation that is coming upon the earth. They will be caught up in the clouds to meet the Lord in the air, and though they will "ever be with the Lord" (1 Thess. 4:17), it does not necessarily follow that they will be eternally in the sky. According to Zechariah 14:4, 5, when the Lord returns from heaven to "stand . . . upon the mount of Olives, which is before Jerusalem," the saints will come with Him. Though there will be many in this company, they will be few in comparison to the many more who were called by the gospel.

Next, let us consider another company, mentioned in Revelation 7, which will also be in the Kingdom of heaven. John saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Concerning this group, a certain elder asked, "What are these which are arrayed in white robes? and whence came they?" The answer was, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The present conditions of the world are well described in Matthew 24:6-8, where Jesus says, "Ye shall hear of wars and rumours of wars . . . but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." It seems that the company of Revelation 7 will be composed of those who come out of the tribulation mentioned in Matthew 24, which tribulation is fast approaching.

Thus far we have been considering those who will have

some office in the Kingdom. Let us now consider a third party which will be largest of all the groups. It will be composed of the citizens of the Kingdom. Isaiah prophesied, "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 *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" (Isa. 2:2, 3). Likewise, Revelation 15:4 says, "All nations shall come and worship before thee; for thy judgments are made manifest," and we read in Zechariah 2:11: "Many nations shall be joined to the Lord in that day, and shall be my people." David, too, prophesied, "All kings shall fall down before him: all nations shall serve him" (Psalm 72:11), and "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name" (85:9).



H. B. Hathaway

The following notes will further help the student to discern that the Kingdom of heaven is to be upon the earth:

(1) The Kingdom of God was taken from the Jews (Matt. 21:43).

(2) The Kingdom of heaven suffered violence, and the violent took it by force (Matt. 11:12).

(3) Jesus promised that in the "regeneration" the twelve apostles would reign upon thrones over the twelve tribes of Israel (Matt. 19:28).

(4) Solomon sat on the throne of the Lord before God's ancient Kingdom was overturned (1 Chron. 28:5; 29:23).

(5) David's throne was promised to Jesus, forever (Luke 1:30-34).

(6) The overcomers are to sit with Christ in His throne (Rev. 3:21).

(7) Christ will reign on David's throne (Acts 2:29-32).

(8) The ancient Kingdom of God is to continue in its overturned condition until Christ returns (Ezek. 21:25-27).

(9) In the last days the Lord's house is to be established in the top of the mountain at Jerusalem (Isa. 2:1-6; Micah 4:1-9).

(10) The Kingdom of heaven, though starting small, will grow until it includes *(Please turn to page 11)*

## Our First Line of Offense

*By Otto Dick*

AS A NEWLY elected member of the Board of Religious Education, I feel more free to express my convictions as to our urgent need for trained ministers for our several churches and of the wisdom of maintaining a good school to provide the kind of training needed. I trust that my remarks upon this subject will be understood as an honest effort to be constructive. I have no thought of bringing any discredit upon any of our ministers of the past or present who have served us well without benefit of organized ministerial education. If anyone is to be censured, it is we who have neglected to provide the means for such education.

It should not be necessary to defend the present nine-months' School, but in the following paragraphs are a few facts that to me are so self-evident that I should like to set them before our members. If you agree with me, perhaps you will lend your constructive support to a good cause by helping to inform our people about the School and about our need for its product; namely, well-trained ministers.

Perhaps many things that were good enough for our fathers are good enough for us, but we are in a revolutionary era in which conditions are changing rapidly. Stronger forces are competing with the church for souls that are precious. The church is faced with more trying days to come; thus, we need in our ministers the best skill, education, and special training that we can afford. We shall be derelict in our duty to ourselves, to our nation, and to God, if we do not give our religious leaders the kind of training that will equip them for the task ahead of them.

You have probably heard the expression, that one learns to do by doing, that one learns to teach by teaching, or that one learns to preach by preaching. This is fundamentally true, but one should not forget that knowledge of subject matter is one of the first essentials for the successful teacher or preacher, and that practice in doing a thing under guidance or supervision is better than unsupervised study or practice. Self-educated or self-trained men are few. They often get their education the hard or long way, and lose the many social values of organized education. The self-made minister is to be admired for his initiative and industry, but the nature of his education is such that he is in danger of narrowness. He learns how to preach in the hard school of experience which is expensive and often discouraging. There was a time when industry, business, and the general public were

more tolerant with the beginner than now. A boy or girl seeking work today should be pretty well prepared for the position which he is seeking.

A minister should be just as well prepared for his position as should any other professional man, because he must serve a congregation that is fairly well educated. He speaks to a more critical congregation than did the ministers of fifty years ago; therefore, it is imperative that he have a kind of spiritual and academic education that will enable him to command the respect and admiration of the community in which he works. The successful minister of today is a good organizer; he has a good command of English, and has had effective training in the art of speech; he has cultivated the art of getting along with people, and has a genuine interest in saving souls. He has learned the art of leadership and cooperation, and has a thorough working knowledge of the essential truths of Christianity. These things are not learned by accident.

If we had no teacher-training institutions, we would have many natural teachers, of course; but few people would contend that special training is not essential for teachers. We are willing for our state to spend millions to train specialists in other vocations, but we are not so eager that our minister be a specialist in his field. We want a trained veterinarian when our hogs get sick, and we want a college-trained agriculturist to advise us on better farming methods. Shouldn't we insist that our spiritual advisors and leaders have a comparable amount of education!

Our fieldmen report many fertile fields for promising young ministers who are able to produce results. Many of our churches have only one preaching service each month, and a few have no minister. Nearly all of these could support full-time ministers, if those ministers were capable and available. Our people in many places are hungry for the gospel and will gladly pay for good ministers.

Another problem that will soon face us is that of vacancies left by retiring ministers. Many of our older ministers will soon be retiring from active service. They have had the advantage of years of valuable experience and faithful service; consequently, they will leave vacancies that will be difficult to fill unless we are well prepared to meet the demand.

One of the most highly commendable features of the present practice of training ministers in the Bible Training School sponsored by our General Conference is that it promotes unity and cooperation. The School program

promotes loyalty and interest in the national work of our church, because our spiritual leaders will be trained in the environment of our national headquarters. They will be receiving their education under conditions that will acquaint them with both state and national work and that will inspire them to lead our several churches to a better understanding of the several activities of our national organization. The School itself is a project which should be a strong force in uniting us more closely, in that we are sponsoring one more common program.

With the continued loyal support of our churches and with an anticipated growth in enrollment, we may look

forward to brighter days for the Church of God. We should look forward to the time when we shall certify all ministers through our national organization, and on the basis of training and experience. We should unite in earnest prayer that our School may enjoy a growth that will result in a great spiritual growth among our churches. Through our united effort, new congregations should be added to us and others saved that are now near death for lack of leadership. "Go ye into all the world and preach the gospel" is a definite command. To have a share, as a church, in obeying the command is a privilege that brings satisfaction and joy.

---

## The Lord's Throne

---

By T. A. Drinkard

---

SOLOMON was not in heaven while seated on the throne of David and the throne of the Lord, as He reigned only while living on the earth. We read, "Then sat Solomon upon the throne of David his father; and his kingdom was established greatly" (1 Kings 2:12). "Then 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). If Solomon could reign on the throne of the Lord, and be on the earth at the same time, the Lord's throne could not have been in heaven. Our critics, though, cite us to Psalm 11:4, saying: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." David was at this very time reigning on his own throne. Hence, there was a throne of the Lord in heaven, and a throne of the Lord on the earth—David's throne being the "throne of the Lord."

This would prove one of two things: either the Lord had two thrones, or there were two separate and distinct beings being called Lord. That there were two personal beings called "Lord" is proved by the Scriptures. We note that "The Lord God shall give" (Luke 1:32). Here we read of the *Lord God*. Let us read Luke 2:11, which says: "Unto you is born this day in the city of David a Saviour, which is *Christ the Lord*." Here is one born who is *Christ the Lord*, and the *Lord God* will give Him the throne of His father David.

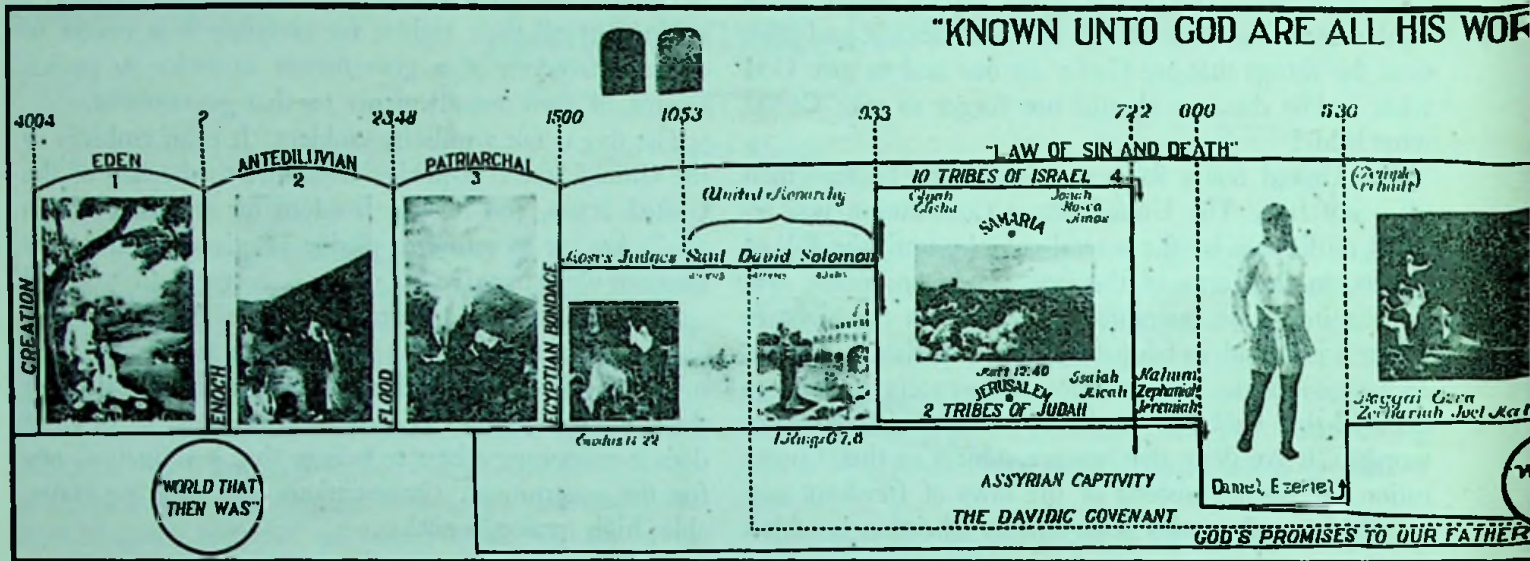
Again we read, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Here it is clearly shown that Christ made a distinction between His throne and that of His Father. Hence, this

establishes the fact that there are two thrones. Therefore, we submit that the throne of the Lord upon which Solomon and David sat was the throne that the Lord God promised our Lord and Savior Jesus Christ, and was on earth; not in heaven.

The throne upon which Jesus Christ is seated with the Father is the Father's throne in heaven. He has been thereon since His ascension, and has promised His faithful people a place with Him on His own throne when He ascends it at His second coming.

It is written, "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). This will take place or be fulfilled at the sounding of the seventh and last trumpet mentioned in the Scriptures. As that is future, it makes the reign of Jesus Christ also future. The Spirit of God directed Isaiah to say, "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 hastening righteousness" (Isa. 16:5). This puts the throne in the Tabernacle of David. Christ will be seated thereon, according to the Spirit of God. To affirm that this tabernacle of David is now in heaven is nothing short of human theology, by which men and women are blinded to the truth.

Again, the Spirit led James to say, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written (see Amos 9), After this I will return, and will build again the tabernacle of David, which is fallen (Please turn to page 10)



LIKE the prodigal son who "would fain have filled his belly with the husks that the swine did eat," multitudes of both men and maidens have today estranged themselves from the heavenly Father, and, though hopelessly, they are trying nonetheless to fatten themselves with the pleasure and passion husks of the mire.

666 — "The Number of (a) Man"

Since the day that Nebuchadnezzar pillaged the Holy City, God has permitted Babylonian confusion to trample, permeate, and dominate the world. Man is having his day! He continues to boast: "Is not this great Babylon, that I have built?" The beast, the beast! Let him "eat grass as oxen" (Dan. 4:32).

Revelation 13:11 prophetically speaks of the arising of a beast which "had two horns like a lamb," though it "spake as a dragon." Lamb? Dragon? Opposites indeed, yet combined into one! Let us study: Revelation 5:6, 12; 6:1; 7:17; 14:1, 4, 10, and various other texts most emphatically identify "the Lamb" as Jesus Christ. Obviously, then, this "beast" which is to arise, having "horns like a lamb," will feign a resemblance to Christ, yet the inspired Revelator foretold that this "beast" would speak "as a dragon." Plainly, Revelation 12:9 identifies "the great dragon" as "that old serpent called the Devil, and Satan, which deceiveth the whole world." Thus, the "beast" will pose as Christ, though he is actually Devilized! The drippings from his poison fangs will betray him as *not* being Him of whom it is written, "Neither was any deceit in his mouth" (Isa. 53:9).

This "beast" deceiver, professing to be a savior, will cause "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads . . . that no man might buy or sell, save he that had the mark of the beast, or the number of his name. . . . Count the number of the beast: for it is the number of a

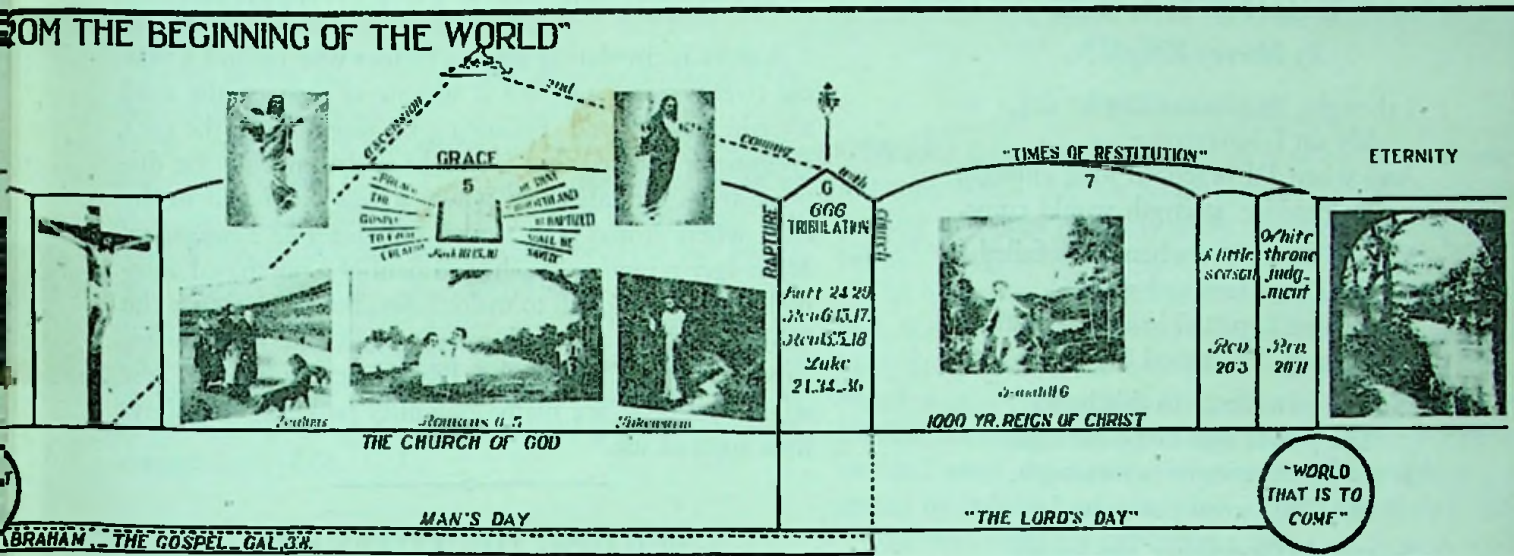
man; and his number is Six hundred threescore and six" (Rev. 13:16-18). We are informed that the Greeks used no indefinite article in their language. Hence, "the number of a man" might be more correctly read by omitting the word "a"; that is, "The number of the beast . . . is the number of man." If it can be shown that a single six is man's number, it would be altogether possible that 6, 6, 6 would indicate man at his acme of success and power, sort of a "Nebuchadnezzarized" Hitler.

Man was created on the *sixth* day. *Six* days were appointed unto man wherein to do his work. One of the Philistine giants who, in brute strength defied Israel, was so created, it seems, as to indicate his carnal characteristics, for he "had on every hand *six* fingers, and on every foot *six* toes" (2 Sam. 21:20). Might it not be that the number "six" is Scripturally symbolical of man? Thus, when the world so surely needs the return of Christ, may it not be that the bestial Antichrist will arise to usurp all worship and fealty? Needing Christ, men will be easy prey for the counterfeit Antichrist.

Like Nimrod of old, mighty hunters again hunt their prey throughout the earth. Like the giants who were before the Flood, six-cubits-and-a-span dictators again flirt with "the daughters of men," and again plan and plot "only evil continually." When the dictator of dictators is fully revealed, we may be sure the earth will be "filled with violence" (Gen. 6:13).

The foretold number of man being 666 indicates that this last-day "fling" of carnal flesh will be the final, most desperate, and most mannish effort of man to rule the world in Babylonish style. It is, so to speak, man intensified, man self-exalted to the third power. If one says, "Fire," there is nothing especially alarming in the word. If, however, one repeats the word, saying, "Fire, fire!" a considerably more emphatic impression is made upon the mind; and if one cries aloud, "Fire — Fire — Fire!" ev-





everyone who has ears to hear understands that it is time to be moving—time to “escape all these things that shall come to pass.” Likewise, when the dragon-lamb Antichrist arises, his number of 6!—6!—6! will sound the alarm of terrible disaster.

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of man.” This beast, the Lamb-pretending Antichrist, will not only be a man, but there will be in him such a total absence of God that he is prophetically and inspirationally called: Man—Man—Man! . . . Let him read of Nebuchadnezzar’s claws! Let him feel the dew of heaven. Let him cease to mark the hand and head of every man for commercial gain; and dine, instead, seven years with the oxen. Mighty man, even though Satan epitomized, is only flesh! *Only God is God!*

*“Then Shall Be Great Tribulation”*

Jesus told His disciples, “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:21). Moreover, Jesus foretold, in connection with His prophecy about the tribulation, that there would “arise false Christs.” Yet, He warned true believers to not be deceived, even though the antichrists would “shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect” (Matt. 24:24).

Jesus promised, “Immediately after the tribulation . . . the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matt. 24:29, 30). Let the Antichrist persecute the woman (Israel) “which brought forth the man child (Jesus)” (Rev. 12:13). Let this dragon also “make war with the remnant of her seed (the church), which keep the commandments of God, and

have the testimony of Jesus Christ” (v. 17). Let him rip in “great wrath,” for “he hath but a short time” (v. 12).

Why should saints of God be alarmed by the night cries of any monster who will not dare to walk to and fro in the earth when the Day dawns? In fact, the Apostle Paul assures us that at the coming of Christ “shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders” (2 Thess. 2:8, 9). Christian, “Watch and pray,” “the night cometh, when no man can work”!

*Chased by a Lion; Met by a Bear*

The tribulation, however, will not be limited to the sins of an arrogant Beast; God’s plagues will drive sinners “into the holes of the rocks . . . when he ariseth to shake terribly the earth” (Isa. 2:19). “Alas for the day! . . . As a destruction from the Almighty shall it come. . . . *How do the BEASTS GROAN!*” (Joel 1:15.) “Let all the inhabitants of the land tremble: for the day of the Lord cometh” (2:1). “It is even the time of Jacob’s trouble; but he shall be saved out of it” (Jer. 30:7). “Woe unto you that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him” (Amos 5:18, 19). Hitler, beware!

“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). The goats shall gnaw “everlasting punishment.”

Chased by a lion (England?), met by a bear (Russia?), another Beast may “groan” and flee for the “gnashing of teeth” at the bar of God and the judgment seat of Christ.

## S T R E N G T H

By Harvey Krogh, Jr.

I thought, by practice day by day,  
 My sin I'd overcome;  
 And when I'd practiced long enough,  
 By practice, strength would come.  
 To my regret, my scheme has failed,  
 For I was tempted sore.  
 And when I trusted in my strength,  
 I found, I'd sinned the more.  
 Now, I have come to this belief:  
 The power that keeps me right  
 Is not my practice or my strength,  
 But God's great power and might.  
 So trust in God always, my friend;  
 Forsake Him not one day.  
 There's power in fellowship with God  
 To keep you in His way.

## THE LORD'S THRONE

(Continued from page 5)

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). The Lord God will give unto the Lord Jesus Christ the throne upon which David ruled—but David reigned upon earth, therefore Christ will also reign upon the earth. The unscriptural practice of applying the many passages of Scripture relating to the Kingdom, to the church and her work in this age, is contrary to the Scriptures, and God will yet punish those who so teach.

Those who teach the one-throne theology to sustain the theory that Jesus Christ established His Kingdom upon the first Pentecost after His resurrection, offer such texts as Isaiah 2:1-4; Micah 4:1-3, and Daniel 2:44, as positive proof that such happened at that time. But facts will not permit such wresting of Scripture. Herein reference is made to judgment, but judgment is to come when the Lord comes (1 Cor. 4:5). The Kingdom, likewise, is to come when the Lord comes (2 Tim. 4:1), and the Lord will not ascend His throne until He comes (Matt. 25:31).

The one-throne theory teaches that while Saul and others who followed him reigned on God's throne on the earth, God did not have a throne to rule on until He transferred it back to heaven after the last earthly king ceased to reign. This unscriptural effort is made to disprove the teaching that Jesus Christ will yet reign upon the earth upon the restored throne of David. God's Word teaches that Christ *will* do so, and that should be enough authority for us who believe.

## SELECTED FOR BIBLE AND AUTO BUYERS

A story is circulating about a farmer who bought a new car twenty years ago, but it was never seen on the road after he got it home. Following his recent death the car's cyclometer showed that it had been driven only the distance from the salesroom where it was purchased to the barn where it had been stored. On this *The Evangelical Messenger* remarks: "Such treatment of a purchased automobile is rare enough to make news; but to inventory the Bibles that have met such a fate would take many newspaper pages. Though the Bible is every year's "best seller," yet there are many long after purchase that show little signs of use."

## BUILDING THE TABERNACLE

(Continued from page 7)

Like the Tabernacle, the response was greater than expected, and the people had to be restrained in their giving. In verse 9, the joy of freehearted giving is expressed: "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy."

No matter what portion of our substance is given, whether it be a tithe or a double tithe as Israel regularly gave to the Lord, still one must be persuaded in his own heart what he is going to give and give it cheerfully, if there is to come any blessing and joy from the giving. Giving "grudgingly or of necessity" is not in harmony with the desire of the Lord. "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:6, 7).

The spirit of voluntary giving which was employed in the building of the Tabernacle and Temple, must also be the guiding spirit in the building of that spiritual temple composed of our bodies. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (See 1 Cor. 3:16.)

When a man in Israel brought his sacrifice of burnt offering, he was to "offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord" (Lev. 1:3). It was this same freewill, voluntary motive that moved the Christ to offer Himself as our pass-over Lamb. "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This com-

mandment have I received of my Father" (John 10:15, 17, 18).

Every person has received this same permission from the Creator, the choice of deciding whether he will walk in the broad way or follow the Christ in the narrow path that "leadeth unto life." The call, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28), now waits at the portals of our hearts, and "whosoever will" (Rev. 22:18) can accept or reject this mercy. If you accept Christ, it must be through your own free action. "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).

---

*"The people bring much more than enough . . . So the people were restrained from giving" (Ex. 36:5, 6).*

---

## THE KINGDOM OF HEAVEN

*(Continued from page 3)*

the whole world (Matt. 13:31, 32; Dan. 7:27).

(11) Psalm 72 presents a splendid description of the future reign of Christ upon the earth.

(12) The kingdoms of this world are to become the kingdoms of our Lord who shall reign forever (Rev. 11:15).

(13) Christ's glorious reign will be in Jerusalem (Isa. 25:6-9; Matt. 5:35).

(14) The Kingdom was postponed (Luke 19:11-13) until Christ's return (Acts 1:10, 11).

(15) Christ will judge the living and the dead at His appearing and Kingdom (2 Tim. 4:1-3).

(16) A river will proceed out of the throne of God, and of the Lamb (Rev. 22:1-6; Ezek. 47).

(17) The redeemed "out of every kindred, and tongue, and people, and nation" are to "reign on the earth" (Rev. 5:9, 10).

(18) The "little flock" is promised the Kingdom (Luke 12:32).

(19) The apostles asked Christ if He would restore the Kingdom at their time (Acts 1:6).

(20) The earth is intended for the children of men (Psalm 115:15, 16).

(21) The saints will possess the Kingdom (Dan. 7:22) when Christ returns (Hosea 3:4, 5; Amos 9:11).

(22) Consider the house of "many mansions" (John 14:2, 3) in the light of the following scriptures: Acts 15:15-17; Isaiah 60; 9:6, 7).

(23) The prayer "Thy kingdom come. Thy will be done in earth" will be answered when the throne of the Lord is established in Jerusalem (Jer. 3:14-19).

## BUILDING YOUR LIBRARY

Book Reviews

*By Arlen Marsh*

Meador Publishing Company of Boston, Massachusetts, has contributed the best volume on one of the more perplexing questions of Christianity that these eyes have yet beheld.

The book is entitled, *What Is the Unpardonable Sin?*—and, with the exception that it occasionally alludes to the Holy Spirit as "He," it should be acceptable to almost any member of the Church of God. Its argument is good, its Biblical reasoning sound; it does, in short, offer the plainest and most satisfactory solution to the problem presented by Jesus' mention of a sin against the Holy Ghost.

The last chapter is comforting, although there is a certain weakness in the conclusions. It concerns how we can tell that we have *not* committed the unpardonable sin. This last chapter alone, however, despite its weaknesses, should be well worth the \$1.00 the book costs to many conscience-trouble readers.

Not so good as the more expensive Rand McNally *Bible Atlas*, but plenty good enough for all practical purposes, is the *Student's Historical Geography of the Holy Land*. It's rather out-of-date now, to be sure; but what atlas-and-geography isn't, whether Biblical or otherwise?

It is planned for a textbook, but is so written as to be valuable as an ordinary reference work or for private lesson study. Illustrations—principally photographs—are numerous, and are supplemented by full-color maps in the back of the book. Text covers practically every geographical location mentioned in the Bible—briefly, it is true, but informatively. Any teacher would find the book worth buying.

Published by Doubleday, Doran; \$2.00.

Rather off the line of strictly religious books is the *Executive's Desk Book* (John C. Winston; \$5.95). It combines an excellent abridged dictionary, a comprehensive treatment of English grammar, an indexed world atlas, chronology and history, business practices, commercial law and forms, and a vast quantity of miscellaneous information valuable to any speaker, teacher, or writer. It's liberally illustrated, too.

*"Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5).*

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



*"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."*

### Christian Example

Last week we studied about some facts in the life of John the Baptist. This week we shall consider some thoughts about his father, Zacharias.

Zacharias was a priest. His wife, Elisabeth, was the daughter of a priest. There are some interesting facts told us in Higley's Commentary. I shall try to tell you some of them.

The priesthood was divided into twenty-four groups, or courses. Each group served for eight days in the Temple, during a year. The priest who was to offer the incense was chosen by lot each week. This was the very highest honor a priest could have. What is so interesting is that a priest could perform this service only *once* during his lifetime. There were as many as fifty priests serving at one time in the Temple.

Now, Elisabeth had no children. This must have made Zacharias sad, but he was not thinking of that when he went to serve in the Temple! He was, for the first and last time during his life, to burn incense, when he went into the Temple of God. (See Luke 1:9.)

The angel of the Lord appeared to Zacharias, and told him he was to have a son—a son called John. The angel said John was not to drink wine or strong drink.

John did not use wine or strong drink. His parents must have taught him of the evils of such drinking. Our parents, today, point out the evils of drink, too. Any of us who read the daily papers can tell of the harm strong drink causes.

Our lesson, today, is for those of us who are Christians. We are told to be "temperate in all things."

### Temperate in All Things

We know we must let some things entirely alone, as John did—strong drink, for example.

There are many things, in fact all things, are to be under control, if we want to shed forth God's light. We are not to do, or say, anything that might appear to be evil. We must not eat too much, talk harmfully about anyone, be selfish, or proud.

People who eat too much are called "gluttons" (Prov.

23:21). People who tell tales of others are called "tale-bearers" (Prov. 11:13). People who are selfish and care more for themselves than for God are called "idolaters" (1 Cor. 6:9). God resists the proud, but He gives grace to the humble (James 4:6). "Love thy neighbour as thyself."

### ECE Club

*Let us learn some known facts:* There are sixty-six books in the Bible. "Bible" means "the books."

There are thirty-nine books in the Old Testament. The names of the first five books in order in the Bible are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books are on *early history*.

*New facts:* The New Testament has twenty-seven books. ( $3 \times 9 = 27$ .) By using the number of books in the Old Testament and putting a "times" sign between them, we can remember the number in the New Testament.

The next twelve books of the Old Testament, in order, are of *later history*. They are: Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther.

Learn these this week. Let me know if you enjoy this.

"This is our part as Christians: to climb on,  
With faces kindled from the heavenly light.  
And ours to lift with us some weaker one  
Who else might fall, and fail to reach the height.  
No self-indulgence must our vision dim;  
We must keep fit, both for ourselves and Him."

—Selected.

### Happy Birthday Wishes

Murray Larner, Oct. 21, age 11, Columbus, Ohio.  
Robert Savage, Oct. 26, age 13, Waite Park, Minn.  
Pauline Humphreys, Oct. 21, age 15, Royal, Ark.  
Betty Hightower, Oct. 23, age 13, LaPrairie, Ill.

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."



## 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

### It Happened

Smith and Jones went to Alaska to prospect for gold, hiring some natives as guides. After several days of fairly decent weather, a real warm wave swept over the vicinity. Smith and Jones decided to get out and get a lot of work done in the good weather. The natives objected. They would not go any great distance from their huts. Smith pondered the situation, and decided that perhaps the natives had a good reason for their firm stand. Jones scoffed at them, and set out on a lone expedition. In a short time the cold wave struck, and Jones was found later—a human icicle.

Bereans, are you going to follow the example of Christ who said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work"? Are you heeding the warnings of those who have studied before you? Are you putting forth every effort to find for yourselves the truth about the Kingdom of God? Smith didn't know for sure what was up, but he made a sincere effort to find out. Jones may have had a fleeting apprehension, but it was quickly dispelled by the vision of the possibilities ahead. Are you making your position in this world more secure, now, during the warm wave of business upturn, or are you, first, thoroughly investigating the warnings of the Scriptures? (See 1 Tim. 6:19.) An icicle is a useless thing.

### Hear and Obey God's Word

\* \* \*

By Mary Richardson

"If ye love me, keep my commandments." These words were spoken by our Savior, and they are a command that demands obedience. True love for Christ will manifest itself in obedience. "If any man love me, he will keep my words," said Jesus.

You recall the incident of Peter's declaration of his love for the Master. Christ questioned Peter three times about his love for the Master. Each time Peter assured Christ of his love, but the third questioning really hurt Peter, as it well reminded him of his third denial. Christ finally told Peter, "Follow me," which meant that Peter would have many trials and sufferings to undergo. Each would be a testing for Peter, and truly he came through with flying colors.

David, who was a man after God's own heart, uttered these very inspiring words, "Thy word is a lamp unto my feet, and a light unto my path." He recognized that the Word of God was in every sense a lamp, that therein was contained the way of the righteous and the wicked, and that principles were laid down which everyone must follow, if they were to have eternal life. David was very obedient to God; although he did sin, he kept God's law as nearly as could any mortal man.

Our love for Christ is reflected in proportion to our service, and should grow with each Christian experience. Love is always made manifest by the things we say and do. It is not enough to say, "I love Jesus," and then fail to keep His commandments. (See John 15:12.) The life we live reveals our love for Christ, or the lack of our love. Another way to prove our love for Christ is summed up in this verse, "Seek ye first the kingdom of God . . . and all these things shall be added unto you."

It was not only for Peter to show his love by doing the things that Christ told him, but it is necessary and wise for every Christian to do the Father's bidding. Love knows no bounds. "Greater love hath no man than this, that a man lay down his life for his friends." Christ is the perfect illustration of this verse, for truly He gave His life on Calvary that the world might be redeemed through His blood. To show that we really are sincere in our love for Christ, we should be more obedient to His commands. Do not be like the Pharisees of old—worshiping with the lips, while the heart is far from the Lord.

It is a common observation that love does not grow unless it is exercised. The church is a medium through which splendid opportunities are afforded for us to express our love in kind and thoughtful deeds. In every phase of life there are opportunities to help our fellow man, and we must ever strive to do good.

We should not neglect to tell to the world the "good news," for Christ said, "Go ye into all the world, and preach the gospel to every creature." Surely, we realize that the world is in serious need of the truth, and God holds us responsible for that which we could do and do not perform.

How many of us can say as did David, "I delight to do thy will, O God"? Let us obey God!

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

October 21- —Ten-days' evangelistic meetings in Sac City, Iowa, at the home of Mrs. Augusta Roose.  
 October 24-27—Minnesota Fall Conference at St. Cloud.  
 October 27—Annual Fall Meeting at Niagara Falls, N. Y.  
 November 18- —Special meetings at McGintytown, Ark.  
 November 17-30—Annual Fall Meeting at the Brush Creek Church of God near Tipp City, Ohio.

### THE GOLDEN-RULE-HOME BANK

To the members of our beloved faith in these United States and Canada, we present this little bank (see front page), a replica of our Golden Rule Home for the housing and caring for the aged. It is our aim and hope to place one of these in every Sunday school to provide for a home for our retired ministers and their wives or widows, after they have given their best years to the Master's service and brought us to the knowledge of the truth and labored to keep us in the path of righteousness. They have not accumulated much worldly goods, for the joy of saving souls from death has been more than bread and meat to them.

When our ministers and their wives have reached the time which should be their rest, we hope to have a fund available which will provide their entrance fee to the Golden Rule Home, that they may not want for the necessities of this life. We are not asking for large donations, but we do hope that the good work will live as long as this little bank is before you. Just a penny a Sunday from every member of our faith will make it possible. Through our efforts, may we also get a vision of the joy that will come to those to whom the Master will say, "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: . . . naked, and ye clothed me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. Charles Netts.

### WESTERN IOWA

Our hearts were made very happy on a sunny Sunday in September, when five young people were baptized into Christ, in the Little Sioux River in western Iowa. These were: Harold and Frances Klindt of Lake View, Boyd and Bonnie Boyanovsky of Marathon, and Marcia Mae Carlson of Laurens. Elder A. M. Jones officiated, assisted by Elder J. Arthur Johnson. All these young people have grown up "in the nurture and admonition of the Lord," and it is a pleasure to see them take this step into full fellowship. May God guide their footsteps always.

Mr. and Mrs. A. M. Jones.

### HERALD RECEIPTS

Mrs. Ida Orem; Levi Coffin; Leonard Pelton; Mrs. S. T. Stantial; Ella Randall (for another); F. O. Sapp; William Platts (self and others); Wayne Yows; Mrs. Mae Magnus (for others); Mrs. Bessie Hoag; A. M. Foreman (for another); Muriel Randall (for another); A. M. Jones (for another); Mrs. A. C. Mock (for another); Mrs. Fannie Knight; Mrs. John Long; William H. Boyer.

### CALIFORNIA CHURCHES OF GOD CONFERENCE

The California Conference was held at Los Angeles for three days, beginning Friday evening, October 4, continuing through Sunday evening, October 6. On Friday evening, Sr. E. C. Railsback gave the address, "Workers Together With God." Bro. N. J. Macleod, president of the conference board, welcomed the Marshes back into our church. Classes were held in the church Saturday morning and afternoon; in the evening Bro. Arlen Marsh gave a sermon entitled "Baptism, the Heart of the Gospel."

There was Sunday school at 10:00 a.m., Sunday, and at 11:00 a.m. Bro. G. E. Marsh gave a sermon on the "Kingdom of God." Special music was rendered by the Pomona choir, also solos. Bro. Macleod presided at the Communion table. Picnic lunch was served in the pergola. At 2:00 p.m., the business session was held. The same officers were re-elected. A motion was made to adopt the following resolution: "Whereas our government has granted us freedom of speech and worship, and has assured us civil and religious liberties under the Constitution, therefore, be it resolved that we reaffirm our devotion to the flag of the United States of America and to the principles for which it stands."

Bro. J. E. Adamson had charge of the sermons which followed the business meeting. Sr. Bernice Carruthers, Bros. Robert Johns, Arlen Marsh, Dr. S. Phillip Meyers, and Wayne Thompson presented interesting talks.

At 7:00 p.m., following a song service, Bro. Marsh gave a sermon on "Thy Kingdom Come."

At the Sunday morning service, the church

was filled to capacity, which seats one hundred thirty-five people. The meetings were very inspirational and instructive, and all were happy to have the Marsh family back again, after an absence of nine years.

Charlotte Rahn, Conf. Secy.

### OTISCO, INDIANA

Due to the condition of his eyes, which makes writing hard for him, Bro. O. J. Parker has asked me to send this report of his recent work at Otisco, Ind., a small village four miles north of Charleston. Bro. Parker believes this to be a good field of labor, as the Dupont Powder Company is locating a new plant at Charlestown, which will add some seven hundred families to this town in the near future.

A temporary building was obtained for one week. Bro. Parker and Bro. Henry Martin drove there with a truckload of chairs, organ, pulpit desk, etc., from the church in Kokomo. With but little time to advertise, they started their series of meetings, September 23-29. Bro. Parker delivered eight sermons. The average attendance was fifty-five, and the interest was excellent. There is not a member of the Church of God located in this field, but many are interested and hungry for the truth.

The building in which the meetings were held, had been rented, so Bro. Parker could have it for only one week. Because interested ones desire more services at Otisco, they plan to obtain another building soon. Bro. Parker hopes to establish a Sunday school and Berean class there, then he may call for the help of the State evangelist. It is our prayer that this labor of love may bear much fruit.

D. G. Harvey.

## Gleanings From the Field

"The field is the world."—Jesus.

Did you forget? Treasurer Orpha LeMasurier reports that several of the pledges made at General Conference for the deficit on last year's Bible Training School have not yet been paid. Thank you.

Bro. S. J. Lindsay reports a good interest in the work at Tempe, Ariz.

Bro. James McLain will be the guest speaker for the annual fall series of meetings at the Brush Creek Church of God near Tipp City, Ohio. Dates for the meeting are November 17-30.

"A welcome party will be given the new students of the Bible Training School, also Sr. Orpha LeMasurier and Diane, by the Oregon, Ill., church, Thursday evening, October 24."—Mrs. Lewis Lindsay.

Having completed the trip to Ashland and Cleveland, Ohio, Niagara Falls, N. Y., and Fonthill, Ont., Bro. Charles Netts of Springfield, Ohio, who with his wife is busy distributing the Golden-Rule-Home banks, writes: "I have been busy getting some more of the banks ready, and expect to start soon on another trip to Michigan and Indiana."

In reference to the tract-distribution program as announced last week by Bro. James M. Watkins, he writes: "It could be dynamite, if half the people would get the spirit of the thing. . . . We hope to start a mild whirlwind."

"The average of our Sunday evening Berean class the past two months has been twenty-one, and our midweek average twenty-two. Each member of the class is well pleased with the new Berean book."—Mrs. O. J. Parker, 725 S. Waugh St., Kokomo, Ind.

Bro. L. E. Conner preached for the Oregon, Ill., brethren, Sunday, October 20, so as to make it convenient for the editor to journey with the students, Sr. Orpha LeMasurier and daughter Diane, Bro. and Sr. Frederick Clausen, Mrs. Magaw, and son Malcolm, to Graytown, Wis.

"Mrs. A. P. Leamon, 1021 N. Thompson St., Kilgore, Texas, was baptized October 18."—T. A. Drinkard, Handley, Texas.

Bro. Otis Romine of Peru, Ind., youngest son of Bro. and Sr. Lewis Romine, Oregon, Ill., and his wife visited with his parents Sunday, October 13.

**KOKOMO, INDIANA**

I am pleased to announce that Miss Myrtle Wood from Bloomington, Ill., has been visiting some of our church members here in our city the past two months, and has attended our Berean class and church services regularly. She became convinced that the only salvation for eternal life comes through faith, obedience, and baptism. She came forward at one of our Sunday evening services, manifesting her faith in a living Savior, and was baptized by the writer Tuesday, October 15. Our prayers go out to her in her new start in life.  
O. J. Parker.

**ST. LOUIS, MISSOURI**

On the evening of October 13, a number of the St. Louis church group met at the home of Mr. and Mrs. Claude Graham of Overland, Mo., where a buffet supper was served, and a social evening spent. Miss Leota Hanson and Mrs. Lewis Lindsay of Oregon, Ill., were out-of-town guests. Those present besides Mr. and Mrs. Graham and their daughters Ada and Ruth included Mr. and Mrs. Roy Graham and son, Mr. and Mrs. Bailey and family, Mr. and Mrs. Clyde Graham, Mr. and Mrs. Jennings, Mrs. Martha Wilson, Mrs. Maude Graham, Mr. Edwin Graham, Mr. Walter Wilson, Mr. and Mrs. Crandall, and Mr. and Mrs. Cooper and son, all of St. Louis.  
An evening spent with those of like faith is always a pleasure, and this applies especially to the hospitable group at St. Louis.  
Mrs. Lewis Lindsay.

**LAWRENCEVILLE, OHIO**

During the month of September, the Lawrenceville brethren were privileged to have as visiting speakers Bros. C. E. Lapp and Ellsworth Routson. Also, Bro. Harvey U. Krogh and Bro. Grover Gordon exchanged pulpits.  
We are happy to announce the baptism of Donald Ballentine, son of Bro. and Sr. Clark Ballentine, and grandson of Bro. and Sr. Charles Netts. He is a young lad, and would enjoy any word of encouragement from other young people. He may be addressed at 1007 Pine St., Springfield, Ohio.  
Bro. and Sr. J. C. Howell plan to leave soon for Florida, to spend the winter.  
Sr. Manie Kauffman is visiting friends in Cincinnati.  
Sr. Belle Hartman is still on the sick list most of the time. She is up and about the house, but is still unable to attend church services.  
Bro. and Sr. Netts are busy getting the miniature Golden-Rule-Home banks ready for distribution among the Sunday schools. Their intention is to place one in each Sunday school or church. Any group that doesn't receive one soon and wishes to have one, write to Bro. Charles Netts, 1007 Pine St., Springfield, Ohio.  
The Sisters are meeting again after their summer vacation, and have chosen their officers: Sr. Manie Kauffman, president; Sr. Helen Overholser, vice president; and Sr. Margaret Ballentine, secretary-treasurer.  
Inez Gordon, Reporter.

**CONTRIBUTIONS TO N. B. I.**

Wayne and Georgia Thompson	\$ 2.00
Mrs. K. C. Humphreys	1.00
Mrs. E. R. Burk	1.00
Dorothy Magaw	2.00
Anna M. Young	10.00
Mrs. Ida Orem	3.00
Mr. and Mrs. Charles Netts	10.00
A friend	15.00
Mr. & Mrs. Joe Shelly (for paper)	3.00
Maybelle Hanson (paper)	2.50
Maybelle Hanson (laundry)	2.50
Maybelle Hanson	5.00
Anonymous	5.00

**BIBLE TRAINING SCHOOL NEWS**

On the week end of October 12, 13, some of the Bible Training School members had the privilege of entertaining Ella Randall of Gary, Ind. Ella is a cousin of Muriel and Celaine Randall, and your reporter.  
The student body was fortunate to have spent last week end, October 19, 20, at Graytown, Wis. However, your writer feels that the delegation was insufficient, lacking Muriel, Richard, and myself. (Mrs. Doeden says, "Don't ahem," so I guess I'll just yawn.) Good cooperation was shown by all members, with the program moving along very smoothly. "Elzie" was lead-off man, speaking Saturday evening. Celaine followed by preaching Sunday morning. In the afternoon Terry Ferrell and Alan McLain delivered messages relating to the Bible Training School. Sermonettes were also given by Barbara Fish and Francis Burnett. As I have been informed, Bro. S. E. Magaw was chosen for final "round-up" man, to close the session of the services. Special music was furnished throughout the meetings by the class. Solos were rendered by Terry, Francis, and Alan. The students report an exceptionally profitable time and are grateful to the brethren at Graytown for furnishing them this opportunity of enlarging their acquaintances, broadening their experiences, and feasting together on spiritual food. May God bless these Graytown folks, and may they grow in the grace and admonition of the Lord.  
Muriel Randall conducted services at Rockford, Ill., and your writer spoke at Macomb, Ill., last Sunday, which accounts for their absence from the above mentioned expedition.  
Orris J. Mills, Reporter.

**BROSSARD - GASPAR**

Wedding bells rang out at Eden Valley, Minn., October 8, when Miss Lorraine Brossard became the wife of Mr. Elmo Gaspar. The ceremony was performed at the Church of God in Eden Valley, with the local pastor performing the ceremony. The church was decorated with colored autumn leaves and fall flowers.  
The services opened at exactly 2:00 p.m., with a solo, "At Dawning," sung by Miss Esther Hamon of St. Paul, Minn., a cousin of the groom. At the close of the marriage vows, she also sang "Because." Miss Ellen Coleman of Dassel, Minn., accompanied Miss Hamon at the piano, and played Wagner's Bridal Chorus as the processional and Mendelssohn's as the recessional.  
Fern Brossard (sister of the bride) was junior bridesmaid. Lorraine Gaspar (sister of the groom) was maid of honor.  
The bride was accompanied by her father, Mr. Earl Brossard, to the front of the church where she was met by the groom. Marvin Mohl was best man; Elton and Norman Ruhn were ushers.  
A reception was given in the church basement after the wedding.  
Immediately after the reception, Mr. and Mrs. Gaspar left for a trip to California. They will make their home in Eden Valley, where it is furnished and ready for their return.  
The bride is the daughter of Earl and Blanche Brossard. The groom is the son of Joe B. and May Gaspar. Both the bride and groom are graduates of the Eden Valley High School—the groom having also finished a general business course at the Minnesota School of Business. Both are active in church work here in Eden Valley—the groom being our Sunday school superintendent at the present time. Mr. Gaspar is also in the grocery business with his father.  
Walter Wiggins, Pastor.

**HARRIET FISKE BABER**

Harriet Fiske was born November 17, 1884, near Conway Springs, Kan., and died September 20, 1940, at her home in Arkansas City, Kan. At the age of nine years, she moved with her parents to a homestead in Oklahoma near Caldwell, Kan. Here she grew to young womanhood. On April 27, 1908, she was married to Bro. Luther Baber in Wellington, Kan. They resided near Caldwell for a number of years. In 1913, she and her husband moved to Arkansas City where she resided until her death.  
She was baptized into the faith by Elder S. C. Oliver in January, 1900, and faithfully served her Master until death, although she had been in ill health for a number of years and an invalid for four years. In her death, her husband loses a loving wife, and her brothers and sister, a faithful sister. She died, being loved by all.  
She leaves to mourn her loss her husband, six brothers: Frank, James, and Elliott, all of Caldwell; John of Milan; William of Sherwood, Ore.; Fred of Arkansas City; and one sister, Nora of Sherwood, Ore.  
Funeral services were conducted from the Church of God in Arkansas City, September 24, 1940, with Bro. T. A. Drinkard of Handley, Tex., officiating. She was laid to rest in Spring Creek Cemetery, south of Caldwell in Oklahoma, to await the coming of her Master.  
Florence Griffith.

**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 Michigan Evangelist

Sponsored by the Michigan State Conference

*Vivian Kirkpatrick, Editor*

## Almost Here!

What? Haven't you heard? It is almost here now. Time to get ready! What are we referring to? This handbill. Haven't you seen it?

## A T T E N T I O N !

### WHO?

You are invited to—

### WHAT?

The Michigan Fall Conference—

### WHERE?

The Church of God, Blanchard, Michigan—

### WHEN?

October 28 through November 3—

### WHY?

To feast on the good things of God's Word.  
Jeremiah 15:16—

### THROUGH?



Brother Harvey U. Krogh, Jr., pastor of the Brush Creek church, Tipp City, Ohio.

"A workman that needeth not to be ashamed, rightly dividing the word of truth."

## You Are Invited!

The Red Brick Church of God in Blanchard cordially invites everyone to come to receive the good things of God's Word which all will receive who come to hear Brother Harvey Krogh, Jr. Come for the first day! Come prepared to spend the entire week! One or two days will only whet the appetite, and make you dissatisfied. Prepare to feast the full seven days!

Services will begin at eight o'clock each evening during the week, and an all-day meeting will be held on Sunday, November 3, with the following program:

- 10:30— Sunday school
- 11:30— Morning worship
- 1:00— Potluck dinner in the basement
- 2:30— Afternoon service
- 3:30— Communion.
- 8:00— Evening worship

## Southlawn Home-Coming Anniversary

The Southlawn Park Church of God in Grand Rapids is approaching its fourteenth birthday. On the week end of October 27, its members and friends will gather at the church to celebrate its fourteenth anniversary. A very cordial invitation is extended to all to worship with them, and help make the day a big one for Southlawn.

The order of worship to be followed is:

- 9:45— Sunday school
- 11:00— Morning worship
- 12:00— Potluck dinner in the annex
- 2:30— "Our Birthday"
- 7:30 Evening worship.

It is hoped that there will be a baptismal service in the afternoon.

Southlawn Park church is located in the south outskirts of Grand Rapids, and any visiting brethren or friends will find a cordial welcome. F. E. Siple is the pastor.

## Church Notes

The Bible Training School at Oregon, Illinois, is supplying the pulpit at the Pennellwood church in Grand Rapids each Sunday for the time being. An invitation is extended to all to attend these services.

Fieldman James W. McLain was the speaker at both the morning and evening services last Sunday, October 20.

The fall program at the Southlawn Park church is getting under way, and all departments are manifesting a healthy activity. Mrs. Siple has recently been appointed superintendent of the Bereans, and is promoting a series of young people's meetings for the early Sunday evening hour. Interesting work and beneficial results are expected.

Several young people connected with the Southlawn church, directly or indirectly, have recently been united in marriage by the pastor of that church: Vernon Conrad, son of Brother and Sister Homer Conrad, was married to Ruth C. Huffman, September 21; Sister Frances Carpenter and Claude J. Weber were one of the couples of a double wedding, September 27; Robert Savage, son of Sister Lawrence Bridegam, was married to Arlene Brown, October 15. God's richest blessing is besought in behalf of these young people.

Sue DeWitt became the third one of the Blanchard young people to undergo an appendectomy within the past eight months, when she submitted to that operation on September 30. She recovered quickly—was at home October 8, and back in school, October 14.

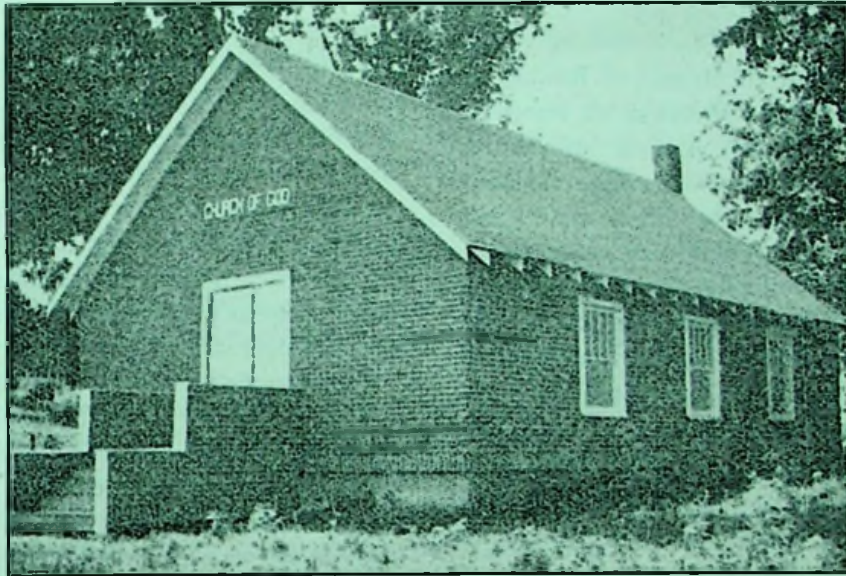


# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, OCTOBER 29, 1940

NUMBER 5



THE NEW CHURCH OF GOD, KOSZTA, IOWA

Through the kindness of Sister J. M. Kiger, we are glad to present the above picture of the new house of worship near Koszta, Iowa. Sister Kiger writes: "Our first meetings were held in 1872. The early ministers were: Houston, Ramsey, Kilgare, Marsh, Crowe, Allard, and Eychaner. For many years, services were held in the Koszta schoolhouse. A Dorcas Society was organized twelve years ago for the purpose of building a church, which we accomplished the past year. The church is located in a beautiful grove on highway 212, midway between Belle Plaine and Marengo. Brother J. W. Williams, our pastor during the past twenty-five years, preached the dedication sermon June 16, 1940. We have forty-two baptized members, and a very large following of interested persons."

The Belle Plaine, Iowa, newspaper recently commented: "It is not news to hear in these days that a country church has closed its doors, but when a country group, after holding services many years in a schoolhouse, decides to build a church of its own, and does, well—that is news in anybody's language."

Any of our brethren passing through Iowa will make no mistake in visiting the Koszta church. Sunday school services are conducted each Sunday, and there has been preaching each Sunday thus far during the present year. May the Lord continue to bless and direct.

# 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 Beavers

While recently visiting at the home of Brother and Sister Ora Hillman, Downing, Wisconsin, we were interested in seeing the work of beavers. A creek flows through the Hillman farm, and, about two years ago, two adventurous beavers—much in love—decided to start house-keeping in this creek. Brother Hillman estimates that there are now about twenty-five beavers in the colony, and they are most enthusiastically keeping house. Solomon might have said, "Go to the *beaver*, thou sluggard."

Within easy walking distance, there are now three dams across the creek. The two first constructed have already been tested by a flood that swept several feet above them; yet, when the flood abated, the dams were still there and little harmed. Each dam elevates the water about two and a half feet, one dam raising the water above it a full three feet.

Most interesting is the third dam, where the beavers are now working. A certain little stream, almost dry, flows from the foot of a hill (upon which is a grove of poplars) to the main stream. Though the beavers have with their razor teeth cut down white oak trees at least ten inches in diameter, they seem to be especially fond of poplar. It so happens that the mentioned grove of poplars is several hundred yards from the creek, but the beavers were both ingenious and industrious. This third dam was built only a few yards below the entrance of the almost dry rivulet. The result? The water was raised and backed up the rivulet to the foot of the hill upon which stand the poplars!

Further ingenuity of the beavers can be seen in their "dredging" certain places in the rivulet, where the backed-up water from the creek was too shallow to permit free and easy swimming to and from the poplar hill. Mud taken from the bottom of the little stream is in places packed and padded neatly in walls along the sides of the stream, the beavers' flat tails obviously having been used as trowels!

Many of the poplars in an area of more than an acre have already been cut down by the beavers. When a tree falls, it is further cut into three-foot lengths or more, slid

down the hill to the edge of the rivulet, and then floated down the beaver-made canal to the feeding grounds just above the dam. Though Brother Hillman is not positive, he believes the beaver are "sinking" these poplar cuttings into the mud at the bottom of the creek, or into holes along the sides of the creek, where they will be served for the beavers' dinners when ice covers the creek this winter, and when millions of the educated creation are wondering how to get something to eat and how to pay the grocer after it is eaten.

Finger-to-the-temple meditations:

(1) The beavers evidently premeditated the purpose of this dam, though they had no surveying apparatus with which to fondly tickle their sense of science.

(2) When nature was against the beavers, they zealously toiled to overcome nature, and by cooperation not at all forced by written commandment they made nature serve them.

(3) The beavers will this winter have no famine; not because they religiously *loved* one another enough to work in unison and cooperation as civilized and Christianized brothers and sisters should, but because they did not hate one another wickedly enough to *blitzkrieg* and "retaliate"—nor did they grumble about the weather, or "tell" on each other, or "gossipociously" surmise scandal among their youths, or ignorantly complain about their leaders, or waste any time in emotional debate about political campaigns and the radio harangue.

The beavers looked ahead. They toiled together. They will eat in peace when Old Man Winter lets loose in all his fury. Moreover, who would care to "Armageddonize" all these industrious workers into oblivion when the trapping season opens up next March?

## A Complete Ministerial List

Local churches and State Conferences are requested to report the names and addresses of their ministers to the Secretary of the General Conference of the Church of God, Oregon, Illinois, to enable him to publish a complete list of our ministers in good standing, and to submit this list to the Railway Clergy Bureaus, that Church-of-God ministers might readily obtain clergy-fare certificates.

# The Kingdom of God

## Article Three

By James A. Patrick

### *The Abrahamic Covenant, Continued*

**H**E 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" (Psalm 105:7-11).

Speaking to Isaac, as recorded in Genesis 26:3, God said, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father."

It will be noticed, in the verses quoted at the beginning of this article, that Abraham is promised the land of Canaan, but in the promise to Isaac it is, "all these countries," and in Genesis 28:13, 14 we read, "Behold, the LORD stood above it (the ladder which Jacob saw, the top of which reached to heaven), and said, 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 thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all families of the earth be blessed." Here, Jacob is told to spread abroad to the four points of the compass, and Paul tells us, "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). Here, too, Paul broadens the promise to include the world.

The history of the Israelites, from the time of Jacob until they were settled in the Promised Land, will not be dealt with here, because most of it, especially the Tabernacle service in the wilderness, was a type of the church.

Referring to the time of Gideon, we find these words in Judges 8:22, 23, "The men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you . . . the LORD shall rule over you." Notice, Gideon said, "The LORD shall rule over you." Bear this in mind as we go on, for it plays a very important part in the history of Israel.

Now, let us go on till the time when the Israelites asked Samuel to set a king over them. "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). Again we read in 1 Samuel 12:12, Samuel saying to the children of Israel, "When ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king." Samuel made it very clear that the LORD was their King.

At the insistence of the children of Israel, Samuel anointed Saul as their king. Saul proved to be a failure.

### *The Davidic Covenant*

In 2 Samuel 7:12-16, the LORD said to David, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." Language of like import with the foregoing is found in 1 Kings 2:45 and 1 Chronicles 17:11, 12.

We notice, from the foregoing scriptures, that the throne and kingdom of Solomon were to be established forever. Why, then, are they not in existence now? "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man . . . That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel" (1 Kings 2:1-4). In 1 Kings 8:25, we hear Solomon saying to the LORD, "Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to (Please turn to page 10)

# A Consecrated Priesthood

By C. E. Randall

**I**N SPEAKING of the Aaronic priests, Paul said they "serve unto the example and shadow of heavenly things" (Heb. 8:5). That Aaron was a very profound type of the Lord Jesus Christ is evident from the Word, especially Paul's letter to the Hebrews. The relationship between the two, as type to Antitype, becomes very apparent as study is made of the two priesthoods, and both are made beautiful in their orbits of service.

The consecration of Aaron and his sons is recorded in Exodus 29. Read this entire chapter, so that you will be familiar with the order of consecration. In verse 1, it is stated, "This is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office." Before anyone can minister about holy things, he must be *hallowed*, that is, he must be consecrated—set apart wholly to the Lord. The first act in this work of consecration was to bring Aaron and his sons to the door of the Tabernacle, and there wash them with clean water. Following the washing, they were clothed upon with the garments—the official garments—of their office. It appears that Aaron was first clothed after his washing and then anointed with the anointing oil. At a following time, his sons were set apart in the same manner. This order is not without significance.

The next step in this work of preparation was the offering of a bullock. Aaron and his sons were to place their hands upon the head of the animal and confess their sins, and literally take hold of their sin offering. After this, came the sacrifice of the burnt offering, which was a "sweet savour." Of this sacrifice, they were to take hold of it in the same manner, by the laying on of hands. The third ram became the final consecrating sacrifice of life in this setting-apart service. Upon the head of this ram, they must place their hands. Of this animal, the blood was taken and applied to the tip of the right ear and the thumb of the right hand and the great toe of the right foot (v. 20). From the head that directs to the feet that walk, and the utmost stretch of the arm, must there be consecration. The whole body had to be consecrated.

In summing up the order of consecration, we find (1) They were washed; (2) clothed upon; (3) anointed; (4) they took hold of their sin offering, which was to die in their stead for their sins; (5) burnt offering which was a sweet savor; (6) sacrifice of consecrating ram, and application of the blood to the ear, thumb, and toe; and (7) partaking of the wave offering.

It will not be difficult to discover the same order of con-

secration in the life of Christ as He prepared Himself for the work of the priesthood, of which Aaron was a type. The first step in Christ's preparation and for redemption came when He went to John "to be baptized" (Matt. 3:13-17). He needed this washing to "fulfil all righteousness." From this moment on, He was clothed upon with power, and the grace of God was upon Him. Here, too, He was anointed with the Holy Spirit. It came upon Him in the form of a dove. In Acts 10:37, 38, it is stated: "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power."

As with Aaron, so with Christ: first came the washing, then the anointing. The type was washed; the Antitype was baptized. The type was anointed with oil; the Antitype was anointed with the Holy Spirit. The anointing of Aaron was a very definite part of the work of consecration. The anointing of Jesus was evidence to the fact that: "This is my beloved Son, in whom I am well pleased." It was a separating factor, the same as the Spirit became a separating force in the selection of Barnabas and Saul. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

Before going too far with the work of consecration, let us not lose sight of the fact that Aaron's sons, who were to assist him in his priestly work, were to be fully consecrated, and in the same manner as the chief priest. So it is with the sons of God, we must be set apart in the same manner as our great High Priest. Let it be remembered that we are "an holy priesthood" (1 Peter 2:5), and if we are to be admitted into the service of God, we must approach Him with "clean hands, and a pure heart" (Psalm 24:3, 4), for it is written: "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

Our work of consecration starts right where Christ's did—at baptism. Ye must be born of water! Before we can enjoy the blessings and perform the labors of a "new creature" in Christ Jesus, we must die to the old and be raised from baptism to walk a new life (2 Cor. 5:17; Rom. 6:1-6). After this cleansing by water, we are clothed upon with "the righteousness which is of God by faith" (Phil. 3:9). This garment is "clean and white" (Rev. 19:8).

The third step which has been observed in the type and fulfilled in Christ must also be completed in us, namely,

the anointing. In response to the question, "What shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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). In writing to the Corinthians, Paul said, "Now he which stablisheth us with you in Christ, and hath anointed us, is God" (2 Cor. 1:21). Without this phase of the consecration, we cannot be the sons of God. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

---

## Spiritual and Mental Balance

---

By David Blyth

---

THE pathway that every member of the Church of God treads is more hazardous than the rope a circus acrobat walks. When he falls he knows it, but we may lean far and in many directions and yet think we are walking upright. Too great a leaning or too many leanings may yield eternal death.

### *Scriptural Perspective*

In exercising preferences in our study of the Bible, care must be used to maintain balance. Many churches and individuals profess to accept the whole Bible, but practice proves that one part of their Bible is worn while another is yet new. God gave us the whole Book. Special studies are fine, but let us keep a proper perspective so that our lives and teachings are in accord with the entire Book.

### *How Shall We Increase Church Membership?*

As our church embarks further in the realm of evangelism, another balance becomes increasingly important. God made man logically minded, yet emotional. He also gave us a religion based on one Book. This Book is every day receiving more collaboration from the scientific world giving it logic, yet emotion is a necessary part of our faith. The easy road to the conversion of many people is to prey upon their emotions. The sound way to evangelize is to lay a foundation of solid doctrine and encourage the natural emotions to bring about the desired action. Undoubtedly, we should be expanding our membership, but let us be careful not to let our religion take on the characteristics commonly associated with other evangelistic movements. The balance between emotion and logic is delicate and varies with occasions and individuals; however, I would be surprised if we did not find that value of a new member is somewhat inversely proportional to the amount of induced emotion necessary to make him take the first step. It is better to make slow, sure progress than to baptize many and have few receive the words, "Well done, thou good and faithful servant," when the Master comes. Is it not possible that our Lord

will place at least part of the blame for baptismal failure on the person responsible for motivating the baptism?

### *Participation*

Lest our churches and our members sink deep in a rut, we have another balance to maintain. This involves many factors and concerns the division of church work and leadership. Too often our leadership is centered in a few hands and minds, and the weak excuse that "there is no one else capable of handling the situation," is given. God wants us to study His Book and worship Him, but not to study a few men's interpretations of the Bible, exclusively. He wants no man to rise up so high in the estimation of his congregation that he obtains a part of the worship rightfully God's. (See 1 Cor. 3:7.) Ministers and church leaders do not want such situations to develop. Instead of heaping responsibility on the capable individuals, wide-awake ministers insist that the capable leader develop another leader as each new job is developed. Instead of centralizing work, they divide and spread it far and wide according to the ability of each individual.

Teaching is handled in the same way. It is the wise minister that is able to transfer his ego to other persons whom he has developed into able laymen preachers. A minister should be more proud to sit back in the congregation and hear the sermon of one of these whom he has taught, than to preach it himself. Modern education tells us that we learn best by doing—the teacher always learns more than the pupil; therefore, we must spread out our leading opportunities.

In all phases of church leadership, we must maintain a proper balance between the sexes and the ages. A church run by one sex or one age group is bound to be weak. We cannot expect progress if our church is run entirely by old men, nor can we expect a group of young men to wisely run a church. If every church member believes himself to be a vital unit of his church, he will work harder, attend more regularly, and learn more than if he was only the usual listening (Please turn to page 10)

## "The Wicked Shall Be Turned Into Hell"

By Rufus A. Curtis

*"The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17).*

EARLY in my school days, over eighty years ago, I was taught the inherent immateriality and immortality of our race by my schoolteachers, as well as by men in pulpits. Like Albert Barnes, I could not find any satisfactory solution as to why our race was brought into being with such immaterial, and deathless personalities that fire cannot burn, frosts cannot freeze, waters cannot drown, knives cannot cut, and death cannot intercept in their endless and boundless careers. Mr. Barnes could not give any satisfactory answer as to why any of his neighbors or kin "should suffer to all eternity." This was my perplexity until I had the opportunity of listening to thirty lectures by James F. Waggoner on Bible Prophecy and kindred themes, which opened "mine eyes" to behold "*wondrous things*" out of God's law of pardon, which was able to make me "free from the law of sin and death" (Psalm 119:17, 18; Rom. 8:1-4). It also makes us "free indeed," from the "vain deceit," and "tradition of men" (John 8:36; Col. 2:8). For these "great things" done for us "we are glad" (Psalm 126:3-6).

It has been through God's providence that I have been led to "know the truth," and enter the "strait" gate, and "narrow" way, "which leadeth unto life" (John 8:32; Matt. 7:13, 14). "Life" for "length of days for ever and ever" will not be *forced* upon anyone, but will have to be "*asked*" and *sought* by giving all "diligence to make your calling and election sure" (Psalm 21:4; 2 Peter 1:5-11). The Bible doctrine of conditional immortality solves the problem of "life through his (Jesus') name" as the "gift of God" (John 20:31; Rom. 6:23; Psalm 91:14-16). "Pardon" for repentant rebels is a "joyful sound" (Isa. 55: 6, 7; Psalm 89:15). Since having come "unto the knowledge of the truth," that God has given His Son "power over all flesh, and that he should give eternal life to as many as thou hast given him," my mind has been freed from its perplexity caused by "false prophets," "teaching for doctrines the commandments of men" (1 Tim. 2:4; John 17:2; 1 John 4:1; Mark 7:7).

During the sixty-seven years of my release from these strange "doctrines," which should merit contempt (Heb. 13:9; 1 Tim. 4:1; John 8:44; Gen. 3:1-4), I have been "earnestly contending for the faith which was once delivered unto the saints" (Jude 3), both in *personal conversation*, and *public debate*. "The weapons of our warfare are not carnal, but mighty through God to the pull-

ing 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" (2 Cor. 10:4, 5). When taking a broad perspective of our race today, what do we behold, but the brutality of the jungle? We see whole nations, like Russia, given over to atheism. This is the direct antithesis to Christianity. This shows the morals of the world when atheism is substituted for Christianity, and is graphically portrayed on God's prophetic page (Jer. 17:9; Gen. 6:5; 2 Tim. 3:1-7; Isa. 29:13, 14). I purposely omit quoting the texts cited, as I want you to "*search the scriptures,*" and "*understand*" their "*testimony*" (John 5:39; Luke 24:45; Isa. 8:20; 1 Thess. 5:21). Earnestly desiring that "stumblingblocks" be taken "out of the way," and being searchers for truth, we should be assured that Jesus is "the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

In conversing with my neighbors who hold to the untenable doctrine of the present "immortality of the soul" and "eternal misery" for the finally impenitent of our race, they refer me to the text that heads this article as proof for their contention against conditional immortality. Stop and think! These are opportune questions for my opponents: Why expect "the wicked" to have entered upon their retributive punishment before they have been "brought forth to the day of wrath" (Job 21:30)? How could "an immortal soul" ever have its "wages" inflicted upon it? The Bible declares that "the wages of sin is death" (Rom. 6:23). How could an "immortal" or deathless soul "die"? The Bible declares: "The soul that sinneth, it shall die." Twice in a single chapter, that statement is made, "for our admonition." (See Ezek. 18:4, 20; 1 Cor. 10:11.) How could an "immaterial soul" be smitten "with the edge of the sword," and "utterly destroyed"? (See Joshua 10:28-39; 11:11.) Can an imperishable "life," be lost or found? (Matt. 10:39; 16:25; Rev. 2:10.) Can a soul, person, or creature (Biblical equivalents) with endless duration of existence, be "appointed to utter destruction"? (1 Kings 20:42; Prov. 29:1.) How could even a wicked *immortal* soul be destroyed?

How can anyone of our race, possessing an interminable existence, be of "few days," or wither like a flower "cut down," or flee "as a shadow," and continue not? (See Job 14:1, 2; James 4:14; Psalm 103:13-16.)

"As shadows cast by cloud and sun  
Flit o'er the summer's grass,  
So in Thy sight, Almighty One,  
Earth's generations pass." (See Eccl. 1:4.)

To elucidate the text (Psalm 9:17), Hebrew scholars claim that the word "turned" (in the Hebrew dialect) conveys the thought of being turned back, turned again, or "return," as properly given in Genesis 3:19. *Sheol*, the Hebrew word translated "hell" in the Old Testament, occurs sixty-five times, and is rendered "grave" thirty-one times. The still, quiet, sleepers in *sheol* are portrayed in the following graphic language, "Why died I not from

the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been; as infants which never saw light. . . . There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:11-19). (Please turn to page 10)

## How May We Prepare for a Home in God's Kingdom?

By A. Weldon McCoy

HAVING been a student of the Bible for a number of years, we have become acquainted with the fact that God in the distant past had a kingdom on earth, and that He will in the very near future, we believe, establish His Kingdom on earth again; and that in this Kingdom there will be a class of people who will not be subject to death, sorrow, crying, pain, or anything that can hurt or destroy. (See Rev. 21:4; Isa. 11:9; 65:20.) Then, comparing the present with the foregoing conditions, it is desirable that we should inquire, "How may we prepare for this happy and eternal home?"

This home will be located on the earth. (See Psalm 37:11, 29, 34; Matt. 5:5; Dan. 2:44; 7:27.) This Kingdom of God, when established on the earth, will be the fulfillment of God's covenant with Abraham and his seed, as recorded in Genesis 17:8, 18:17-18, Galatians 3:14-17, 26-29, and other supporting texts.

Then, what must we do in order to qualify ourselves for such a home? First, we must believe, or have faith. Jesus said in Mark 4:24, "Take heed what ye hear." What then must we believe? "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). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:25). The Apostle Paul adds in Romans 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

If the gospel is "the power of God unto salvation to

every one that believeth," it is absolutely necessary that we acquaint ourselves with the gospel, to take a firm stand on the side of the truths taught in the Bible, and accept nothing short of those truths.

What follows the learning of faith in His Word? Having heard the Word expounded, and having understood the same, "he that believeth and is baptized shall be saved" (Mark 16:16). Before taking the second step we have mentioned, we must not overlook the important step of repentance. (Acts 2:38; Matt. 3:2-8; Luke 24:47; 2 Cor. 7:10). "Repentance," according to Dr. Robert Young in his Analytical Concordance to the Bible, is: "To have another mind, and a change of mind." A fair lesson of repentance, by way of example, is found in Ephesians 4:28.



A. Weldon McCoy

After we have heard the gospel, repented, changed our minds, refrained from doing the evil deeds, doing the things that God requires of us, and having obeyed in baptism, what then should we do? To observe some church members, we would be led to believe that baptism is the act that puts one in a position to do as he chooses ever after. If we read our Bibles correctly, a godly life is due to follow one's immersion into Christ. We especially request all of our younger folk to read the fourth and fifth chapters of the Ephesian letter, to find out how one is to live and conduct himself after baptism.

As can be clearly seen by all Bible scholars, we are living in the closing days of this age. As we near the approaching "day of the Lord," we should be very careful that we may be found in Him, "not having spot, or wrinkle . . . but . . . holy and without blemish" (Eph. 5:27).

# ISRAEL RESTORED

In Two Parts—Part One

By *Sadie Skeels*

PAUL wrote, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:25-27). Paul does not give his mere opinion, but shows us what is written and where we can, even now, search and find these truths.

Let us first consider Isaiah's writings: "They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. . . . I have not spoken in secret, in a dark place of the earth: I said not unto . . . Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. . . . I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. . . . In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. 45:16-25).

"Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee, and not cast thee away. 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. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (Isa. 41:8-14). Also, we read, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (40:1, 2).

When Jeremiah foretold the Israelites of their punishment, and pardon of their sins, what did they say? Jere-

miah said, "It shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour" (Jer. 16:10-13).

Jeremiah continued, saying: "I will bring them again into their land that I gave unto their fathers . . . For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things" (vv. 15, 17).

Where their sins and iniquities are recompensed double, this is written: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them . . . Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:37-42).

"I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto



them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it" (Jer. 33:7-9). "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah" (v. 14).

(Concluded next week)

## A L O N E !

By D. G. Harvey

"Woe to him that is alone when he falleth" (Eccl. 4:10).

YEARS ago, I spent a long day, awaiting train connections in one of our large cities. Never will I forget that day. In a city boasting a population of millions of fellow men, *I was alone*. While men and women rushed past, there was no smile of welcome, there was not a clasp of hands, not a friendly word spoken. Alone! Never will I forget that helpless feeling.

We remember that in the beginning God created the heavens and the earth, the animals, the birds, the fish of the sea, and the beautiful Garden of Eden into which the image of God was placed. Yes, Adam lived in a place of beauty and peace, *but Adam was alone*. God then saw that it was not good that the man should be alone (Gen. 2:18), and created the woman for a helpmate; thereby came marriage and the foundations of the home companionship. "Two are better than one; because they have a good reward for their labour" (Eccl. 4:9).

Elijah thought he was alone, for we hear his cry, "I, even I only, am left" (1 Kings 19:14). To *think* oneself alone is just as unpleasant as the actual fact. Elijah suffered from loneliness. No doubt, many today suffer so, as they see the need of evangelism by the Church of God. They probably feel weak and alone. But, as God spoke to Elijah, saying, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal" (1 Kings 19:18), so, also, by the cooperation of the brethren will the minister now find that he is not alone in his vision.

Jesus, our Lord, often found Himself alone. It was in the Garden of Gethsemane, where Jesus so earnestly prayed, that *He was alone*. On the cross, Jesus, the Son of God, hung alone. True, the thieves were present, the Romans and the Pharisees were there, but at the hour when death was at hand, Jesus was *alone*. Even His heavenly Father turned from Him. Remember His words, "My God, my God, why hast thou forsaken me?" Jesus died *alone*.

At the hour of ascension, again Jesus was alone. It was Jesus, alone, who ascended into the heavens; no one could go with Him; no one could follow Him to the throne of God, His Father. John said, "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), and Jesus

said, "Whither I go, ye cannot come" (John 13:33). Jesus had to suffer alone; Jesus alone could pay the price for sin. Jesus alone could ascend unto His Father, for as Moses went up alone on Sinai to receive the law, so Jesus must go up alone to the throne of His Father—a Nobleman gone into a far country to receive His Kingdom.

Nevertheless, the Church of God, like Elijah of old, is not really alone. If the church is faithful to her duties, He will be faithful who has promised: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). There is no need to wander in the wilderness alone, in darkness, or in fear. The command of our Leader is before us, saying: "Go ye therefore, and teach all nations" (Matt. 28:19). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). *We are not alone*. There is One to hold us up; we cannot fall, if we obey. "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to lift him up."

Why attempt to stand alone? We have only to obey and rejoice in the promise: "Lo, I am with you always."

## D E A D

By George A. Waters

"Then said Jesus unto them plainly, Lazarus is dead."

*Dead!* And we our tributes bring; (Rom. 5:12.)  
Sad are the songs we sing. (Acts 8:2.)  
Death hath not lost its sting, (1 Cor. 15:54, 55.)  
For "the dead know not any thing." (Eccl. 9:5.)

*Dead!* And soon by time forgot. (Eccl. 9:5.)  
He, in this hallowed spot, (Job 17:13.)  
Condemned to lie and rot, (Gen. 3:19.)  
Because one man God's law forgot. (Gen. 3:17.)

*Dead!* Will he ever live again? (Job 14:14, 15.)  
See the sunshine and the rain? (Eccl. 9:10.)  
Will ever be removed the stain (Isa. 1:18.)  
Of sin? *Shall we see him again?* (Luke 13:28.)

*Dead!* And shall he ever live? (John 14:19.)  
But Christ His life did give (1 Cor. 15:3.)  
For him. God will forgive. (Luke 6:37.)  
Believe! He again shall live. (John 11:25.)

In the resurrection morn (John 5:28, 29.)  
The power of death is shorn (1 Cor. 15:54.)  
When Gabriel blows his horn (1 Cor. 15:52.)  
We'll to new life be born. (John 3:6; 1 Cor. 15:42-49.)

With Jesus then we'll reign (Rev. 3:21.)  
Where death comes not again. (Rev. 20:6.)  
Sing, then, a glad refrain, (1 Peter 1:3-6.)  
For *he shall live again!* (1 Cor. 15:22.)

## TALK HAPPINESS

"Talk happiness. The world is sad enough  
Without your woe. No path is wholly rough.  
Look for the places that are smooth and clear,  
And speak of them to rest the weary ear  
Of earth; so hurt by one continuous strain  
Of mortal discontent and grief and pain.

"Talk faith. The world is better off without  
Your uttered ignorance and morbid doubt—  
If you have faith in God, or man, or self,  
Say so; if not, push back upon the shelf  
Of silence all your thoughts till faith shall come;  
No one will grieve because your lips are dumb.

"Talk health. The dreary, never-ending tale  
Of mortal maladies is worn and stale.  
You cannot charm, or interest, or please  
By harping on that minor chord, disease.  
Say you are well, or all is well with you,  
And God shall hear your words, and make them true."

—Ella Wheeler Wilcox; selected by Mrs.  
A. J. Eychaner.

---

*"Be ye stedfast, unmoveable, always abounding in the  
work of the Lord, for . . . your labour is not in vain."*

---

## SPIRITUAL AND MENTAL BALANCE

(Continued from page 5)

participator. Praise and encouragement cost little, but yield much.

Let us all put ourselves and our church on a fine balance, and carefully watch which way we and the church lean, then adjust the weights so that when the Master comes He will say to all, "Well done, thou good and faithful servant."

---

## "THE WICKED SHALL BE TURNED INTO HELL"

(Continued from page 7)

The death "appointed unto men once to die" (Heb. 9:27) includes "both the just and unjust" (Acts 24:15), "they that have done good . . . and they that have done evil" (John 5:29).

This is comprehensive enough to include "all that are in the graves" of "earth" or "sea." (John 5:28; Isa. 26:19-21; Rev. 20:13.) The Bible describes their condition, but it does not harmonize with the statements of modern pulpits, who have departed "from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared

with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:1-3). Adam's race is now "mortal," "corruptible," and "all" liable to "perish," in "the second death," without divine intervention "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." (Job 4:17; Rom. 1:23; Luke 13:1-5; Rev. 20:6; 21:8; Acts 26:18, 20).

Eternal life for Christ's followers, who had "forsaken all" in order to fill the test of discipleship, will have to wait until "the regeneration," or "world to come" for its bestowal in "the kingdom of God," for which they, with other "good" and "just" men, also "waited." (See Matt. 19:27-29; Luke 23:50, 51.) The wicked in *sheol*, from the first one to commit murder (Gen. 4:8) down through "this adulterous and sinful generation," are reserved to "the day of destruction," "they shall be brought forth to the day of wrath" (Job 21:30; Mark 8:38). "He will burn up the chaff with unquenchable fire" (Matt. 3:12), "and they shall be as though they had not been" (Obad. 16). This will include "all the proud, yea, and all that do wickedly" (Mal. 4:1). From that time onward, "the wicked shall not be," "for our God is a consuming fire." (See Psalm 37:10; Prov. 10:25; Heb. 12:29.)

Life and death are placed before us, "therefore choose life" (Deut. 30:15, 19). "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" (Ezek. 18:23; 2 Peter 3:9.) Those who judge themselves "unworthy of everlasting life" by refusing to do the necessary things that they "may have eternal life," "are worthy of death." (Acts 13:46; Matt. 19:16; Rom. 1:25, 32; 6:16, 20-23.) 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!"

Please read 1 John 5:9-12.

---

## THE KINGDOM OF GOD

(Continued from page 3)

sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me." Many scriptures of like import could be given, but time and space forbid.

So Israel started in the direction the Lord had laid out.

Hear David saying, "Of all thy sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel" (1 Chron. 28:5). "Then Solomon sat on the throne of the LORD as king instead of David his father" (1 Chron. 29:23).

At this time God had two thrones. According to Psalm 11:4, "The LORD's throne is in heaven."

It will be noticed, from the foregoing scriptures, that the kingdom of Israel was God's Kingdom, the throne of Israel was God's throne, and the kings of Israel ruled for God. As long as the kings remembered this arrangement, everything went along in an orderly way, and the nation prospered. When they forgot God and began to rule for themselves, things began to go wrong at once, and the nation began to retrograde. God withdrew His protecting power from them, and they could do nothing by themselves.

We enjoy a greater privilege than those kings of Israel. "We are labourers together *with* God" (1 Cor. 3:9) not laborers for Him. When we forget, and try to work for ourselves and not with God, the same thing happens to us that happened to those ancient kings. Things do not go right at all. The world of today must have about forgotten God, considering the terrible condition it is in.

Getting back to Israel's kings, we find that David was "a man after God's own heart," and Israel became a great nation under his rule. Solomon began well, and it is said that he "was beloved of his God . . . nevertheless even him did outlandish women cause to sin" (Neh. 13:26).

From this time on, Israel had a very checkered career till we come to the rule of Zedekiah, who was the last and one of the very worst kings Israel ever had. Then we have this pronouncement from God: "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27).

There is a prophecy in Ezekiel 12:13 regarding Zedekiah which, I presume, he thought foolish. Let us read it: "My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there." He might have argued that this was impossible of fulfillment. How could he die in Babylon without seeing it? Let us see. "Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes. . . . Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon" (Jer. 39:6, 7).

It isn't safe to flout God's prophecies, no matter how impossible of fulfillment they may seem to be.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Dr. G. B. F. Hallock has given us a good many books on religion, but perhaps the most valuable for the minister is his annual version of *Doran's Ministerial Manual* (Harper & Brothers; \$2.00).

There are other books out which fill approximately the same purpose as *Doran's*, but none of them seems quite so complete—or quite so usable—as this Harper-Hallock annual. The 1941 edition of *Doran's*, published October 1, is no exception to the general rule of quality.

Dr. Hallock has tried to supply just about everything a pastor might need. There are sermon outlines for morning and evening services, based on the 1941 calendar (including the new Thanksgiving); there are extra outlines for special occasions as Easter, Washington's Birthday, July 4, Christmas.

Obviously, the Church of God minister—or the minister of any other denomination—hardly could follow the Hallock outlines to the exclusion of his own thinking; but the doctor has provided suggestions that easily could be made into Church of God sermons—and suggestions are far from being a glut on the ministerial market!

Aside from the sermon outlines, *Doran's* supplies illustrative anecdotes which are usually humorless, sentences for church bulletin boards, outlines of the 1941 International Sunday school lessons, topics and outlines for midweek meetings. There isn't much, as a matter of fact, that *Doran's* doesn't have.

• • • • •

Those with a yen for writing—and for original Christianity—will enjoy the fuss kicked up by Channing Pollock, playwright, lecturer, author, in the October *American Mercury*, and *Reader's Digest*. Mr. Pollock violently washes his hands of formal Christianity; the clergy, he says bluntly, is given to platitudes, living in ivory palaces, and complete lack of thinking. Combined, the *Mercury* and the *Digest* are offering heavy cash prizes (up to \$1,200) for manuscripts the editors feel best answer—or agree with—the Pollock ideas. One set of prizes goes to a layman, another set to a minister. And what minister couldn't use \$1,200?

• • • • •

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



*"The Son of man is come to seek and to save that which was lost" (Luke 19:10).*

### In the Synagogue

The last story we read about Jesus was when He was twelve years of age. Then John the Baptist went forth, telling of the One who was to come. Jesus came to John and was baptized by him. Jesus was then about thirty years of age. After His baptism, He was led into the wilderness where He prayed and fasted, and endured temptation. After the Devil had left Him, Jesus "returned in the power of the Spirit into Galilee." Jesus taught in the different synagogues about the country. He became famous. People glorified Him; then He went back home.

In Nazareth, Jesus' home town, He went into the synagogue, as was His custom.

Here are some interesting facts to learn about Jewish children and the synagogues:

When a child was *five* years of age, he was able to attend the services in the synagogue. When he was *thirteen*, he was given some special tokens or signs to wear at daily prayers. These were called "phylacteries." (Ask someone to pronounce that big word.) It means "strips of parchment, on which were written Scripture verses." These strips of parchment were something like paper, except they did not tear as easily as paper. The children of thirteen wore these strips around their foreheads and on their hands at their daily prayers. Their parents were really living up to Deuteronomy 6:7, 8, weren't they? Part of these verses read: "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." The words they wrote on these signs are stated in Deuteronomy 6:4, 5. Get your Bibles and read them. If you are thirteen years of age, you would be wearing these signs at your daily devotions—that is—if you were a *Jewish* boy or girl.

### A Blessing Refused

When Jesus went into the synagogue, He read from Isaiah 61, verses 1 and 2. He was reading about Himself. He said, "This day is this scripture fulfilled in your ears." He could not have said that, had He read the third verse, for that verse is yet to be fulfilled.

These people, with whom Jesus had grown up, did not believe He could do miracles. Their hearts were so hardened that Jesus said, "No prophet is accepted in his own country." He also told them that there were many widows in Israel, yet only *one*, a Gentile, was helped by Elijah. Only *one* leper was healed, who also was a Gentile. *Faith* not *race*, was that upon which divine blessings and help depended, then, as well as now.

These facts that Jesus told made the people even harder hearted. They rose up and led Him out of the city, thus losing all chance of His wonderful blessing.

We, today, must not close our hearts to Him, lest we, too, lose the blessings He has for us who love Him and have faith in Him.

### ECE Club Membership Call

Send me your name, address and date of birth (month, day, and year), as: "November 1, 1938." A membership card will be sent you.

### Let Us Study

Today we are to match sentences. The books of *Early History* are also called "Book of Moses" and "Book of the Law." The *Later History* books are also called "History."

Draw a line \_\_\_\_\_ matching the sentences

- |                           |                               |
|---------------------------|-------------------------------|
| (1) The word "Bible"      | (1) of <i>Early History</i> . |
| (2) There are 27 books    | (2) in the Old Testament.     |
| (3) There are 5 books     | (3) means "the books."        |
| (4) There are 12 books    | (4) are the first five books. |
| (5) There are 39 books    | (5) in the New Testament.     |
| (6) The "Book of the Law" | (6) of <i>Later History</i> . |

### Happy Birthday Wishes

- James L. VeNard, Oct. 25, age 8, Macomb, Ill.  
 Eileen Swanson, Oct. 28, age 10, Eden Valley, Minn.  
 Fred Hummel, Oct. 28, age 13, Cleveland, Ohio.  
 Douglas Hamilton, Oct. 29, age 7, Cold Springs, Minn.  
 Diane LeMasurier, Oct. 30, age 8, Oregon, Ill.  
 Duane Granquist, Oct. 30, age 9, St. Cloud, Minn.  
 Robert Potter, Nov. 1, age 14, Springfield, Ohio.



## 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

### Is Pleasure a Problem?

• • • By Robert Hardesty, Oregon, Ill.

One of the most often discussed problems of Christian youth is that of pleasure and entertainment. It is a natural thing for young people to be energetic and active, and the Christian's problem is to direct that energy and activity into the proper channels. Undoubtedly, this is a greater problem in larger cities than in small towns and rural communities, due to the larger number of amusement houses, clubs, and other forms of entertainment. No matter where one lives, he constantly must make decisions between right and wrong pleasures.

In what things does he find his greatest pleasure? If he likes the pleasures of the world and really wants a good time, he might attend parties and dances where he can let himself go and have a "high old time," and where he can indulge to the limit in strong drinks. What matter if he awakens the next morning with a terrific headache and feels as if he had gone through the wringer! What if he is unable to go to work, or to attend church services, because of too high spirits the night before; it was surely a lot of fun. After all, this life is pretty short, so if he is living for the pleasures which the world affords, he will not stint himself in them.

Yet, on the other hand, our joy may be found in serving the Lord. Without doubt, service to God is a fuller, more satisfying, and more lasting pleasure. "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 16:11). In addition to the hope of a future, much brighter than any this world presents, Christian service affords peace of mind, contentment, and happiness in this present life.

If one gives all the time he can to the service of the Lord, he will have no time left for the pleasures of the world. In Mark 12:30, we read the first commandment of Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." If we fully obey this commandment, how much room will we have for the love of sinful pleasure?

### Growing in Christ

• • • By Lois Randall, Braham, Minn.

Recently, the following true story was brought to my attention. A visiting pastor was holding meetings in a small church in western Minnesota. Night after night, he noticed the presence of a small Greek boy in his audience. The pastor made it his deliberate aim to become acquainted with the boy, Lester. After he closed his meetings, he did not see Lester until several years later. While walking down Roberts Street in Saint Paul, he heard a familiar voice calling, "Papers." Sure enough, it was his friend, Lester! The pastor saw Lester several times after that. Then he was called to a church in Chicago. One evening it was his privilege to attend a father-son banquet at a neighboring church. As he entered the church, one of the members said, "Just think, Dr. Shouman has brought his whole Sunday school class. See, they're all over there." The pastor looked in the direction the man had mentioned, and there in the midst of a group of fine looking boys was Lester. The pastor could hardly believe his eyes. When Lester saw the pastor, he arose in all his six-foot splendor. The pastor was surprised to see how the small boy had grown, and remarked about his height. Quick as a flash Lester came back with, "And I want you to know, Pastor, that I've grown in Christ, too."

How often we are guilty of speaking of the physical growth and entirely leaving out the spiritual growth! We too, like Lester, should tell the world of our growth in Christ. No one likes to be called a runt in stature, and neither should we like to be called a runt in Christian service. Let us all work diligently that we may grow.

### Dead Cat

Remember the Correspondence Committee financial report difficulty? There was absolutely no fraud involved, and no one person was responsible. This minor incident merely emphasizes a need for standardization of reports for all departments of Berean activity. Such standard report forms would greatly assist a new local officer to determine what was expected of him, would probably lessen the amount of work required of his office, and, at the same time, would increase the efficiency of our organization.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

**November 18-**—Special meetings at McIntyrtown, Ark.

**November 17-30**—Annual Fall Meeting at the Brush Creek Church of God near Tipp City, Ohio.

### RALLY DAY AT BLAIR, NEBRASKA

The Blair church observed Rally Day in an all-day meeting October 6, with an attendance of about seventy from Arlington, Kenard, Bennington, and Omaha, Nebr., and Little Sioux, Iowa.

Sunday school was called at the usual hour. Sr. Lucille Appleby gave the sermon, which was followed by Communion service. Basket dinner was served at the home of Sr. Peck, it being too cold to go to the park.

At 2:00 p.m., all gathered at the church for the afternoon services. There were a song service and a talk by Bro. Leslie LeCrone, after which Sr. Appleby delivered the sermon. There was music for both morning and afternoon services. We received greetings from Sr. Eva Grimsley of Little Sioux, Iowa, as she was unable to be with us.

A vote was taken stating that we have these all-day meetings more often and in turn with the Omaha church. At the close of the day, all departed for their homes, being much benefited by the day's services. We hope that we may be able to assemble ourselves together more often for such meetings.

Bessie Jenkins, Secy.

### OREGON, ILLINOIS

To enable the pastor, Mrs. Magaw, and others, to accompany Sr. Orpha LeMasurier to the Minnesota State Conference, Bros. Charles Lindsay and Ben Carpenter preached at the morning and evening services, respectively, Sunday, October 27.

Our Sunday school superintendent, Bro. Paul C. Johnson, recently preached for the Dixon, Ill., brethren.

The Dorcas Society recently canned forty-two quarts of pears contributed by Mr. and Mrs. O. F. Marsh, Mount Morris, Ill., to be used next summer at the Illinois and General Conferences.

Interest in the midweek devotional services is encouraging.

Following are the names and addresses of our members who are in hospitals: Roy Blanchard, Veterans' Hospital, Hines, Ill., Room F-245; and Hazel Reed, Illinois Research Hospital, 1819 W. Polk St., Chicago, Ill.

Sydney E. Magaw, Pastor.

### HERALD RECEIPTS

Gospel Gleaners Class (Brush Creek church) (for another); Mrs. Ira Wilson; Fred E. Hall; Mrs. Bessie Lawrence; Ora Hillman; California Conference (for others); Mrs. A. Ward (for another); Mrs. Maude Graham; Mrs. Grover Gordon (for others); Mrs. William Hanson (for another); Mrs. Alice Johnson; O. P. Nowlin (for another).

### BIBLE TRAINING SCHOOL

A sister in Colorado	\$ 2.00
Graytown, Wisconsin	10.00
A friend	5.00
Leonard Pelton	5.00
Ella Randall	1.00
Eva Phelps	2.00

### BIBLE TRAINING SCHOOL NEWS

Starting in the next issue of The Restitution Herald, there will appear weekly a column, on page 11, which will present our Bible Training School work more fully than space permits in these news columns.

As these days gather about us, we fully realize somewhat with dismay the passing of summer. With expectant optimism, however, we view the days ahead filled with ice skating, sliding, and sleigh riding. Now, as we scan our surroundings, we can see the beautiful handiwork of God in His creation of fall and all its array of colors. Last Sunday as I strolled somewhat leisurely along the river, I surveyed with amazement the way our omniscient God had tinted the leaves, and I wondered, "From whence sprang atheists?" I believe there is no way to get closer to our Father than by contact with His natural creation.

Our Maker truly was gracious to have placed such creatures as men in this glorious environment of ours. Very seldom does man figure in beautification, but always does he cause deterioration. Man has never created a Yellowstone Park, but he has created the slums and the menacing looking buildings of our cities. God has formed what was good, man has devised with these remarkable goods, things that cause destruction of other goods. The guns, tanks, airplanes, and bombs are used to displace our lovely landscapes and the good in a partially civilized world.

Thursday evening the new members of the Bible Training School and Orpha and Diane LeMasurier were the honored guests at a welcome party, sponsored by the local church. A well-rounded program of entertainment was enjoyed by all under the leadership of Sr. Leila Mae Doeden. A delectable lunch climaxed the evening's social.

The students going into the field this week are: Ellsworth Routson to Grand Rapids, Mich.; Alan McLain to Rockford, Ill.; and Celine Randall to Dixon, Ill. Your reporter is planning on a trip to the Minnesota State Conference with the Dean, S. E. Magaw, Sr. Margaret Magaw, Orpha LeMasurier, and her daughter Diane.

Last week we learned that a marriage is the uniting of two into one. We are wondering

which one . . . Alan McLain having "pun" in music class, as we were speaking of sharps and flats, said, "It would B# if we could get it." We might add, if he continues to be as sharp as he now is, he had better take a staff with him, or he'll fall down and stick up. In our music class we bar no one. We require everyone to be on time, and no passing of notes is allowed. Please! I'll never do it again.

Orris J. Mills, Reporter.

### SOPHIA J. GILL

Sophia Jane Reighard was born on a farm in Swan Creek Township, Fulton County, Ohio, October 6, 1873, where she grew to womanhood, and on August 13, 1896, she was united in marriage with Delmar E. Gill, to which union two daughters were born.

On October 22, 1923, her husband, with whom she had walked and labored in sweet devotion for twenty-seven years, died; and later on she moved to Wauseon. Fourteen years ago she and her widowed mother, Mrs. Elizabeth Reighard, now in the ninety-third year of her age, established their home in that city, where she lived and gave unlimited devotion in caring for her mother until the time of her death, which occurred October 12, 1940.

Of her immediate family, she leaves surviving: her two daughters, Mrs. Howard Andrew and Miss Georgia Gill of Wauseon; her aged mother, Mrs. Elizabeth Reighard of Wauseon; one sister, Mrs. Roscoe Dunbar of Delta, Ohio; and three brothers, Frank H. Reighard, of Wauseon, Royal C. and Bert A. Reighard, both of Delta.

Some twenty-eight years ago Sr. Gill was baptized into Christ, and from which time hers was a life of true and faithful devotion to her Lord, and her duty in every respect in life. She was gentle, kind, and sweet in her contacts with others, and she fought a good fight. She finished her course and kept the faith, and now sleeps in Jesus.

Funeral services were conducted in Raker church, after which she was tenderly laid to rest beside her late husband to await the call of the Master.

L. E. Conner.

## Gleanings From the Field

"The field is the world."—Jesus.

"We thank all the dear brothers and sisters who remembered us with cards and letters in honor of our sixtieth wedding anniversary and Bro. Newell's eighty-fifth birthday. May God's blessings be with you."—Mr. and Mrs. M. D. Newell, Blair, Nebr.

"The Lawrenceville, Ohio, Church of God is expecting Bro. McLain today (October 21) to start a series of meetings. He will work with us until November 3."—Inez Gordon, Springfield, Ohio, Rt. 2.

In the absence of the editor, Bro. Ben Carpenter and Sr. Frank Rogers conducted his Monday classes of the Bible Training School.

"Even him (Solomon) did outlandish women cause to sin" (Neh. 13:26).

Bro. and Sr. L. E. Conner motored to Casey, Ill., October 26, where Bro. Conner conducted services for our brethren Sunday, October 27.

"We have organized a Bible class of my neighbors."—Mrs. L. M. Kiger, Marengo, Iowa.

The Bible Training School students and others who recently motored to Graytown, Wis., visited, en route, with Bro. and Sr. H. S. Bell of LaCrosse, Wis.

**THE MASTER'S WORK**

The writer and his wife returned home, October 2, after an absence of three months of service in the Master's work, during which every effort possible was put forth to honor God and His Son in the teaching of His gospel. We met brethren that we had never met before. It was a real joy to serve the Lord with these of like faith, and we pray that the "tie that binds" will continue to bind us in Christian love and fellowship in the service of our Lord. The Lord knows the good that has been done, and will reward accordingly.

We did not seek our own glory, but glorified the Master who did so much for us. Our path has not been filled with flowers, altogether. There has been some criticism, but through it all our faith still abides in the Word of God! A young brother, not so long ago, said to me, "Brother Drinkard, I would give anything if I had a work like you, and could go out in faith knowing that God would see me through." Yes, it takes faith to make all things work for the good. The field needs many workers that will share in the sacrifice that brethren have to make to carry on in gospel work.

I know that "for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. . . . If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partaker of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:10-14). I know, too, that it was Paul who 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" (v. 16).

Under the burden of this great responsibility of preaching the gospel, Paul further said, "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel" (v. 18). It is the duty of every minister of the gospel to answer every call to preach the gospel; it is the duty of believers of the gospel to use their material means to support that effort—"the Lord ordained" that such should be done. Never before in its history has the Church of God had such an opportunity as it has today, if it will but realize the opportunity and act accordingly in preaching the gospel. Are we doing our part?

Are we doing our duty? Well, in addition to our ministerial work, we have the editorship of The Gospel Trumpet that was started over fifty years ago as a means of helping to preach the gospel. If you are not a reader of it, but would like to have a copy, write me and you shall receive one immediately. It stands for the faith, doctrine, and practice (Scriptural) of the Church of God, only. Not only do we have all this to do, but we are going to help Bro. S. E. Magaw by sending him more articles for publication in The Restitution Herald. If any of you do not happen to agree with me, just write me how egotistical you think I am, as a brother did recently in so many words, and if I don't think you are right you will hear from me.

Remember this, brethren, I am in the service of the Lord; making no charge for preaching the gospel of our risen Lord. I know this, that He will cause the hearts of our brethren to understand that means are needed to pay expenses in our efforts, and the

needed help will come. God is still on His throne, and He knows from day to day our every need. May God open our eyes to the opportunities NOW.

T. A. Drinkard,  
Box 344, Handley, Texas.

**ELEVEN**

By Mrs. Mae Nedrow

It seems as though 'twas just a day  
Since you were only seven;  
And now, today's your birthday,  
You say you are eleven!

I'm glad you are my very own,  
Not someone else's lad,  
For, if I didn't have you now,  
My heart would feel so sad.

So we will laugh and sing today,  
Since you've just turned eleven,  
As we did in the days of old,  
When you were only seven.

**NELLIE MAE RAHN**

Nellie Mae Rice, daughter of John and Sarah Rice, was born September 13, 1881, at Elkhart, Ind., where she grew to maturity. In 1901 she was married to L. W. Rahn. To them were born five children: Mrs. Grace Aaron of Sacramento, Mrs. Mildred Carothers, Lyle, Raymond, and Arthur all of Los Angeles. Besides her husband and children, she is survived by one sister and one brother, Martha and Ray Rice. In 1918, the family moved from Elkhart to Los Angeles where they have since resided. In 1922, she identified herself with the Church of God, being baptized into the Name of Christ by Elder S. J. Lindsay.

For the past two and one half years, she has been a very patient sufferer from the ravages of cancer. Everything that kind hearts and loving hands could do to relieve her suffering, was done by the members of her family, but on September 29, she quietly fell asleep. Her faith in the promises of the return of Christ to raise the dead and establish God's Kingdom, gave her courage for her trials and sufferings.

Services were conducted by the writer, October 2, in the Edwards' Bro. Colonial Mortuary, and she was laid to rest in Valhalla Cemetery in San Fernando Valley.

Emma C. Railsback.

**MRS. SHERMAN BENNETT**

Mrs. Sherman Bennett died at her home in Paynesville, Minn., Thursday, October 3. She leaves ten children, eleven grandchildren, and a host of friends to mourn her death. Her husband preceded her in death in 1928. This was the sixth death in this family within two years.

Mr. and Mrs. Bennett were lifelong residents of this community. Their home was blessed with thirteen children, ten living.

The writer was called to conduct the funeral, at which time we spoke on the uncertainty of life and the hope of living again through the resurrection—which she now awaits. Funeral services were conducted at the Church of God, Eden Valley, Minn.

Walter Wiggins.

**CONTRIBUTIONS TO N. B. I.**

James A. Patrick (laundry)	\$5.00
Charles Balliet	1.00
Marie Brown Schreiber	1.00
Mrs. J. W. Grimsley (paper)	5.00
Glenn Birkey (paper)	2.50
Glenn Birkey (laundry)	2.50
Mrs. A. Ward	5.00
J. W. Cooper	1.00
Mr. and Mrs. C. E. Hatch	1.00

**FRANCIS MARION TITUS**

Francis Marion Titus was born in Polk County, Iowa, November 14, 1872, and died in the hospital at Mitchell, S. D., October 11, 1940, from an injury received by a fall at his home near Letcher, where he had lived for thirty-eight years.

October 14, 1896, he married Inez May Garton of Varina, Iowa. For the first six years of their married life, they lived at Elm Grove, now Yetter, Iowa, before coming to South Dakota.

Three children were born to them: Mrs. Bessie Kistler of Hermosa, S. D.; Howard Titus of Letcher; and Mrs. Hazel Adams of Salem, Ore., who with Bro. Titus' widow are left to mourn his death. He is also survived by four grandchildren, four brothers, and two sisters.

Mr. Titus was baptized into the faith when a young man, and was a man of sterling uprightness, being industrious, honest, and honorable. He will be remembered with great respect and esteem by his many friends and neighbors.

Funeral services were held in Noble's Funeral Home in Mitchell, October 14, by the writer, after which the deceased was buried in Butler Cemetery near his home.

J. W. Williams.

**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	

BOOKS			
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	
Senior Berean Book Five (The Church			
of God)	50	.20	

**National Bible Institution, Oregon, Illinois**



# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, NOVEMBER 5, 1940

NUMBER 6

## Christian Preparedness

By A. B. Wilson

THE Church of God is now living in a most wonderful age. What can be more wonderful than to witness the fulfillment of the prophecies of the last days! It is a wonderful age, but it is also an age in which God's people are going to have to make their stand before the world, and make clear to the authorities of their government exactly where they stand in regard to God and the nations.

The nations of the world have for many years been doing the very things which God said they would do in the last days. Joel 3:9, 10 is certainly being fulfilled, for it reads: "Proclaim ye this among the Gentiles (nations); Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Does the bride of Christ want to be in this preparedness? I think not.

In Zechariah 14:1, 2 we read: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." I am certain that God's people do not want to be in any part of this company when the Lord comes to call His bride.

In Revelation 6:7, 8 John says: "When he (the Lamb, v. 1) had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and, behold, a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Does the bride of Christ want to be in this group?

At this time when we see so much preparation—preparation which can only lead to destruction—for what should the bride of Christ be preparing? For war and

destruction? Never! She should be preparing for the coming of the Bridegroom. Christ is coming *to restore*, and *not to destroy*. The bride must be as pure as the Bridegroom, and we know He would take no part in such preparations.

The leaders of the church cannot prepare for its members. Each member must do that for himself. The time has come when we, as members of Christ's body, must make our own decisions. Whether we stand or fall depends upon us. Are we going to serve God and prepare ourselves to have a part in the *great restoration*, or are we going to serve war and have a part in its *great destruction*?

We cannot be of the body of Christ and of the body of Caesar. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). The stamps, the seals, the deeds to our property belong to Caesar, but the members of the body of Christ—their lives—"the earth . . . and the fulness thereof" belong to God. We have no right to destroy any part of this. We must prepare ourselves to restore mankind, and not to destroy mankind.

True, Paul said, "Let every soul be subject unto the higher powers." So, let us be subject unto our government, but do all with love and kindness. Above all, let us put our whole trust in our heavenly Father, and I believe that we shall not be compelled to do those things which are against His will. God will be with His people.

After much thought and prayer, I have found this to be the answer to the problem, for myself. Each individual Christian must find the answer to his own problem by going to God for guidance. There is no other reliable source of help. Anyone who sincerely seeks Divine guidance will receive it.

Therefore, in this time of preparation, let us not be looking to material things, such as guns, bombs, and warplanes, as our means of

(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

## The Suicide Torpedo

British naval authorities report that the Italians are probably using the so-called "suicide torpedo." This device is propelled by a motor, and a steering apparatus is operated by a man stationed within the projectile. The rider practically forfeits his life at the time he enters the torpedo, for he meets instant death when his coffin hits the side of a ship.

The student of prophecy, though not surprised, marvels somewhat at the carnal craftiness of this militaristic generation. Daniel, prophesying of the "time of the end," said: "Knowledge shall be increased" (Dan. 12:4). Jesus said, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). Surely our Savior's words apply also to the present generation, for while the nations show such determined and unfailing skill in destroying life, property, and happiness, the church of the living God meekly and drowsily dreams of evangelism.

The Apostle Paul, likewise prophesying of "the last days" (2 Tim. 3:1), foretold that men would be "ever learning, and never able to come to the knowledge of the truth . . . men of corrupt minds, reprobate concerning the faith" (3:7, 8).

The *suicide torpedo*, as novel and uniquely fatal as it first seems to be, really betrays the whole plan, purpose, and end of warfare. Jesus said—and surely it is not a sin to believe Jesus—"All they that take the sword shall perish with the sword" (Matt. 26:52), and "He that killeth with the sword must be killed with the sword" (Rev. 13:10). In contrast, the Savior also said, "*Whosoever will lose his life for my sake shall find it*" (Matt. 16:25). The torpedo and its rider in their mission of death should challenge the Christian's loyalty in his mission of life.

## "Home, Sweet Home"

After a four-years' absence, we were recently privileged to visit our parents, Mr. and Mrs. E. H. Magaw, at their home in Lester Prairie, Minnesota, in the same house where we were born. With a little more difficulty than in the days of our slender youth, we again climbed up

through the small opening into the attic to browse through souvenirs of childhood days. Years flew backward.

Being privileged, too, to visit other homes and other friends of our home State, many interesting and almost sacred experiences came to mind. It was encouraging to witness the continued faith of former friends, and to see the very fields of the Lord in which we were formerly employed bearing fruitage.

Reading an exciting novel, eating peanuts at a circus, or vacationing in the Rockies may indeed help one to forget the petty problems of routine duties, but there is nothing that will so enable one to get a new lease on life as to return for a few days to his boyhood home.

## The Days of Your Campaign

After long reserve on the part of our Chief Executive, challenger Wendell Willkie has at last succeeded in getting President Roosevelt out on the campaign carpet. The campaign is, after all, most seriously contested. Many voters who favor one candidate fear the other may win. It is the most interesting and significant political campaign in the history of our great nation; each speech is made with the utmost preparation, caution, and care. The right words will bring victory; the wrong words will mean certain defeat. The election draws near.

The Christian is waging a more important campaign. He, too, must be careful in his message and daily life. The Apostle Peter, chairman of the Christians' Party, counsels his every candidate to be strong in faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. He challenges that "these things be in you and abound," that you may make your "calling and election sure" (2 Peter 1:5-10). Further, Peter definitely promises victory, saying: "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (v. 11).

When we take into consideration that politicians make so much ado for lip honor, flesh power, and monetary reward for *four years*, we should be able to sense the wisdom and importance of zealously working to make our calling and election sure to the Kingdom of God *forever*.

# The Sign of the Cross

By C. E. Randall

IN ORDER that the Sign of the Cross might become visible to us in the arrangement of the Tabernacle furniture, it will be necessary to arrange in our minds the various pieces of furniture in their proper location in the Tabernacle. Beginning in the outer court, the first piece of furniture to place is the altar of burnt offerings, called the brazen altar. This altar was overlaid with brass. In direct line with this altar, but nearer to the Tabernacle, let us set the laver. Like the brazen altar, this laver is also of brass. Proceeding into the Tabernacle, or the Holy Place, to our right we place the table of shewbread. Just across the Holy Place in direct line, we set the seven-pointed candelabra. Going to the center of the room, but directly in front of the veil leading to the Holy Place and in line with the laver and brazen altar, we place the golden altar or altar of incense. Stepping inside the Holy of Holies, we now place the ark of the covenant in line with the golden altar, laver, and brazen altar. Thus, this arrangement which God detailed to Moses formed a perfect cross. The priests, in their daily ministrations of sacrifice and atonement, labored around and in the midst of the Sign of the Cross. Their sacrifices pointed to the Christ, and the furniture, upon which they sacrificed, foreshadowed the cross.

It was not possible for the priests or the people to see the full view of the Sign of the Cross, as it was separated in three distinct sections, being divided by two veils. This was no accident, but divinely arranged in accordance with the plan of redemption. There being three separate phases of redemption, there needed to be three distinct parts in the work of atonement in the Tabernacle. These three were: (1) *The brazen*. This is where the natural or sinful man confessed his sins upon the head of his lamb of atonement; (2) *the overlaid wood*. This place was where the table of shewbread and candelabra and altar of incense were placed. These were made of wood overlaid with pure gold. In this place there were light, bread, and fragrance; and (3) *the pure gold* with drawn-out parts of the same piece, covered by the presence of God. Each of these three states or conditions of the work of atonement was separate. Each was partitioned from the other.

The work of the cross and the benefits of the sacrifice of Christ are likewise divided. The first step is: the natural man in his "brazen" condition, unable to see the full and complete work of the cross, must, by faith, take hold of his atonement Lamb, which is Christ Jesus, and upon Him confess his sins. From this brazen or natural

condition, man is led forth into a spiritual relationship where he is overlaid with "righteousness which is of God by faith" (Phil. 3:9). In this second stage of his redemptive process, he comes into an atmosphere of "new light." It is the light of life that comes from the Word of God. (Psalm 119:105). In this light he works and walks and lives. In this new division of atonement, he finds the shewbread. He lives upon it and keeps replacing it regularly. It is manna; it is the living Word of God; it is the written Word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Then, too, there is the ascending incense. This incense represents the prayers of those who are overlaid with the righteousness of God (Rev. 5:8, margin). This incense was to be kept ascending continually. Our prayers, too, are to rise without ceasing (1 Thess. 5:17).

In the third room or division, we find the work of redemption completed and the cross finished. Here is the ark of the covenant with its mercy seat, out of which is drawn the cherubim overshadowing the mercy seat. This suggests to me that the third step in our completed redemption will be when we are drawn out of the same material as our Mercy Seat, which is Christ. In Romans 3:24, 25 the Emphatic Diaglott renders the following version: "Being justified freely by his favor, through that redemption which is by Christ Jesus; whom God has set forth to be a Mercy-seat, by his own blood." The last step in our redemption will be taken when we are made like our Mercy Seat. "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; also see 1 John 3:2; 1 Cor. 15:49.)

In observing the Sign of the Cross, we do not feel that type or language has been extended. The Sign of the Cross can readily be observed in the sacrifice of the Passover lambs. A "spit" was extended through the entire length of the animal's body. Between the hind legs a gambrel was placed; thus, the Passover lamb was placed on a perfect cross to be roasted. Was this method of sacrifice accidental, or was it as Paul affirms "a shadow of good things to come"? The sacrifices of Israel were made around the Sign of the Cross and pointed forward to the time when the Son of (Please turn to page 10)

## "JESUS WEPT"

By Omer J. Parker

WE KNOW these two words, "Jesus wept," to be the shortest verse in the Bible. Is it not also the sweetest? Thousands and thousands of Christians have blessed God for these two words. Next to the comfort of knowing that Jesus shed His blood comes the knowledge that He shed tears.

On the day when Jesus, hailed with hosannas, rode in lowly guise into Jerusalem, we are told that as He came nigh the city He lifted His voice and *wept* over it, saying: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:41, 42). These were tears of grief and compassion, indeed; tears wept for enemies that would not be friends.

On two other occasions we are told of Jesus weeping. A few days later than the incident mentioned, down in a garden at the foot of the same hill of Olivet, He wept by night in that agony of His which brought the bloody sweat in great drops from His body to the ground. He "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5:7).

The other occasion was that to which our text relates—when Jesus wept in sympathy for Martha and Mary whose brother had died. The scene was near the Mount of Olives, too, for the village of Bethany stood on the back of the hill. We shall especially consider Jesus' weeping.

Before proceeding, however, let us notice the different character of those three weepings of Christ. In Gethsemane, His own anguish, endured indeed for us, wrung the bitter drops from His eyes. On Olivet, He wept for foes resolved and doomed to perish. Near the grave of Lazarus, He wept in sympathy with loved friends. Those tears of Jesus speak to us of four things: (1) of pain—Jesus suffered; (2) of pity—Jesus sympathized; (3) in pledge—Jesus showed how all may find Him; (4) an example—Jesus set an example.

Here are tears of pain. Tears are not always tears of pain—laughter itself at times runs over into tears. Nevertheless, tears are *generally* the sign of grief. These tears of Jesus were signs of internal pain. A great deal of Christ's suffering was *within*. His worst pain was not when men scourged Him, or when the nails went through His flesh, or when He said, "I thirst." The pain of crucifixion was *very* dreadful, but He had endured worse anguish than the bodily torture.

The worst suffering of man generally is not what can

be seen. Perhaps there are persons of good health walking the streets or sitting in our worshiping assemblies, without a sign of woe, persons whose bosoms are full of grief that is worse than bodily pain. God only knows the bitterness and the burden of stricken hearts. Never did anyone suffer so much as Jesus suffered in His heart, surrounded as He was with sin and its awful fruits. Think of the constant burdens that must have pressed His heart, seeing clearly all the vice and woe that surrounded Him! To see the bitter wages of sin, to see the sad workings of sin in unbelief and slowness to learn, to see this in both enemies and friends bowed down His soul in grief. This sorrow was borne for us. It was part of the burden Jesus bore for us that we might be relieved. When He wept, as well as when He bled, He was suffering for us.

Secondly, we have mentioned Christ's infinite sympathy and pity. It is beautiful to see Jesus' tears mingling themselves with those of the sorrowing sisters. He felt that Lazarus was His friend and brother, too, and He wept to think he had been sick unto death and now lay in the grave. Jesus must have been especially fond of Lazarus. You remember the sisters' message when their brother was ill: "Lord, he whom thou lovest is sick." Yes, the Jews were right when they said, "Behold how he loved him!" Love shed those tears, love for both the dead brother and the living sisters. If only we could get our own names into that verse, and have the Savior's love applied to us as it was to the three in Bethany!

Someone will ask, "Why should Jesus shed tears of sympathy with Martha and Mary, when He knew very well that Lazarus was to be raised from the dead?" Such a one is quite right in thinking that Jesus knew that He would soon recall Lazarus; but in His weeping, Jesus' sympathy was interwoven into the feelings of others.

In the third place, Jesus' tears were a pledge. These tears speak about the future—showing us what Jesus will always be. Everything Christ did on earth was done for all time. Christ's deeds stand out as parables to teach the world. When Jesus wept with Martha and Mary, His tears promised that all His suffering followers to the end of time should have His pitying regard. His tears dropped to the earth for us.

It is true, though, that we must not think of Jesus now shedding tears in heaven. If God is to wipe away all the tears of Christ's people, they cannot remain in the eyes of Christ Himself. Tears belong to the time of His weakness and humiliation. Nevertheless, His heart is as tender

and as full of love as ever. It is because this truth may be read in the tears Jesus shed at Lazarus' grave, that so many thousands of Christians have blessed God for the words of the text.

Finally, with His tears, the Savior set an example for Christians. It is a woeful thing to have a hard, unpitying heart. Should any of us be already selfish and stony, woe for us in this suffering world. If one's heart is not warmed and softened by Jesus' grace, it will get like flint or steel.

There is so much to pity all about us, that the tears within us will turn to gall if not shed.

The teachings of Christ's tears to us may be given in Paul's words: "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). Sympathize with real distress as you find it about you, then let your sympathy become practical. He who every day dries some tears is in training for the companionship of angels, and of Jesus, and of God.

---



---

## ISRAEL RESTORED

In Two Parts—Part Two

---

*By Sadie Skeels*

---

**E**ZEKIEL 36:17-36 reads: "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings. . . . Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And 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. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

"Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And shall dwell in the land that I gave unto your fathers; and ye shall be my

people and I will be your God. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. 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. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. . . . And they shall say, This land that was desolate is become like the garden of Eden. . . . Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."

Continuing in chapter 39:21-29, we read: "I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.

"And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them. . . . Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people,

*(Please turn to page 10)*

# OUR TRACTS

By James M. Watkins  
Chairman, Berean Publishing Committee

SINCE many are planning to participate in our "tract-a-day" campaign from October 28 to December 16, as recently announced in *The Restitution Herald*, we are assisting in their planning with this brief review of our tracts with our personal recommendations for their use.

*Essential Truths*, a National Bible Institution tract, is a single leaflet tract covering six of the important points of our doctrine by references, rather than comment. Complete references are listed on such subjects as, "The Kingdom on Earth," "Joint-Heirs With Christ," "Restoration of Israel," "Repentance and Baptism," and so forth. We highly recommend it as a general distribution tract, but only among those who are already Bible readers and who will dig out references. Your campaign supply of fifty costs only fifteen cents.

*First Principles* by Brother G. E. Marsh, a National Bible Institution tract, is one of our larger tracts—consisting of twenty pages. It contains a series of twelve complete lessons on the essentials of the Church of God doctrine. This tract is recommended only for distribution among the more studious types of people, or among those of the more advanced interests in our doctrines. Although listed among our tracts, we commend this tract highly as a basis of class study with a teacher of almost any qualifications, while even the home-study student may regard it as one of his "must haves." The price of your campaign supply of fifty is one dollar.

*Fundamental Bible Teachings of the Church of God* by the writer, a ten-page Berean tract, has endeavored to boil all of the essence of Church of God teaching down to seven simple fundamentals, some not exceeding fifty words, in each case not giving over one or two simple references to encourage a beginning in Bible study. It is the basis of our Christian Worker's Kit, which we expect to offer in the near future. It is recommended for wholesale distribution among any of newspaper-reader comprehension or better. After each section, space has been provided for the addition of special references that the reader may add, as he reads other tracts, or the giver may add as interest is shown when the tract is given out. We believe you will find this tract most useful for all purposes of any offered for reaching the complete newcomer to Christian study, or the individual confused by opinions and counter opinions. Your campaign supply of fifty costs sixty cents.

*Can You Believe?* by H. V. Reed is a National Bible In-

stitution tract of six pages. Any thought expressed and kept alive since 1861 has to be good. If you want a tract for general distribution that will set any thinking man back on his haunches, and make him think, this is your tract. It contains thirty thought-provoking questions such as: "Can you believe dead men remember God, when David said, 'In death there is no remembrance of thee?'" It is unreservedly recommended for wholesale distribution among *thinking* people the world over. Your campaign supply of fifty costs only forty-five cents.

*The Kingdom of God* by Brother Harry Goekler is a Berean tract. It is eight pages of the most complete coverage we have concerning the practical aspects on the Kingdom of God, location, extent, duration, ruler, citizens, and so forth. This is a special subject tract, and, as such, it is recommended only to those who want to stress this subject in their distribution. It is well written, easily understood, and very complete. If you want to give something that covers the Kingdom of God, this is the tract. Your campaign supply of fifty costs only sixty cents.

*Resurrection* by S. E. Magaw. It is an eight-page Berean tract. This is another complete and very worthwhile, special subject tract, that can also be recommended very highly for regular distribution. It is written in an easy-to-read, fast-moving style; it handles nothing but its subject, and wastes no time on that. It establishes the certainty of the resurrection, the time of the resurrection, and characteristics of the resurrection. If you want to cover this subject in your distribution, this tract will be a credit to your interest and will require no apologies afterwards. Your campaign supply of fifty costs only sixty cents.

*What Must I Do to Be Saved?* by J. F. Waggoner, a National Bible Institution tract, is a very worthwhile four-page tract on the elements of salvation. It covers very simply and completely the steps in the process of salvation, from belief to the coming of Christ. We like it, especially, because it calls no man saved until the coming of Christ, and then only if he has continued faithful until that time. It is recommended for general distribution. Your campaign supply of fifty costs only thirty cents.

*Pleasures of Youth* by J. R. LeCrone is a National Bible Institution tract. This tract is coming to the front as one of our most popular tracts. This tract we rate as outstanding in its dealing with the problems of the Christian youth of today—a very challenging tract, well written in

a modern manner. For instance, note these thoughts: "You find such a difference between what older people tell you is right and what the 'best people' are actually doing that you find yourself so confused that you don't know which way to turn," and then, "Gambling . . . will, in all probability, leave in its wake crimes and broken lives. But when he goes to the church bazaar, he is asked

to buy a chance on this rug . . . All this . . . in the name of Christ." It is unreservedly recommended for distribution among young people's organizations, particularly the Christian-thinking class. It contains eight pages. Your campaign supply of fifty costs only sixty cents.

Many other very worth-while, but more highly specialized tracts, are offered at similar prices.

---

## What Shall We Sing?

---

By Mrs. Sue E. Stuart

---

"**H**EAR, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel" (Judges 5:3). It seems to me that there is quite a controversy between singing praise unto the Lord, and singing in accordance with the lie that the Serpent told Eve in the Garden of Eden.

The Lord doesn't get any praise out of songs such as, "There Is a Beautiful Home Far Beyond the Sky," and several others. The Devil gets praise out of them, for they are in accordance with his statement. John said, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (8:44). The Devil is the one that disputed God's Word, and said, "Ye shall not surely die" (Gen. 3:4). God had said, "Ye shall surely die." People are still believing the Devil's statement, but we may be sure that "the soul that sinneth, it shall die" (Ezek. 18:4).

People love the darkness that Satan brought into the world; therefore, they will not try to see the light. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). I often wonder why people are so fond of the Devil's lie, and won't believe God's truth. Consider these words of the Apostle Paul: "With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:10-12). Paul also said in Romans 9:1, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Do you believe that Paul would then *sing* a lie? We should also be very careful to always sing the truth, lest we sing praise unto Satan. We should not sing, "I have friends who have gone to that home on high," for John 3:13 says, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

Solomon said, "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. . . . All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19, 20). Solomon taught, moreover, "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*" (9:10).

People should not sing of going to heaven, for there is no promise of going to heaven, but Matthew 5:5 says, "Blessed are the meek: for they shall inherit the earth." "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. 4:3). Where will the ashes of the wicked be, in heaven or on the earth? If the righteous go to heaven, then the wicked will have to be taken there to be burned, for they are to be ashes under the soles of the righteous' feet.

Said David: "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations" (Psalm 89:1). This kind of singing must be full of truth, and understanding. We should be as careful to always sing the truth, as we are to tell the truth. It is very important that we always tell the truth. "All liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). The Lord meant for us to be truthful in song just the same as in word, otherwise we cannot sing praise unto the Lord. We must worship God in spirit and in truth, and to do this we must sing praise unto Him in accordance with His Word. John 4:24 says, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Therefore, we cannot worship Him unless we obey His Word in everything. We should not praise Him in word and deed, and praise Satan in song. "Doth a fountain send forth at the same place sweet water and bitter?" (James 3:11.)

# THE SABBATH

By S. J. Lindsay

**I**T IS WELL to look to the meaning of a word quite critically when it has become of such vast importance as to make us feel that books and tracts should be written to place it properly before the minds of thinkers.

In common usage, the word "Sabbath" includes the thought of weariness, which calls for rest, and often this is its true meaning. In Exodus 35:2, 3, we read: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death."

This text shows that the object of the day was to give rest from weariness arising from the labor of the previous six days. But with God this need cannot exist, for we read: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:28.) Yet, we learn from Genesis 2:2 that "on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Surely He did not rest because He was weary, for our God grows not weary. He could not well be our God, should we be convinced that He could be made weary and fatigued. Therefore, we must regard this word "rest" in the sense of "ceasing" from His labors, not to rest from weariness, but to accomplish His divine purpose.

It is in this sense that the attorney, having presented to the court all the evidence bearing on the case, states to the court that he now "rests" his case.

Evidently, with reference to man, the thought of the word "rest" is that of overcoming fatigue by cessation from labor, while, with reference to God, it must mean only His cessation of effort because He has accomplished His purpose up to the time of which He has spoken. If this understanding of the word be true, then the first we read in Scripture concerning a day of rest for man is found in connection with the house of Israel soon after the Israelites' crossing of the Red Sea, which, according to our best chronologists, must have been as much as twenty-five hundred years from the creation of man at which time God rested.

The word "sabbath" occurs first in the Scriptures in Exodus 16:23, where it is said:

"This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day." This commandment was given a short time before the Israelites reached Sinai and just before the giving of the law on tables of stone.

Brother S. J. Lindsay, faithful teacher and preacher of the Church of God and now the pastor of our church at Tempe, Arizona, here presents a revision of one of his tracts. We recommend it to all our readers for both personal study and distribution. We plan soon to offer this revision in tract form, and to include a goodly number of the new tract in an order of ten thousand of our leading tracts to be sent this fall to England.

Read to the best advantage you may, all Scripture given before this date, and you will not find the Sabbath mentioned in connection with man's need for rest. While cycles of seven years are mentioned, as in connection with Jacob's seven years of labor for Rachel, at the end of which time Leah was imposed upon him, and another seven years of labor for Rachel in addition to the seven that had gone before, yet, there is not even a hint that a rest period was thought of in all that time.

In Galatians 3:8, we find this language: "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." It is through faith in the covenant that God made with Abraham that we have hope in Christ at this time. Go back to find out what was preached to Abraham in this gospel and you will find nothing said about the Sabbath.

Add to this fact the following testimony of Scripture, and you will see that prior to the giving of the Sabbath, as recorded in Exodus 16:23, men had not known the Sabbath: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath" (Neh. 9:13, 14). If, at the time of the giving of the law, God "made known" to them His holy Sabbath, it is evident they had not known it before.

Again: "The Lord our God made a covenant (what covenant?) with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:2, 3). The covenant given on Sinai included the Sabbath commandment, and it certainly must have been included among those things not made known to their fathers.

Paul says this law was "added" to the covenant confirmed before of God in Christ. It was added to the covenant made with Abraham (Gal. 3) some four hundred thirty years

before. If the law, or any part of it, was added, then it was not a part of the covenant made with Abraham.

We believe this testimony is sufficient to show that the Sabbath, as given to man, was not in existence prior to its being given to the Israelites in the wilderness.

## Why Was It Then Given?

Israel had been for a long time under a hard and cruel bondage in Egypt from which they could not extricate themselves. So great was that bondage that it is likened unto a furnace (Deut. 4:20). God's mercy stooped down to them, and His hand relieved them and gave them rest from their bondmasters at the hands of Moses and Aaron. After their deliverance from bondage, God gave them a memorial by which they might remember His mercy. Accordingly we read as follows: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee (Israel—no one else) to keep the sabbath day" (Deut. 5:15).

That this memorial was given to the Israelites and no other, we read in Ezekiel 20:12: "Moreover also I gave them (Israelites) my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Again: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Ex. 31:13).

## The Type Value of the Sabbath

The sabbaths were a shadow of better things to come to them who are in Christ. "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17).

The writer of the Hebrews gives us some light on the type feature of the Sabbath: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. . . . There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:1-10).

As Moses was a type or shadow of Christ, the Deliverer; as Egypt, a type of the world



and its bondage of sin; as Israel, a type of the people of God; the Red Sea, a type of death and resurrection; so the Sabbath was a type of that rest which is to come to the people of God after their Deliverer has come and taken them out of the land of their bondage (of sin). In figure and by faith we are now entered into that rest. (Hebrews 3 and 4.) In coming into Christ we cease from our works, and rest in the promises of God.

Israel's observance of the Sabbath was the observance of only a shadow of something better to come. Paul said the body that cast the shadow was Christ. Though the people of Israel professed to be such strict observers of the Sabbath, they had not learned, through the observance of that shadow, to recognize the body that cast it when He came, which leads us to the conclusion that, though men may observe the Sabbath strictly, it is not necessarily an evidence that they are near Christ. In other words, they may know the Sabbath law perfectly and observe it critically, mentally at least, and know nothing of Christ, as was the case with the Jews when Christ came among them.

One may be strict in his Sabbath observance and yet fall far short of Christ and His salvation. Such was the case with the Jews when Christ came into the world. They thought they were righteous because they had kept the law. Yet when Christ came, all were concluded under sin, both Jew and Gentile, that God might have mercy upon all. (See Gal. 3:21, 22.)

#### Life Cannot Come by Keeping the Law

Galatians 3:21 reads, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." Verse 22 states, "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

The foregoing scripture should settle the law question at once. The law could not give life, not that the law was not virtuous, but because the flesh was too weak to meet its requirements. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

Civil laws do not make good citizens. Only those who have the disposition to do the right are righteous. If you are really in Christ, you need no handwritten law, for the love of God that has taken possession of you puts you beyond the desire to do unrighteous things.

Instead of one day of rest a week, we have entered into a continual rest, of which the Sabbath was only a shadow.

#### Time and Place Elements in Faith

It occurs to us, as we study the New Testament Scriptures, that faith in Christ does away with the idea of time and place in the matter of service toward God.

The Jews thought that Jerusalem was the

place where God should be worshiped, while others, the Samaritans, thought the tops of the mountains the proper place. We learn this from the Master's conversation with the woman of Samaria, as recorded in John 4:19-26. She said to Him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." The Master answered, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

This seems to do away with the idea that in Christ one place is more holy than another. Then, we have Paul's testimony as to the time idea: "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11).

Here Paul places the idea of time worship among "the weak and beggarly elements" to which they must turn again, or turn back (margin), if they desire to observe them. So we view the time and place elements in religious service. Many are sticklers for the first day of the week as the proper time to observe the Communion. Others contend for yearly observance, and so forth. Where the time element enters, we fear the spirit goes out. The person who makes Sunday an especially holy day labors under the same trouble. All days are alike to the true Christian. Did not Christ do on the Sabbath all the works He did through the week?

We fear that there is much error about us in our religious services. Many hold to Thanksgiving Day, Christmas Day, and like days, as though there were ample Bible evidence to sustain them in regarding these days as holy days; whereas the spirit of appointing definite times and seasons for worship, whether of thanksgiving or otherwise, is wholly unscriptural. Think of the idea of a man's saving up the expression of his thankfulness to one certain day in the year, when every day should see his heart melting in its emotions of thankfulness! It is easy to measure that man's love who waits for Decoration Day to come that he may go to the loved one's grave to pay his love and respect to the one who lies beneath the mound. Yet this is the spirit of observing times and places.

#### Christ's Observance of the Sabbath

The Jews came to Christ and asked Him: "Is it lawful to heal on the sabbath days? (This they did that they might successfully accuse Him before their law.) And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into the pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore

it is lawful to do well on the sabbath days" (Matt. 12:10-12).

In Matthew 12:1, we learn that Jesus, with His disciples, went through the corn on the Sabbath day, and His disciples, because they were hungry, began to pluck the corn and to eat. Again the Jews found fault, for the disciples were breaking the letter of that law. In Exodus 16:23, the Israelites were strictly instructed to prepare their entables the day before the Sabbath, and in gathering manna, enough must be gathered the day before.

Paul teaches (2 Cor. 3:6) the distinction between observing the letter and the spirit of the law. The observance of the spirit quickens, but the observance of the letter kills. The law called Israel to holiness on the Sabbath days. The Spirit of Christ calls us to holiness always. Therefore, all days to the true Christian are alike—days in which he may do good and not evil.

Paul teaches (Rom. 7:6) that "we should serve in the newness of spirit, and not in the oldness of the letter." The newness of the spirit on this Sabbath question is that we should do good, always.

"Jesus worked the same on the Sabbath as He did on other days."—Exchange. An examination of this statement will show it to be true. Attention is called to the fact that Jesus went up to the Temple on the Sabbath, as was His custom. True, He went there because He found people there. He found it as convenient to worship on one day as on another. He was worshipful all the time.

#### Various Items

It is contended that the law of Moses is one thing and the law of God quite another; that the Ten Commandment law was the law of God and the ceremonial law the law of Moses. The fact is that both are referred to as the law of God. And why not? Both were given from God on Sinai, and both were received and delivered by Moses to the people. The principles governing the one were as strict as those governing the other. Let us see what the Scriptures say on the matter.

"When the days of her (Mary's) purification according to the law of Moses were accomplished, they brought him (Jesus) to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons" (Luke 2:22-24). Here an item of the ceremonial law is spoken of both as the law of Moses and the law of the Lord. It may be well to read in this connection also from Joshua 8:32-35 and Nehemiah 8.

"Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more. . . . Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Heb. 12:18,

22). In Exodus 20, this language depicts the scene that followed the giving of the Ten Commandments.

Comment by Mauro: "In this scripture not only are we taught to distinguish between the new covenant and the old; but we are expressly told that we are not to come to 'the voice of words.' These 'words,' uttered by the 'Voice' of Jehovah Himself, were the Ten Commandments. (Ex. 20:1-22; Deut. 4:10, 12, 33, 30.) Hence we have here the plainest possible statement that Christ has not put His people under the Ten Commandments. This scripture in effect says, 'We are not to come to the Ten Commandments.'"

#### Briefly Stated

(1) There was no law given which could give life. (Gal. 3:21.)

(2) None could keep it because of the weakness of the flesh. (Rom. 8:3.)

(3) The gospel to Abraham said nothing about keeping a Sabbath.

(4) Jesus never commanded the keeping of a Sabbath.

(5) Under the law, Sabbath breaking was punishable by death. If that law is still in force, why is the penalty neglected?

(6) The "feasts of the Lord" under the law became the "feasts of the Jews" under the gospel. (See John 5:1; 6:4; 7:2.)

(7) From the conference at Jerusalem, it was written to Gentile brethren: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well" (Acts 15:28, 29).

(8) Observance of the Sabbath was not included in the foregoing instructions.

(9) Righteousness could not come by the law. (Gal. 3:21.)

(10) The Ten Commandments are called the law of Moses. (Deut. 17:2, 6, 7; Heb. 10:28.)

## SIGNS IN THE HEAVENS

*Selected by R. H. Judd*

COMMANDER R. G. Studd, R.N., recently delivered a most interesting address on the above subject. His particular remarks on the signs in the sun, moon, and stars as predicted in Luke's Gospel, indicating that the Second Advent is near at hand, are in perfect agreement with the latest scientific information published by the Admiralty on the Admiralty charts as well as in the *Nautical Almanack* mentioned by Commander Studd.

The lecturer said that recently the Astronomer Royal, who always predicted years ahead for the *Nautical Almanack* the times of the high and low water of the tides in all parts of the world, has observed that the moon has by some means or other "got out of gear," and accordingly it has been necessary to recalculate the tide tables for future years *for the first time in history*. All nature seems to be out of joint, all over the world.

"I have been a deep sea chart publisher for thirty-five years for the deep sea fishermen, in cooperation with the Admiralty," said Commander Studd. "When I bring out a new chart I always set the compasses ten years ahead for magnetic variation, so that they do not get out of date so soon. I may explain to those not acquainted with nautical terms that Magnetic North at Greenwich is about eleven degrees to the west of True North, and that the magnetic needle for over one hundred years (in fact, for over three hundred years, it has moved east and west) has been moving towards True North at the rate of about five minutes annually. Since the last war the rate has more than doubled annually, and according to the present order of things, in about another seventy-five years the magnetic needle of the compasses around Britain should point True North. Today the rate of decrease is about eleven to twelve minutes annually, *for the first time in history*. No man can explain why; all the Admiralty can do is to register the change and alter the compasses on the charts to agree with the change. If they did not alter the compasses, a navigator would be many miles out on a long voyage.

In 1925 I set the compasses on my new North Sea chart ten years ahead, for 1935, allowing for the usual five minutes annually of decrease in variation. To everybody's surprise this mysterious increase in speed since the last war had, by 1930, put my chart five years out, so that it was only five years in advance instead of ten years. It really looks as if the increase in speed of life has extended to the very laws of nature."

Truly there are signs in the sun, moon, and stars, such as there is *no record in history*.

### THE SIGN OF THE CROSS

*(Continued from page 3)*

God would fulfill the Scripture, "Cursed is every one that hangeth on a tree."

In the presentation of our bodies as living sacrifices, let the type be fulfilled and the Sign of the Cross be manifested, that others seeing our good works may glorify the God of heaven.

### ISRAEL RESTORED

*(Continued from page 5)*

and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

### CHRISTIAN PREPAREDNESS

*(Continued from front page)*

salvation; but let us be looking to Christ. Let us be preparing for the coming of the Bridegroom, for in Him is eternal life.

"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).

## SCHOOL LIGHTS

By "Chuck" Mills

We are introducing to you a column prepared for your serious consideration and for your enjoyment. We shall try to implant a worth-while thought, or a challenge, or an inspiration that will be of value to all. I hope this "colyum" will meet your approval. Any thoughts for improvement or direct contributions will be appreciated.

From the amusement standpoint, I realize there are many angles to take into cogitation. I realize, first of all, that my jokes are not often appreciated because of their originality and their deepness of thought. I have always said that, although my jokes are not understood now, the next generation may grasp the meaning of them, tell others of the world, and then laugh with them. Consequently, if you don't perceive anything that might be meant as an anecdote, *save it*. Who knows? Perhaps even your grandchildren may be advanced to the place where they will "get the drift."

"Who sir? I sir; No sir, not I sir . . . bla blah alab O.K., O.K., I'll take the foot." "My grandmother likes," etc., etc., and on into the evening moved the activities of last Thursday's welcome party. On behalf of the honored guests, I wish to thank all those who co-operated in making the party a success. We hope we can justify the good time and encouraging speeches that were made for our benefit.

"Here, have a pickle."

"Oh, yeah! You know I can't eat such things."

"I am sure you would care for a high-class caramel."

"Quit teasing me; my jaws wouldn't allow for soft butter."

So runs the usual conversation between a mump victim and an admirer. But not so with Orpha LeMasurier. Orpha had the mumps, and was fully on the road to recovery before she knew it.

Exceedingly profitable meetings were enjoyed by large crowds at the Minnesota State Fall Conference. The guest speaker was Brother S. E. Magaw. Brother Magaw was especially appreciated because Minnesota is his home state. He was four years pastor of the Eden Valley, Minnesota, Church of God.

On our return trip from Minnesota, we had many thrilling experiences. Those listerine hills (they take your breath away) and corkscrew twists cannot be omitted.

I received a note yesterday inviting me to a masquerade party. Being inquisitive, I looked up the word and found it meant what many so-called Christians do from day to day: that of "acting or living under false pretense, to frolic in disguise; to make a show of being what one is not."

Hoping to have something of more interest next week, written from a more intellectual point of view, *au revoir*.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Until some years after its initial circulation, the King James Version of 1611 contained all the so-called apocryphal books of the Old Testament, the same books that had been included in the Jewish Canon for many centuries.

But by 1600 the Puritan influence, which was steadily growing, had eliminated the Apocrypha from the Geneva Bible; and consequently, as early as 1629 the King James, too, began to omit these extra books. Now, both the King James and English Revised editions occasionally carry the Apocrypha; the American Standard Version never.

To supply, in modern, readable language, a really accurate translation of the Apocrypha, Edgar J. Goodspeed, co-author of *An American Translation*, finally has produced *An American Translation of the disputed Old Testament books* (University of Chicago Press; \$3.00). It is the first English translation of the Apocrypha to be based on original, or at least very ancient, manuscripts; other translations have been drawn almost exclusively from the Latin Vulgate.

The Apocryphal books obviously carry no divine inspiration; but they are valuable for discovering Jewish thought and practice prior to and immediately following the coming of the Christ. Although they found a place in the Greek version of the Jewish Bible, they never were in the Hebrew version as it was known in the B. C.'s.

Professor Goodspeed's translation presents a simple, pleasant, and accurate means of learning what the Apocrypha is about. He has given each book a brief introduction, narrating its time of writing, general contents, and historical significance.

\* \* \* \* \*

More usable than Hartrampf's *Vocabularies* and less expensive than other reprint editions, the Grosset & Dunlap version of Roget's *Thesaurus* (\$1.00) is perhaps the most practical desk reference work, next to a good dictionary, the speaker or writer could buy.

Thoroughly indexed and classified, the *Thesaurus* supplements the normal dictionary by providing an almost limitless alphabetizing of synonyms. Dictionaries are to define; the *Thesaurus* is to refine, by supplying the exact appropriate word wherever it is needed.

\* \* \* \* \*

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



*"As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).*

### Dear Children

"Open your hearts, dear children,  
Let love and joy and praise  
Fill all your lives with gladness,  
In songs your voices raise.

"Open your hands, dear children,  
Drop blessings everywhere,  
With words and deeds of kindness  
Your mercies freely share.

"Open your lives, dear children,  
Make Jesus welcome there;  
He'll bring you peace and sunshine  
And gladness all the year."—*Selected.*

### The Golden Rule

Sometimes we forget how the Golden Rule is stated. Look at the verse at the top of the page: "As ye would"—not as *they do*.

This verse, called the Golden Rule, is one that we can put to use in our schools, in our homes, on the streets, in the stores, post offices, and other places—in fact, anywhere! One person can use this rule toward another person. Nations could use this rule.

There is another verse that we can consider along with Luke 6:31. It is, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). For those of us who know what is good and right, it gives us more responsibility to obey the teachings we have received, than those who do not know.

We are told to be sober minded. Let us follow the Golden Rule toward everyone. If it were followed more, we would have a better world. As with every other good teaching, we are not forced to obey it. We don't go to church because we have to go, but because we want to go! It doesn't help a person to be baptized, if he does so only because he thinks he has to be or ought to be. The real Christians who study their Bibles know that "ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). We notice that our bodies are living bodies that we offer. In other words, one's whole being is to become a holy life

for God. If we try to follow the Golden Rule, it will help us to present our bodies "a living sacrifice," for it is written, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So, when we are kind and forgiving to our friends and schoolmates, we are also being kind to God. Another verse is, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). Therefore, adjust yourself into the habit of keeping the Golden Rule in your everyday life.

"Someone needs a friend; be one.  
Someone needs a lift; give one.  
Someone needs a prayer; pray one."

### ECE Bible Study

Boys and girls, let me know if you have learned the books of the Bible as far as we have given them. If you have, you know seventeen books! Review them, this week.

### ECE Membership

Two new members! Mrs. L. C. Anthon of Hammond, Louisiana, sends her daughter's name for our cradle roll. Her name is Eliska Ellen Anthon. Mrs. R. A. Robinson of Clyde, North Carolina, sends us her granddaughter's name: Doris Ray Robinson.

### Favorite Bible Verses

Doris Robinson sends us John 8:28, 29: "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." . . . Send me *your* favorite Bible verse.

### Happy Birthday Wishes

Alden E. Johnson, Nov. 10, age 3, Spicer, Minn.  
Norma Magaw, Nov. 8, age 6, Oregon, Ill.  
Irene Mary Smith, Nov. 10, age 14, Cleveland, Ohio.  
Kathryn Lamb, Nov. 8, age 14, Cleveland, Ohio.  
Richard Hoskins, Nov. 10, age 15, Eden Valley, 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

### Toast to America

\* \* \*

By Arlen Marsh

A recent decision of the Florida Supreme Court held that religious freedom, although guaranteed by the Constitution of the United States, did not involve unlimited license, that freedom could be extended individual sects only as long as the rights and privileges of others were not infringed.

This decision, based both upon law and upon common sense, has a far-reaching effect on the church. During the last few years, it has become one of the favorite indoor sports for young people to pledge, as Columbia University students pledged as long ago as 1934, *not* to support the Constitution and the Government in the event of war.

Now military service has little to do with patriotism. One may salute the flag, pay respect to the Government, and deliver his taxes to the county collector without believing that the Christian should take up arms in defense of his country. But, in the eyes of far too many church workers, military service and patriotism have come to be synonymous—and this is the reason that the Florida Supreme Court was obliged to rule as it did.

Under the terms of religious freedom demanded by those who insist that there should be no limitations of any kind placed upon church doctrine, the Mormons could still exercise polygamy, the Kentucky mountaineers could still sacrifice their children as "blood offerings" to God, and the one-man cultists could still cling to the bodies of their dead leaders until the decadent flesh rotted into dust.

The general good, as the Florida court declared, must govern in any democracy. Restrictions upon religious freedom must be made, just as the freedom of the press is limited by copyright and libel laws, and as the freedom of speech is partially checked by the laws against slander. No government could long exist which permitted its subjects unbridled liberty.

Yet those who would have us believe that patriotism and Christianity are at opposite poles, and that neither can have anything to do with the other, are, in the final analysis, teaching that no one should ally himself with the government. Are these earnest seekers after truth not trying to convert the world? If they convert the world,

will the world not hold, *en masse* to their convictions—and will not human governments be relinquished to anarchy and chaos? Such a contingency is impossible, of course; but nevertheless, it represents the ultimate teaching of many churchmen.

Paul expressly commanded that Christians give allegiance and obedience to their governments. The Christ never once was apprehended by His enemies in an act of treason against Rome, despite numerous efforts to find Him guilty of such treason; yet there must have been many occasions when He passed or was passed by parades of Roman soldiery and officialdom, all of which would have required genuflections far deeper than any demanded as a courtesy by the United States today. Indeed, Jesus went so far as to advise His followers to give tribute to Caesar when tribute is Caesar's due.

Christianity's essence is found in the Golden Rule, and in the saying that it is more blessed to give than to receive. But Christianity has been given a lasting blow in the eyes of the world at large by the many who demand everything the government will give and who will give nothing in return.

A toast, then, to America: "To the one nation that grants its citizens freedom of thought, worship, and expression—loyalty, reverence, and Christian allegiance; and may its policies continue to be ruled by righteous practices!"

### Dear Bereans:

As this issue goes to press, there is sufficient material to fill one more page—no more. In the past nine weeks we have had only ten contributors to this page. Ten Bereans did a little extra thinking and put their thoughts on paper. Your ideas and your opinions are respected by every Berean in the country. If you have Scripture on which to base your ideas, other members will consider your suggestions. Conclusions are a personal matter. By finding a Biblical solution of an everyday problem, you will help others to think—think of earthly problems in terms of Christian teaching.

Surely, in your Bible study you are constantly finding new truths, or new applications of old ones. If you are not studying, please do. There is every reason to believe you might learn something. As you learn, write.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

November 18-—Special meetings at McGintytown, Ark.

November 17-30—Annual Fall Meeting at the Brush Creek Church of God near Tipp City, Ohio.

### BIBLE TRAINING SCHOOL NEWS

Our motto is to work hard and to play likewise, with Ecclesiastes 3:1-8 as our text. Last Thursday evening was an example of hard play. The sophomores worked diligently to enjoy the victimizing of their freshmen school-mates. It was a masquerade initiation, with everyone in costume and spirit for the occasion.

The students in practice preaching this week are: Celsine Randall at Koszta, Iowa, Richard Smith at Rockford, Ill., and Ellsworth Roulson at Dixon, Ill.

Alan McLain and Francis Burnett finally yielded to their desires and spent the week end at their homes in Ripley, Ill.

Orris J. Mills, Reporter.

### LAWRENCEVILLE, OHIO

At the quarterly business meeting the first of October, it was decided to hold a series of evangelistic meetings. On writing to Bro. McLain, it was learned that he could begin services October 21. The time was short, but everyone began to "talk it up," and the result is that we are now just beginning what we hope will be the largest attendance we have yet had.

We are having a contest between the families of the church to see who can bring the largest number of their relatives, neighbors, and friends. It is proving not only interesting, but I think surprising as well, showing how attendance can be increased by the aid of the membership. The minister can preach to only those who come; the members can help by bringing and inviting others.

The first night there were thirty-one, and the third night there were forty-eight in attendance, with prospects of increase as the meetings progress.

Bro. McLain is giving us very interesting and instructive sermons. The first week's sermons concern "The Church"; next week's will be about "The Kingdom of God." Arrangement was made for Bro. McLain to give a short entertainment at the grade school one day the first of this week. The result was that he received an invitation to come back at noon on Thursday. This he did, and at that time he was asked to come to the high school the first of the following week.

We feel that slow, but steady advancement is being made for the cause of Christ in this community, and that the Church of God is creating a much more favorable impression because of the increased effort and the improvement of the church building and grounds.

Our prayer is that God will have His eyes on this building which has been dedicated for His name, and that His ears will be attentive to our prayers from this place. (See 2 Chron. 6:15-21; 7:14-16.) If so, we need not fear, for He will add to the church such "as should be saved" (Acts 2:47).

Grover Gordon, Pastor.

### PERRYVILLE, KENTUCKY

On Sunday, October 6, the Church of God at Perryville, Ky., had the pleasure of having, as speaker, our brother, Ben Carpenter, of Oregon, Ill., who was visiting his parents and relatives.

On Sunday, October 13, Bro. and Sr. Magdanz, and daughter, Joyce of Lexington, Ky., surprised us by driving about fifty miles to attend services.

October 27, we had sixteen in Sunday school which was eight above the average. We hope this good attendance will continue.

We are planning for a meeting to be conducted by Bro. Drabenstott, if weather permits.

Quincy L. Carpenter.

### IOWA FALL CONFERENCE

The Iowa Fall Conference was held at the Church of God near Koszta on Sunday, October 20. It was an ideal fall day, and a large crowd attended.

There was a sermon in the morning by Bro. O. J. Allard of Cedar Falls, Bros. H. S. Hunt of Clarksville, Charles W. Howe of Waterloo, and J. W. Williams of Gladbrook, gave short sermons in the afternoon. Mariland and Esther Cronbaugh sang a duet in the morning.

Bro. and Sr. Oscar Jenkins of Stanhope, presented the church with a pulpit which Mr. Jenkins made. It is very beautiful, and adds much to the appearance of the interior of the church. We are very proud of the pulpit and thank Bro. and Sr. Jenkins very much for it.

It being a warm day, everyone enjoyed a basket dinner on the church lawn at noon.

A winter conference is being planned. As yet, no place or date has been set.

Mrs. Fern Cronbaugh, Secy.

### BIBLE TRAINING SCHOOL

Mrs. Alma B. Steffa  
Amy V. Weaver

\$ 5.00  
25.00

### DIXON, ILLINOIS

In August, Bro. L. E. Conner baptized into the all saving name of Jesus, the following: Mrs. Ruth Myers and Miss Shirley Myers of 704 N. Galena Ave.; Mrs. Floyd Smyers, Rt. 3; Mrs. Elwyn Drew, 240 Lincoln Way; Mrs. Lloyd Wagner, S. Okawa Ave.; Miss Leona Blaya and Miss Jean Wagner, 914 N. Hennepin Ave. May God guide and protect these new ones in the faith.

Each Sunday morning a sermon is given by one of the students from the Bible Training School in Oregon, Ill. We enjoy these services, and are thankful that we can hear these young people.

Rally Day was observed in our Sunday school October 27. Recitations and songs were offered by the junior classes. The attendance was good.

Bro. Celsine Randall delivered a good sermon Sunday, October 27, to an attentive congregation.

The Truth Seekers' class enjoyed a Halloween party in the church basement. All reported a pleasant time.

Mrs. William Ford, Secy.

### HERALD RECEIPTS

Mrs. Alvin Bennett; Marvin Cooper; J. L. Beckler; Ralph Thomas; John C. Cooper; Mrs. R. S. Cooper; Ralph Holshouser; Charles Cooper; C. B. Compton; J. H. Williams; G. W. Randall; Mrs. Emma Carruthers; Wayne Wilson; Leslie Edwards; Mrs. Tom Savage (for another); Charles Thoms; Stanley Ross; Emil Fredlund; William Spicer; Omar Stickley; W. E. Wharton; Mrs. Allen Claypool; Lucy B. Groat (self and others); Sunshine Class, Lawrenceville, Ohio, church (for others); Mrs. Ed. Tomlin; Howard E. Drew; Dale Ward; Almond Reynolds; Ida Eastman; Nancy Robison; Fred C. Smith; Mrs. Edith Burchell; Mrs. C. Bassett; Mrs. Mildred Dolph; Mrs. Frank Laning (self and another).

## Gleanings From the Field

"The field is the world."—Jesus.

"I would like very much to get more subscriptions to The Restitution Herald, and shall be glad to send sample copies to anyone who may be interested."—Mrs. J. W. Donaldson, Baldwin, N. Y.

Sr. Clinton Appleby, a student of the former Bible Training School, is now preaching every Sunday morning at our church in Blair, Nebr., and Sunday evenings in a country school nearby. She writes, "My earnest desire is to someday see a regular Church of God evangelist come here to water the seed I am sowing."

"Behold, I and the children whom the Lord hath given me" (Isa. 8:18).

"I appreciate the many good articles in our paper. When we see the turmoil and the preparation for war, we should look up, and lift up (our) heads; for (our) redemption draweth nigh."—Mrs. Allen Claypool, Marshall, Ill.

"We are expecting Bro. Celsine Randall of Oregon, Ill., to preach for us again on Sunday, November 3. He has given us Bible lessons on Saturday evenings, and two sermons each Sunday he has been with us. We enjoyed them very much and look forward to his coming again in November."—Mrs. Fern Cronbaugh, Belle Plaine, Iowa.

"We are thankful to all that remembered us with cards or letters during our recent sorrow. They were greatly appreciated."—Mr. and Mrs. William G. Ford, Dixon, Ill.

"If the righteous go to heaven, then the wicked will have to be taken there to be burned, for they are to be ashes under the soles of the righteous' feet. (Mal. 4:3)"—Mrs. Sue E. Stuart, author of "What Shall We Sing?" on page seven if this Herald.

"There is so much to pity about us, that the tears within us turn to gall, if not shed."—O. J. Parker, Kokomo, Ind.

**NORTHWEST CONFERENCE REPORT**

The Northwest Conference was held at Felida, Wash., October 18-20. The address of welcome was given by Sr. Minnie Rogers, vice president, of Eugene, Ore. Seven meetings were held. Ministers present were: A. W. Darby, John Eagleston, and Alfred Anthon. We had twenty-five visitors. Sunday dinner was at the church.

A purse was sent to H. J. Prosser, a loved minister, who was prevented from attending because of the illness of his dear wife.

President Carl W. Barber was present and called to order the business meeting. Vice-president Minnie Rogers, Treasurer Edward McIrvin, and Secretary Flora Anthon were present. Every member of the church at Felida, who was at home, attended. Sunday afternoon there was Communion, and an explanation of the service by John Eagleston.

Sr. Mary Clapp, ninety-two years of age, from Tacoma, Wash., was present at every meeting. During class discussion, she answered and questioned. Sr. Hazel Burk and Beth Hoganson gave sermonettes, songs, and summer Bible Training School reports. Sr. Burk and the writer made reports of the General Conference. Sr. Welles Kennedy read the minister's text (this young sister is granddaughter to Bro. and Sr. Wallace Wolf, both families living at Felida). All visitors thought that the Felida brethren attended, very well, to their every need.

F. O. Sapp, Troutdale, Ore., visited us Saturday.

The sermon topics were as follows: "Present and Near-Future Signs" by A. W. Darby; "Confidence" by John Eagleston; "How Much Did Peter Require His Converts to Know According to His Great Pentecostal Sermon?" by Alfred Anthon; and, "Is the Holy Ghost (Spirit) a Person As Is Jesus? As Is God?" also by Alfred Anthon. During Bible study, someone asked the question: "Where are the saints during the time between rapture and revelation?" which question Bro. Anthon answered in a sermon.

Mrs. Flora E. Anthon, Conf. Secy.

**FREDERICKTOWN, MISSOURI**

Bro. C. E. Lapp of Macomb, Ill., was here for our once-a-month services. Services began Friday night, October 18, and continued through Tuesday night, October 22. We had a good meeting, and Sr. Roy Thomas came out, on the Lord's side, at the Saturday evening service.

Sunday afternoon at 2:30 o'clock, a goodly number met at Thompson's Ford. Here Sr.

Thomas was baptized, after which we all gathered at the church for Communion.

We also had very interesting Bible classes on Monday and Tuesday mornings.

We believe our work is progressing nicely, as we have five new members, and we have good attendance at Sunday school. A few months ago we organized a Women's Missionary Society. Very good interest is being shown in these meetings. The women have met two Thursdays and have done some canning for the General Conference.

Sunday, October 27, Bro. Lloyd Cooper preached the morning service.

On November 3, the ladies of the missionary society will have charge of the morning service. We are hoping at this service that all may see the need of our new society.

Sunday, November 10, Bro. Roy Thomas will speak at the morning service. We will be glad to have anyone who can, come to these services. Come and encourage the young men in their work.

We were glad to welcome Bro. and Sr. John Beckler and daughter, Betty Lou, and Bro. Edward Williams from Hillsboro, at the Sunday morning services. We also enjoyed having Sr. Lapp and Elaine with us. We especially enjoyed the music by Sr. Lapp. Visitors are always welcome.

Mrs. J. C. Cooper, Reporter.

**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.

**CONTRIBUTIONS TO N. B. I.**

Mrs. J. W. Donaldson	\$ 5.00
Ella M. Siple	5.00
Mary Bell Moses	2.50
Mr. and Mrs. Delos Andrew	1.00
Mr. and Mrs. Paul C. Johnson	2.00
Oregon, Ill., church	6.45
Lucy B. Groat	6.00
Sunshine Class, Lawrenceville, O. (paper)	5.00
Sunshine Class (Ministers' fund)	5.00
Sunshine class (Laundry fund)	5.00
Waterloo-Cedar Falls, Iowa, S. S.	
(Ministers' fund)	2.75
Maurertown, Va., S. S.	10.51
Emma C. Railsback	5.00
Catharine Davis	1.00
Mr. and Mrs. Frank Laning	1.10
Dorothy Magaw	2.00
Oregon, Ill., S. S. (Ministers' fund)	7.56

**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.

**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¢.

**MY THANKSGIVING OFFERING**

God, the Giver of "every good gift" has blessed us during the year with more than necessary "food and raiment." Regardless of the cloudy horizon, God has thus far favored us with peace and Christian liberty. It is not only appropriate at this harvest season to give a token of our appreciation, but it is unbecoming of sincere Christians not to do so.

Sensing my duty before God, I thankfully contribute to the Lord's work the sum of \$\_\_\_\_\_ to be used by the National Bible Institution, Oregon, Illinois, as specified below:

For general expenses	_____ \$
For the Bible Training School	_____ \$
For Golden Rule Home (laundry fund)	_____ \$
For our Fieldmen and evangelistic work	_____ \$

My name is \_\_\_\_\_

My address is \_\_\_\_\_

# — 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 Antigonid, 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				

BOOKS			
Name	Pages	Each	Per 6
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

BEREAN BOOKS			
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	

**National Bible Institution, Oregon, Illinois**



# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, NOVEMBER 12, 1940

NUMBER 7

## Ambassadors for Christ

By Lyle Rankin

*"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" (Romans 12:2).*

WAR is in the earth. Nation is set in array against nation, and kingdom against kingdom. Those engaged in conflict are desirous of overpowering their enemies, though it requires the destruction of the greater part of the enemy nations, both in life and property. The land is made desolate, the people suffer famine, pestilence, disease, and death; some are left cripples, some blind, some deaf, some insane.

The warfare of the Christian is to be waged, not with carnal weapons (2 Cor. 10:4), to the tearing down of property and destruction of life, but with the "whole armour of God" (Eph. 6:13; 1 Thess. 5:8). The children of God are to "fight the good fight of faith" (1 Tim. 6:12). They are to minister to that by which one may be built up, not in worldly things, but in heavenly things (Col. 3:1, 2). They are to minister, in love, the Word of God which teaches the putting off of the fleshly desires and deceitful lusts—the Word which also teaches that righteousness should be exalted in the lives of the people.

Paul wrote to the Corinthians, saying, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). Obviously, Paul considered himself as the representative of Christ, pleading with the people in His "stead." Likewise, the work and message of a loyal Christian, today, is that of Christ's *ambassador*.

Truly, the church is living "in the midst of a crooked and perverse nation" (Phil. 2:15), though we esteem it to be the best in the world today. As *ambassadors* for Christ, we are to shine as lights in the dark world wherein we are strangers and pilgrims. (See Eph. 6:20; Phil. 2:15; 1 Peter 2:11.) Now, an ambassador is a stranger in the land to which he is sent. He is there to represent the ruler of the place of his true citizenship, and has no

part in the governing of the land in which he is a stranger. Being converted to and baptized into Christ, "our citizenship is in heaven" (Phil. 3:20, R.V.). We are looking for the coming of the King of kings to rule the world in righteousness—at which time there will be real and lasting peace in the earth. The message of the Church of God is that of the coming of the King and His Kingdom, and to tell how one may prepare to have a part in the ruling of that great Kingdom which shall be "under the whole heaven" (Dan. 7:27).

If the ambassador of the United States to Germany had taken into his life and practice the things for which Hitler stands in the destruction of life and liberty for all, he no doubt would have been deemed a traitor to the principles of the ones he was to represent. Such is the case, too, when the children of God join hands with, or become partners in, an unequal yoke with the peoples of the land in which they are strangers. (2 Cor. 6:14-18; Eph. 5:14-20.) Abraham, Isaac, and Jacob "confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). Therefore, let us who are of the Abrahamic faith present our bodies as living sacrifices, "holy (separate), acceptable unto God, which is (our) reasonable service" (Rom. 12:1).

The Apostle Paul further instructed Christians, saying: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2), and pleaded, "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).

# 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

## “Libyans and the Ethiopians”

Daniel, prophesying of “the times appointed” (Dan. 11:29), when a king “shall do according to his will . . . 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” (v. 36), prophesied, too, that this beastly power will “enter also into the glorious land” (v. 41), and that “he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him” (v. 45).

Obviously, this wicked king will attempt to establish his “palace” (the seat of his authority) in Jerusalem, which is situated “between the seas” (between the Mediterranean Sea and the Dead Sea), and which is built upon “the glorious holy mountain” of Zion.

Any student of prophecy who tries to identify this unholy power should not overlook that Daniel foretold: “The Libyans and the Ethiopians shall be at his steps,” that is, these countries will be subordinate and servant nations to this prophesied monster. In verse 42, Daniel also prophesied that when this king stretches forth his hand upon the countries, “Egypt shall not escape.” Finally, “tidings out of the east and out of the north shall trouble him” (v. 44).

Whether or not our interpretation is correct, it is at least interesting to consider that *Italy* today controls “the Libyans and the Ethiopians.” Moreover, the outlook is that “Egypt shall not escape.”

Sensing the possibility of a breach between Mussolini and the Papacy, it is not incredible that one or the other might eventually choose to establish his headquarters in Jerusalem. Because of the religious aspect, it seems logical that the Papacy would be most interested in Jerusalem, if ever Italy’s conquests include Palestine. Already the Catholic Church has practically monopolized the religious work in Jerusalem and other places of historical and sacred interest to Christians. *Somebody* “who opposeth and exalteth himself above all that is called God” will, before the coming of Christ, sit “in the temple of God, shewing himself that he is God” (2 Thess. 2:1-4).

Should Russia from the North, or Japan from the East, too zealously covet the wealth of the Dead Sea, we could expect Italy to “go forth with great fury” (Dan. 11:44).

## Fall Flowers

Solomon, speaking of the works of God, said, “He hath made every thing beautiful in his time” (Eccl. 3:11).

Following a long winter, spring is always gladly welcomed; then all nature is at its best. It is well, however, to consider the beauty with which God blesses the seasons that are less esteemed. Fall, when the leaves are tenfold more gorgeous than in the spring, when the sky is fully as blue as in April (when Nature so sorely weeps), has also been blessed of God with flowers. Consider the asters, chrysanthemums, gaillardia, fall daisies, and phlox—and *there is not a nuisance dandelion among them!*

## Fly in the Ointment

Said Solomon, “Dead flies cause the ointment of the apothecary to send forth a stinking savour,” and *Solomon was a prophet.*

From childhood days to the present, we have much enjoyed the so-called German bands. A few days ago, we were listening to a radio program in which one of these German bands was doing better than the usual zip. We turned the volume control a little to the right, and the room so resonated with music that pictures on the wall almost danced. At last, we were hearing more exciting entertainment than donkey-kick-the-elephant vote returns.

Presently, our attention was called to the fact that the band program we were so much enjoying was advertising beer. We then thought about the *eleven thousand taverns* in Chicago, about the licentious roadhouses, about an orphaned baby we recently buried, and the hilarious music quickly faded into the stink it advertised. *Solomon was right!*

## Students, Enroll Now

The first semester of the Bible Training School is now well on its way. The second semester will begin January 27, 1941. We should like to hear as soon as convenient from students planning to attend the second semester.

## Shall We Ignore It?

By Orris Mills

WHY is the Church of God, though of considerable age, a struggling, decrepit, dilapidated organization, comparable to an old man on the verge of death? Why does the Church of God, with its age, have but one school of only nine members? Why a school with limited facilities, lacking in equipment and finance? Why a National Bible Institution of a fighting spirit, but barely able to keep alive? Why a national paper, though excellent in construction and material, having only an outlet of seven subscriptions in lands other than the United States? None going to a next door neighbor, Mexico; none going to South America; none going to Alaska, Puerto Rico, or the Philippines; only two to England, two to Australia, and a few to Canada! Why a meager subsisting Berean organization that has a measly mimeographed sheet for a paper?

Though we believe we have the true interpretation of the Bible, we have not shared it with those who have not heard *the* gospel. We believe and teach that the gospel must be preached in all lands before the advent of Christ, yet we have not one foreign missionary; in fact, we have few if any evangelists who go to communities where the people are not already affiliated with our church. Let us not be guilty as was the servant in the Parable of the Talents. Let us not hide, as it were, our talent (the true doctrine) in the earth. Yes, you are right, the gospel is free (see Isa. 55:1), so is water, but it takes money to have it piped to where it is needed. Support is needed not only at your local church, there is a state organization, and a national organization, and there should be an international organization.

The answer to all of these "whys" is pointing to us and our fathers, to our grandfathers and our grandmothers, or to any others of our more or less remote ancestors—those earlier organizers in the church, those ministers and lay members who could have been more influential in its growth. Wherein have we failed? We have robbed God. How have we robbed God? "In tithes and offerings" (Mal. 3:8). Neither we nor our earlier members taught people how to give. In making offerings to God there is more to take into consideration than finances. Of course, lack of funds has contributed to the present appalling condition of the church, but there is more behind it than that. 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" (Rom. 12:1). We have failed to live up to that

standard, we have failed to present ourselves as living sacrifices, we have failed to offer our whole beings to Christ. We have held back little things in our lives, we do not have the spirituality or the prayer life that all Christians should and must have, if they are to receive the blessings that God has intended that they should.

How do I know we have failed to live up to that standard? Because of the present condition of the church. When we give gladly, when we help to finance the church cheerfully, even to the extent that it hurts, then can we be sure that we are fully devoted to the Lord. As long, though, as we continue to do as we have in the past, as long as we continue to give according to what our poor neighbor has given, we shall not prosper. We claim to have the love of Christ, yet we find jealousies and hatreds and feuds and diversities and splits in our churches.

If we could realize, if we could grasp somewhat of the meaning of the privilege we have in being able to participate in spreading the gospel, if we could only see the reality of it all, we would most surely develop our gospel fields. We have a high calling in Christ Jesus. He is gathering a people for His name, a people to perform a work in the Kingdom. He is calling to get qualified workers. Will we be qualified? Let us not take any chances of failing to receive so great a salvation. Life is so short and eternity so long, how sad it would be to miss that call on resurrection morning!

How sad it would be, dear husband, to come home and miss your charitable wife—the one whom you loved devoutly, the one who had always urged you to support the church, the one who tithed her egg money—to find her gone, caught away to be with Christ forever! How painful it would be to find your church-working neighbor gone, and you left! Let us this day consecrate ourselves to Christ, let us pray more diligently, and let us study more.

Can you not see what I mean? What are we to do about this wretched, desperate condition of our church? Shall we ignore it? Well, we have been ignoring it for some time. Yes, we have done more than ignore it. We have caused strife and hatred, jealousy and contempt, separations and divisions. Shall we ignore it? No! Lest we forget our God has said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

## A Letter From the Field

By C. E. Lapp

FOR some time I have been wanting to tell you about this picture. There is an old Chinese proverb that says, "One picture is worth ten thousand words." With this particular one, I am sure that all that could be said would exceed that figure.

As I see it, this baptism was a direct result of an evangelistic effort on a very small scale. We know that the great majority of people accept the Lord during some special service, and such was true in this case. This took place on one of my regular trips to Fredericktown, Mis-

souri. Brother James McLain had written me that he had a couple of weeks not scheduled, so I invited him to go with me to get acquainted with the people. After this, we were to go down to the Arkansas-Oklahoma Conference. He preached a very convicting sermon, following which the father and son shown in the picture accepted the Lord. It had been a long time since I was in a service in which the hearts of the people were moved as at this time. Tears of joy flowed freely. The next day when we gathered to baptize these men, a large group of brethren and friends gathered to be witnesses to the occasion. I was very happy to see many who left everything to attend this service. Too often, there are so many who do not even have time to attend.

The older man in the picture is Brother William E. Thomas of Fredericktown, Missouri, and the other is his son, Lloyd Thomas. Brother Thomas, Senior, is past the threescore mark, which made this a very rare occasion. What is the ratio of those who accept the Lord when that age? Do you know? I read about it once, and think it is one in one thousand; so, of course, we felt it was a rare occasion.

We felt much the same as Paul felt in 1 Corinthians 3:9, when he said, "We are labourers together with God." There were many others who had been instrumental in winning these men to the Lord, just as much as we. It so happened that we were there on the day of the ingathering. Said Paul, "I have planted, Apollos watered; but God gave the increase." After all, there is none of us that can convince a man of his need of the Lord, but when we present the gospel, the Lord makes the seed



"If we have been planted together in the likeness of his (Christ's) death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

grow in that heart unto fruitfulness.

What do you think about evangelism in our church? Do you believe people are realizing more than ever before the need of such an effort? I believe almost all of our church people are trying to put forth a special effort at least once a year, using an outside evangelist, and it will mean progress for every church that makes that effort. It is unreasonable to think that any individual would be able to present the gospel to any particular church without missing some. Therein lies the value of having a change. You

may be able to reach some, and I may be able to reach others, but none of us could expect to reach all of them.

This all makes me think of another phase of our evangelistic effort, and that has to do with going into fields where they do not have a regular pastor, or into entirely new fields. A number of the Sunday schools are interested in this work that the Evangelistic Board is sponsoring. When this Board was first organized, it was something new to everyone, but in a letter from the treasurer it was noticed that twelve Sunday schools have been sending in their birthday offerings for this special work. Here is a list of these Sunday schools who have contributed to this fund: Skelton, West Virginia; Burr Oak, Indiana; Hope Chapel, South Bend, Indiana; Brush Creek, Ohio; Dixon, Illinois; Macomb, Illinois; Arkansas City, Kansas; Ripley, Illinois; Oregon, Illinois; Blanchard, Michigan; Rockford, Illinois; and Los Angeles, California. I feel sure there are more Sunday schools who would co-operate in this effort, if they only knew what we were trying to do.

Last year we were able to conduct two meetings at Skelton, West Virginia, one in the fall, the last of October, and one in the spring. Five young people accepted the Lord as a result of these meetings. These people are not at present able to have a regular pastor, but need some outside help. We visited one mining camp where at least seven hundred people lived, and they said there had been no religious service in that camp during the year. What an opportunity to preach the gospel!

As a result of some assistance down in Missouri, there were ten or eleven who accepted the Lord and were baptized. The Board of Evangelism (*Please turn to page 10*)

# Campaigning for Christ

By Mrs. Edna Brewer

DWAINE, ten years of age, getting politic wise at school, came home and asked Dallas, his younger brother, age four: "Who are you for, Roosevelt or Willkie?" Dallas said, "Neither one," but Dwaine with very much enthusiasm said, "Oh! you must be for one or the other! Roosevelt or Willkie?" Then Dallas replied, "I don't either. I'm for Jesus!"

Immediately, there came to my mind these words of Jesus: "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:16.) Then I fell into reverie, and this was the panorama I saw. First, two individuals, sheltered and protected by a mothers love, were being taught at her knee of the wonderful love of Jesus. That, too, was for a while uppermost in their minds, but how soon when away did they become involved in the affairs of the world! Then words of Jesus again came to me: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world" (John 17:15, 16).

Again, they were standing before me, and I saw the two campaigning: one for man, the other for Jesus. Then, this thought arose in my mind: What do these candidates have to offer?

Silently, I began to meditate on the qualifications of Jesus and His platform, and the man Jesus stood before me. Soon, I was carried back to the time of His birth. The song of the angels came clearly to my mind, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). Then the shepherds came unto Bethlehem, and "found Mary, and Joseph, and the babe lying in a manger." Yes, indeed, here was a very lowly birth!

Next, I saw Him at the age of twelve in the Temple, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers" (Luke 2:46, 47). So, we see in Jesus a very brilliant young mind, one above the average youth, and deserving of our admiration.

Then I saw Him as He came "from Galilee to Jordan unto John, to be baptized of him." John hesitated to perform that sacred rite, but Jesus said unto him, "Suffer it to be so now" (Matt. 4:15). "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heav-

ens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17). What greater recommendation could we ask than the approval of God?

Our interest increasing, we watch Jesus for the next three years in His ministry as He "went about doing good, and healing all that were oppressed of the devil; for God was with him" (Matt. 10:38). Could any man have a better record?

Then, I see Him in the hall of Pilate, "leaving us an example, that (we) should follow his steps: who did no sin, neither was guile found in his mouth" (1 Peter 2:21, 22). Surely Christ's qualifications are unsurpassed. His are the highest standards and ideals.

Next, let us consider what Jesus offers to suffering mankind. We open the Book—yes, He has it on the printed page—and we read, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). What a promise in these days of unrest, when "men's hearts (*are*) failing them for fear, and for looking after those things which are coming on the earth"! (Luke 21:26.)

*Forgiveness of my sins!* Yes, "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). What wondrous grace, and it reaches me! Amazed, I slowly turn to John 14:27 where I read: "*Peace* I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Jesus also said, "Let not your heart be troubled, neither let it be afraid" (John 14:27), for "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Such a promise of comfort and *companionship!*

*Provision.* Paul said, "God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19,) for "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). Such an offer builds up hope, and "hope maketh not ashamed," "that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7). Heirs with Christ? Yes! and I hear the song of the redeemed: "(Thou) hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 4:10).

Suddenly, I am aroused from my reverie, as I hear voices shouting from my radio, "We want Willkie."

(Please turn to page 10)

# The Testimony of the Lord

By C. E. Randall

**T**HOUGH it was not possible for the priests of Israel to enter behind the second veil into the holy of holies, and though Aaron, the high priest, could go in only on one occasion each year, it is possible for us to go behind the veil of this little room wherein the presence of God was manifested as it rested over the ark of the covenant, wherein was the "testimony of the Lord." We cannot go personally into this place which was long ago done away and superceded by that which it foreshadowed, but through the ever-refreshing Word of God, we can go behind the veil and view the sacred room with its contents.

There was only one piece of furniture in the holy of holies, this being the ark of the covenant. At times this was simply called "the Testimony" (Ex. 16:34). Some students think that originally the "tables of the covenant" were laid before the ark of the covenant, and at a later date placed within the ark. The evidence for this is wanting in many respects. Paul's account of the ark with its contents places three things within it: "the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (Heb. 9:4).

## *The Testimony*

"In the ark thou shalt put the testimony that I shall give thee" (Ex. 25:21). The presence of God was round about the testimony. To have redeeming power, this testimony must have the manifested power or presence of God. When the Shekinah glory of the Lord was removed from this testimony, redemption ceased in Israel.

God's power and presence and work of redemption is being manifested through the church in this present time. When this presence is removed with the translation of the church, the means of redemption—the power of the testimony—will be gone. Will the world miss this lifted medium wherein was the "light of the world"? Will mankind desire the "salt of the earth" when it is removed? It is certain that when the cup of iniquity comes to a full, this presence will be removed as it was in Israel (1 Thess. 4:16, 17). Yes, when this presence of God is lifted from the earth, it *will* be missed. Men will search after it (Amos 8:11, 12), but they will not find it—like the ark of the covenant, it will be hid.

The testimony was contained in the ark of the covenant. God has always provided a container for the Word. Jesus held within Him the testimony of the Lord. He could say, "I have given unto them the words which thou gavest me" (John 17:8). Jesus was the fleshly embodi-

ment of the spoken Word of God—"The Word was made flesh, and dwelt among us" (John 1:14). The church, also, is a container of the testimony. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

## *Manna*

During their forty years of sojourn in the wilderness, the children of Israel lived on the manna which God provided for them. A memorial of this food was preserved in the ark of the covenant. This heaven-sent food was their only source of life. Jesus informs us that He is our manna. "I am that bread of life" (John 6:48). He continues in verses 50 and 51 to tell us that the bread which He gives us is His flesh. As the Israelites ate daily of the manna which God provided for them, so we must daily partake of Christ. He must be the source of our life. The Apostle Paul expressed the thought well when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). How true the saying, "Man shall not live by bread alone"! To live a well-rounded life—a godly life—we need to live by feasting on the Word of God; yes, by "every word that proceedeth out of the mouth of God" (Matt. 4:4). We need to store it away in our hearts (Psalm 119:11), not hide it there for safe keeping, but that it might create within us a light that "shineth more and more unto the perfect day" (Prov. 4:18).

## *Budding Rod*

Aaron's rod that budded is a beautiful symbol of dead things made alive. Aaron's rod was a stick of dead wood. Like canes, it once lived, budded and brought forth leaves, but like all nature and all humanity—it died. The Lord made this dead stick live again—it budded. Buds are signs of life; this made-alive stick withered not.

Can you think of anything or anyone that died and was made alive for evermore? Oh, yes, there was One that God brought again from the dead—"our Lord Jesus, that great shepherd of the sheep" (Heb. 13:20). He is alive for evermore! Because He lives, we, too, shall live with Him—that is, if we live in Him now. This budding Rod—the ever-living Christ—will raise up those who sleep in Jesus at the last day, and clothe them with immortality and give them a nature like unto Himself. (John 11:24; 1 Cor. 15:51-55; Phil. 3:20, 21.)

# Conditional Immortality

## In Three Parts—Part One

By Arthur G. Young

THIS article is written in response to a certain question asked by one who was seeking for truth about immortality. To make the matter plain, I will restate the question: "I want a definite, life-building understanding of immortality to live and die with. Will you please tell me your idea of the next world, and what religious leaders are doing to prove that it exists, to give us faith in life after death?"

The first sentence of the question is a statement of what the inquirer wanted to find. Taking this sentence alone, it would indicate that he did not have the answer, or he would not have asked the question. His longing for assurance in this life, that there is to be a future for him personally after death, is human, understandable, and of long standing. If we now had immortal life in actual possession, we would *know* it, and not ask the question. Job asked the question, "If a man die, shall he live again?" He then went on in the succeeding verses to answer it in the affirmative, from his own belief and faith. We note carefully that his question pertained to living *again* after death, and not as to living continuously, without a break after death. He had faith, and the matter is still one of faith, as the questioner indicated in his question.

I see no evidence in history or in the world about me, except for the Bible record of Christ, where a human being has gone through the death state and has been raised to immortal life. Lazarus and the others that Christ raised from the dead, the boy Elijah raised, and the man Peter raised, were raised to the same mortal life they had previous to death. Moreover, they must have died again, as we do not see them living today. Truly, Christ is the "firstfruits of them that slept," or, in other words, the first one to be raised from death to immortal life. He subsequently declared He was alive for evermore, so His resurrection was to a different life than those He raised.

Here is where we may differ, and then again, we may agree, but I state plainly my belief in the natural mortality of man. I also believe an immortal man is promised, as a gift from God, upon complying with certain conditions which God lays down. This gift of immortality is still future for human beings, as it is not now in possession in actuality.

You will see very clearly from this article that I believe in immortality in personality in the future, but that it will be truly a *gift* from God. "The wages of sin is death;

but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). We do not earn it, as it is through the sacrifice of Christ and His righteousness that the barrier has been broken down between man and God. The way opened for God to give immortality, which He will do under the conditions mentioned, through Jesus Christ, His Son, and who truly is our Savior. In a word, immortality is to be the possession of those who are to be in harmony with God in the age and world that are to come, but the sinner was never intended to be immortalized. That is why God drove the sinning pair out of the Garden and away from the tree of life. Neither is sin always to exist, as sin is to be done away with by God's almighty power. This is the only power capable of dealing with this fundamental problem of humanity. One should see, therefore, quite clearly, why I believe in *conditional immortality*, but not in *universal, inherent, natural immortality*.

Conditional immortality glorifies Christ and His sacrifice. Without this, death would end all for each individual. On the other hand, *if* we inherit immortality as a natural possession, through being born, we get it from Adam and not from Christ. Consequently, the text from Romans, quoted above, simply could not be true. Again on this basis, *if* judgment, as to future reward or punishment, occurs at death, just where does the necessity of Christ's death upon the cross come? We, as individuals, would on this basis be judged irrespective of Christ. If those who lived prior to Christ, for instance, have either gone to their reward or punishment at death, then how is Christ their Judge, and how is He the Savior of both the dead and the living? In all fairness and justice, there must be equality in judgment as to all the generations, and this is only accomplished, according to the Bible plan, through the resurrection of the dead at Christ's personal return to this earth, which I believe soon to be. Then will *He* judge both the resurrected dead and those living.

This gentleman certainly has asked a large question in his next sentence when he asks for my idea concerning the next world (it would be more correct to say "the next age") and, naturally, one can see it is impossible for me to answer this in detail within the scope of this article. However, I will make an attempt to answer his question in some essentials. Perhaps this will be a matter

for subsequent discussion between us at a future time. Let me state, however, that the Bible says, speaking of the conditions of the future age, in 1 Corinthians 2:9: "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."

That text makes me rightfully hesitant in trying to be too specific, as that which the Bible has not revealed, I cannot attempt to declare. Nevertheless, the Bible is perfectly plain on some points, and I attempt to summarize them. All these points come under the term "Kingdom of God." In order to have any idea of the future, it is necessary to think through from the Bible revelation what is planned, purposed, and will be brought about by God's power. This is summed up in the words "Kingdom of God."

"There has been a deplorable lack on the part of the churches, in presenting the Bible plan as to the Kingdom of God. The ministers have been not only neglectful of this topic, but extremely hazy, mainly giving the impression that the sum total of the Kingdom of God is "within one," meaning, of course, in the heart of the Christian. In the context of Luke 17:21, in which Christ refers to the Kingdom of God being "within you," it can easily be seen that Christ addressed the Pharisees, when He made this statement. Certainly the Kingdom of God was not in *their hearts*. (The text makes no reference by implication or otherwise to the Christian.) Of all the sects of the Jews, Christ condemned the Pharisees the most. It certainly would seem to be an instance of extreme twisting the Bible, to suit preconceived ideas, to sum up the Kingdom of God as being within the Pharisees.

---

## Reprove and Rebuke

---

By T. A. Drinkard

---

*"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" (2 Tim. 4:2-4).*

WHY reprove and rebuke men and women? Because the Spirit of God commanded it. Is this not a dangerous act, considering that it might hurt their feelings? This reply has come to me, "Brother Drinkard, I have to live near those who teach error, and I can hardly risk the loss of their friendship." Shall we value the friendship of men above that of God? Did Jesus Christ consider what men and women thought of Him, personally, when He said, "Ye are of your father the devil" (John 8:44)?

Ever since the Devil told the lie of all lies, professed ministers have spent much of their time trying to twist and warp the teaching of the Word of God so that their theory of the duality of man might appear more plausible. Anyone who is able to read can soon reach the conclusion as to what he is, where he goes at death, and in what condition he is while in the death state. Only recently, I was informed that there is not so much of this teaching as heretofore, but it continues as bad as previously. Such is the foundation of sectarianism, the system that dishonors God and His Word.

There lately came to me a treatise entitled "Where are the dead?" written by one of these professed ministers to

warn his brethren against the position that has been taught by the Church of God through the years. How any reasonable minded man or woman can read and endorse it is a puzzle to me, unless they have itching ears for that kind of teaching! It proves to me that the wine of Babylon is still being given, and is disastrous in its effect. In his hypothesis, he contends that Christ and the thief went to Paradise the same day they died, which Paradise was located in the heart of the earth. He continues, saying that since the death of Christ, Paradise has been removed from the heart of the earth to heaven above, and instead of these imaginary immortal, deathless, bodiless spirits going into the heart of the earth, they now go to heaven. Of course, that is only his theory, as he did not give any Bible evidence to prove it.

I submit that man of himself teaches his nature, aside from the Bible. Will you test it? There he is; behold him! Watch him in his ways, that result from his thinking. Could you tell me that all the putrifying thoughts that he has comes from the mind of immortal spirits, and that these spirits are the offspring of God? This fact alone should be all-sufficient to convince men and women that the duality-of-man theory is simply a religious fiction. How can one reach men and women with the gospel of truth when their minds are deceived with this theory? They are so set on going to heaven when their body dies, that they are blind to everything else, never stopping to think what such faith calls for, or how they would feel and act flying around without a body. Then, too, if such



is possible, why be bothered with a body? Can you imagine a bodiless, immaterial entity with intelligence?

All man's thoughts are produced, or are the product of vitalized brain, whether good or bad. This fact is clearly sustained by the fact that if there is no brain there is no thought. If thought is produced by an immaterial spirit within the body independent of brain activity, tell me, please, why an injury to the brain stops the proper function of thoughts. Why do we have insane institutions? In the face of these commonly accepted facts, it is the height of human folly to believe and teach the immortality of the soul. It is the foundation of all error concerning Christian reward and the punishment of evildoers. There is not one passage of Scripture that directly or indirectly

teaches the theory. If there were such a text, it could be easily found. Consider an advocate who teaches it: he is confused, as was Mr. C. T. Russell who said that he did not know what became of the body of Christ; it may have been dissolved into gases, or stored away somewhere, nor did he consider such knowledge necessary. He said, moreover, that the apostles could have believed in the resurrection of Christ, though they saw the body lying in the grave, had they already received the promise of the Holy Spirit as they later received it on Pentecost.

The Bible clearly teaches the nature of man in life as we know it, his condition in death, and that it will take a resurrection, backed by the power of God, to bring him to life again.

---

## Who Hath Believed Our Report?

---

By D. G. Harvey

---

*"They have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" (Rom. 10:16).*

**D**AY after day, men of God have stood before you. These men have pleaded, reasoned, and prayed with you. Day after day, they saw the lack of interest in the faces before them. Yes, often they have been moved to cry out as did Isaiah, "Who hath believed our report?"

Take courage, brethren, not everyone will hear and understand. Only the called-out ones will hear. The all-wise Father knows best. He knows the man or woman that He can best use to carry on His work. The Son has said, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). Drawn, because they were active and zealous like Saul of Tarsus! Saul was not idle; his nature was that of one having great zeal. He was drawn by the power of God to the right path.

In this day of boasted liberal minds, we should have pity for the so-called free thinkers. *Man is not free*, but, if we understand Paul's following words, man is under the power of Satan: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

Our duty is clear; we must preach the gospel to every creature; it is our responsibility to give the opportunity to all. Paul reasoned: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14.) All will not, however, believe the Word. "Unto us was the gospel preached, as well as unto them: but the word

preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

Only those worthy of the call will hear and understand. No man has power to add one member to God's church; God alone can add. "The Lord added to the church daily such as should be saved" (Acts 2:47).

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). We, then, as ministers of God, can only invite you to come, we can only show you the way. If, through the preaching of the Word, you feel your need of God, it indicates that God is drawing you. He needs your talents. He has a work for you—a place in His plan. If you are not concerned, not even interested, boast not of a liberal mind! you are not free, but under bondage.

"Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:1-4).

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 6:1).

## THE GOD OF THIS WORLD

By Mrs. Willis McClelland

*"If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not" (2 Corinthians 4:4),*

I HAVE read different articles on Satan, but no writer has made a comparison that I have in mind of his system and God's. "Devil," "Adversary," "Dragon," "Serpent" are other names for Satan who is the head of this satanic system. He "is the god of this world" (2 Cor. 4:4), and he tries to imitate God. As God sent His Son (Jesus) into the world to save mankind, so Satan shall send Antichrist into the world to destroy mankind. The "mystery of godliness" is God "manifest in the flesh" (1 Tim. 3:16). The "mystery of iniquity" will be Satan manifested in the flesh (2 Thess. 2:7). He is also called the "son of perdition" (2 Thess. 2:3), whereas Christ is called the "Son of God."

In Genesis 3:15, God said to the Serpent (Satan), "I will put enmity between thee and the woman, and between thy seed and her seed." The woman's seed was Christ, then the Serpent's seed must be Antichrist. There are many antichrists or antichristians—any who deny that Jesus is the Christ are antichrist (1 John 2:22), just as those who acknowledge that Jesus is the Christ are Christians.

Daniel 9:26 speaks of the prince (Antichrist) that shall come. "He shall also stand up against the Prince of princes (Jesus)" (Dan. 8:25). The Apostle John's vision of the Antichrist on the Isle of Patmos in the "beast" of Revelation 13 says, "The dragon (Satan) gave him (Antichrist) his power, and his seat, and great authority." He (Antichrist) will accept the "kingdoms of this world" that Satan offered Christ, and which Christ refused (Matt. 4:8-10).

Daniel 11:36 says, "He shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods." He (Antichrist) will have the gift of attracting men, will have versatile attainments, superhuman wisdom, great administrative and executive ability, along with his powers as a flatterer, a brilliant diplomatist, a superb strategist. These characteristics will make him the most conspicuous and prominent of men. All these gifts will be conferred on him by Satan, whose tool he will be, and who will thus make him the Superman.

He will pose as a great humanitarian, the friend of men, and the special friend of the Jewish race, and will persuade them that he is their Messiah and they will receive him (John 5:43).

Christ has a church—the *ekklesia*; Antichrist will have a church—the "synagogue of Satan" (Rev. 2:9; 3:9).

Christ will have a bride—the church (Eph. 5:25-27). Antichrist will have a bride—the mystic *harlot* church (Rev. 17:1-16). Christ's earthly ministry lasted for three and a half years, and Satan shall reign in Antichrist for the same length of time.

The "man of sin" will not be revealed in all his lawlessness until the Holy Spirit is taken out of the way, which will be when the church is caught out (2 Thess. 2:7, 8). No one has ever seen God, but He was revealed in the Man—Christ Jesus. No one has ever seen Satan, but he will be revealed in a man—Antichrist.

---

"Character is made by the Bible. Daily Bible readers are sure character builders. But they must read the Bible, not skim it, so many verses a day. To read one Beatitude, and keep it before the mind all day, is a wonderful aid in forming Christian character. When the Bible goes deep it builds high, and what it builds endures."—*Selected*.

---

## CAMPAIGNING FOR CHRIST

(Continued from page 5)

Then, the last picture comes before me. I see Jesus a lone figure, out on the mountains overlooking Jerusalem. He has a heavy-laden heart, and I hear Him saying, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

Oh! Christian arouse! the election is over, and the people have their choice, but the campaign is still on for Christ. So, stand up for Jesus, unfurl the Christian banner, exalt His holy name, make known His mighty works, and proclaim aloud to all people until all shall know that in Christ is our only hope, our King, and we lift our voices with John, saying, "Come, Lord Jesus," and "come quickly" (Rev. 22:20).

---

## A LETTER FROM THE FIELD

(Continued from page 4)

made it possible for Brother McLain and myself to go down to the Arkansas-Oklahoma Conference—that is, the Board paid for the gas. We found some very wonderful people in that section of the country, and I feel we are neglecting a wonderful opportunity if we do not try to help them in their work. They want to co-operate with the General Conference, and voted to do so from this time on. As in too many other places, there is a great need of workers. We found them very sincere in attending the services. *The harvest truly is great!*

May the Lord lead us into greater service of winning the lost.

## SCHOOL LIGHTS

By "Chuck" Mills

MY FRIENDS! cheer up, we may not have elected Willkie, but we still have Christ. As we look about us and see sin on every hand accompanied by unrest, we can truly be thankful that we have the hope of Christ and His peace that passes all understanding. People are looking to world leaders for assistance from their impediments. Christ said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). We must put our trust in



Christ, for we can see it is vain to follow man. Can Roosevelt "save" the country? He has been trying for eight years, check the records.

Terry has been convinced that Illinois is somewhat cooler this time of the year than is California. He, as Father Time, attended the masquerade party barefooted, and spent the next day in bed.

Brother L. E. Conner stole the show and captured first prize by being the most clever in costume and speech.

"Follow the rope and no one will get hurt," were the instructions. For some, to obey was terror, the trail was one leading by corpses, ghosts, witches, screeching devils, and damp dungeons strewn with men's bones. The dormitory basement was the scene of the evening's games, after the "trip" through the whole of the building. The main attractions of the party were: a radio broadcast, the freshmen onion race, and hot water drinking contest (with teaspoons). Appropriately, choice doughnuts and popcorn balls were munched at refreshment time. The spotlight performance of the evening came when the corn used for decoration was husked by the "Freshies" in a thrilling contest.

Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Rom. 1:16). Are we, as Christians, spreading the gospel, or do we when given a chance to exclaim for Christ, flush up and deny Him as did Peter? We can do noble service by winning souls, if we speak the Word. Let us ask ourselves this question, How many souls have I pointed to Christ? We read in James 5:20, that he that converteth a sinner, shall save a soul from death. In this age of high speed we hear of people saving a life by stopping his high-powered automobile in the "nick" of time. Which is greater: to save a soul from the first death, or to save one from the second death?

We as Christian young people have a sublime work to perform. Let us study so we may be able to give an answer to him that asketh us for a reason of the hope that is within us. (See 2 Peter 3:15.) May we never fail to take advantage of an opportunity to proclaim Christ.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Outgrowth of the 1935 effort to distribute the New Testament more widely in English-speaking America, George T. B. Davis' *Rebuilding Palestine According to Prophecy* (Million Testaments Campaign; 25 cents) carries with it a good deal of Bible plus a good deal more information about Canaan as it was just before Italy started laying eggs at Tel-Aviv and Haifa.

One minor virtue of the book—unique virtue it is, too, among publications of the lesser religious houses!—is the fact that it is quite well written. Well written enough, indeed, to hold the interest of even a comparatively casual reader.

There are numerous photographs. In fact, all the illustrations are photographs, full-page half tones. They hardly are good enough photographs to bear out the old axiom that one picture is worth a thousand words, but they are good and they are informative.

So is the text. Despite the fact that the book is not large, it does succeed in packing a great deal of very solid material into its pages. The figures quoted are recent enough to be worth something, and Biblical predictions are given a fair amount of space by way of comparison. The purpose of the book is to be more factual than theoretical; so Davis makes no effort to engage in abstruse hypothesizing concerning the detailed future.

• • • • •

Not strictly in the religious field, but nevertheless of considerable interest to many students, is the *Encyclopedia of Occult Sciences* (Thomas McBride; \$3.50).

Written anonymously, with an introduction by a Frenchman named Poinot, the *Encyclopediu* considers in detail, with numerous case histories, each phase of the various secret sciences, from voodoo to the kind of astrology practiced on suckers in every American city. Obviously, the book sympathizes with the bulk of the occult practices and teachings; but this very sympathy makes it more valuable for the student than strict lack of bias would make it. The arguments in favor of the occult are stronger, and the reader must think harder in order to set true religion and science against the writer's propositions. You'll inevitably disagree; but you'll find it interesting.

• • • • •

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



*"I am come that they might have life, and that they might have it more abundantly" (John 10:10).*

### Morning Prayer

"Father dear, I wish to thank Thee  
For my sweet refreshing sleep,  
And the watch that Thou did'st keep,  
While I slumbered soft and deep,  
O'er Thy child so lovingly,  
O, so lovingly.

"All that I today am doing,  
Help me, Lord, to do for Thee;  
May I kind and helpful be,  
Only good in others see,  
Try to serve Thee faithfully,  
Serve Thee faithfully. Amen."

—Selected by Gladys Mercer.

### David Wins

David, the shepherd boy, came down from keeping his father's sheep, to the army camp of his people. He had two older brothers who were soldiers.

David heard Goliath ask for someone to fight with him. Although Goliath was a great big man, called a giant, David wanted to fight with him.

David must have looked funny in King Saul's armor, for it was far too large for him. He took it off, and went out to meet Goliath with only his staff in his hand.

Goliath laughed and scoffed when he saw David. That pleased David. When David was near enough, he quickly drew out his sling and hurled a stone aimed at Goliath's forehead. David had killed lions and bears in this manner, when they tried to kill his sheep.

The stone struck Goliath. He fell to the ground, stunned. David ran to him, drew out the giant's own sword, and cut off his head.

In that day David was known as the one who saved his people from their enemies.

In olden times, God fought or helped His people fight in battle.

Today, we, as Christians, are to obey the "royal law" of James 2:8.

*"The eyes of the Lord are in every place, beholding the evil and the good" (Proverbs 15:3).*

### Christ Heals the Sick

A Roman army officer's servant was very sick. The officer loved this sick servant, but he could not help him.

When this officer heard of Jesus, he sent some of the Jewish elders to plead for him with Jesus. This officer had been kind to the Jewish elders, for he had built them a place of worship. These Jewish elders loved the army officer, too. Jesus went with the leaders. As they neared the centurion's home, some more people came to talk to Jesus. These were not rich, important people, but they were the officer's friends. The elders had brought their message to Christ with some praises of the centurion's good qualities to encourage Jesus to come to his home. However, his friends brought only the message, "I am not worthy to come to thee," from their centurion friend.

Isn't that the way we are today? We want a little extra help from the ones we think can give it to us. Then, when we sit down alone to think it all over, we realize we are unworthy, too, to go before our Lord.

Our *faith* in Christ enables us to pray to Him. Jesus marveled at this man's faith. He said, "I say unto you, I have not found so great faith, no, not in Israel."

Jesus also raised a widow's son to life, in this lesson.

### ECE Club

Our two new members are David Wayne Stine, for our Cradle Roll, and Darlene Faye Stine, both of Tipp City, Ohio.

### Study Club

The books of "Poetry" are to be learned this week. There are five of them. Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Be sure to memorize them. Can you spell the names of these books?

### Happy Birthday Wishes

Jim Mills, Nov. 14, age 13, Eden Valley, Minn.

Virginia Coulter, Nov. 11, age 12, Eden Valley, Minn.

Marion Coulter, Nov. 17, age 11, Eden Valley, Minn.

David W. Stine, Nov. 15, age 1, Tipp City, Ohio.



## 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

### The Darkest Hour

\* \* \*

By Mrs. William Stine

How true it is that the darkest hour precedes the dawn. The moon and stars make way for the greater light, the sun. Without an artificial light, we cannot find our way, and often stumble over objects in the dark. But with a small ray of light we are able to find our way.

The world is entering the early minutes of its darkest hour. The moon and stars, comparative of man's governments which include free religious worship, are swiftly fading; giving way to a time of darkness or great tribulation. Isaiah 62 bears out this statement, for there we read: "Behold, the darkness shall cover the earth, and gross darkness the people." Many times in the Bible, darkness represents sin, the result of ignorance of the Word. For proof, please read Psalm 18:28. Also, we have Ecclesiastes 2:13, "I saw that wisdom excelleth folly, as far as light excelleth darkness."

Because of these evil days, many people who live in darkness (or ignorance of the truth) are fearful. When conversation turns to war, people express themselves in this manner: "I don't read the newspapers any more. All one sees is war. It frightens me, so I don't read about it!" Well, this is one way to forget it. However, the Christian prays for these signs of Christ's coming, because he knows they must first come to pass. Our path "is as the shining light, that shineth more and more unto a perfect day. The way of the wicked is as darkness: they know not at what they stumble" (Prov. 4:18, 19). A glorious dawning will follow the night of gross darkness. "The Sun of righteousness (will) arise with healing in his wings" (Mal. 4:2). The world will experience its darkest hour after the church has been caught up to meet the Lord in the air. The man of sin will at this time begin his bitter oppression against the Jewish people. War will have taken on a greater fury and will finally be concentrated around Jerusalem. After forty-two months of tribulation, the reign of the man of sin will be brought to an end.

Christian people, the clock is ticking away the minutes. The darkest hour is very near. Unless we trim our feeble lamps and fill them with oil, many will not find the light of gospel truth. Let us be as the wise virgins—ready ourselves, and helping others to prepare.

### We Are Teachers

\* \* \*

By Eunice Zollinger

"There were false prophets also among the people, even as there shall be false teachers among you . . . even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter 2:1). False teachers among us? No, that couldn't be! We believe the teachings given us to be most pure and uplifting. We should be proud to have them in our possession, but are we good examples ourselves?

Some do teach falsely; it is easier for them to do so. These should not be teachers, and certainly not teachers of a true faith.

We, as the young people of the Church of God, will someday be teachers of our little folks (some are now), and maybe older ones. Will we lead them to choose the correct path; the true faith? If we strive to do this, we must be living examples of a Christian character. We will teach our little boys and girls the evils of dancing, smoking, and other worldly habits, but can we teach them correctly if we do not become their models?

In a faith as strong as ours, it should be easy to choose the correct path, and to learn His Word. All we have to do is accept the truth, as it is written.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). That which a child learns when young, will be with him always. It is difficult to break a child of a habit to which he has become accustomed. Now, if we, as true teachers, will lead our younger people correctly, what a worthy task we will have accomplished! Maybe, some will never be teachers, but a little one *will* mimic us. We *are* teachers.

### Progress

The public school teacher goes to summer school and takes post-graduate work and becomes a better teacher. The doctor reads books and papers on medicine and attends clinics periodically and becomes a better doctor. The lawyer studies new laws and new interpretations of the old ones and becomes a better lawyer. The only way a Christian can become a better Christian is to study and study diligently the textbook of Christianity, the Bible. The world is your classroom or office.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

**November 3-16**—Special meetings at Happy Woods Church, Hammond, La.

**November 17-30**—Special meetings at Blood River Church, Hammond, La.

**November 18**—Special meetings at McGintytown, Ark.

**November 17-30**—Annual Fall Meeting at the Brush Creek Church of God near Tipp City, Ohio.

### "A WOMAN WHO SERVED THE LORD"

Such was the general theme of the morning services in the Los Angeles church the first Sunday in November. The pastor announced that the congregation would be given an opportunity to express its deep appreciation to Sr. Emma C. Railsback, its retiring pastor, for the splendid and self-sacrificing service she had given during her years of successful leadership.

The present pastor, taking the general theme of the day as his subject, based his sermon on the work of Priscilla and Aquila, who, like Bro. and Sr. Railsback, labored together zealously in the advancement of the gospel and contributed so much to the success of the efforts of both Paul and the eloquent Apollos.

At the close of the sermon, Sr. Eva L. Stearns gave an impressive review of the remarkable accomplishments of Sr. Railsback in the building of the church and parsonage in so short a time and with so small a congregation. She called attention to the fact that not one cent of indebtedness remained and that there was a surplus which would be used for further improvements of the property in the near future. At the conclusion of her address, she presented to Sr. Railsback a fine copy of the Scriptures as an expression of appreciation from the church.

In the afternoon, Sr. Railsback delivered an unusually impressive discourse on "Unity," taking as her text Psalm 133:1: "Behold, how good and how pleasant it is for brethren to dwell together in unity." At Sr. Railsback's request, Arlen Marsh gave a sermonette on future unity among the nations, at the conclusion of her discourse.

Special vocal numbers by Miss Charlotte Rahn and Arlen Marsh added to the pleasure of the day's activities. Only those who were present could appreciate the spirit of Christian love and fellowship that prevailed at this splendid service.

Under its new pastor, the church is carrying on a full program: Sunday school at 10:00 o'clock, worship at 11:00, and a Bible class at the church each Sunday night. Mid-week meetings are held in various parts of the city to accommodate those who find it difficult to attend the Sunday night services at the church. Interest in all the services is strongly apparent.

G. E. Marsh, Pastor.

### BIBLE TRAINING SCHOOL

Mrs. T. J. Ellis	\$10.00
Ohio State Conference (Def.)	10.00
Minnesota State Conference (O.M.)	30.00
Ripley, Ill., S. S. (F.B.)	5.00

### UNITED WE STAND

Yesterday was Election Day. You, no doubt, voted for the men you wished to place in office; those you thought capable of conducting business for you for a period of years. Last August we had an election day at our General Conference. You, personally or through your church, voted in officers to conduct the business of the Conference for a year. You expect each officer to fill his position faithfully and well; and I am sure each one puts forth latent energy to do his best.

In a recent issue of The Herald, your president and general manager, Bro. L. E. Conner, asked for financial help. We have had a very meager response to his call. We are grateful to those who responded, but in order to meet necessary expenses that an institution such as ours incurs the response MUST be greater. There is still a balance on the deficit from last year's Bible Training School, though at General Conference there were sufficient pledges made to take care of this.

During the Conference sessions, we vote to do ever so many things that cannot even be started for lack of funds. We are all desirous of going forward, but we must put forth extra effort if we expect to succeed. Every phase of our work is worthy of your combined efforts to make it a success. Let us all get behind our President earnestly, financially, and prayerfully, to enable our church organization and all for which it stands to go FORWARD.

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).  
Orpha LeMasurier, Treasurer.

### MICHIGAN CONFERENCE REPORT

The Michigan Fall Conference convened at Blanchard from October 28 to November 3.

Bro. Harvey U. Krogh of Tipp City, Ohio, proved himself a very interesting and able speaker. His theme concerned the signs of the times. Bro. Krogh ended the meetings with a sermon on Restitution. He has made a large wall chart illustrating the times which is most interesting.

Sunday, November 3, was an ideal day and was well taken advantage of, as we had an excellent attendance. At noon a sumptuous chicken dinner was served in Blanchard style. And what style! Because of an early order, the writer's portion of chicken was bedecked with pink ribbon. The afternoon service was followed by Communion. Although the brethren from Coates Grove and Kalamazoo were absent, both Grand Rapids churches had a large representation which felt the trip well worth while.

Bro. Krogh was accompanied by his wife. Both have found a warm spot in the hearts of the Michigan folks, and we hope that we may have the pleasure of having them with us again sometime. May God crown the efforts of this young man with blessings, in our prayer.  
Mrs. L. F. Slacum, Secy.

## Gleanings From the Field

"The field is the world."—Jesus.

Fieldmen C. E. Lapp and James McLain continue to do good work wherever they go. In this issue, page four, we are glad to present a letter from Bro. Lapp. Any churches wishing a fieldman's services should write to the National Bible Institution several weeks in advance, that arrangements might be made. You wanted a fieldman. You may have him now.

Bro. Arlen Marsh's new address is 230 West 103 Street, Los Angeles, Calif.; which will also be entered in the Berean-Page heading hereafter.

"An eight-pound daughter was born early Sunday morning, November 3, to Mr. and Mrs. Cecil Cronbaugh, Belle Plaine, Iowa."—Celaire Randall, student minister.

It could hardly be supposed that the Apostle Peter included all of the many millions of professed Christians when he said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9).

"Diana Kay came to make her home with Bro. and Sr. Clement Richey, October 18. These young people, formerly of the Marshall, Ill., congregation, have been faithful attendants at our church and Berean services since coming to Los Angeles. We trust that the new member of the family will not interfere greatly with their faithfulness. Congratulations."—Mrs. E. C. Railsback, Los Angeles, Calif.

"How we wish man's rule, or his trying to rule, would soon end, and that Christ would come to rule in righteousness!"—Enos and Carrie Elton, Tustin, Calif.

"After being incapacitated for six weeks, following a major operation, I am recovering and have much for which to be thankful."—Hope Haupt, Natchitoches, La.

The Louisiana brethren are enjoying the evangelistic meetings conducted by Bro. M. W. Lyon of Cleveland, Ohio.

"Though one dreads to note the awful happenings all over the world, it must surely mean 'the coming of the Lord draweth nigh.'"—Lottie E. Young, Seattle, Wash.

Sr. Mary Richardson, Hammond, La., is employed as a field worker in the Public Welfare Department of the parish in which she resides.

"I find many good articles in The Restitution Herald, and they are a wonderful help for isolated ones, as well as all others."—Mrs. Minnie Rogers, 1888 Lincoln St., Eugene, Ore.

"I cannot tell you how very much comfort I receive from reading the good articles, so full of sweet promises and the hope of the soon coming of our dear Savior, that I find in The Restitution Herald."—Mrs. T. J. Ellis, Waterloo, Iowa.

**LOUISIANA CHURCH NOTES**

Our special series of meetings at Happy Woods began Sunday, November 3, with good attendance. The meetings will continue for two weeks, then Bro. M. W. Lyon will hold meetings at Blood River for two more weeks.

Bro. Gus Landry, of the Happy Woods church, has been confined to bed the past two weeks by illness and is still unable to be up at this writing. We especially miss him in our special services, as he is our tenor singer in the choir. Our prayer is that he may soon regain his strength.

A daughter was born to Mr. and Mrs. Arthur Bottolf. Her name is Beverly Jean.

The Blood River Berean class has been having excellent attendance and very good lessons, recently. Various members take turns teaching the class, and this seems to be working out well for both the teacher and the student.

Harry Goekler, Pastor.

**BOSWORTH, MISSOURI**

The brethren of Bosworth were privileged to have with them Bro. C. E. Lapp of Macomb, Ill., who gave a series of meetings starting Friday, November 1, through Sunday, November 3.

We greatly enjoyed Bro. Lapp's lessons. On Sunday morning, his Scripture lesson concerned how field work should be done. Then in picture and chart form, he showed each group's progress in building its church. This was a most interesting sermon.

We hope for the return of Bro. Lapp soon.  
Mrs. Ray Pancoast.

**BIBLE TRAINING SCHOOL NEWS**

The class has been especially well blessed this week with speakers. Wednesday the student body enjoyed Mr. Donneworth of the Anti-Saloon League. Mr. Donneworth is visiting all high schools in Illinois. His lectures treat alcohol and its uses from a scientific standpoint rather than from a moral aspect.

Bro. C. E. Lapp addressed the class Thursday afternoon.

Alan McLain spoke at Dixon, Ill., Sunday, November 10; Bro. L. E. Conner at Rockford, Ill., and Muriel Randall at Grand Rapids, Mich.

At this writing the class is planning a trip to Aurora, Ill., to visit Aurora College next Tuesday.  
Orris J. Mills, Reporter.

**SOUTHLAWN PARK CHURCH OF GOD**

Grand Rapids, Michigan

On Sunday, October 27, our church observed its fourteenth birthday of the present church building here in Grand Rapids.

The regular services were held in the morning. After the morning worship, dinner was served in the church annex. Friends came from far and near to help us celebrate this occasion. The dinner was brought to a fitting close with the serving of a large birthday cake.

At two-thirty in the afternoon, Bro. Frank Siple spoke and reviewed the activities of our church for the past seven years. He told of new plans and hopes for the coming year. At the end of this service, Communion was observed.

The closing service was held in the evening, at which Bro. Siple told the story of Joseph to a young interested group of Bereans.

Sr. Frank Siple was appointed superintendent of the Bereans to fill the vacancy left by Bro. Arlen Marsh who is now in California. Sr. Siple reports that a group of twenty-five young people turn out each Sunday evening. It is also noticed that this group of Bereans have contributed musical talent to the evening worship. Plans are already under way to have them take a more active part than ever before.

Leslie Niles, Secy.

**SULLIVAN - CALL**

On Friday night, October 25, at the home of the bride's grandmother, Sr. Ida Eastman of Fenwick, Ont., Patricia Sullivan and Robert Call of Niagara Falls, N. Y., were united in marriage by the writer. Many of our Conference folk will remember the grandmother and the mother, Sr. Lida Sullivan, who have been in attendance at General Conference.

Patricia is a young lady of worthy Christian character. She has been an attendant at our Niagara Falls church since she was old enough to be brought to worship services. Seven years ago last February, she was baptized into Christ by the pastor. With this background, she enters the marriage relationship well founded in truth and with an unswerving loyalty to her church.

Robert is a young man who loves the Lord and is a seeker after truth. While not a member, as yet, of our church, he attends and shows a deep interest in the teachings of the gospel as understood by the Church of God, and we feel confident that with his anxious and willing heart, seeking after the only way, that this couple united in one body, will also be united in one faith in the near future.

They are comfortably settled in their first home at 2671 Whirlpool St., Niagara Falls, N. Y., and we pray that the blessings of a happy married life may be theirs to enjoy and their yoking together strengthened through a united faith in the Lord.

C. E. Randall.

**HERALD RECEIPTS**

Mattie Benjamin; Mrs. Teresa Martindale; Mrs. Elliot Goodwin; Mrs. Rena Coyner; J. M. Howell; Mrs. Bertha Lesh; Mrs. Thelma Ransom; Lottie Young; J. E. Coverston; J. H. Adams; Mrs. Eva Fletcher; Mrs. Minnie Rogers; Mrs. Sarah Kerr; Mrs. Lottie Graham (self and another); Mrs. B. F. Cook (self and another); Mrs. I. L. Wood; Mrs. Mary Hale; William G. Ford; June Macy; Rufus A. Curtis; Clifford Eyster; Harold Kessler; Don Huffer; E. C. Pearson; C. F. Klein; Velmer Bousfield; Wilson Kirkwood; Alfred Payne; Mrs. C. Curtis; Mrs. W. H. Holland (for others); Robert Hardesty; Celine Randall (for another); Enos Elton; Waldo Wood; Mrs. Margaret Pinkerton; Faye White (for another).

**CONTRIBUTIONS TO N. B. I.**

Eva Phelps (paper)	\$ 1.60
Jessie Kauffman	1.00
Lottie E. Young	25.00
Mrs. T. J. Ellis	10.00
Mrs. T. J. Ellis (paper)	10.00
J. E. Coverston	3.00
Eva Fletcher	1.00
Helen Chisholm	1.00
Maybelle Hanson	6.00
Mrs. B. F. Cook	3.00
Mrs. Emma Eaton	4.00
Mr. and Mrs. H. S. Bell	10.00
Don Huffer	5.50
Mr. and Mrs. W. H. Holland (laundry)	5.00
Hope Haupt	10.00
Hope Haupt (laundry)	5.00
Mr. and Mrs. Enos Elton	3.00
Mr. and Mrs. C. E. Lapp	8.00
Mrs. C. Seely	4.50
Emma S. Scott (laundry)	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

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.

**My Thanksgiving Offering**

God, the Giver of "every good gift" has blessed us during the year with more than necessary "food and raiment." Regardless of the cloudy horizon, God has thus far favored us with peace and Christian liberty. It is not only appropriate at this harvest season to give a token of our appreciation, but it is unbecoming of sincere Christians not to do so.

Sensing my duty before God, I thankfully contribute to the Lord's work the sum of \$\_\_\_\_\_ to be used by the National Bible Institution, Oregon, Illinois, as specified below:

For general expenses	\$_____
For the Bible Training School	\$_____
For Golden Rule Home (laundry fund)	\$_____
For our Fieldmen and evangelistic work	\$_____

My name is \_\_\_\_\_

My address is \_\_\_\_\_

# The Illinois Evangelist

By James M. Watkins

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

## Call to Arms

Once again the vast reaches of the old world echo with the rhythmic tread of marching men. This time the avowed destination is Egypt and the Suez Canal via the land of Palestine. To every nation of the world, it is the call to arms. Every nation, including the United States, is mustering its every available force for what it feels certain is the last bid for existence.

It is the humble opinion of this writer, that as the measured tread echoes across the treasured land of Abraham, we shall see a new order emerge for the land of Palestine. Then, it is not unreasonable to suppose that we shall vision, fulfilled before our very eyes, the seven years that constitute the last week of the Prophet Daniel.

If there be light in the dwellings of some, after the order of the former Exodus, to them it should doubly be a call to arms. We are assured, that once that order appears, the period of labor for the Christian will be no longer a matter of *years*, but of *months*.

Time after time, there is repeated within my hearing by Christian and non-Christian persons, "I surely believe that this unrest is working forward to the end of things." I'm going to be brutally frank—they *don't believe any such thing*.

If the non-Christian believed these things, would he allow these last few precious moments to pass in praising the call to arms of certain leaders? Would he do this as a means of increasing a limited national existence, while he neglects the great call to arms that would establish him a place for all eternity?

If the avowed Christian really believed these things, would he, at his own *time* and *expense*, be walking the streets handing out pamphlets, as hundreds are now handing them out by the thousands that say simply, "Elect Mr. So-and-so," while hundreds of tracts, that herald the coming of Christ and the only *real* hope of the world, are yellowing upon the shelves of our printers?

Perhaps, there are better ways to make friends than to mention these things, but the *real* friend is the one who offers an occasional warning. Surely this is a time for *warning*. *These questions must be answered*, if not here then hereafter, and in the meantime the measured tread of marching feet gets closer and closer and closer.

## New Dorcas Society at Eldorado

Eldorado is rightly proud of its newly established Dorcas Society whose keynote, under the able leadership of Fanny Kittinger, seems to be to get things done. At the present time, the members are meeting one full day each week to do quilting and such kindred jobs as may prop-

erly come before them. So far their average is nearing two quilts a day in addition to other smaller jobs. As to the quality of the work, we here make no mention. In the first place we know nothing about it, and in the second place, well, you know the ladies!

## Marshall Blossoms Out

The church building and grounds at Marshall have undergone a rehabilitation that is sure to bring it to its rightful place as a community church, in this locality. The grounds have been resurveyed, and a complete new fence has been erected around the entire church grounds. The church itself has been given a new coat of white paint that has taken away the abandoned look of the past. Over the door, a new black and white sign advises one that, if they are looking for the Salem Church of God of Abrahamic faith, they have found the right place. These, and many minor improvements, make it indeed an increasingly inviting place to come and worship. We feel sure that the determination of these brethren, in having a place of worship, that they are proud to ask friends and neighbors to attend, will bear much fruit.

## Drive for Better Sunday Schools

Sunday schools at both Eldorado and Marshall are now busily engaged in getting a better Sunday school work outlined. Superintendents Ivan Veach and Herbert Edmister advise that class records, attendance pins, birthday cards, uniform promotion, and many kindred items will be a portion of the new order of promoting Sunday school work.

*"He that goeth forth . . . bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).*

## Treasurer's Report

Balance on hand October 3, 1940		\$156.38
<b>Income:</b>		
Individual contributions	\$ 37.25	
Received from churches	140.00	
Belated Dollar Day receipts	34.00	211.25
		<hr/>
Total		\$367.61
<b>Expense:</b>		
Stamps	\$ 7.50	
Extra Restitution Heralds	5.82	
Evangelists' salaries	241.40	254.72
		<hr/>
Balance on hand November 1, 1940		\$112.89

The total amount received from the September 25 Dollar Day was \$111.00.

Delos Andrew, Treasurer.



# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, NOVEMBER 19, 1940

NUMBER 8

## "In Every Thing Give Thanks"

By L. E. Conner

AS the day that has been set apart by proclamation as Thanksgiving Day approaches, our minds naturally go back over the year, and we are surprised as we consider how many reasons we find we have to be thankful. First, we think of our heavenly Father who "gives to all life, and breath, and all things." It is well, too, that our attention is called particularly to these things from time to time, that we may meditate upon them, for the reason that, as these blessings come to us at frequent intervals, in various ways and by different means, we pass the incidents and matters by with but little, if any, consideration, accepting such mercies as matters of course, as things to which we are justly entitled.

But, when what we call misfortune, even in small degree, comes to us, what complaint we make! We are prone to excuse ourselves, and try to place the responsibility upon someone other than ourselves. In these cases we seldom charge ourselves with anything more serious than making slight mistakes, and if our attention is called to some of our own faults we say yes, *but*, and then proceed to *but* around with our excuses until we think we have butted ourselves out of the guilty picture.

This all comes from selfishness which has its seat in the flesh. Therefore, in my own case, Thanksgiving Day, as proclaimed by constituted authority, serves a good purpose in causing me to take an inventory of myself, in which I find that I have received many blessings and kindly considerations from my heavenly Father and from others with whom I have associated in life, to all of whom I now feel that I have been negligent in expressing in more definite form my gratitude for the manifold blessings and good things that have come

to me from their goodness of heart. "O Lord our Lord, how excellent is thy name in all the earth!" (Psalm 8:1.)

Truly, goodness and mercy have been extended to us and our beloved country from our heavenly Father during the past year. We have had bountiful crops of the things necessary for our sustenance and comfort, and while much of the world has been cursed with war, we have been blessed with peace, so that when we in prayer sing, "God bless America, our home sweet home," we feel that He has answered before we have asked.

And such have been our experiences and observations all the way through this life. It has never been necessary for us to plead with our heavenly Father to convince Him that we are in need of the necessary comforts of life, as He knows what we need before we ask Him, and we need not do so much asking, but should be more thankful.

The paths over which we have traveled have not, at all times, been covered with roses; there have been some thorns, of course. We have had some sorrows, disappointments, troubles, difficulties, made mistakes, and possibly met with some accidents. But in my own case, in analyzing my experiences in this regard, I find that, in many of these unfortunate trials I, myself am, at least somewhat to blame for my own suffering; all of which causes me to see that the blessing and general experiences

in life have been rich indeed. God has been good to us all far above my power to express, and mankind has been kind to me far beyond my just deserts. Therefore, I can only say; May God and all His creatures receive my sincere thanks for life and all that has come to make life so sweet and enjoyable to me. "Thou, Lord, hast made me glad through thy work."



# 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

## “Offer Unto God Thanksgiving”

God, who knows “all the fowls of the mountains” (Psalm 50:11), this year sees more than thirty-three million turkeys in the United States—turkeys for Thanksgiving and Christmas dinners. So many of these dinners will lack the offering of thanks, and so few will be blessed with prayer, that God says, “If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof” (v. 12).

“Offer unto God thanksgiving; and pay thy vows unto the most High. . . . Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God” (vv. 14, 22, 23).

## Standish, Squanto, or God?

There should be no discounting of the bravery, wisdom, and leadership of Captain Miles Standish in the dark days when our Pilgrim forefathers were for a while rationed six kernels of corn per day. We should not forget the practical religion of the heathen Squanto. Well, too, did the Indians show the white men how to increase their yeild by putting a small fish in each hill of corn. Colonial history would be incomplete without the stories of Standish, Squanto, and the fish, but there is danger more that He who “gave the increase” (1 Cor. 3:6) will be forgotten in the history.

Of whom do we sing in “Our Country ’Tis of *Thee*”—of Standish, Squanto, or God?

## Score: 63,894 to One

63,894 do-or-die football fans huddled under umbrellas and newspapers. A drizzling rain during three quarters of the game at last tore loose in torrents. The rain, though, could not quench Minnesota-Michigan zeal. Nobody thought it necessary to leave the service to close automobile windows; nobody thought the sermon was too long, or too “dry”; nobody jumped the benediction for the door. Everybody paid to get in, and everybody worshipped—in the rain!



“The Lord saw it, and it displeased him that there was no judgment. And he saw there was no man, and wondered that there was no intercessor: therefore his arm brought salvation . . . clad with zeal as a cloke . . . the Redeemer.”

“Who hath believed our report?” “His visage was so marred more than any man.” He “gave (his) back to the smiters, and (his) cheeks to them that plucked off the hair: (he) hid not (his) face from shame and spitting.”

“Touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men. . . . All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces. . . . He is thy Lord; and *worship thou him.*”

Score: 63,894 to “One.”

Corollary: “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.”

Application: “Be instant in season, out of season.”

Explanation: Go to church, **AND LIKE IT**, when it rains!

## Turkey or Water Cress?

Vegetarianism is no part of the Abrahamic Faith. It is well on Thanksgiving Day to remember the Biblical standard of being “temperate in all things,” but it is also well to consider that properly observed feast days comprised a divine part of Jewish worship—feasts in which various meats were eaten. Abraham, father of the faithful, “fetcht a calf tender and good,” had it carefully prepared, offered it to angels, and “they did eat.” Even after His resurrection, Jesus asked, “Have ye here any meat?” The disciples then “gave him a piece of broiled fish, and of an honeycomb.” No vegetarian was Jesus, for He “took it, and did eat before them” (Luke 24:41-43). Said Paul: “In the latter times some shall depart from the faith . . . commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe . . . the truth.” So, if by the goodness of God, a turkey should be served for our Thanksgiving dinner, we shall not cry for spinach or water cress.



# Thanksgiving and Courage

By R. H. Judd

*"When the brethren heard of us, they came to meet us. . . . Whom when Paul saw, he thanked God, and took courage" (Acts 28:15).*

THOSE stirring lines—"God Be With You Till We Meet Again"—must, in these sad times, surely be the cry of multitudes; especially in war-torn Europe and those wonderful isles of Britain.

Tens of thousands of children separated from parents and relatives, and parents and relatives torn between grief and duty to children, are daily sending up the cry: "God Be With You Till We Meet Again."

It has been the writer's privilege, and that of his beloved wife, to have been instrumental in bringing two teen-age girls away from the din and horrors of war to the peace and quiet in this Canada of ours in the great British Commonwealth of nations.

As we study our Bibles, we cannot fail to notice in God's great plan for mankind that suffering and sorrow are a part of that plan. Almost every Bible character of note passed through a period of suffering in order that he might benefit, and ultimately reap the glory that must inevitably follow when the suffering has been allowed to teach the lesson that the individual or the nation needed to learn.

We, on this side of the ocean, can but vaguely realize the bitterness of the partings between parent and child, and child and parent, for the suffering works both ways, though probably amid the change of new scenes, the children feel it by far the less.

In this connection, it is indeed cheering to note how differing groups in Canada and the United States have cheerfully extended a greeting and a helping hand (among them those of our own Church of God) to the children of those whose ideals and faiths are similar. Thus, in a very real and practical sense have the words of our text become as true today as the time when they were first uttered: *"When the brethren heard of us, they came to meet us."*

Who does not hate and abhor the horrors of war? Looked at from a human standpoint, war is the greatest evil in the world today. Yet, out of it has sprung a sym-

pathy for each other, both individual and national, that has never had its equal since the world began; for again and again, aye numberless times, has the heart-agonizing but *thankful* cry gone forth from myriads of lips: *"When the brethren heard of us, they came to meet us."*

It has indeed been a pleasure and a privilege to "meet" the needs of those who are so grateful for kindness shown, and God Himself does not let the bearer of another's burden to suffer. In many instances, willing hearts have not

realized the responsibilities and the difficulties involved in the undertaking, but others have been glad to step in to share the burden with surprising and kindly generosity. So genuine and so kindly is the spirit that human suffering is bringing to birth, that cases are known where monetary help has been anonymously given month by month, the recipient having no knowledge whatever as to who the donor may be. "Before they call, I will answer; and while they are yet speaking, I will hear."

What about the last half of our text? Can we speak of "thanks" and of "courage" under such conditions as prevail in dear old England today? Indeed we can! Travelers from Bri-

tain and letters from the Homeland tell us that the spirit of the nation is high. The writer can personally testify to that fact. From many relatives in that wonderful little Isle, we have never had a word of complaint, though houses have been shattered and hopes dashed to the ground. The promise, *"No weapon that is formed against thee shall prosper,"* is the keynote of their hope and the inspiration of their courage.

Surely we also have cause to "take courage" and rejoice that though they have not, in most cases, seen us in the flesh, they *"thanked God, and took courage"* because of the little help that God in His mercy has permitted us to give.

The little poem, "King of Nations," which appears within this article was written in July, 1940, and has already helped many to be more thankful and courageous.

## "King of Nations"

(Jeremiah 10:7)

Courage, men and women, courage,  
That's the thing we need today.  
Be thou strong and real courageous,  
Face the issue while we may.

God has told us, "Go thou forward,"  
Big the issues are at stake:  
Life is worthless without freedom,  
For ourselves and others' sake.

Sons and daughters of the future,  
Look to us for what we owe:  
A great heritage of blessings,  
Clean and white as driven snow.

God above is "KING OF NATIONS,"  
He is testing us today;  
Sifting out the precious metal,  
Burning out the miry clay.

—By the author of this article.

# SWEET INCENSE

By C. E. Randall

**G**REAT as the holy of holies may have been, yet the holy place, wherein stood the altar of incense, table of shewbread, and the seven-pointed candelabra was a most remarkable room, especially was it rich in symbolic teaching. This room contained the furniture which was overlaid with pure gold, which, as suggested in a previous article, represented the new life in Christ Jesus, when those who have been begotten by the Word are overlaid with the righteousness which is of God through faith in Jesus Christ (Phil. 3:9).

## *Altar of Incense*

This altar stood before the entrance into the holy of holies. There are some scriptures which seem to teach that it stood within the holy of holies, for example, Hebrews 9:3, 4. (Discussion of technical questions will be avoided, lest our minds be diverted from the basic teachings which God intended we should get from these pieces of furniture.) The altar of incense was just what the name suggests, an altar whereon incense was offered. Description of this altar can be found in Exodus 30:1-10. Other references can be secured from marginal helps. Incense was to be burned every morning and every evening; at least the quantity was to be replaced twice a day, and the offering of incense was to be a "perpetual incense offering." Morning and night the sweet fragrance from this altar ascended up toward the God of heaven. The perfume filled the whole Tabernacle. Strange incense was not to be offered.

Of what was this altar and the incense a type? The answer is given in the Revelation. At least, it is so suggestive that definite conclusions may be drawn. "When he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours ("incense," margin), which are the prayers of saints" (Rev. 5:8). No thought could be more impressive or beautiful than that our prayers are fragrant incense to the Lord, which He desires us to offer regularly.

## *Morning and Evening*

The morning and evening offering of incense on the altar before the Holy Presence, first of all, teaches us the great lesson of regularity. There should be system and rhythm in our prayer life. The outstanding exemplars of prayer in the Bible had their set times of going to God in prayer. David prayed "evening, and morning, and at noon" (Psalm 55:17). With his face set toward Jerusalem,

as the altar of incense faced the holy of holies, Daniel prayed three times daily; although a decree had been signed by the king forbidding the offering of prayer incense to the God of heaven. Peter and John, we are told, went up to the Temple at the hour of prayer (Acts 3:1). They had a set time to meet the Lord, and they kept their appointment.

## *Continual Incense*

The offering of the incense was not a hit and miss affair. It was regular and continual. There is not so much value in praying if we pray in a thermostatic manner—cutting in and kicking out—according to our spiritual atmosphere. We have a thermostat and blower for our furnace. When it gets cool enough in the room, the thermostat will cut in and start the blower, and as soon as the temperature rises to a set point, the thermostat cuts out. Many of us are thermostats in our prayer life. When necessities of life seem to slacken, we pray; or when sickness comes into the home, we seek the Lord and make many promises. Our hearts are touched in the presence of death, and we call for aid from heaven, but when these distresses are over, we cut out and our prayer life is over until something else goes wrong. Spasms of prayer are better than no prayer at all, but the altar of incense teaches us an entirely different principle in prayer. It is a lesson in regular and continued offering of prayer incense. Paul had caught the true perspective of prayer when he wrote to the Thessalonians, "Pray without ceasing." You say, "I can't pray." Then do as the disciples did, they asked the Lord to teach them how to pray (Luke 11:1).

## *Strange Incense*

Israel was warned against strange incense. Such incense would hinder the receiving of God's blessings. Many of our prayers are strange incense. Being such, they hinder the receiving of God's blessings. Difficulties in the marriage relationship—not dwelling together in love—hinder prayers. It is strange incense. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Peter 3:7). Prayers from lustful hearts become strange incense. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). On the other hand, "the effectual fervent prayer of a righteous man availeth much" (James 5:16). Keep this sweet incense rising continually!

# Thanksgiving Throughout the World

By Margaret Magaw

WITH the approach of another Thanksgiving season, every member of the Church of God in America has much for which to be thankful. We live in a land where freedom of speech, freedom of the press, and the right to worship God according to the dictates of our own conscience are still tolerated. Each one of us, if called upon, should gladly testify to the abundant personal blessings enjoyed throughout the year.

First of all, I am thankful for the precious message of the gospel which I, as a child, was privileged to hear proclaimed by able ministers of the Word of God in years long gone by. I am thankful that God gave me grace to accept this message in my heart and to imbibe its teachings in my life, though I have often erred and grievously erred in this Christian walk. I am thankful for the grace that forgives, lifts me up again, and encourages me onward in that Christian walk. I am sure every Christian could testify to the blessings just mentioned, besides other personal blessings too numerous to mention.

We know that God has called out many members of His church in other lands less fortunate than ours, lands torn by war and all its attendant miseries and fears. What blessings have these members for which to be thankful as well as we? The Apostle Peter assures us of great promises of God to His people, saying: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:3, 4). What are these "exceeding great and precious promises"? Paul says in Galatians 3:16, "Now to Abraham and his seed were the promises made . . ." Turn to Genesis 12:1-3, 13:14-17; 17:1-6; also 26:24, for a record of these promises. Now refer back to Galatians 3:16 to finish the verse: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The promises of blessing to Christians are inseparably linked with the promises made to Abraham and his seed (the Israelites) through Christ. Paul continues to reason, "Ye are all the children of God by faith in Christ Jesus. For as many of

you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

God promised Abraham all the land of Canaan for an everlasting possession, but according to Romans 4:13, Abraham is *heir of the whole world*. We, the church or body of Christ, are to inherit the whole world along with faithful Abraham! Furthermore, there are beautiful promises given that the earth itself shall be redeemed from the curse to its original Edenic beauty. (See Isa. 35.)

We who have named the name of Christ have accepted His challenge in Luke 9:23, to take up our crosses daily and follow Him. We have been heartened by His numerous promises of future blessing with Him, such as: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

We are assured that Christ included us in the future blessing in His prayer in the Garden before His trial and crucifixion, saying: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one" (John 17:20-22).

When shall we inherit these blessings? Paul says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:50-52).

Many other beautiful promises concerning Christ's Kingdom cause us to be exceedingly thankful, and these blessed promises rejoice the hearts of all true Christians throughout the world. "Be ye thankful."



# Christ, the "Bright and Morning Star"

By Ellsworth Routson

*"I am the root and the offspring of David, and the bright and morning star" (Revelation 22:16).*

**H**AVE you ever stopped to notice the stars, only to have your attention called to one star which stood out brighter than all the others? Yes, I have, also, and I would like to literally compare that star to Christ. Christ's life stands out above the lives of all other men, and He stands out as a bright star on a dark night. It is usually considered that a star has five points, so let us now consider five characteristics of our Savior.

*One* is obedience—how Christ obeyed His Father, our God, in all things. He was so obedient as to go to the cross for our sins—obedient unto death.

Let us consider Samuel and Saul, in 1 Samuel 15, to see clearly the true meaning of obedience. Saul was to slay all the Amalekites, "both man and woman, infant and suckling, ox and sheep, camel and ass." Saul, however, disobeyed and took the king, Agag, alive with the best of the flocks, and "all that was good." Samuel said unto Saul upon his return, "To obey is better than sacrifice, and to hearken than the fat of rams." Saul was disobedient. Let us now consider Abraham as he offered up Isaac, his only son, to God. He had his son bound hand and foot upon the altar, and the knife raised in his hand to slay him as an offering to God. But the Lord stayed his hand. He was tested and found obedient. To me, Abraham was a type of Christ, who is much the greater.

*Second*, let us consider the love of Christ. We should first mention John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave us Christ through His love, and Christ gave us His life through love by carrying our sins to the cross. In John 15:13, we read, "Greater love hath no man than this, that a man lay down his life for his friends." How true that is of Christ! He was a friend to man, and gave His life for us. It is recorded several times in the Bible, "Thou shalt love thy neighbour as thyself," so we ought to love one another. We have Scripture telling of Christ's love for individuals. In John 11:5, it says, "Now Jesus loved Martha, and her sister, and Lazarus." Also in Mark 10:21, we read, "Then Jesus beholding him loved him"—this refers to the rich young ruler. Christ said, "Sell whatsoever thou hast . . . and follow me"; but the possessions he had were great, and he sadly turned away. Truly, Christ loved all mankind, but few hearkened unto Him. Let us always remember that Christ died for us.

The *third* characteristic of our Star to be considered is His purity. Christ was pure, clean, and without sin. 1 Peter 1:19 speaks of Christ as "a lamb without blemish and without spot." He was pure in mind and body, the only one without sin. Ephesians 5:27, speaking of Christ and His church, says: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We, as the church, should live more perfectly, if we are to be Christ's, without wrinkle, spot, or blemish. It is high time we are beginning to cleanse ourselves, to weed out the sins of our lives. Paul has written, "I beseech you therefore, brethren . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). So, let us strive to be a pure people for Christ. Was He not made sin for us?

*Fourth*, Christ was a friend to mankind. How? By His many healings. Did He not heal the lame, make the dumb to speak, cause the blind to see, heal the broken-hearted, and cleanse many others from all kinds of diseases? He also gave His apostles power to heal. Was He not a friend to mankind by doing this? Through His apostles, many were healed of their afflictions, and saved. Consider, too, Jesus' miracles wherein He fed the multitude of five thousand from the five loaves and two small fishes, and the filling to the breaking point of the disciples' net when He told them to cast it on the other side of the ship. It seems to me that everything Christ did in His ministry was a help to man. His greatest help was to lift us out of sin, to make us a people for His name by allowing His perfect body to be marred for our sins.

*Fifth*, Christ was the life-giver. How can we have life? Only through Christ. He gave His life for us, and by baptism we are representing His death, burial, and resurrection. How often do we think of His sacrifice for us? The crown of thorns crushed upon His brow, which brought forth His precious blood, the scourging, mocking, spitting upon Him when He was clothed in a purple robe in mockery of royalty, parting His garments, and nailing Him to the cruel cross—oh! what shame! what agony! what pain! How He must have suffered as He hung upon the cross, being pierced with a spear, and being nailed upon! How it saddens my heart to know how He was tortured for our sins, nailing them to the

cross. He is the good giver of life, and unless we come to Him we are lost.

True, Christ is the Bright and Morning Star. In Revelation 22:16, He says, "I am the root and the offspring of David, and the bright and morning star." His light has

shone out above all others. He has filled the world with His light, but still many cannot see.

These are the five points of our Star, Christ: (1) Obedience, (2) Love, (3) His Purity, (4) a Friend, and (5) the Life-giver. Let us follow the Bright and Morning Star!

---

## Are Your Lamps Filled and Trimmed?

---

*By Gerald L. Cooper*

---

WE ARE all very familiar with the Parable of the Ten Virgins, so much so that it is hardly necessary to go into any detail in regard to the parable itself. However, I would that you note one fact, a very important one in this parable. That fact is this: the reason that the foolish virgins were late and, therefore, deprived of entering to the Bridegroom's feast, was because they had no oil for their lamps. All other facts become subservient to this all-important one.

I wish to apply this truth in a little different way, perhaps, than is the usual teaching. I have no desire to change the meaning of the parable, but just to get some additional truths from it. If the foolish virgins had had the foresight to fill their lamps with oil, they would not have missed the feast. The same thing can be said of many of our churches and their individual members, today. They have the appearance of being ready to meet the Savior, but are not really ready.

Let us study a little further, and use some illustrations that are well known to all of us. In many localities, where electricity has not yet come, there are kerosene lamps in use. Anyone who has ever used a kerosene lamp knows that such a lamp is of no use unless it has a proper amount of kerosene. It matters not how well the chimney is polished or the wick is trimmed, but without necessary fuel it is of no use. Perhaps you have an automobile. It may be in perfect mechanical condition. It may be polished so that it fairly shines, but it will be of no avail to you unless it has gasoline and oil in it. One time I was in a home that was wired completely for electricity, but the power lines had not yet been built to the house. The fixtures were very nice ones, and helped the appearance of the home, but they would not give light until the electric current came through from the powerhouse.

Ever since the time of the early Israelites, the anointing of the oil has been a type of the Spirit of God, as was so ably presented in a recent article by Brother C. E. Randall. In our illustrations above, the lamp, automobile, and light fixtures were all ready, but without the oil and the current they were no good. It is much the same way

with us and our churches. We may be all ready to receive the Spirit of God; we may present a good appearance to the world, but have we that necessary Spirit that makes us the children of God? Remember that the foolish virgins were all ready and were waiting for the coming of the Bridegroom, but they were not fully prepared in that they had been so negligent in not filling their lamps with oil.

In my present condition, I have no way of knowing much about the activities of our various churches, except through the reports in *The Restitution Herald* and the recent church census. From these facts, it seems to me that there are several of our churches that are sadly lacking in the Spirit of God. Many of them have membership lists that look impressive, but that same list when given as the active list has dwindled considerably. From personal knowledge, I know that these churches teach the second coming of Christ, and many of their individual members are eagerly and patiently awaiting that coming. It seems that the church, as a whole, lacks that "spark" or Spirit of God that will animate it into a never-ceasing effort to not only be looking for Christ, but to be preaching and teaching that truth to all people.

We may believe with all our hearts that Christ is coming soon; we may have for years been teaching nothing but that. It is true that our church has been among those who have, for some one hundred years, proclaimed *that* truth, but are we doing as much about it as we should, or are we permitting others to carry the burden—those who apparently have more "oil in their lamps" or more of the Spirit of God? If we examine the records, we will find that other denominations that were copartners in the early teaching of the Second Coming have more members, and are more active than we.

Awake, Church of God! It is not yet too late. Prepare yourself in every way for the coming of Christ. Pray to God for your portion of "oil" for your "lamps." Obtain the Spirit of God fully, that you may be the more prepared for that great coming of Christ! May that great event occur soon, and may we not fail to meet the Bridegroom.

# Conditional Immortality

## In Three Parts—Part Two

By *Arthur G. Young*

**A**FTER saying, as I have, what Luke 17:21 does not mean, I suppose it would not be fair to leave it, as a negative answer is not sufficient. One cannot get away from the fact that in the Bible there are certain texts that have been the subject of much controversy, of which this is one. These texts usually render their true meaning when careful translations are made. I think it is true that a great many misconceptions, concerning what the Bible teaches, have their roots in the King James translation. We must always remember, when we speak of the authenticity and inspiration of the Bible, that this does not mean that all translations are correct. The original as written in the Hebrew, Chaldee, or Greek, I believe, was divinely inspired and written, and is authentic. A better translation of this text is, "The royal majesty of the Kingdom is in your midst," or, as another has it, "Among you."

Christ offered Himself to the Jews as their King and, if they had accepted Him, He would have been their Savior, personally as well as nationally. The Pharisees were the leading religious sect of the day, and were in religious and political power in Palestine in Christ's time. It was proper, therefore, for Christ to state to the Pharisees as He did, that He, the head and representative of the Kingdom of God that is to be established in accordance with God's plan, was in their midst talking to them, making a valid offer to them; but they would not have Him, and, in rejecting Him as both Savior and King, they rejected the Kingdom of God—bringing down on themselves both personal and national judgments. Remember, it was a personal offer of rulership to a nation to bring in a kingdom and it was, therefore, both a national and personal repudiation.

To consider that God's majestic plan and purpose for the Kingdom of God could be summed up as that which was in the heart of either a Christian or a Pharisee, to me shows a total lack of grasp of what is meant by the Bible doctrine of the Kingdom of God. It shows such an insignificant, petty, and futile conception that it is not even equal to what the mind of man has conceived as the ideal state, much less of God's. If this conception of the Kingdom of God is the best that God can do, then He could not justly claim to be God the Supreme, the Creator of the universe, humanity, and all other living organisms. He could not then claim to be the possessor of all-embrac-

ing wisdom and knowledge. These are strong words, but I stand on them.

The question which the gentleman asked me about the next world, however, does not call for a negative answer, but for a positive one. In the first place, I think the inquirer was not quite correct in using the word "world," if by use of same he meant the physical earth. Perhaps he really meant to use the word "age." However, I am not a mind reader; therefore, cannot fathom what he had in mind when he wrote his question. If he meant the physical earth, there is no question that the Bible teaches the earth has gone through various stages, and that there are stages yet to come.

To briefly summarize, I might say that, broadly speaking, it seems to be clear to me that Genesis states the following physical steps that have occurred:

- (1) "In the beginning God."
- (2) "God created the heaven and the earth."
- (3) Some great physical cataclysm in the heavens (the atmosphere surrounding the earth) and in the physical structure of the earth occurred, thus causing the earth to become "without form (waste), and void." This accounts for the upheavals of nature, the cessation of the prehistoric animals, and so forth. There is no time mentioned in the Bible pertaining to these events; so, there is no conflict in this respect with true scientific discoveries.
- (4) The second half of the second verse in Genesis, where it refers to the Spirit of God moving "upon the face of the waters," is the first sign of the succeeding reordering of a chaotic condition to an orderly one. The surface of the earth and the atmosphere above the earth had been seriously dislocated and made chaotic as above described. From then on, we have a succession of steps delineated. We see the present order of things created by the power of God. In the so-called "account of creation" in Genesis, please note there is no reference to anything below the surface of the earth, as it is solely a reorganization of that which was on and above the surface of the earth.
- (5) The Flood, which had a radical effect upon the living creatures on the earth, but which did not affect the structure of the earth, brought about some atmospheric changes.
- (6) This basic condition of the earth and heavens has existed to the present day, but it is prophesied there is a time to come in which the earth and the heavens (atmos-



phere surrounding the earth) are to be purified by fire. This does not mean the end of the earth, but a purification of the earth, in order to bring about perfect conditions. This is to be done so that the earth will be fitted for the "ages of the ages" to come. Here is where and how the removal of the curse, spoken of in Revelation 21, is to be accomplished.

(7) However, between this present age, which will come to a close with Christ's return, and the purification of the earth by fire as clearly described in 2 Peter 3, there is to be an age known as the Millennium, or one thousand years of rule by Christ and the church on this earth. During this time, Christ's Kingdom (i.e., the Kingdom of God) is to be a universal one on this earth, with nations and peoples living under the laws and rules of Christ and the church (i.e., the body of Christ). Christ is the head and the church is the body. They are joined together and they will comprise the complete ruling class. The leading nation during that period of time is to be Israel (the entire thirteen tribes) restored, reunited, and repentant.

Following the end of the Millennium is what the Bible describes as "the ages of the ages" and about which we have very little revealed. (See Emphatic Diaglott.) This is natural, as the present revelation deals with time since Adam, to and including Christ's rule in the Kingdom of God. The text that most clearly foreshadows the change at the end of the Millennium is found in 1 Corinthians 15:24-28, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Also, clear reference to vastly changed conditions in the "ages of the ages" is given in Revelation 21 and 22.

---

## What Is the Gospel?

---

By S. J. Lindsay

---

THE word "gospel" is a much-misused word. We hear over the radio and in street talk statements like this: "Now that is the gospel truth," when the thing under consideration may not be truth at all. Some regard the word as relating to any kind of truth. This, also, is a mistake. Not all truth is gospel. Not all Bible truth is gospel. "Thou shalt surely die" is not good news to any of Adam's posterity. It is truth, but it is not good news.

"Gospel" means good news or glad tidings. The Scriptures always speak of it as *the* gospel. Scripturally speaking, there is only one gospel. Anything other than *the* gospel is a perverted gospel. A perverted gospel is no gospel at all.

The gospel was first preached to Abraham. When we examine to see of what truths that gospel consisted, we find simply that God spoke to him of an inheritance to come, which inheritance is to be attained by a revival from the dead to all who have entered into death at the time this gospel is to be realized. This good news is to the effect that God has planned deliverance from death to a life of incorruptibility, and to an inheritance in the earth to all who will comply with all the requirements. This has been made possible through Jesus Christ who has opened the way of life for us through His own death and resurrection. Relief from death and an eternal inheritance

should be good news to anyone who appreciates life—a life free from all the ills of this life.

A young man on a bus recently gave us a tract. We looked it over. The title was, "Where Will You Spend Eternity—In Heaven or Hell?" It was one of those "hot hell" kind of tracts with a threat of eternal suffering which was amply stressed. There can be no good news in such a tract. It is not even truth. We scratched on the blank portion of the tract, "Please read John 3:13," and gave it back to him. It didn't start anything, and hasn't yet.

Why will people go so far out of their way to vilify our great God of love in such a way? This is quite commonly taught by the larger number of professing Christians, but that does not make it truth. In this story much more is said about the suffering in hell than of the pleasures of heaven. Too often the wish is father to the thought. It will be a great disappointment to many to find that many who these people have consigned to hell will never enter the hell of their conception. Paul says that *the* gospel is the power of God unto salvation. He calls a curse upon any other "gospel." That makes *the* gospel very important. There is no other way to life eternal, except through *the* gospel. Better study the matter, and make sure of your election to life eternal.

# The Pilgrimage

By Mrs. William Stine

LET us turn back the pages of our history books to the seventeenth century. At this time our forefathers in England were being persecuted because they desired to worship God according to the dictates of their own hearts. The established church of England refused them this freedom. The few colonies already planted in America had religious freedom, so a small group of people banded themselves together and, after much delay, set sail for the New World. It took faith to put to sea in the tiny ship, the Mayflower. For sixty-three days they braved storms and waves which threatened to cut short their journey. Many of the group became discouraged and wanted to turn back. Others were sick. Finally, in December of the same year, they reached Plymouth. Before the winter ended more than half their members died. However, the survivors were thankful to God for blessing their great effort with success. At last they were home.

This account of their adventures recalls to our minds another and greater pilgrimage. When the Israelites journeyed from Egypt to Canaan, they, too, crossed a great sea. Many of them murmured against God when the enemy threatened to overpower them. They wished they had remained slaves in Egypt. When food was nowhere in sight, they showed no faith in the Lord. Sickness and death claimed many, because of their sin. By reason of repentance, God forgave their sins. He commanded the Tabernacle to be built, so that He might dwell with them. He led them on, until at last a few of them reached Canaan.

Yes, history tends to repeat itself! We who have taken upon ourselves the name of Christ are pilgrims. We are journeying through strange lands to a land we shall receive as our inheritance. David wrote in 1 Chronicles 29:15, "We are strangers before thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding." Again, in Paul's Epistle to the Hebrews we read: "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."

One definition given for "stranger" is: "One not admitted to fellowship." Therefore, a Christian is not a partaker of worldly things. We are in the world, but not a part of it. Please read John 17:14-17. Many of our members may be crossing the tempestuous sea of trials. While being tossed to and fro, they may lose courage and turn back. Others are greeted by temptation that bids them indulge in sin. In order to reach home, we must continue our pil-

grimage. There is no time for a holiday of sin, for "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God." So,

No matter how difficult our journey may be,  
Over rough, stony road, or tempestuous sea,  
The command is, "Go on!"

There's no stopping now, or turning about,  
For there rings in our ears our Captain's shout,  
"Keep going on!"

At last we shall reach the end of the way,  
Though our number be few, our Savior will say,  
"Welcome, home!"

---

## NOVEMBER

By Edith Andrew Burchell

I love November, for I know  
The calm that heralds winter's snow;  
In every barren tree I find  
A balm that eases heart and mind.

I love November, for it doth hold  
A peace and joy and wealth untold;  
Chill winds that blow o'er land and sea  
Take little cares that fretted me.

I love November, when timber leaves  
Show patterns that my Savior weaves;  
In every flower and bird and tree,  
God sheweth that He cares for me.

## SCHOOL LIGHTS

By "Chuck" Mills

**I** THANK GOD that I was born in the United States of America, the land with religious freedom and a free press. (You, who know me, realize how I feel about freedom of speech.) If our Pilgrim fathers, with their hardships, handicaps, inconveniences, and fear of Indian uprisings, saw proper to reserve one day especially for thanksgiving unto the Lord in appreciation of His goodness unto them, we with all our blessings should observe each day as one for giving thanks to God.



However, I am sure the Pilgrims did not limit it to one day.

If there ever was a time when we should find it worth while to be thankful, it is this year. With Europe in turmoil and strife and with people in sorrow and remorse throughout the world, the Christian of America truly should be thankful for the hope he has in Christ Jesus, and for the land that allows freedom to worship Him.

Have we ever sacrificed anything for Christ? There is no better time to make a generous contribution to our church than at Thanksgiving. Sacrifice at least one amusement a week, a show, a roller skate, or any other of our more or less unnecessary expenditures. If we do, God will bless us, for we are doing it for Him. (See Matt. 25:40.) Let us make this Thanksgiving Day the biggest and the best for us, for our church, and for our God, by really showing our veneration with the giving of thanks, the offering of sacrifices, and the bestowing of gifts unto God.

In enlightenment to those who have inquired and to those who are uncertain, we wish to explain that "Chuck" and Orris are synonymous with Mills.

Last week Terry, inquiring how to make a duck blind, was informed to poke its eyes out. . . . Speaking of bees, nectar, and honey, the other evening "Elzie" spoke up with, "My Honey is sweet and I have 'nectar'." . . . Francis' spirits are much higher since visiting "home?"

Did you know that the terms "red flannels" and "horse sense" were taken from the Bible? (See Prov. 31:21 and James 1:8.) Flaming youth did not mean Red Riding Hood? It is better to give than receive? Robin' Hood was not a hat snatcher? "Come up and see me sometime" was not said by Horace Greely? (He said, "Go West, young man.") Hogg-Penn topped the article of a newly married couple in a Cleveland newspaper, recently? The trend in America is toward dictatorship? A quack doctor is not a poultry veterinarian? In the "good old days" cars were used: the ford to cross rivers, the dodge to escape Indians, and the Plymouth (rock) to land on? I hope deso'ta thing doesn't get on ya noives.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Simon and Schuster, publishers of the best-selling revision of the Bible "designed to be read as living literature," had no need, as far as this reviewer is concerned, to include in the book the special protection lines: "All rights reserved, including the rights to the introduction, the preface to each book, and the special selection, arrangement, and presentation of the text of this volume, and other new and supplementary material."

For the Simon and Schuster opus (\$3.75) is worthy of quotation only in its actual Biblical text, and in its somewhat pedantic assurance that college students should have more knowledge of David, Jephthah, and Joshua, the son of Nun. Introduction, prefaces, and "other new and supplementary material" are about as truthful, scholastically and historically, as the preachment that Peter was the first Bishop of Rome.

The rearrangement of the King James text (which is followed exactly, except in Proverbs, Job, Ecclesiastes, and the Song of Songs, for which the English Revised text is used) perhaps makes the Bible more interesting to read; but it seems less scholarly, less authoritative, and considerably less comprehensible than the minor rearrangements by such translations as Moffatt's, Goodspeed's and Smith's, and the *Twentieth Century* version.

A good deal has been omitted from the complete Bible in order, say the editors, to make the entire volume more vital and compelling. Since the edition has been offered solely in the holy name of literature, and not because of any conviction that the Bible is either true or inspired, these omissions are replaced with portions of the apocryphal books of Judith, Tobit, and Susanna and the Elders. The chronology contained in the "new and supplementary material" of which the publishers are so proud is not wholly accurate.

Punctuation of the King James and English Revised texts is modern, from paragraphing to commas. This does make the Bible more readable; but the studied failure to include any marks of versification makes it wholly impossible to use the book for any reference purposes. On the whole, the Englishman, Moulton, does these things better.

• • • • •

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



*"Take heed therefore how ye hear" (Luke 8:18).*

### Then the Harvest

One who spreads the gospel is a *sower*. The seed is the Word of God. The reader or listener is the one who will produce the *yield*. Some will bring forth much good, others little, some none at all, but the harvest will come.

What kind of a yield will you bring forth? Will you be as the clay that can be molded into a beautiful, useful life, or will you be like the clay that is lacking something and crumbles at the Master's touch?

The Word of God molds us, if we are trying to do His will. When we learnt a new thought from a verse of Scripture, we may make use of it—or forget it. We have a choice in everything. Pray that we may choose rightly.

We need to be more thankful for our many blessings. Peace and freedom of worship are two of these blessings. In some countries, little boys and girls are taken away from their mothers and fathers, and are educated for the government. We are so thankful that we have our homes with parents, children; and friends together!

### Someone Has Said:

"Where there is Faith,  
There is Love.  
Where there is Love,  
There is Peace.  
Where there is Peace,  
There is God.  
Where there is God,  
There is no need."

In return for these many blessings, we can remember to pray our thanks to God.

### A Prayer of Thanksgiving

"We thank Thee then, O Father,  
For all things bright and good,  
For seedtime and harvest,  
Our life, our health, our food;  
No gifts have we to offer  
For all Thy love imparts,  
But that which Thou desirest,  
Our humble, thankful hearts."

### ECE Bible Study

The books of Prophecy are left in the Old Testament for us to learn. We shall learn the books of the Major Prophets this week. There are four major prophets, but *five* books. Yes, one wrote two books. The first is Isaiah. The fifth is Daniel. Look for the names of the other three books in between. Be sure to learn the books *in order*. This will help you to find quickly any book you need.

### Favorite Bible Verses

Virgil Granquist of Saint Cloud, Minnesota, sends us 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." His brother, Duane's favorite verse is Psalm 116:1, "I love the Lord, because he hath heard my voice and my supplications." Send me *your* favorite.

### Unholy Fire

Aaron, the first high priest of the Israelites, had four sons. The two oldest sons helped Aaron in the Tabernacle. They filled the bowls, or censers, with live coals from the altar. Then, the priests put incense upon these coals. The incense made a bright cloud and had a pleasant odor.

One day these men had been drinking wine, and their heads were not clear. So they took some other fire and went into the holy place to burn incense. God was angry with them. Some fire from this altar leaped out at them. They both fell down dead. Aaron was very sad. God wants everyone to do exactly as He says.

Moses, Aaron's brother, said, "After this let no priest drink wine or strong drink before he enters the Tabernacle." They were told to be sober and teach the people the laws God had given them.

Later, Aaron's two younger sons took their brothers places. They were very careful to do exactly as God had told them.

### Happy Birthday Wishes

Robin Bauerle, Nov. 20, age 8, Hammond, La.  
Robert Pierce, Nov. 23, age 7, Mishawaka, Ind.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Shalt Thou Kill?

By Orris Mills

We pretend to be Christians, yet we ignore the very standards that Christ set for the individual to follow, by writing and preaching excuses for killing our fellow men in war. Jesus, as He went from place to place teaching, never once selfishly accepted anything. He always gave, even to the extent of His life. He taught us to love our enemies as well as our brethren. (See Matt. 5:44.)

Christ, although He knew He would be taken into custody, did not arm His followers to the teeth so that He might have prevented His capture. No, Christ practiced what He preached, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:38, 39).

How can a true follower of Christ teach and preach the justification of one's going to war? Fighting, killing, and hate are taught by man. Love, sympathy, and kindness were taught by Christ. War means the forming of the lowest morals that are possible in mankind. I have compared the standards of men before they joined the army with their standards after their conversion to army life. War causes hardening of hearts, the destruction of that which is good and noble and pure and wholesome. It causes the deterioration of art, literature, and science. Yes, I catch your thought, dear reader, and you are right. We must have wars. The Bible says there shall be "wars and rumours of wars," but is a soldier of Christ one who takes life? (See James 5:20.) A nation must have defense, but can a *Christian* be a *murderer*? (Read 1 John 3:15.) There is a place for the soldier, but he is not synonymous with the Christian.

John the Baptist told the soldier to "do violence to no man." Some say, "Render therefore unto Caesar the things which are Caesar's," and then are content to forget the part to be given to God (Matt. 22:21). Did Peter and John before the Sanhedrin, when warned not to preach any longer, quit? No, they said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19).

It has been said that the Christian wants all he can get

from the government, with no thought of return. Doesn't the Christian pay taxes? The Christian pays as much for police protection as anyone else. The Christian contributes equally as well as any other citizen in maintaining highways and every other public service. Moreover, Christ said, "Ye are the salt of the earth." Let us keep our savor.

The church has a work to perform. The harvest of which Christ spoke in Matthew 9, I am sure, did not refer to the battlefield. Can you, dear brethren, with love for Christ, murder a man whom you do not even know?

"Come out from among them" (2 Cor. 6:17), and be "a peculiar people, zealous of good works" (Titus 2:14), and "give diligence to make your calling and election sure" (2 Peter 1:10). "Study to shew thyself approved" (2 Tim. 2:15), putting "on the whole armour of God, that ye may be able to stand" in that day (Eph. 6:11).

### The Other Solution

In tonight's paper, we read where a man being questioned told the deputy district attorney that he and his friend had been laid off, so they bought a jug of wine to drown their sorrows. When his friend made the comment that he wished he could climb over the window ledge and end it all, the first man obligingly assisted him over the brink. He gave him all the help he needed to solve his problem—one way.

When a friend comes to you and is weighed down with worldly problems and doesn't know how he is going to get straightened out, are you so weighed down with your own worldly problems and the worldly point of view that all you can do is to give him a worldly solution, which will leave him no better off than he was before? Or, are you always in a position to guide him to the Scriptures to find the answer to his problem in God's inspired Word? If we follow Hebrews 4:16, we will be better prepared to give a troubled friend the strength he needs. We will be able to present to him a plan that will end all of man's troubles, if man will only accept the plan—God's Kingdom.

Jesus not only said, "No man can serve two masters . . . ye cannot serve God and mammon," but also taught, "Seek ye first the kingdom of God, and his righteousness."

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

**November 17-30**—Special meetings at Blood River Church, Hammond, La.  
**November 17-30**—Annual Fall Meeting at the Brush Creek Church of God near Tipp City, Ohio.

### FONTHILL, ONTARIO

"All work and no play" makes us dull, so the three classes, consisting of the young people of the church, had a Halloween party at Bro. and Sr. Raudall's hospitable home, the night after Halloween.

Many of the guests were in masquerade costumes. Games, contests, and group singing were enjoyed with many a laugh thrown in. The evening came to a very satisfying close with lunch. My! was that pumpkin pie and ice cream ever good!

A recently held Sunday school meeting made plans for Christmas. Our children's concert is to be held on Friday evening, December 20.

We have had a large thermometer looking at us from the front of our church for the last few weeks, and we, too, have been closely watching it. Winter is fast coming, and our old furnace has laid aside its work, having been a faithful servant for over thirty years. The red has been rising better this last week, and we hope final plans can soon be made for our new furnace.

We, in Canada, have had our Thanksgiving Day, but we wish our cousins in the States a happy time on their Thanksgiving Day.

Irene Holland, Reporter.

### BLANCHARD, MICHIGAN

The Fall Conference held at the Church of God in Blanchard was brought to a close Sunday, November 3, with a large group from the Grand Rapids' Southlawn Park Church attending. Chicken dinner was served at noon by the Ladies' Aid, and was enjoyed by all.

The speaker for the week was Bro. Harvey U. Krogh, Jr., from Tipp City, Ohio. Most of his sermon topics were taken from Daniel. All who heard Bro. Krogh liked his sermons very much.

Bros. Charlie Egbert, Joe Wellhalf, and Clarence Lake repaired the chimney on the church before conference started. We also have new doors on the front, and basement entrances to the church. This was done by Bros. Bert Sheets and Roy Reynolds.

Little Dolene Ward has been on the sick list for several weeks with whooping cough.  
 M. Windweh.

"Prophecy is being rapidly fulfilled. We must be watching and ready for the coming of Christ, lest coming suddenly He should find us sleeping."—Vaughn Long, Perryville, Ky.

### BIBLE TRAINING SCHOOL

Hattie A. Gearhart	\$ 3.00
Mrs. Howard Andrews and Miss Georgia Sophia Gill)	10.00
Mrs. Sidney Martin	1.50
Thelma Moore	10.00
Friends in Indiana	10.00
Frank Montross	5.00
Irena Margrave	5.00

### EDEN VALLEY, MINNESOTA

We closed our evangelistic meetings yesterday, November 10. A baptismal service was conducted in the afternoon, at which time the following seven converts were added to the fold: Mr. and Mrs. Guy Mills, Mr. and Mrs. Carl Hurd and daughter June, Fern Brossard, and Stanley Ross. All may be addressed at Eden Valley, Minn., except Mr. Ross, whose address is 425 E. Fourth St., Litchfield, Minn.  
 Walter Wiggins, Pastor.

### RIPLEY, ILLINOIS

The Ripley church enjoyed a visit of two of the Bible Training School students. They were Alan McLain and Francis Burnett.

Bro. Francis gave a short explanation of the activities of the School, after which Bro. Alan gave a sermon on "The Kingdom of God," which was much enjoyed by all.

Sr. Helen Schafer of Springfield, Mo., is spending several months visiting relatives in and near Ripley. She attends church services quite regularly. Sr. Mary Laning is leaving soon for California, where she plans to spend the winter with her son and his wife, Mr. and Mrs. Dwight Laning.

Sr. John Long is a patient in St. Francis Hospital at Macomb, Ill. She is recovering nicely and expects to soon return to her home.

Bro. and Sr. William Densmore observed their fifty-seventh wedding anniversary at their home in Ripley, Sunday, November 3. They received congratulations from many of their friends. May they have many more anniversaries.

The "Co-Workers," our ladies' aid, met at the home of Mrs. Frank Laning recently, and canned one hundred quarts of pear honey for General Conference. We hope to add other fruits and foods to this supply.

Mrs. Thomas Lewis, Secy.

### THANKSGIVING

"Give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psalm 106:1).

Thanksgiving Day will soon be here, but let us give thanks every day of our lives. We have many things for which to be thankful: health, strength, our daily food, and freedom of worship. Our government has not suppressed or compelled us to accept state religion, as some countries have. We should respect the laws of our government as long as they do not conflict with the laws of God. Should the time come when we would be forced to worship contrary to God's Word, we should refuse, even if we have to part with natural life.

Also, we thank God for His abundant mercy and the precious promises given through our Lord Jesus Christ. In everything, by prayer and supplication and thanksgiving, let our requests be known to God. (See Eph. 5:20.) We need Him every day and every hour. All the beauty and happiness we seek, and every treasure we would own, comes from Him. There is rich completeness found in Him alone, and we cannot find perfection elsewhere—only in Thee, Lord, just in Thee. Catharine Davis.

### HERALD RECEIPTS

Mrs. O. J. Dorsey; Mrs. Walter Skinner; Hattie A. Gearhart; Charles T. Lindsay; W. A. Reid; Rolla Hightower; Mrs. Sidney Martin (self and another); Mrs. Lillias Sweeney; Emily Fyfe; A. J. Hoke; E. T. Poole; Mrs. Margaret Donaly (self and another); John Parker; Fred Doll; M. D. Newell; Cleo Cronbaugh; Clarence Lake; Mrs. Hattie Long; R. L. Funk; Mrs. Ella M. Rose; Mrs. Ray McCann (for another); Vaughn Long; Perry Pearson; Frank Montross; Mary A. White; Mrs. S. J. Stedman; Mrs. Ida Jeffrey.

## Gleanings From the Field

"The field is the world."—Jesus.

"I think the Bible Training School is a splendid undertaking, and that it should be encouraged in every way."—Thelma Moore, Mineral, Calif.

Bro. and Sr. Harvey U. Krogh, Jr., Tipp City, Ohio, visited a few days at the William Reynolds' home in Oregon, Ill., Sr. Krogh staying with her mother while the Elder attended the Ministerial Conference at Aurora College, Aurora, Ill.

Bro. Harry Gockler, pastor of our two churches near Hammond, La., writes: "The meetings thus far are progressing well, and the attendance is most gratifying. Bro. Lyon has been preaching some very timely and forceful sermons, and we all are receiving spiritual uplift."

The main differences between war and murder are the dimensions.

"I enjoy the many splendid articles served us weekly as spiritual food, and pray God's blessing on all the writers."—Lillian S. Railton, Fonthill, Ontario, Canada.

Fieldman James W. McLain plans evangelistic meetings at the North Salem church in Indiana for two weeks the fore part of December, and a little later will probably work in a similar effort at Kokomo, Ind.

Bro. and Sr. Railsback of Los Angeles are vacationing at the home of their daughter, Sr. Thelma Moore, Mineral, Calif.

Bro. James A. Patrick, Ashland, Ohio, is supplying for Bro. M. W. Lyon at Golden Rule Church of God, Cleveland, Ohio, while the latter is conducting evangelistic meetings in Louisiana.

Bro. and Sr. F. L. Marsh, Oregon, Ill., went by bus to Grinnell, Iowa, November 15, from where they will accompany their son Ieland and his wife on a vacation trip of two weeks to California. . . . What is better than to have children who love and remember?

Minnesota has recently experienced one of its worst blizzards. Nearly all communication, except radio, was impaired if not wholly blocked, and many deaths are being reported.

**MOTHER EARTH**

By Mrs. Mae Nedrow

This Great Earth groans within her  
As she views a world of sin,  
Where cannons roar and airplanes soar—  
Then she stifles a sob within.  
Oh, Great Earth, with a great heartache,  
Thou art with vast armies incased;  
Strife and travail soon shall be ended;  
All sorrow and pain be erased.  
Though war clouds hover o'er you,  
Sirens shriek, bombs burst in air,  
The faint flush of dawn is approaching—  
Lasting peace! from a true God who cares!

**MAE PRIME HORTON**

Mae Prime was the youngest daughter of Elder John T. Prime, who preached for many years in Nebraska, Iowa, and Kansas. She was born in the old farm home of the Primes near Nevada, Iowa, November 17, 1873, the family moving a few years later to Furnas County, Nebr., where they thereafter made their home.

Sr. Horton died at her home in Lincoln, Nebr., October 26, 1940, after a severe and lingering illness, hearing her suffering to the last with patience and fortitude.

She leaves a son, John, a daughter, Veda, and two grandchildren, Jack and Kay Horton. There are two sisters, Mrs. Ida Marsh of Oregon, Ill., and Mrs. Elizabeth Adams of San Anselmo, Calif.; two brothers, James M. Prime of Omaha, Nebr., and Carr S. Prime of Seward, Nebr. There are also many near relatives in Iowa and Illinois.

Funeral services were held by the writer at Lincoln, October 28, and Sr. Horton was then taken to Nevada, Iowa, to be interred beside her parents, where a short service was held at the grave. The service was based upon the reading of 1 Corinthians 15, and an analysis of the words of comfort in 1 Thessalonians 4:13-18, the main thought being that the dead are asleep in the calm and restful sleep of death, to be awakened by the descending Lord, when He shall call His sleepers to meet Him, to be reunited to part no more.

Being well acquainted with Sr. Horton, the writer remembers her devotion and cheerful Christian spirit with much appreciation, which gives us encouragement and hope in our treasured remembrance of her life. She always entertained the writer in her home when at Lincoln to minister, and services were held in her home at times.

The family are all sustained by the blessed hope. J. W. Williams.

**CONTRIBUTIONS TO N. B. I.**

W. A. Reid	\$ 4.00
Georgia and Wayne Thompson	2.00
A. J. Hoke (laundry)	3.00
Mr. and Mrs. Clark Ballentine (Ministers' fund)	50.00
Lawrenceville, Ohio, S.S. (Ministers F.)	12.73
Mrs. Clark (laundry)	2.00
Benjamin C. Netts	5.00
Harriet E. Boice	12.00
Harriet E. Boice (Fieldmen & Evangelistic fund)	13.00
Mrs. Hattie Long	1.00
A sister (fieldmen and Evangelistic)	5.00
Friends in Indiana	20.00
Friends in Indiana (Fieldmen and Evangelistic fund)	7.00
Friends in Indiana (laundry)	5.00
Hazel A. and David Blyth	5.00
Hazel A. and David Blyth (laundry)	5.00
Frank Montross (laundry)	5.00
Frank Montross	20.00
Ida Jeffrey	10.00
Ida Jeffrey (laundry)	2.00
Irena Margrave (laundry)	3.00
Marie Brown Schreiber	1.00

**TRAINING SCHOOL NEWS**

Sunday, November 10, the students of the Home were very fortunate to have had the privilege of entertaining Barbara Fish of the Bible Training School, her mother of Colo., Iowa, and Orpha and Diane LeMasurier of Oregon, Ill.

Profitable and interesting meetings were enjoyed by the class last Tuesday, November 12, at Aurora College in Aurora, Ill.

Sunday, November 17, found Celaine Randall preaching at Rockford, Ill., Ellsworth Routson at Grand Rapids, Mich., Richard Smith at Dixon, Ill., and your reporter at Macomb, Ill.

Thanksgiving vacation starts Wednesday noon, November 20.

Orris J. Mills, Reporter.

Mrs. George Reighard, Delta, Ohio, sends her copies of The Restitution Herald to a Methodist minister, after she has finished reading them.

**INA HERSHBERGER**

Ina Andrew Hershberger, fourth child of Mr. and Mrs. Franklin Andrew of Chana, Ill., died October 31, 1940, in Hollywood, Calif. She had only recently left Illinois to attend dedication ceremonies of a famed building in the West of which her daughter's husband, Don Riha, was the artist and designer. It was during the ceremonies that she very suddenly fell asleep in death.

Soon after her marriage to Frank Hershberger, she went to live in the South. After a few years there, they returned to Illinois, since which time her home has been in the North.

She is survived by one daughter, Marjorie Riha, of Hollywood, Calif.; one son Francis who went with his mother to California a few weeks ago; one brother, A. F. Andrew (Bert) of Chicago, Ill., and two sisters, Amy Andrew Dailey of Rockford, Ill., and Mabel Andrew of Chicago, Ill.

Funeral services were conducted by the writer, Wednesday, November 6, at the Farrell Funeral Home, Oregon, Ill.

Sydney E. Magaw.

**LILLIAN L. RAYLS**

Mrs. Lillian Rayls passed away at St. Joseph's Hospital, October 30, after a four-weeks' illness of pneumonia. She was united with the Church of God in Kokomo, Ind., December 3, 1938.

She leaves her husband and three children: Frank, five years of age; Charlotte, three years of age, and Nancy Jane, two months old. She will be sadly missed in the church as well as in her home.

Funeral services were held at the church, in which she so faithfully served, by the writer. A host of friends join with the bereaved husband in mourning her death. Such sorrow will prevail so long as our Lord tarries. Sr. Rayls was laid to rest in Liberty Cemetery to await that great day of judgment.

Elder O. J. Parker.

**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.

**My Thanksgiving Offering**

God, the Giver of "every good gift" has blessed us during the year with more than necessary "food and raiment." Regardless of the cloudy horizon, God has thus far favored us with peace and Christian liberty. It is not only appropriate at this harvest season to give a token of our appreciation, but it is unbecoming of sincere Christians not to do so.

Sensing my duty before God, I thankfully contribute to the Lord's work the sum of \$\_\_\_\_\_ to be used by the National Bible Institution, Oregon, Illinois, as specified below:

- For general expenses . . . . . \$\_\_\_\_\_
- For the Bible Training School . . . . . \$\_\_\_\_\_
- For Golden Rule Home (laundry fund) . . . . . \$\_\_\_\_\_
- For our Fieldmen and evangelistic work . . . . . \$\_\_\_\_\_

My name is \_\_\_\_\_

My address is \_\_\_\_\_

# — 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	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	BOOKS			
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			
Did Christ Preexist? R. H. Judd	4	.10	.60	cloth, Wilson	480	.75	\$3.50
The Coming of Christ, R. A. Curtis	6	.15	.90	The Destiny of Russia and the Signs			
What Do the Scriptures Teach?				of the Times, board cloth, Wilson	96	.25	1.25
R. H. Judd	6	.15	.90	The Student's Textbook, board cloth,			
Hell—What Is It?	8	.20	1.20	Wilson	200	.45	2.60
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	The Book of Revelation Made Easy to			
Baptism, S. J. Lindsay	8	.20	1.20	Understand, board cloth, Wilson	96	.25	1.25
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,			
Do You Believe That—	1	free for postage		Lyman Booth	88	.40	
First Principles, G. E. Marsh	18	.35	2.00	BEREAN BOOKS			
God, R. H. Judd	12	.25	1.75	Name	Pages	Each	
Dictatorship, Fascism and Communism,				The Hebrew People (Children's Lesson Book)	59	\$ .25	
W. P. Hicks	8	.10	.60	Children's Bible Story and Study Book	60	.20	
How Much Do You Believe on the				Senior Berean Book One (The Gospel Plan)	50	.20	
Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Two (Life and Im-			
An Open Letter, R. H. Judd	4	free for postage		mortality)	50	.20	
God's Covenant With Abraham,				Senior Berean Book Three (God's Kingdom)	50	.20	
S. J. Lindsay	19	.50	4.00	Senior Berean Book Four (The Gospel and			
Where Are the Dead? L. W. Bronson	36	.50	4.00	Christian Living)	50	.20	
				Senior Berean Book Five (The Church			
				of God)	50	.20	

**National Bible Institution, Oregon, Illinois**



# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, NOVEMBER 26, 1940

NUMBER 9

## We Thank God!

By C. E. Lapp

*"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psalm 117)*

AS THE season of Thanksgiving closes, we have counted some of our blessings. The longer we meditated, the more we realized that God has been especially good. It creates in our heart a fear lest, by some selfish act, we may bring the displeasure of God upon us.

We thank and praise the Lord for His grace that is daily extended to us. Surely God's favor has been rich to even include us, for the many foolish things contained in our lives will never merit what He offers. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Thank God for His love! "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). While trying to visualize someone in this world who would care enough for us to die to save us, we can think only of those very near us by nature. Even they, if put to the supreme test, might fail; but Jesus never fails, and before we were born or thought of, the Savior died for us.

Thank God for His mighty promises! They are mighty because none other could ever make such, and expect to fulfill them. Promises have given us hope, and we are to be saved through that hope which is of God. He has said, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6). There are so many today who forsake their friends, and often, when put to a severe trial, forsake their loved ones, instead of helping to bear their burdens. "When my father and my mother forsake me, then the Lord will take me up" (Psalm 27:10). Thank God for the Friend "that sticketh closer than a brother" (Prov. 18:24).

Thank God that Jesus is coming again. Everyone is

beginning to realize more and more that no ordinary man in this world is capable of correcting the ills of human nature. Only the Savior will be able to turn the great tide from human hate and destruction to love and peace. Our imperfections, aches, pains, diseases, and weaknesses of the flesh will all be taken away in a moment of time. "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" (Phil. 3:20, 21). Shame and disgrace will give place to glory and honor when Jesus comes.

Thank God that Christ will soon be "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16). All will worship and serve Him from the least unto the greatest. There will be no more armies to destroy and maim and kill. There will be no more autocratic rulers who will make their people mere slaves, but righteous judgments will be in effect, and the "earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Thank God, He is no respecter of persons! It makes no difference with Him if we have good clothes or poor clothes, if we drive a Cadillac or have to walk, if we eat mush and milk or have choice dainties that may be provided, if we are beautiful or ugly, if we are brilliant or dull, if we are born in poverty or in wealth. None of these would move God to show a preference for any man, but "in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35). This course is open to all, and, when the Master lived on the earth, the common people heard Him gladly! May the Lord help us to be common in this sense.

Thank God for the privilege of being reared in a Christian home with all of its (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

## Neither Surprised Nor Disappointed

The present evils neither surprise nor disappoint the student of prophecy. In fact, one who knows the truth knows that "the earth shall reel to and fro like a drunkard" (Isa. 24:20) before "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (v. 23). The night must fully pass before there will be the breaking of the Day, and those who await the Day have no fears during the night.

The Bible does not inform us as to whether or not God told Noah that his preaching would be almost fruitless. We know that only seven souls (Noah being the eighth person saved) were moved by the preaching of Noah to enter into the ark. True, God told Noah that mankind would be destroyed with the Flood, but it is altogether possible that this "preacher of righteousness" (2 Peter 2:5) entertained some little hope of converting more than the members of his own family. There is not, however, any indication that Noah complained or was in any sense dispirited by his utter failure to correct the evils of his day.

Concerning the present dispensation, God has fully foretold that there will be only a few, relatively speaking, interested in and prepared for the coming of Christ. Someone asked Jesus, "Are there few that be saved?" Our Lord answered, "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 13:21, 24). Likewise, in Matthew 7:13, 14, Jesus said, "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.*" To believe Jesus is a big part of being a Christian.

The Apostle Paul, likewise, prophesied: "In the last days perilous times shall come" (2 Tim. 3:1), because people will be, among other things, "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (vv. 4, 5). Paul further prophesied: "The time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth, and shall be turned unto fables" (4:3, 4).

The gospel, not fables, is "the power of God unto salvation" (Rom. 1:16).

## "A Crooked and Perverse Nation"

Foreseeing that Christians would nowhere in this age find the perfect rest for which they seek and will ultimately find in the Kingdom of God, the Apostle Paul besought us: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:14-16). To attempt to correct the evils of this present "crooked and perverse" generation by the use of any other means than "holding forth the word of life" would soon divide the body of Christ into "murmurings and disputings" as to how the work should be done. Our main duty before God is to hold aloft the Word of life as the torchlight which alone can guide through this dark night.

"If—and it is a big "IF"—all members of the Church of God, as we know it, had been agreed and had voted for either one or the other of the presidential candidates, the united vote would have been so small as to have in no sense changed the result. This is more or less true in respect to the Church of God being able to change any of the major issues or problems of the present "crooked and perverse" generation. When we centralize our every effort in proclaiming the Word of God, we shall most nearly fulfill our duty to God and men, and most brightly "shine as lights in the world" (v. 15). Jesus said, "Let the dead bury the dead," and commissioned His people, "Go ye into all the world, and preach the gospel to every creature"!

## British Appreciation

*Words of Life*, the official organ of the Conditional Immortality Mission in England, recently published the letter from the General Conference of the Church of God, Oregon, Illinois, which expressed a desire to help possible refugee children from homes of the Mission. The British editor expressed appreciation of our interest. If occasion arises, our Refugee Committee will be put to work.

# TRUE DEVOTION

By S. J. Lindsay

*"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. 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" (Ecclesiastes 5:1,2).*

JESUS taught, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matt. 6:7). In the matter of devotion to God, the consensus of thought in Scripture is that we should give attention to God in humbly listening to Him, having little to say as we learn of Him. We are urged continually to meditate much upon what He has spoken to us.

In our initial text, taken from the writings of Solomon, we are admonished, "Keep thy foot when thou goest to the house of God." In other words, let us watch our course, let us be mindful that we *are* going to the house of God, and let our words and thoughts be governed accordingly. For us to speak without first having learned what God has to say to us is to offer the sacrifice of fools. We are admonished not to be rash with our mouth, nor to be hasty in our heart toward God.

It is remarkable to what extent Jesus changed the matter of worship when He came into the world. Not only the heathen, who often spent whole days in prayer, as in the case of the prophets of Baal who sought to have their gods consume their offering when challenged by Elijah, but the Pharisees as well, were accustomed to offer long prayers in public places to be heard of men. Jesus changed all this. Instead of praying on the streets to be heard of men, Jesus recommended that they go to a place of quiet and there, alone with God, pour out their hearts to God. In the quiet chamber we may make ourselves heard of God, even with groanings which cannot be uttered. God knows our hearts before we speak. He knows our needs, and we are told that if we follow this advice of our Leader, God who sees and hears in secret will reward us openly.

"Ask, and it shall be given unto 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). When as a teacher in the common schools years ago, pupils came with problems which they could not solve, the sentiment of the preceding verses was given to them. We would ask them, "What does your author say about it? What principles have you overlooked or forgotten?" They were thus directed to seek and knock

until they should find the knowledge required. There can be no more profitable devotion to God than to study His Word and to meditate upon it.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," was Paul's advice to Timothy. The Word of Truth needs to be divided to be properly understood. To do this, we must be devoted to study and to the comparison of scripture with scripture until we are possessed of the truth that God wants us to have. Again, "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." In this text we have wrapped together the thought of wisdom in the Word of God and a humble state of mind, without which no servant of God can be of much service.

One of the most outstanding characteristics of Jesus rests in the fact that when asked a question upon any matter of truth, His answer came not from His opinion or notion of things, but, rather, He answered with a quotation from the Scriptures. He put to silence both the Pharisees and Sadducees by quoting to them the Scriptures, or asking their interpretation of certain texts.

In praying, we should be careful to ask of God that which is in harmony with His will. We can know His will only by having knowledge of His plan and will concerning us. James gives voice to this thought by saying to his people, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

True devotion to God consists of more than study, prayer, and meditation. These only prepare us for real service. Never has there been greater opportunity than now to show to the world of mankind that we are of God—that we have been to Him and learned of Him. Proper conduct before men speaks louder than our words. Are we zealous of good works? Do we seek the welfare of others, without seeking profit from them? Are we so occupied with "making a living" that we have no time to spend in seeking the welfare of others? Do we love people as He loved people? This is *true devotion* to God. The widow's mite was great in that with it went the heart of the widow. Proper devotion is true love. The giving of the gift means little, (*Please turn to page 10*)

# The Light of the Tabernacle

By C. E. Randall

**L**IGHT is essential to life. If our earth were clothed in darkness for a prolonged period, all types of life would cease. For the maintenance of the "life that now is" light is necessary. The life of man, if complete in the will of God, is twofold: natural and spiritual. The man who lives on the plane of the natural, dwelling solely in the environment of the fleshly, is living only a half life. He is in darkness, yes, in gross darkness such as will eventually cover all the people on the earth (Isa. 60:2). On the other hand, the person who lives not by bread alone, but by every word that proceeds out of the mouth of God (Matt. 4:4), lives in the light of God's countenance; and walks in the light, even as God is in the light (1 John 1:5-7).

There are many symbols of the light of life as it is in God through Christ. None are more impressive than the golden candlestick in the holy place of the Tabernacle. It stood on the left-hand side as approach was made to the holy of holies. It was the only light by which Aaron and the priests had vision in this room. The candelabra had seven candlesticks. The number seven is not without significance. Seven is an oft-used number in the Bible. Dr. Bullinger attaches to it the meaning of "spiritual perfection." I believe this is the commonly accepted thought among our students of the Word. Allowing that the seven-pointed candelabra represented divine perfection, we find that there is an imperfect light that is proceeding from this seat of perfection.

## *God's Word Is Light*

In many different places the Bible is spoken of as light. Critics may rail against it, professed Christians may doubt part of it, but to us it is a perfect source of light. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). The Church of God walks in this light. We may be an imperfect light, but the source of our light is the essence of perfection. The more this Word shines into our minds and is worked into our lives, the brighter becomes our light. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130). The mere indwelling of the Word will not give light, unless we speak according to the Word. "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).

As the candlesticks gave light to the priests as they ministered in the holy place of the Tabernacle, so the Bible

gives light to the "spiritual house," otherwise called "an holy priesthood" (1 Peter 2:5). This light must not be busheled. It is most necessary, for it is the only light which the world has in this age of sin. Jesus stated the thought in simple terms when He said, "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. 5:14). True, Jesus is spoken of as the "Light of the world," but His light shines through His church. Therefore, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Being children of the light, we are not in darkness concerning the things which are to take place in the end-time (1 Thess. 5:4, 5). That which appears to the world as darkness, is to the church light. Jesus taught that when there is "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," His people should "look up, and lift up (their) heads; for (their) redemption draweth nigh" (Luke 21:25-28).

The Word that is in so many people today, doesn't seem to give forth light. Jesus touched upon this when He said, "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23.) The Bible is being sold more widely, and the number of volumes that leaves the presses is growing every year; still, the light that comes from the Word is becoming smaller all the time. How can we account for this disparity? Is it because the Word is not rightly divided, and the light becomes darkness? Why is it that when the Book that gives light is spread over the whole earth, the earth is becoming covered with darkness pertaining to the things of God? Can it be that the leaders who are giving this Word are themselves leaders of the blind? (See Matt. 15:14.) Keep the light of God's truth shining!

## *Light in the Holy of Holies*

The light in the holy of holies was supernatural. It came from between the cherubim and over the mercyseat. It was the Shekinah glory that lighted this room. This symbolizes the true light, for "God is light" (1 John 1:5). It also foreshadowed Christ, who is the light of the world (John 1:9). This light which proceeds from the Father and the Son will be the light of the New Jerusalem, and the saved nations will walk in the light of the city (Rev. 21:23, 24). God is light—Christ is light—Their Word is light—Their people are light!

## Current Events and Prophecy

By *Celaine Randall*

THE writer has secured the following events from a periodical entitled *Contemporary Jewish Record*, and the prophecies from the up-to-date Word of God.

### *In Italy:*

One third of the Jewish population of Trieste, about sixteen hundred persons, has been arrested, and all Jews between sixteen and sixty years of age in Fiume and Abazzia have been taken into custody. Drastic measures were also taken against foreign Jews resident in the country. Out of three thousand persons in this category, some one thousand were rounded up by the end of July and placed in concentration camps or in small villages. As a result of Italy's racial policy, some fifty-five hundred conversions to Christianity were reported by August, 1940. This represented over eleven per cent of the Jewish population as listed in 1938.

In Matthew 23:37-39, we read: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

The trend is toward a leader that is more reliable than man. Some of the Jews are realizing that their only hope is in the Second Advent of their Messiah.

### *In Germany:*

The Jews are now permitted to visit the stores only between the hours of 4:00 p.m. and 5:00 p.m. On August 22, the Jews were ordered to surrender their telephones.

The Nazi Institute for the Research Into Jewish Influence in the Life of the German Church produced a revised rendering of the New Testament Gospels in which all matter of Jewish character, including Jesus' pedigree, was systematically eliminated in order to accommodate them, so it was said, to the spirit of the modern German.

This recalls to our mind Revelation 22:18, 19, where we read: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

### *In France:*

On July 1, it was reported that there were as many as six million refugees massed in the southern districts, anxiously awaiting a chance to escape. Barely half of the country's three hundred fifty thousand Jews managed to escape the Nazi terror, the rest remaining in the occupied area. The roundup of Jewish refugees from Germany proceeded. On July 2, it was reported that agents had been brought to Paris especially for this purpose, and the following day it was learned that fear of such measures had led to eight hundred suicides in the capital, alone, during the twenty-four hours preceding the entry of the Nazis.

In Deuteronomy 28:66 we read: "Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." These reports fulfill this prophecy, and many other prophecies which have similar thought.

### *In England:*

Nearly half the German and Austrian refugees in Great Britain have now been interned. Official figures issued on July 9 put their number at date at more than twenty-five thousand, and on August 14 it was announced that nine thousand one hundred twenty persons (including Italians), considered potentially "dangerous," were deported to Canada. Germany or Austria to England to Canada! Ship ahoy! Where next?

In Deuteronomy 28:64, we have the prophecy of this very situation. We quote: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone."

Public reaction to this policy resulted in a storm of protest. Some London newspaper writers asked pointedly why Sir Oswald Mosely and Captain Ramsay, leading lights of the British Union of Fascists, should be allowed to live luxuriously in Brixton jail, while famous anti-Nazi (Jews) were confined in misery behind barbed wires.

### *In Palestine:*

It was revealed on August 12, that during the past eleven months twenty-four thousand Jews immigrated into the Holy Land. Of these, sixteen thousand were legal entrants and eight thousand "illegal." The addition of the newcomers brought the total of the Jewish popula-

(Please turn to page 11)

## “Ye Must Be Born Again”

By Charles Lapp

*“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” (John 3:3).*

WE HAVE a very interesting and important event recorded in John 3:1-7; if we do not heed it, we are very likely to miss the Kingdom of God, the reward of the saints. Nicodemus, who was a ruler of the Jews, came to Jesus by night—exactly as most Jews do today when they want to hear the gospel. Why do they do that? Because they are afraid to let their people know they are interested in Jesus. So it was with Nicodemus. He was afraid to let the people see him talking with Jesus. In these first seven verses of this third chapter of John, Jesus made it very plain to Nicodemus that he must be born again. “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” (v. 5). We see by this verse that two births are necessary, if one expects to enter the Kingdom of God. No other way is provided.

First, we must believe something. Let us see what this is. In Romans 10:9, 10, we read: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Then again, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:16). Believers must be baptized. “Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

From the foregoing verses, we can see what we must do. We must confess the Lord Jesus. We cannot do this unless we believe in him, so we must truly believe in Him. Then we must repent. When we repent, we decide to walk in a new life. To walk in a new life, we must be baptized. “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. 6:4). This, we would say, is “being born of water.” “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). By being baptized, we become new—as is a newborn babe. We are then babes in Christ.

In Galatians 6:15, Paul says: “In Christ Jesus neither

circumcision availeth any thing, nor uncircumcision, but a new creature.” What does Paul mean by these words? Simply this: we can do all the good works we want to, but they will not save us. It takes an obedient action on our part which will give us newness of life. Paul tells us in Titus 3:4, 5, that it is through the kindness of God our Savior that we are saved, not by our works of righteousness. Verse 5 reads, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Again we read: “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: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Peter 1:22, 23). We must be *born again*.

When Paul and Silas were in prison, the jailer took advantage of this new birth by water. Read Acts 16: 30-33. John says in 1 John 5:18, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” Isn’t it wonderful to know that the wicked one will not touch us, if we keep ourselves pure after we are born again?

Now, let us see when we are to be born of the Spirit. Let us consider what manner of people we shall be when we are born of the Spirit. “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” (John 3:8). Can any of us of the Church of God, or persons from any other church come and go as the wind, and not be seen by someone else? No, we cannot. Then we must not yet be born of the Spirit. Let us read 1 Corinthians 15:20, “Now is Christ risen from the dead, and become the firstfruits of them that slept.” From this, we see that Christ has been born of the Spirit. Now, when shall we receive this birth? Let us read from 1 Corinthians 15:51, and we shall see when this new birth (born of the Spirit) will take place. “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible,

and we shall be changed." We shall be born anew, or changed, at the first resurrection. Then Jesus will give His saints a new body, a spiritual body. Will we be watching when Jesus comes, that we may be worthy to obtain this new birth?

The foregoing scriptures show that the two births are necessary for a Christian. The birth by water comes by our own obedience. If we are obedient, Jesus will give us the birth of the Spirit, and a home in the Kingdom of God. There is one thing we must be particularly careful

about: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). These ravening wolves are people who come to us as Christians of our faith, or pretending they are of our faith, but when they gain our confidence, they begin to teach us false doctrine which will lead us away from the fold of God. So, brethren, let us beware. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

---

## "Everlasting Punishment"

---

By Rufus A. Curtis

---

*"These shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).*

THE question propounded many centuries ago by Philip to "a man of Ethiopia," "Understandest thou what thou readest?" (Acts 8:30), is not an obsolete question yet. The advocates of inherent immortality for our race, when asked the above question, will, without hesitation, answer most assuredly that we do, for they (the wicked) "shall go away into everlasting punishment." Then, they *assume* or infer that pain and punishment are synonymous. They are not equivalent terms.

A criminal may be placed in jail and deprived of his liberty, or compelled to pay a certain sum of money for his crime, but that may not necessarily involve any physical pain whatever. The advocates of the immortality of the soul and eternal torment for the wicked have based their arguments upon *assumption* and not Biblical facts. They *assume* that our race is now immortal and that their everlasting punishment will consist in the infliction of eternal torment, without any alleviation, mitigation, or end! They *assume* that unrepentant sinners, from Cain down through the centuries, are *now* undergoing such torment, with no prospects of its ever coming to an end through the endless "generations of the age of the ages." (See Diaglott translation, Eph. 3:21.)

"O! A wonderful stream is the river of time,  
As it flows through the realm of tears;  
With a musical rhythm and a magical rhyme,  
And a grander sweep and a surge sublime,  
As it blends with the ocean of years."

To be forewarned is to be forearmed. (See Matt. 24:24, 25.) "The paths of life" lead to morality, and not to degradation of character. (Prov. 2:11, 17-19.) The picture is not complete when we "cease to do evil"; we must also

"learn to do well." (See Isa. 1:16-18; Rom. 12:9; John 8:10, 11.) "Will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?" (Ezek. 13:19.)

Does not this departure "from the faith" strengthen "the hands of the wicked, that he should not return from his wicked way, by promising him life?" (See 1 Tim. 4:1; Ezek. 13:22; Isa. 8:20.) Our "eternal salvation" is too important for each of us to rest upon *assumption*, or "science falsely so called." (Heb. 5:9; 1 Tim. 6:20, 21.) To conclude otherwise is too much like hanging a criminal, and later having a day "appointed" to ascertain his guilt or innocence. (Acts 17:30-32; 1 Thess. 5:21.)

The text that heads this article does not state the *nature* of the punishment, but only gives its *duration*. The goals of both righteous and wicked persons are graphically portrayed in the above text of Scripture. It furnished a divine reply to Peter's question, "What shall the end be of them that obey not the gospel of God?" (1 Peter 4:17.) The punishment of the wicked and slothful servants will be as enduring as the reward of the righteous, but they reap opposite destinies! Only one class, the righteous, goes "into life," qualified by the adjective, "eternal." The other class goes into the *aionian* cutting off from life. (See Emphatic Diaglott on this text.)

The condition "both of the just and unjust" (Acts 24:15), during the intermediate state of man while in *sheol* or *hades*, between the events of death and resurrection, precludes the idea of either class being dealt with *before* they are "brought forth" from that state! Those

*(Please turn to page 10)*

# Conditional Immortality

## In Three Parts—Part Three

By Arthur G. Young

THE Kingdom of God during the Millennium will comprise nations and peoples, and will have perfectly righteous, economic, moral, and spiritual laws with voluntary or enforced obedience—if the latter is necessary to these laws. In very truth, the law will go forth from Zion, that is, from Jerusalem, where Christ will rule from the Capital City of the earth to all the earth. There is no use in using the word “law” if there is no need for law, but the Bible clearly shows there will be a need for righteous laws and for the observance of these laws by the nations and the peoples on earth during the reign of Christ. (Read Zechariah 14, and many other texts, which will have a literal fulfillment during the thousand-year period.) All of this organization, of course, will be for the blessing of the peoples and for the glorification of God, but it will be orderly, systematic, righteous, and all-powerful.

The Kingdom of God most certainly does have its spiritual aspect, as well as the material. As I have said, I believe the Kingdom of God is to be positive, real, and inhabited by real personalities, nevertheless, the fundamental basis of rule will be spiritual, as the spiritual is always superior to the material, and there is no inharmony in the joining of the spiritual and material. We see this all about us, but the union of the spiritual and material will be perfected in that Kingdom which is to come.

Men have dreamed dreams of the ideal State. They have even reduced them to writings, such as Plato’s “Republic,” Sir Thomas Moore’s “Utopia,” and many other writings of less fame, but the ideal State has never come into existence. Why? Men have lacked the power, as well as the all-embracing wisdom, to bring their ideals into actuality. These two essentials will be supplied by Christ when He returns, as He will use them in the exercises of His possession of *all* authority and power. He is the embodiment of the Father, and will have the divine wisdom with which to exercise His all-embracing power.

Man has never been able to eradicate all the great tragedies of humanity, such as war, death, sickness, and sin—the latter being the root cause of all the others. It will take Christ’s divine and all-embracing power to correct this, and He alone can and will do it. The intense practicality of the Kingdom of God on this earth, made subject to the divine rule, power, and wisdom of our glorified Lord, should be immediately apparent. While we cannot

now understand in full the results from such a changed condition, we can, nevertheless, grasp that if Christ is the Son of God, and if He is the possessor of all power, wisdom, and authority, there is a reasonable basis for a very real and tangible Kingdom of God. In this Kingdom, we, in our perfected personalities, both individually and collectively, can be partners with God in the future working out of the plan and purpose that He has. It is a magnificent and real vista that opens before our eyes, and one that, when we are actual participants, will completely satisfy every true and reasonable longing of our entire being.

Concerning the second half of the gentleman’s question in which he asks what the religious leaders are doing to prove that the next world exists, I really do not feel myself competent to answer, as I am not one of the religious leaders. Frankly, however, I do not see how the religious leaders can prove that the next world or age *now* exists, and I do not see it *now* existing; so, perhaps he should revise this portion of his question.

In closing his question, the inquirer states that he desires faith to believe in the life after death. I think what I have already said will give him an answer to this. For one to have faith concerning an immortal life in immortal personality after this life, (by this I do not mean a continuous life in personality, but rather, the present life, then an interval which we call death in which there is cessation of life in personality, and later a resurrection of the individual to a new and immortal life), one must, in the last analysis, trust the Almighty God. We do not have, nor do we see any evidence now in ourselves that we have in actual possession immortal life. As we cannot give it to ourselves, it must come from outside us at a time still future and from a superior power. In short, if we are to have it in actual possession, it must come from God, the Creator of all forms of life.

Now, I fully appreciate that what has been said perhaps will merely stimulate one’s mind to many more questions, and it may conceivably not answer to satisfaction the questions that have been asked. Nevertheless, while I realize my answer is incomplete and could be much improved, I believe it will be granted that this is an honest expression of my views and a sincere attempt to answer the questions in language that can be understood.

(concluded)



# Kingdom Blessings

By A. Weldon McCoy

"NOW 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).

According to the words just quoted, Jesus Himself preached *the* gospel or "good news" of the Kingdom of God. Are we, members of the Church of God, busying ourselves with getting this "good news" or gospel to others, as did our Savior? Or, are we busy telling others of the coming of an antichrist in the future; the coming of another universal ruler, other than Christ, the promised Seed of the woman (Gen. 3:15), the promised heir to David's throne (Luke 1:32)? The Bible teaches that there were to be four universal powers preceding the Kingdom of God. (See Dan. 2:31-35.)

The Kingdom "of the Lord" (1 Chron. 29:23), or "of Israel" (Ezek. 21:25), was overturned three times by three of these world powers, and was to be no more, "until he come whose right it is; and I will give it him" (Ezek. 21:26, 27). History records all of these overturnings, and I hope the reader will keep this in mind, as the man Hitler continues his aggressive measures in the direction of the Holy Land. May I repeat—there were to be four universal powers (not five or more) preceding the establishment of God's Kingdom on the earth; and the Kingdom of Israel was to be overturned three times, by three of the four universal powers. Don't look for a world dictator to arise before the coming of Christ. If we have Bibles in our homes, we should learn the truth, and the Bible teaches that the fifth universal government will be under the reign of Christ. (See Isa. 9:6, 7; Luke 1:32, 33; Psalm 72:1-11; Isa. 32:1-4.)

Throughout Christ's reign, and until He delivers the Kingdom up to God (after having first put down all rule and authority that is in opposition to God's plan of blessing all nations), the following Kingdom blessings will be brought to earth's inhabitants:

- (1) Wars shall cease. (Isa. 2:4; Micah 4:3.)
- (2) There will be no sickness among inhabitants. (Isa. 33:24; Rev. 21:4.)
- (3) The ears of the deaf shall be unstopped. (Isa. 35:5; Matt. 11:5; Mark 7:37.)
- (4) The lame shall leap and walk. (Isa. 35:6; Matt. 11:5.)
- (5) The wolf and the lamb shall dwell together, the calf and young lion shall lie together in peace, the cow

and bear shall feed together, and a little child shall lead them. "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: (and here is the reason) for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

Would you like to live in a land such as has been briefly outlined to you in these few lines? We should be interested in such a home. The best stimulant we have, I believe, is to create a desire for such a home in comparison to what we now have, with that which God has promised us in His Word, and His Word is truth. (John 17:17.)

May each of us so live and conduct ourselves that we "may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

## A QUESTION AND ANSWER

By James A. Patrick

A BROTHER once asked me the following question: "In 1 Thessalonians 4:14, we find these words: 'will God bring with him.' The particular words in question are: 'bring with him.' It would seem from those words that the dead are with God, and that He will bring them along with Him when Christ returns. Will you please help me to understand this passage?"

My reply was as follows: "The text to which you refer has puzzled a good many people, but I think a close examination of all the verses, starting with verse 13, and taken with other scriptures, will clear the matter for you."

"I would not have you to be ignorant, brethren, concerning them *which are asleep*." You notice that it is about the sleeping ones. Over sixty times in the Bible, death is spoken of as sleep. "If we believe that Jesus died and rose again, *even so* (in like manner) them also which *sleep in Jesus* will God bring with him" (v. 14). With whom? With Jesus. "The God of peace, that brought again from the dead our Lord Jesus" (Heb. 13:20). "Even so," or in like manner, He will bring from the dead the sleeping ones. This is proved by verse 16: "The Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall *rise first*." If they are in heaven, and Christ is to bring them with Him when He comes, they could not rise from the dead. Further proof is found in 2 Corinthians 4:14: "Knowing that he which raised up

the Lord Jesus shall raise up us also by Jesus, and shall present us with him."

Now, please turn to 1 Corinthians 15:16-18. Here we read, "If the dead rise not, then is not Christ raised. . . . Then they also which are fallen asleep in Christ are perished." If the dead Christians are in heaven, and Christ is to bring them with Him when He comes, they could not be "perished." Read in this connection, Ecclesiastes 9:5, 6.

The emphases in the foregoing are all mine.

---

### TRUE DEVOTION

*(Continued from page 3)*

unless true sympathy and love go with it. The humble attitude of the sinful publican went much farther with God than the boastful prayer of the Pharisee who thanked God that he was not like other men—even as this publican. We all need more of the spirit of the publican in our worship.

With the world in the condition in which we find it today, our field of usefulness has been enlarged many times over what it is in times of peace. War is brutal at its best, but the present war has excelled all others in point of sheer brutality, in that the blows are directed not at armies, but upon the innocent and helpless, the old men and the old women, and the children. Multitudes of innocents are left without home or shelter, without food or clothing. Our hearts should melt in our sympathy and love for these. They are not guilty of bringing upon themselves this awful condition. There is little, though, that we alone can do to alleviate this suffering. Our government has provided a means by which we may become useful in doing our part. The Red Cross is probably the most reliable means we have at hand for giving relief. Other means are provided by which we may reach those nearer home, but we believe that in many cases there are those within our list of acquaintances who are less fortunate than we are, whom we may reach directly with the aid we may have to offer. We may feel at times that we ourselves are almost to the point of need, but if we will look about us we shall find that there are others more in need than we are, and for no fault of their own.

The human mind is a brooder. In the presence of a little trouble, it can breed trouble and multiply it in proportion as we give time and inclination to it. Yet, again, if we use that mind to a better purpose, we find that it is capable of breeding joy and peace and love, until we have buried our own troubles so deep that they can never be revived. We should take more time to be Christians, meditating more upon the good things of God and of life.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, what-

soever 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). We are made noble and holy by following in our minds the things that are noble and holy.

---

### "EVERLASTING PUNISHMENT"

*(Continued from page 7)*

who "sleep the sleep of death" (Psalm 13:3) "know not any thing" (Eccl. 9:4, 5). While in that state, the righteous are not praising the Lord. "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). Neither can the wicked hate Him, for "their hatred, and their envy, is now perished" (Eccl. 9:6). They are not rewarded or punished until they are "brought forth" to the "appointed day" of reckoning, which involves the return of the absent Nobleman, and the resurrection of the dead. (Job 21:30; Acts 17:30-32; Luke 19:11-15; 1 Tim. 6:17-19; Acts 26:8.) "The day of judgment and perdition of ungodly men" (2 Peter 3:6, 7) "will burn up the chaff with unquenchable fire" (Matt. 3:12).

"What is the chaff to the wheat? saith the Lord" (Jer. 23:28-32). From the depths of my heart, I can say that those who willfully persist in refusing to come unto Jesus, that they "might have life" "through his name," are "worthy" of the harvest they will "reap," "which is the second death." (See John 5:40; 20:31; Acts 3:12; 1 John 5:9-12; Gal. 6:7, 8; Rom. 1:28-32; Rev. 21:8.) As a conditionalist, I am glad, for "our God is a consuming fire," and not a vindictive tyrant. (See Heb. 12:29; Gen. 18:25; Ezek. 18:23-28.) Against all the "false prophets" who malign the character of God's "goodness" and merciful provisions of rescue from the thralldom of sin and the dominion of death, I triumphantly wave this flag of ultimate victory "through our Lord Jesus Christ." (1 John 4:1; Rom. 2:4-11; Matt. 1:21; Hosea 13:14; 1 Cor. 15:51-55.)

"He brought me to the banqueting house, and his banner over me was love." (Canticles, or Solomon's Song 2:4.) "He that loveth not knoweth not God; for God is love" (1 John 4:8, 9). "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).

"So live that when thy summons comes to join  
The innumerable caravan, which moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the galley slave at night,  
Scourged to his dungeon, but, sustained and soothed  
By an unfaltering trust, approach thy grave,  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

## WE THANK GOD!

*(Continued from front page)*

attendant blessings! We are thankful to God that we were born in the United States. It is no merit of ours that we are here. It is no choice of the Chinese young man that he lives in a land full of ignorance, superstition, and idols. The German young man, who is forced to go and die if need be in response to his government's call, has no choice in the matter. The cannibal's son in darkest Africa did not choose his birthplace.

When we drive from city to city, and see our beautiful flag, the Stars and Stripes, floating in the breeze above our schools and public buildings, we thank God. It is a symbol to us of the greatest nation on earth, a symbol of the best that human governments have to offer to mankind the world over. We can drive from East to West, from North to South, with none to question us. We can speak from the pulpit that which is in our hearts, without fear of the secret police. To worship God or not to worship is our privilege, with none to persecute if we choose to worship.

Thank God our rest is not disturbed by bursting bombs, screeching shells, or dying women and children! We do not have to seek a musty air-raid shelter every night. Our little girls and boys will not be given dog meat by the government this winter, nor will they see their fathers and mothers sent to concentration camps because of their belief in God. They will not grow up to be sold by their fathers as prostitutes, as some of the young girls are sold in Japan, China, and India.

For these things and many, many more, we thank God. "Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2).

## CURRENT EVENTS AND PROPHECY

*(Continued from page 5)*

tion within the neighborhood of five hundred thousand, a tenfold increase since the end of the World War in 1918. It was officially reported on July 5 that twenty-five thousand Jews remained unemployed.

In Luke 21:29-33 are recorded words of Jesus to which we wish to draw your attention: "He spake to them a parable, Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away."

The fig tree is putting forth leaves. *Watch!*

## SCHOOL LIGHTS

By "Chuck" Mills

THE last two wash days' starch has been a problem here at the Students' Home. Maybe a corrugated collar doesn't slide out of place, but it certainly is irritating.



Last week one of the fellows felt something rubbing his neck; investigating, he found the iron had stuck to the starch and was still hanging on. This week the starch was so lumpy we had to iron slowly, or the iron would shake out of our hands.

It is better to break in a new car than one's neck. Of course, one can break his neck by parking or going too slowly, especially when a young man's fancies turn to love and baseball.

It seems some corners are certainly long. Prosperity has been just around one for eight years, and, according to all indications, it will be around four years more. We hoped for happy Landon's four years ago, but I am afraid we *Wilkeep* up until we finish the "turm."

There should be a law against: writing letters on one-cent post cards, parks without benches, pets with "no petting allowed" signs, infatuation as a substitute for love, everyone turning around and shaking hands with the one behind him, love with 'nots, and moral clubs clothing everything but the mouth.

Last week I learned that some people without hair are not really bald, they just part their hair farther apart than is customary. Personally, I think they are getting a bit high brow. I have been informed that one can tell how close he is to a city and how large it is by the number of people he knocks down, while driving.

*Problem for the week.* Listen carefully, and, oh yes, I forgot to tell you this is to be figured in your head; you have more room there than on that little piece of paper anyway, so be a sport and lay your pencil down. You have five seconds, all set! Go! If it takes two-fifths of a second to get your foot on the brake from the accelerator, how long does it take to get your other hand on the wheel? You are right, it depends on the speed. At "eighty" no one knows; dead men tell no tales.

We certainly have a "swell" radio here at the Students' Home. The sound effects are extraordinary, especially on stormy nights. It must have cost an "awful lot," because one can get so many stations on it. Why, only last night I received eight stations and all at one time, too. Radio is a marvelous invention. It has certainly progressed a lot; at first, we could hear the programs, then by television we could see them, and now some programs, like the jokes in this column, we can smell them. They now have push-button tuning, and in a few years I predict they will have zippers on them.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

### A Morning Prayer

"Father, keep me all this day,  
When at school and when at play;  
May I do all things I ought,  
May I hate each evil thought;  
Help me love and trust in Thee,  
Now and through eternity,  
In Jesus' name, Amen."

### Our Help Cometh

As we try to be Christians in all our deeds, words, and thoughts, we have many helps found in our Bibles.

We are able to read that the Twelve who followed Jesus made mistakes. They were weak, for they did sinful things, although they were trying to do right. Some of them quarreled among themselves for the honor of sitting one on either side of Christ in the coming Kingdom. Some rebuked a man who was doing good "in Jesus' name," and who was not one of the Twelve who followed Jesus. Jesus, in turn, scolded them for so doing. He said, "Forbid him not: for he that is not against us is for us" (Luke 9:50).

Now, the help we gain from God's Word is not the knowledge that these good people sometimes sinned. The help we may have is the strength we get from such thoughts as these: "I will never leave thee, nor forsake thee," and "God is faithful, who will not suffer you to be tempted above that ye are able" (1 Cor. 10:13).

Further help is the *hope* we have, as found in verses like these: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

Also, we read that Jesus called the little children to Him and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

### True Discipleship

We must continue to follow Jesus all our lives. If we lose sight of Christ, we might want to turn back into the

world. Our golden text, written at the top of the page, tells us what Jesus thought of a person who *looked back*.

Be very patient with those who do not choose the Christian way. They are missing so much now, for they have not that "peace which passeth understanding." They also will miss living forever with Jesus—all those wonderful years which are ahead for the ones who remain true disciples! Keep your light shining. Who knows? Perhaps you may win a soul for Christ.

Without charity, or love, we are told that it will profit us nothing, even though we give *all* our goods to feed the poor. Without love, it will help us not at all to give our very bodies to be burned. (See 1 Cor. 13:3.)

Paul wrote some good advice: "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).

### ECE Bible Study Club

We now know the first twenty-seven books in the Old Testament. There are thirty-nine in all, remember? There are twelve minor prophets who wrote the last books in the Old Testament. We will learn the first four this week. They are: Hosea, Joel, Amos, and Obadiah. Review all of them often, and add these new ones to your list.

### When Christmas Comes

"Have you any old grudge you would like to pay,  
Any wrong laid up from a bygone day?  
Gather them now and lay them away  
When Christmas comes.

"Hard thoughts are heavy to carry, my friend,  
And life is short from beginning to end;  
Be kind to yourself, leave nothing to mend  
When Christmas comes."—*Selected*.

### Happy Birthday Wishes

Marion Barnum, Nov. 29, age 13, Hammond, La.  
Buddy Campbell, Dec. 1, age 10, Hammond, La.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Modernistic Interjections

\* \* \*

By *Celaine Randall*

During this crisis period of the nations, when the intents of men's hearts are evil continually, and that great leader, "Greed," is beckoning the rulers of our several governments to follow the example of those who have found it profitable (?), it is found that men, naturally, have become involved in discussions along these avenues of thought. It is with reluctance that we have to admit that the above topics have provided subject material for many an unprofitable sermon. Too many times this has been substituted for the Word of God. Paul says in 2 Timothy 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

It is the first part of this verse to which we wish to call your attention, and ask you if you can see any possibility of changing this to have any other meaning than it has in its pure state? I believe that we can all agree that it is impossible to change the meaning. Therefore, we cannot say that we are told to preach some modern gospel that will tickle the ears of the hearers. Substitutions such as current events, Hitler's latest move, articles from the latest current magazines, or some great catastrophe that occurred during the week have become the meat of the gospel (?) sermons delivered from many of the sacred pulpits of the churches in this land.

Approximately two months ago, while riding on a Union Pacific bus, I was engaged in conversation with a young man employed by an insurance company. After finding out our different occupations in which we were engaged, and as the work of the writer is that of a theological student, the subject then changed to that of religion. After discussing different phases of the subject, the man then said, "Perhaps I should take a more active part in the church and be more regular in my attendance, but I don't like to go because I do not receive anything that is worth while. The minister talks about the war and all the current events that take place. We don't have to go to church to hear that. We can read about these things at home in the newspapers. We should receive something that will be of benefit to us and uplift us, instead of playing upon our emotions."

This young man, as do many others, wanted to receive spiritual food, instead of the everyday "hash" of events. In 1 Corinthians 10:3 and 4, we read: "And (they) 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."

One of the great tragedies of the preaching and teaching of today is that, sad to say, it is being infected with ideas that are not relative to the Word of God in any way, shape, or form. This does not mean that all material other than the Bible should be excluded entirely, but that it should come secondary, instead of being the sum and substance of the sermon.

Are we, as Bereans in our gospel work and our Bible studies, supplying the unhelpful, idle gossip of some commentator for that of the sound, infallible truths of the Bible; or are we feasting upon the riches of the plain, simple gospel that was given to us "for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16), leaving out the "Modernistic Interjections"?

### Cut It Out!

That's what a lot of people do when they find an article or picture in which they are particularly interested—they cut it out, and paste it in a book where they may keep it safely. By systematically clipping newspaper and magazine articles on a particular subject, a person can accumulate a fund of information that will become invaluable. Not just any mediocre article will do; only those that really "hit you" when you first read them will make your scrapbook a possession to be highly prized. A certain production engineer has collected articles on gear cutting and design for several years, until now he has a book that rivals any single publication on the subject of gears available.

Religious tracts are single articles, each of which covers a certain phase of Christian teaching exceptionally well. They have been printed in a form more convenient than a clipping. Brother James Watkins, Chairman of the Berean Publishing Committee, described a number of these tracts in the November 5 issue of *The Restitution Herald*. The last page of *The Herald* lists many more. Be an authority on Christianity. A complete set of available tracts will help you get started.

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

November 17-30—Special meetings at Blood River Church, Hammond, La.  
 December 15—Iowa Quarterly Conference at Gladbrook.

## LOUISIANA CHURCH NOTES

The meetings at the Happy Woods church came to a close Friday night, November 15, thus ending one of the most successful meetings held here in recent years. The attendance, for the most part, was good; only on two nights did it fall below forty, due to inclement weather and sickness. The highest attendance mark was seventy-one and the smallest was twenty-six. Two of our most faithful members, Mr. Gus Landry and Mrs. Gilbert Bottolf, were unable to attend most of the meetings because of sickness.

The sermons delivered by Bro. M. W. Lyon were forceful, interesting, and instructive, and the entire church received much spiritual benefit. As a result of the meetings eight young people made the good confession and were baptized into the all-saving name of Jesus. The church was made to rejoice by the obedience of these young people, all in the teen age, and all members of the Sunday school. Truly, they have obeyed the admonition of the Wise Man in Ecclesiastes 12:1. Their names and addresses are as follows: Peggy Ruth Campbell, 305 E. Hanson Ave.; Marie Landry, 402 E. Hanson Ave.; Mary Helen Landry, Jerome Landry, and Gordon Landry, 109 E. Thomas St.; Henry Hutchinson, Rt. 3 (all the foregoing from Hammond, La.); and Iris Foster and Lucy Lee Bankston, Ponchartraine, La.

We pray God's richest blessings to rest upon these young people in their new service unto the King.

Meetings began at Blood River, Saturday night, November 17, with sixty in attendance and eighty-two Sunday morning. We look for rich blessings from this meeting also.

Harry Gockler, Pastor.

## FONTHILL, ONTARIO

Last Friday night, through the kindness of Sr. Railton, we were privileged to listen to a fine lecture on Palestine. Between sixty and seventy assembled at the church to hear Mrs. Hamilton of Toronto give her illustrated lecture on the Holy Land. The up-to-date information on the Holy Land, the Zionist movement, and the achievements of the Jewish people in the rebuilding of Palestine as their national homeland was very educational. The slides were both beautiful and interesting. Verse after verse of Holy Writ, thrown on the screen and read in unison, stirred our inmost beings. We, as a people, have taught this truth of the restoration of Israel for many years, and have so often in the past been ridiculed and scoffed for teaching such an impossible event. Now it thrills our hearts, and greatly strengthens our faith, to see these things truly coming to pass. We had a great spiritual feast together, and the lecture gave us a sense of indebtedness and responsibility to God's chosen people.

The enjoyable evening came to a close over well-laden tables in the basement, and a happy time of visiting together. It was a pleasure having for our guests some of the L. F. T. class of the Niagara Falls church.

Irene Holland, Reporter.

## CALLING ALL MINISTERS

Every minister of the Church of God is invited to write a fifty-word Christmas greeting to the brotherhood at large; these greetings to be published in our special Christmas number. Your message should be in our office not later than December 11, and sooner is better.

## CALLING ALL WRITERS

All articles intended for publication in the Christmas issue should be in our office not later than December 11, and sooner is better.

The Whole Staff.

## CLEVELAND, ARKANSAS

Bro. T. A. Drinkard preached here over the week end. We enjoyed his sermons very much. Sunday night his subject was, "The coming storm, the marching armies, what next?" A large crowd attended.

Sunday afternoon we reorganized a young people's society. We plan to study the characters of the Bible, beginning with Adam. Jerry Roberson was elected president; Lyonell Halbrook, secretary-treasurer; and I shall try to teach.  
 Virginia Smith.

## BIBLE TRAINING SCHOOL NEWS

At this time your reporter is somewhat recovering from an overindulgent helping of turkey. It happened on "Franks-giving Day." I suppose many of you have enjoyed this day, while others have observed Thanksgiving Day.

Our vacation started Wednesday noon, November 20. Francis and Alan went home to Ripley, Ill. Mrs. Brewer, our matron, is spending her vacation in Macomb, Ill., with her daughter and son-in-law, Sr. and Bro. C. E. Lapp. "Elzie," we trust, is making up for lost time (to his heart's content) at his home community, Brush Creek, Ohio. Celaine, whom the Cupid favored by shooting at close range, is spending his vacation at Zollingers, in Oregon, Ill. During the absence of our matron, Orpha LeMasurier is taking charge of the Students' Home. Barbara Fish and Diane are also keeping us in company.

Alan McLain preached in the morning at Ripley, and Francis Burnett in the evening, Sunday, November 24. Dick Smith was at Dixon, Ill., Celaine Randall at Grand Rapids, Mich., and Muriel Randall at Rockford, Ill., this same date.

Classes resume regular schedule, Monday morning, November 25.

Orris J. Mills, Reporter.

## BIBLE TRAINING SCHOOL

Mrs. Kuehne	\$1.00
Mr. & Mrs. J. M. Dorris	2.50
Charles Lapp	5.00
A friend	2.50

## Gleanings From the Field

"The field is the world."—Jesus.

"We are having very good attendance in Sunday school, and there was a Thanksgiving service at the church, Sunday, November 24."  
 —Mrs. M. D. Newell, Blair, Nebr.

"We wish every family of the Church of God subscribed for The Restitution Herald. That all our members do not read it is too bad; but how can we get them to see their mistake?"—Anna A. Eidemiller, West Milton, Ohio.

"We are all well, and the weather is fine out here. We send greetings to all the brethren."  
 —Leo Behrends, Albany, Ore.

Correction: The contribution of \$10.00 by Mrs. Howard Andrews and Miss Georgia Gill was a memorial gift in honor of their mother, Sophia Gill.

Bro. A. Weldon McCoy, who has recently joined our staff of writers, lives at Piedmont, S. C., Rt. 1.

Richard Powell, Point Reyes, Calif., having received a scholarship when graduating from high school, is now enrolled in Santa Clara University.

"The brethren in the vicinity of Washington, D. C., have made arrangements to gather every second and fourth Sunday nights for Bible study or preaching."  
 —J. R. LeCrone, Woodstock, Va.

"I just returned home from Perryville, Ky., where Bro. Vaughn Long and I conducted a ten-days' meeting. Interest was good, attendance fair, and two young men are contemplating baptism."  
 —Cantwell Drabensstott, Hartford City, Ind.

Use the form on the opposite page for sending The Restitution Herald to your friends. What other Christmas gift is better, at the same price or at any price?

Donna Jean arrived Saturday, November 23, to brighten the home of Bro. and Sr. Kenneth Brewer, Troy, Ohio.

Bro. L. D. Romine, Jr., wife and daughter Eleanor of Riverside, Ill., were Thanksgiving guests of Golden Rule Home. Also with the guests was Sr. Jeannette Romine, who is now a student nurse at Cook County Hospital Training School of Chicago.

"True ambassadors for Christ have a greater work than endeavoring to make this world better through the medium of worldly politics."  
 —Lyle Rankin, Cashmere, Wash.

Sixty-three new industrial projects were started by Jews in Palestine during the first year of the Second World War. Restricted imports and higher demands for government and military supplies have stimulated Palestine's industries. "All things work together for good."

**FREDERICKTOWN, MISSOURI**

The Women's Missionary Society met Thursday, November 14, at the home of the writer, for an all-day meeting. Most of the time was spent in quilting. We had ten members present and three visitors.

At the noon hour, we had a potluck dinner which was very good, judging by the way the dinner disappeared. After the dinner, we had our regular business meeting. At this time we adopted a motto for our Society, which is, "See no evil, hear no evil, speak no evil." We also planned to have a Christmas grab box at our next meeting, out of which each will receive a Christmas gift.

The first Sunday in December, our Society will have a program on missions. This program will be at the time of morning service, as we have church only once a month. Although organized this summer, our Society is progressing nicely, and we feel each one has shown an interest in the work.

Three of our members, Agnes Cooper, Ethel Mankin, and Mrs. Will Thomas had birthdays this month. Each received gifts from the other members, then we sang "Happy Birthday to You," which I think made them feel very young and happy. May the Lord direct us in our work.

Mrs. J. C. Cooper, Reporter.

**CONTRIBUTIONS TO N. B. I.**

Mr. & Mrs. J. M. Dorris (Laundry)	\$ 2.50
Mr. & Mrs. D. W. Kirkpatrick (Fieldmen & Evangelistic)	10.00
Golden Rule S. S. (Ministers' Fund)	17.50
Etta L. Elton	10.00
Levi Coffin	5.00
Leonard Pelton	5.00
John Lehman & Anna Eidemiller (paper)	10.00
Mrs. Grace L. Myers (Fieldmen & Evangelistic)	5.00
George R. Pry	5.00
Paul Hatch	1.00
Minnie O. Evans (Fieldmen & Evangelistic)	2.00
Mr. and Mrs. Ben Johnson (laundry)	2.00
Mr. & Mrs. Delos Andrew	1.00
Mr. & Mrs. Paul C. Johnson	2.00
Lydia E. Miller (laundry)	1.00

**HERALD RECEIPTS**

Anna Browning; F. B. McCullough (self & others); Lillian S. Railton (self & others); Charles Lapp; Percy Buzek; R. E. Griner; Mary Richardson (for another); Harold Hardesty (for another); Richard Powell; M. D. Newell; Nancy Robison (for another); Ransom Lake; Mrs. George Pry (self & another); Leo Behrends.

**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 .....

**SHEETS - DEIHM**

Its unbroken circle of pure gold to symbolize the unchanging love and the permanence of the vows of the contracting parties, the wedding ring became a powerful symbol in the marriage Saturday, November 9, of Miss Inez Sheets, daughter of Mr. and Mrs. Bert Sheets, Blanchard, Mich., to Mr. Dallas Deihm, Remus. It was brought out forcefully by Elder Harry A. Sheets, of Illinois, brother of the bride, who solemnized the marriage, that included also in the circle of contracting parties is God.

The bride, a vision in pure white, carrying a bouquet of chrysanthemums, came down the stairs of her Remus home at Mrs. Colgrove's to the music of the wedding march; and before an altar of lighted candles, in the presence of the immediate families as guests, the happy couple received the blessings of the church to crown their love. Elder Sheets was assisted in the sacred ceremony by the writer, former pastor of the bride, Miss Jessie Hadlock of Remus was bridesmaid, Mr. Solon Deihm, brother of the bridegroom, was best man.

Immediately following the wedding, there was a reception at which a lovely wedding cake was cut. Mr. and Mrs. Deihm left shortly afterward for a short trip, after which they will be at home in Remus where Mr. Deihm is the proprietor of a grocery store. The bride is a faithful member of the Blanchard church, serving, for one thing, in time past, as the talented and spirited pianist of the Sunday school.

May God richly bless this new home, and be the Head of it in all things.

C. A. Smead.

**JOSEPH HARSHBARGER**

Joseph Henry Harshbarger, son of Philip and Elizabeth Harshbarger, was born near Garland, Miami County, Ohio, September 3, 1850, and died November 7, 1940. He was united in marriage to Hannah Katherine

Razor who preceded him in death July 27, 1919. To this union two children were born, Mrs. James Kessler of West Milton, Ohio, and Mrs. Harry Kipp of Royal Oak, Mich. Besides the two daughters, he leaves to mourn his death: one brother, Mr. David Harshbarger of Dayton, Ohio, and one sister, Louisa Hickman of Clinton, Ind., eight grandchildren, and sixteen great-grandchildren.

Bro. Harshbarger accepted Christ with great joy and was baptized about twelve years ago by Bro. M. W. Lyon.

Harvey Krogh, Jr.

**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.

**The Restitution Herald**

**AN IDEAL CHRISTMAS GIFT TO YOUR FRIENDS**

Many Christmas gifts little reflect the true Christmas message; they are soon eaten, worn out, or discarded. THE RESTITUTION HERALD, though, is a gift that continues new for fifty-one weeks, telling the glad gospel message each week. You may use the lines below to enter Christmas-gift subscriptions to your friends; the price being \$1.50 per subscription to new readers. We will begin these gift subscriptions with our special Christmas number, and send a Christmas card to each person, informing that you are sending The Herald.

Name .....

Address .....

Name .....

Address .....

Name .....

Address .....

Signed .....

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 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			
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

BOOKS			
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	
Senior Berean Book Five (The Church			
of God)	50	.20	

**National Bible Institution,**

**Oregon, Illinois**



# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, DECEMBER 3, 1940

NUMBER 10

## The Good Shepherd

By Francis E. Burnett

FOUR years ago, we had the privilege of meeting a man who owned a large ranch in Nevada. This ranch was used exclusively for sheep raising. Being a farm hand at that time, we naturally became interested. Thousands of sheep are raised here, and it takes a large force of men to care for them. These men are known to us as shepherds. Each shepherd can take care of twenty-five hundred sheep.

Mention of the word "shepherd" makes us think of the Bible and, especially, of David, the little shepherd boy who was chosen to be king. From the beginning of time, men have known about shepherds. Just what or who is a shepherd? A shepherd is one who gathers, a guardian, or a leader. David gathered, guarded, and led his father's sheep.

In Psalm 23:1, we read, "The Lord is my shepherd; I shall not want." David, a man after God's own heart, said that God was his Shepherd. David surely trusted in God as his Guardian or Leader, because he said that he would "not want." In Psalm 80:1, David again spoke of God as a Shepherd, this time referring to God as the "Shepherd of Israel."

Isaiah 40:10, 11 tells of another shepherd. This surely refers to Christ, for verse 10 states, "The Lord God will come with strong hand, and his arm shall rule for him." Verse 11 tells of how this person (God's arm) "shall feed his flock like a shepherd," taking care of the sheep and gently leading them.

Why do we think that this prophecy refers to Christ? Because Jesus Himself said, "I am the good shepherd"



(John 10:14). Did Jesus possess any of the qualities of a shepherd? In the study of His life, we shall find all the qualities of a shepherd. He was gentle and kind, a leader, always helping someone in need. Perhaps you may ask, Is this all the proof that you have of Christ as a shepherd? We read, also, in Hebrews 13:20, about "that great shepherd of the sheep."

Do we sincerely believe in Jesus Christ as our Shepherd? Do we live as an obedient flock, letting our Shepherd lead us?

People may say that Christ does not lead us today. Many say that man is a free moral agent and lives as he thinks best. Man is a free moral agent, but if he will submit himself

to Christ, he will be led by the Shepherd. We read in John 10:27, "My sheep hear my voice, and I know them, and they follow me." Again, we read in Ezekiel 34:2, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" We can interpret the above verse today by this reasoning: Woe be to the ministers, pastors, or any religious leaders who think only of themselves! Should not the pastor lead his flock?

In verses 3 and 4 of this chapter, we read and can see how some of our pastors live today. Ezekiel told the shepherds, "Ye eat the fat, and ye clothe you with wool." In other words, they had the best and lived very highly. Do we not have men today who are preaching only for the money? Verse 5 reads, (Please turn to page 10)



# The House of Many Mansions

By S. J. Lindsay

*"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.*

**H**AVE you ever heard John 14:1-3 quoted as follows: "I go to prepare a place for you, that where I am, there ye may be also"? This text may be added to or subtracted from in many ways, best to suit the speaker's notion. A study of the text will reveal no such interpretations as we often hear placed upon it. We shall first deal with the word "mansions." The Greek word *mone*, here translated "mansions" is in verse 23 translated "abode." This is the only use made of the word *mone* in the New Testament. With this knowledge in mind, we shall translate as follows: "In my Father's house are many abiding places."

Now, as to the house: whatever or wherever the place is that He went to prepare, it is a place that concerns us. Jesus had told His disciples that unless He went to the Father, the Holy Spirit would not come from the Father, but if He went to the Father, the Father would send the Holy Spirit (the Comforter) to them, and that when the Comforter came, it would guide them into all truth and call to their minds all things that He had said unto them. He told the disciples to go up to Jerusalem, and tarry there until they should receive this power from on high. On the day of Pentecost this power came. On the day of Pentecost the church was organized. This could not have been done, except the Son ascended to the Father. By His going to be with the Father, they were authorized to organize the church, the house in which there would be a place for every child of God. And the church is called God's house, His building. We quote first from Hebrews 3:4-6: "Every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

This would make it Christ's house. In writing to Timothy, Paul directed Timothy how to conduct himself as a pastor of the flock. He wrote: "If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). Here the church is called the house of God.

In 1 Corinthians 3, the building of this structure is described. Here we are told: "We (the ministers) are labourers together with God: ye are God's husbandry, ye are God's building" (v. 9). It would be well for the reader to carefully study this whole chapter. This burning-out process is going on all the time. The builders are admonished to be careful what they build into it, for the wood, hay, and stubble will surely be burned out. The builders are to be tried by this same fire. Of the many that are called, few are to be chosen, because they will not stand the test of the fiery difficulties through which they must pass when built into this building.

The church is compared to the bride of Christ. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). Jesus went to the Father that this house might be authorized. In this house there is a place for everyone who will strive for it. None need be left out.

A paraphrase, then, in the light of this comparison of scriptures on the subject, would read something like this: "In my Father's house (the church) are many abiding places. I go to prepare this abiding place for you. And if I go and prepare this place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Many scriptures reveal the manner of Christ's coming to receive His church unto Himself. Where He will be from that time forward, there the church will be, also. It is revealed that He will be King of all the earth, ruling on David's throne. The Revelator tells us that if we overcome, we shall sit with Christ on His throne, even as He overcame and is set down now at the right hand of His Father. (Rev. 3:20, 21.) He will sit upon His throne when He comes again, for "when the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory: and before him shall be gathered all nations" in judgment. John prophesied, "Thou hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). May Jesus, the King, soon come.

## Maranatha College?

By C. Alan McLain

WE ARE living in an age in which civilization is calling for well trained and well educated men and women. There is greater need today for well trained workers than in the earlier days of civilization. The old law concerning "the survival of the fittest" is still in force: for the people who are not qualified to meet the requirements of this life and the life to come will have to pay for their neglect to equip themselves for responsibilities. As the stronger animals are victorious over the weaker, well trained and well educated men and women are more successful than the untrained and uneducated. Those who take advantage of every opportunity for further equipping themselves for life's duties will be repaid an hundredfold. Education and training make the weak strong.

The wrestler develops his physical strength, while the thinker his mentality. The educated outmaneuver the mighty. Without a reasonable amount of education, no one can secure employment. Man has developed in some respects more in the last one hundred years than since Creation, but in other respects he has degenerated almost to beasts. People are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7). Consider the many clever inventions which we enjoy; consider, also, the many witty inventions that are instruments of death in the hands of brutish men. Education is like a gun: only when pointed the right direction is it beneficial. An educated fool is like a mad dog seeking whom he may destroy.

The educated man that has the knowledge of the truth, and lives accordingly, and teaches others, is a balanced man. The Apostle Paul was a good example. The person who is educated in every way but in the truth is like a bucket without a bottom.

As Uncle Sam is calling for soldiers, so Jesus is calling for soldiers to fight against the evil of this world. Who will be a volunteer for Jesus, a soldier true? "Others have enlisted, why not you? Jesus is the Captain; we will never fear."

"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. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 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 the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:11-17).

There is a greater need than ever before for *trained* ministers. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). As a carpenter must be skilled with his tools, the mason with his, the machinist with his, the farmer with his, so must the minister be skilled in the Word of God. He must know the kind of medicine to give in different circumstances to different sick or dying congregations. He must "study to shew (himself) approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Know the truth, and the truth shall make you free" (John 8:32). Why do men love slavery?—slavery to sin. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

The minister must be a beacon light, reflecting God's love, if he expects others to shine. To be educated in the truth is worth more than all other learning; to live it is priceless.

There is a real need for schools to train and educate young men and women for leadership in Christ's service. "Necessity is the mother of invention." Some of our wise leaders made the bold adventure in these trying times to establish a Bible Training School for the training of our sincere Christian young men and women for leadership in the service of Christ. These men were, and are, looking forward by faith, as did the patriarchs of old.

Last year was the first year for the School. It started in October, and closed the last of May. The School so far has been a success—not, of course, in dollars and cents, but in the purpose for which it was really organized. The students are like a large family, with Mrs. Brewer as the mother. Very few persons, if any, could excell her as a matron. This year the students have preached in many churches. Good reports have been received from every place in which they have spoken. The Spirit of Jesus rules the Students' Home. Co-operation makes possible a well regulated School.

We have two very good teachers: Brothers L. E. Conner and S. E. Magaw. This year, Sister Leila Mae Doeden is teaching music once a week. This subject was not taught last year.

All last year and this year the School has gone without a name. The title, "Bible Training School," is insufficient, for there are many such titles. The Board of Religious Education has been wanting a name for the School. This is my suggestion for the name: "Maranatha College." "Maranatha" means "our Lord cometh." Since we are looking for the soon coming of Christ, I believe "Maranatha College" is a good name for our Bible School.

Most of the students like this name, and we are thinking of giving this name to our basketball team. It is, of course, the privilege of the Board of Religious Education to decide a permanent name for the School.

According to prophecy, the time is drawing near for the coming of our Lord. Let us "work . . . while it is day: (for) the night cometh, when no man can work." Let us work more diligently to bring others into the fold. We look forward to the coming of our Lord. "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). Let us say, as did the early disciples: "*Maranatha.*"

---



---

## The Rechabites

---

By *Gerald L. Cooper*

---

**T**HE Rechabites are not a well-known people, yet their story is one of the most interesting in the entire Old Testament and one that is of benefit to us. It is found in Jeremiah 35.

The Prophet was instructed of God to go to the people in question, and to offer them wine to drink. It seems strange that God would give such a command, but, as always, we find that God was all-wise and knew perfectly well what He was doing. Jeremiah obeyed the voice of God, going to these Rechabites, the descendants of Rechab, who peculiarly enough is only mentioned by his descendants as being the father of Jonadab, who seems to have been the hero of the tribe. Jeremiah gave the command that God had told him to give: "Drink ye wine"! Surprised must he have been at the answer he received, for it was in this manner: "We will drink no wine." Then followed the explanation. Jonadab, the son of Rechab their father, had given them a command to drink no wine forever, at the time of this story, and even many years later, they held to this command and to other commands that he had given.

Now, why did God have Jeremiah order these people to do this thing, when He knew beforehand that they would not obey the order? Was it to test them, perhaps? It might have been, but the main purpose was to teach the people of Judah a lesson through the example of the Rechabites, for we read next that Jeremiah went to the men of Judah and pointed out to them the story of these people. He showed how that all through the years these Rechabites had adhered to an ancient teaching of their fathers, who were only human, but that the Judeans had not obeyed the voice of Jehovah, their God. We know

that this is true, for God sent many prophets unto the people of Israel, but the Israelites rejected their counsel—electing to follow other gods and to reject Jehovah.

Finally, God told the Judeans through Jeremiah that He would bring much evil upon them because of their disobedience of Him, because, as it says in Jeremiah 35: 17: "I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered." However, of the Rechabites we read in verses 18 and 19: "Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever."

It seems to me that there is just as much of a lesson for us in the exemplary methods of the Rechabites as there was for the men of Judah. We have certain precepts and commands given us under the Christian dispensation that we should obey, not only for our own good, but because God through His Son, Jesus Christ, has commanded them. The Rechabites were staunch enough to obey the commands of a man. Many times we can do that, too, but we oftentimes are not strong enough to learn to obey God and His Word. Let us follow the example of these almost unknown people, holding fast to our beliefs, so that God can and will say of us as He did of the Rechabites: "They shall not want a man to stand before me for ever."

# Christian Faith

## In Two Parts—Part One

By Arthur G. Young

**F**AITH is a general term. The more I think about it, the more I realize it is necessary to define it. For instance, one may have faith in many things, both good and bad, but as I understand the question, and for the purpose of this article, I shall qualify it, confining my remarks to *Christian* faith.

Faith is a fundamental in the Christian religion, and as Peter says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness." You see, Peter starts at the bottom with faith as the foundation, and then adds those other very necessary qualities. When one starts to build a house, the first thing to be considered is the foundation, and this is exactly the position faith occupies in the Christian religion. Unless there is a foundation of faith to build upon, it is impossible to raise the superstructure of godliness and love. I would also remind you, however, that it is the duty of a Christian to add these qualities to faith.

It is obviously impracticable for the purpose of this article to attempt to prove the authenticity of the Bible, the personality of God, or the divinity of Christ; as these subjects must be considered separately. I hope, though, to make clear that faith is not synonymous with credulity. The agnostic tries to make it appear that these two words are synonymous. This reminds me of a story I recently read to the effect that a Christian man, whom we shall call Mr. Jones, got on one of these English trains where they have the little compartments and, as it happened, there were several men in the compartment, one of which was quite an aggressive sort of individual. No sooner had Mr. Jones seated himself, than this other man said to him that he would like to ask him some questions. Upon receiving permission, he asked, "Do you believe in the existence of a God?" Mr. Jones replied that he did. The questioner then said to the other gentlemen in the compartment, that he had asked the same question of other people, had always received the same answer, and felt that he would get the same reply now. So, he repeated, "You believe in the existence of a God? Yes. Have you ever seen Him? No. Can you measure Him? No. Weigh Him? No. Feel Him? No. Smell Him? No. Taste Him? No. Do you know anything about Him, humanly speaking? No." Turning with a look of disgust, the questioner said to the other gentlemen, "There are tens of thou-

sands of people putting their faith in this person they call God, and if we were to apply as much reasoning to our business, where would we be? I don't think much of their brains."

While all this questioning was going on, Mr. Jones was thinking of what he was going to say; so, in reply, he moved his fingers in front of the other man's face, and asked: "What moves these fingers?" The agnostic replied, after thinking about it, that *life* did. Mr. Jones then said, "Have you ever seen life? No. Can you measure life? No. Weigh life? No. Feel life? No. Smell life? No. Or taste life? No. Do you know anything about life, or where it is located? No." Mr. Jones then turned to the other men, and said, "Here is a man who believes my fingers are moved by life, yet he knows nothing whatever about it; but, believe me, there are tens of thousands of people who do believe this, so you see it is not possible to test everything in the world by the five senses."

As a matter of fact, we all have to have faith in something. It is one of the most common things in life.

I should also like to state very clearly that I do not believe humanity knows everything, nor that anyone can know everything in the present state. It is well to remember that no matter how much our knowledge is increased, it is going to be necessary for the Christian to have faith in that which he cannot absolutely prove. This qualification, I might remark, is not confined to Christians, but applies to everybody. Man is too much inclined now to get arrogant over the knowledge he has.

Nevertheless, God has by no means left us in the position where we do not have evidence that appeals to our reason and to our senses to justify our faith. I really believe that in too many minds there is a very inadequate idea of the supporting evidence that can be brought to bear in support, and which lies ready at our hands. On the other hand, many people today are giving up their faith in God by reason of the mass of statements being made by those opposing Him. Satan and his emissaries have attacked God and His plan right from the beginning, and while the attack has varied in method through the ages, it has, nevertheless, been a persistent and steady attack. Today, the form of attack is from the so-called scientific standpoint, particularly in connection with trying to disprove the Bible record of creation, as contained in the first chapters of Genesis. Although I have talked

with scores of people who have advanced the theories of evolution, the researches of geology, and biology, I have yet to hear one that can offer convincing proof that the Bible story of creation is incorrect or unscientific. This may sound like a bold statement, but I may say a good deal of the trouble lies in the believer in the Bible trying to defend doctrines and statements it does not contain.

No, the fact is that God in His Holy Word has made statements regarding the creation which are absolutely in accord with the facts, and then has detailed in a broad, as well as minute way, His plan of salvation. I thank God that He has a plan that will meet all the conditions and requirements of men, and that in His love and mercy, He has offered it to mankind. Not only that, He has in addition provided a means in the person of His Son to put by divine power that plan into execution.

If God has a plan which is perfect and which will be executed perfectly by divine power, and which plan, when compared to any plan of man's, is so transcendently beautiful and complete, you can see the Christian has something in which to have faith, and which something is well worth giving earnest consideration to.

Just let us look back for a few moments. God at no time has asked man to have faith in Him and His promises, without leaving supporting evidence.

Adam and the early patriarchs certainly had abundant evidence to support their faith. Of course, you hear the statement that Adam never existed. If he was a myth, how can one explain the later generations' belief in him, and the New Testament references to him? The only alternative is that it is a lie from beginning to end. If Adam is a lie, Moses is a lie, Christ is a lie. Mohammedan, as well as Christian and Jew, believes Moses, Abraham, and Christ, actually lived. Is all the existing history of the world a lie? If so, and you take it out, where is the record in which we *can* believe, one that can fill the void that is left? Really, when one thinks about it, it is a hopeless mix-up, once we stray from the plain statements of God's Holy Word. To me, the credulity lies on the part of the skeptic who seems so able to swallow the latest effusion of science, rather than on the part of the Christian who has seen one after another scientific theory exploded that was pronounced a certain proof of the incorrectness of the Bible.

---

## The Unsolved Problems

---

By *Laura McInturff*

---

WHEN the hard problems in life come to us, the clouds appear extremely dark, and discouragements roll in on so many sides (as they oftentimes do), the question is likely to come to our minds, "Will it pay to fold our hands and quit?"

Although we may feel that it is about the only thing that is left for us to do, we are assured that it will not pay to quit. We then should remember that God's promise of reward is made only to those who continue faithful to the end. If we fold hands and quit, the reward promised to the faithful will not be ours. We must push onward toward the goal. Sometimes it does seem best and necessary to rest for a period of time, and await the results and answers to our prayers. We must stand firm and watch that we do not drop by the wayside. By so doing we would lose our rewards, and our work would be unfinished.

The clouds of life and the difficulties that surround us oftentimes seem to be what we may class as the impossible. To us there seems to be no bright lining for the future. The question arises in our minds, How can we climb a mountain of so great a height? It would be an impossibility, if all depended on our own feeble efforts, but

with God's helping hand we have been able to overcome what we had classed as an impossibility. If we do our part, God never fails to do His.

Through personal experience, I have found that perseverance and trust in the Lord have brought about some very pleasant results. The most difficult problem in life, when solved, although it may require much perseverance and hard work, will bring greater reward to the overcomer. One cannot help realizing that he has been paid for his perseverance and hard work.

It is a true saying, "The darker the cloud, the brighter the lining." We may not always be able to realize the genuine brightness of the lining during this life, but it may be made brighter during life in the future.

To all who are working for the future life which is promised to God's faithful ones, I do say, that it will not pay to fold our hands and quit. Be faithful to the end. Strive to be one of God's faithful servants. Many times we are much nearer to success than we think we are, then we decide it's no use to try; I will just quit. Oftentimes just a few steps more would bring us to success. Let us labor on as long as we are given health and strength to serve our Lord and fellow men. God's promises are sure.

# A Soul in Departing

By Harold Hardesty

*"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" (Gen. 35:18).*

THOSE Christians who have embraced the theories of heathen philosophers in regard to the nature of man and the death state seize avidly upon passages in the Word of God which seem to corroborate their belief, resting in the false assurance that such theories are of God. If the above and similar passages were all that could be found in the entire Bible concerning death, there could be little doubt as to man's condition in death. But there are many, many passages in Scripture dealing directly upon this subject.

Because there is such a profusion of passages bearing upon the subject and because our space is limited, necessity dictates that we confine our discussion to those passages that are terse, to the point, and which deal directly upon the scripture in question. First, let us present a few scriptures which appear to support the popular interpretation of Genesis 35:18, and which deal with the "soul" in much the same manner:

"He (Elijah) stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived" (1 Kings 17:21, 22).

"What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (Job 27:8).

"God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20).

The word "soul" occurs more than one hundred fifty times in the King James Version, and in most cases is used in connection with the thoughts, consciousness, emotions, desires, and feelings of a person. Therefore, these verses cannot be lightly cast aside by any loyal and faithful student of the Word.

Next, we shall present a few of the many verses which seem to teach that man in death is totally unconscious:

"Thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:19-21).

"The living know that they shall die: but the dead know not any thing . . . Also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6).

"Though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting" (Isa. 63:16).

These verses indicate that man's thoughts, feelings, emotions, consciousness—in fact, everything that goes to make man a living soul—are perished in death. It might be well to state here that death is compared to sleep in no less than fifty-eight passages of Scripture.



Harold Hardesty

## *An Apparent Contradiction*

From the foregoing two groups of quotations, we come to two directly opposite conclusions concerning death. Yet, "God is not the author of confusion, but of peace." Therefore, we must look for harmony even in things which appear to be in contradiction. "He that seeketh findeth; and to him that knocketh it shall be opened."

We might find harmony, if we could prove that the verses alluding to death as a state of unconsciousness concern only that part of man which enters the grave, that is, his body. Yes, our apparently irreconcilable contradiction would vanish into thin air; except that these verses cannot be discarded as easily as that. Although there are many passages which speak of man in reference to the grave, in not one of the passages quoted can there be found a single reference to the grave, either directly or indirectly. *They speak only of the man who was alive and now is dead.*

These verses are firm in their declaration that man in death is unconscious, that he has lost the faculty of thought or reflection, that his power to feel the emotions of love, hatred, and envy is perished. These are plain and simple statements of fact in God's Word that will stand for time and for eternity against the theories and onslaughts of finite men.

There is only one alternative that can bring order out of chaos: to strip the "soul" in Genesis 35:18 and like references of its attributes of consciousness, thoughts, and feelings. In other words, whatever else Rachel's depart-



ing soul may have been, it was, at most, a *totally unconscious substance*. This seems like a harsh, almost contradictory statement, but let us weigh the evidence in its favor.

There is another scripture in which we read of a departing. I refer to Psalm 146:3, 4, where it says, "Put not your trust . . . 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."

One could say that he saw a man *depart* from a certain building, or that he saw him *go forth* from that building, and still mean the same thing. The two expressions are synonymous. In fact, Rotherham's translation of the Bible renders Genesis 35:18 thus: "It came to pass when her soul was going forth—for she died, etc."

This much is plain: in one place we are told that the breath departs at death, and in another place it is the soul that departs. But what connection can we find between these two verses, aside from the fact that both speak of a departing at death? Breath and soul are two vastly different things.

#### *A Suggestion*

A suggestion is now in order. Since the Bible in many instances speaks of the soul in connection with the thoughts, the desires, the emotions, and the consciousness of men, and sometimes even of animals, but in this instance apparently speaks of it as possessing none of these attributes, is it not possible that when God through Moses used the word "soul" He might have had reference to "breath," which in fact possesses none of these attributes?

Again we anticipate an objection—Why would God say one thing and mean another? For the very same reason you and I often say a certain thing, when in reality we mean something else.

Why do we tell a speaker to *address the chair*, when we mean the *presiding officer*? Why do we say that the *radio predicts* fair weather, when we are very well aware that a radio has not even the faculty of reflecting upon the past, let alone forecasting the future? Why do we say the *sun* gets in our eyes, whereas it is actually the *sunlight* that gets in them and makes us squint?

In each instance a meaning quite different from what was actually said, was intended. We substitute one word for another because our minds associate the two together. We see a relationship between "chairman" and "chair." The weather forecaster speaks to us through the medium of the radio. The sun is the cause for the sunlight. Such statements are spoken in figure, and not in fact; hence, they are called "figures of speech."

We use scores of similar figures in our ordinary conversation. We lose our head. We give someone a piece of our mind. Someone gets under our skin. The mistress of the house creates a new dish. And so on. These figures are

peculiar to our English language. How colorless and matter of fact our speech would be without them! Figures give life to speech, just as surely as *breath gives life to the soul*.

The Hebrew language is every bit as rich in figures of speech as is our own. Two or three random instances from the Bible will serve to illustrate. The Lord told Rebekah that two nations were in her womb (Gen. 25:23). God gave King Saul another heart (1 Sam. 10:9). Jesus said that Lazarus was asleep (John 11:11), although in reality he was dead (vv. 13, 14). Not one of these passages can be taken as a literal statement of fact. They are figures peculiar to the Hebrew tongue.

Now then, whereas both the breath and the soul are spoken of in the Bible as departing or going forth at the time of death; whereas harmony demands that the "soul" in Genesis 35:18 and similar passages be stripped of its ordinary attributes; whereas the "breath" is, in fact, free of these attributes; it is possible that we have in Genesis 35:18 a figure of speech in which *the word "soul" is being used where "breath" is meant*.

Genesis 2:7 shows how the Hebrew mind connected the thought of "breath" with that of the "soul." 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."

A living soul resulted from the breath of life being breathed into the nostrils of the dust-formed man. Adam did not become a living soul until he started breathing. He continued a living soul as long as the breath that gives life continued in his nostrils. When his breath left him, he died (see Psalm 104:29; 146:4), and became a dead soul (see Ezek. 18:20). Thus, we see that "breath" and "soul" are inseparably linked together, for that soul is dead whose breath has departed. He no longer responds to his surroundings, nor is he conscious of them.

Thus far we have both logic and evidence to support our contention that the phrase, "her soul was in departing," is a figure of speech, rather than a statement of fact. We still lack proof.

#### *The Proof*

The proof will be found, we believe, in 1 Kings 17:21, 22 (previously quoted). Here we read of Elijah praying for the soul of a boy who had died to come into him again. Since it says that his soul "*came into him again*," we would expect the account to relate the fact of his soul's departure. But it does no such thing. It does tell us in verse 17, however, of the departure of his breath—"his sickness was so sore, that there was no breath left in him."

It was the child's breath that left him, but upon praying for its return Elijah called it his soul. Literally, it was his breath that left him causing him to die, and came into him again causing him to revive; in figure, it was his soul.

It was just as natural for a Hebrew to say that a per-

son's soul departed at death or came into him at resurrection, as it is for you and me to say that a woman stole her lover's heart or that a child found its tongue after a spell of bashfulness. None of these is a statement of fact, and, therefore, does not demand literal interpretation. All are spoken in figure.

By a parallelism of Scripture passages, we discovered that both soul and breath are said to depart, or go forth, at death. There is another parallelism which we shall do well to examine before quitting our subject, and this by way of confirmation of the conclusion already drawn. It is found in Job 27:8 and Psalm 104:29, respectively:

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"

"Thou takest away their breath, they die, and return to their dust."

One verse tells us that God takes away man's soul, and the other, that He takes away man's breath. *One is spoken in figure, the other in fact.* Compare Luke 12:20 (previously quoted) with these verses. It should be remembered that although Luke's Gospel was written in the Greek language, Jesus spoke the language of the Jews.

False teachers have ruthlessly used God's Word as a textbook for every human theory and concoction under the sun. The harvest is seen in the overwhelming dis-sension that exists in the ranks of Christian endeavor. Christianity, in incorporating heathen fables and philosophies, has become a veritable Babel of religions.

Let no man say that God is the author of confusion. Rather, let him come to a knowledge of the truth of God by allowing God to speak to him through His infallible Word. Let him follow the divine command to rightly divide the Word of Truth, one phase of which consists in properly discriminating between fact and figure.

---

### THE GOOD SHEPHERD

(Continued from front page)

"They were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered." How many congregations are scattered today! How many churches have closed their doors! Why has this happened? One reason is that the pastors, who were supposed to be the leaders, thought it best not to have services on Sunday nights. In many instances, the pastor reasoned that there would not be many out for the service; so why not all stay at home or go to a movie?

When professing Christians do not have church services or a leader to help them, they wander out into the world and into sin. Are the leaders to be blamed? Paul wrote in 1 Corinthians 9:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," and in verse 16, "Woe is unto me, if I preach not the gospel." The word "gospel" means good message or

good news. Do our ministers preach the gospel? Or do they spend their time telling stories, recommending good books, or some other nonsense? I'm afraid that many of our so-called ministers or pastors are not feeding the flock. Rather, they are feeding themselves! Because of this laxness, the people have gone astray. If we are sheep and Christ is our Shepherd, will He lead us?

Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Again, in verse 14, He said, "I am the good shepherd, and know my sheep, and am known of mine." Christ did give His life for us (Matt. 20:28), and as stated in John 10:11, He will give us life if we follow Him. We read in John 10:27, 28: "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." No promise should satisfy us any more than the one in the above verse. If we belong to Christ, no man can take us away from Him. Let us follow Christ, our Shepherd, that we may receive the reward mentioned in 1 Peter 5:4, promising: "When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

---

### PEACE, BE STILL

By Ruth V. Gesin

WE HAVE just passed the celebration of another Thanksgiving Day. How thankful we should be for our land, America. Here, not only on Thanksgiving, but any day we wish, we may worship when and how we please. Do we fully appreciate this privilege granted us?

Truly, it is a beautiful sound when we hear our church bells calling us to worship. America is at peace as her children and grown people go to church to worship as they desire. Do we stop to think of the many countries where war is raging and many church doors are closed? I fear that often we do not get on our knees and thank God for America and for what she stands. God is blessing the United States of America. We must appreciate our privilege, so that God will continue to bless us. We know many people in many countries are praying for the same blessing.

What a comfort to think of the One whose coming will bring peace over the earth—a peace that will last throughout eternity! When His voice echoes over the earth, all faithful hearts will rejoice. The same voice that spoke to the waves and bade them, "Be still," will again speak peace to the world and its significance will not be denied.

The angels' words, "Glory to God in the highest, and on earth peace, good will toward men," will be fulfilled at the coming of our Lord.

## SCHOOL LIGHTS

By "Chuck" Mills

WE have just passed a formal thanksgiving period, we may now, as many do, forget from whence all blessings flow, or we may continue to raise our voices in praise and thankfulness.



We often criticize the Israelitish nation because of its impressive neglect of God. Recalling the story of the Israelites' exodus from Egypt, we can see God's goodness shown them, yet they were lacking in faith. The moment the future looked somewhat abstruse, they were ready to abandon God, and they often did. After God had led them from Egyptian bondage through the Red Sea to safety (when the people were confronted with thirst), they "murmured against Moses, and said, Wherefore is this that thou has brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

Is there not in the above quotation a faint application to present-day Christians? We often are ready to forsake God as soon as we meet an obstacle. Let us remember that even Christ was made perfect through suffering. (See Heb. 2:10.) Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." If we are going to follow Christ, we must bear the burden, keeping in mind that in overcoming temptation we are strengthened in Him. May we also keep in mind that when we judge others we may be condemning ourselves. (Read Rom. 2:1.)

Let us not, as sometimes the Israelites did, repudiate God. May we trust Him, regardless of the impediments.

Today we construct contracts of differing natures to make legal proceedings lawful. A contract to be binding must have two legal parties' signatures. Until this paper is signed it is null and void. God also forms contracts. There is one in which Christians are particularly interested, for by it we are promised eternal inheritance upon the earth. God first made that contract with Abraham. "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" (Gen. 17:7). In Hebrews 6:13 we read, "Because he (God) could swear by no greater, he swore by himself." "Ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you" (Gen. 17:11). Abraham signed at the age of ninety-nine years (v. 24). We sign that contract by baptism into Christ. By Christ's death, we became heirs of the commonwealth of Israel. (Read Eph. 2:11-19.) To see whether or not we are justified in comparing this to a man's covenant, read Galatians 3:15. Have you made that contract binding?



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Eleanor DeForest gets off to a slow start in *Armageddon*, but if you're willing to go along with her for a dozen chapters, this tale of the Antichrist and the return of our Lord becomes genuinely gripping. It's published by William B. Eerdmans (\$1.00).

Technically, the book is much more effective than those earlier stories about the Antichrist: *The Mark of the Beast* and *In the Twinkling of an Eye*. The actual story is quite good, and the flow of language is infinitely better. Biblical quotations are less obtrusive than in either of the other books mentioned, whose numerous quotes from the Prophets make it impossible really to enjoy their plot.

Yet *Armageddon* is by no means free of Bible. It starts with twin girls who, with their father, a converted rabbi, are living in an isolated spot in the Northern California wilderness. The story runs through its first half with the tale of the girls, their father, and the odd characters who appear to disturb the quiet of the wilderness. This is the section that is dull—it takes too much of the total space of the book, says in twenty-thousand words what easily could be told in half as many.

But the last half—ah, the last half! It runs from Hollywood to Jerusalem, from adultery to the second coming of the Christ. And it runs *fast*, with a pace so accelerated over that of the first half of the book that it seems almost unbelievable. The author has drawn very liberally upon imagination in describing the second coming; but her opinion is quite as apt to be correct as your own nebulous idea.

Doctrinally acceptable.

• • • • •

Although not a religious book in any sense, John Gunther's 1940 edition of *Inside Europe* (Harper & Brothers; \$3.50) practically *demand*s attention from this column. Gunther's knowledge of European politics, acquired during years as a foreign correspondent, has set him up as an authoritative lecturer and writer in all English-speaking countries. The new edition of the best-selling *Inside Europe* paints a picture of international affairs that is at once entrancing and horrifying. Should be a "must" for every student of Bible prophecy.

• • • • •

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



*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself" (Luke 10:27).*

### Preparing the Way

Jesus had sent out the seventy men, two by two, to prepare the way for His coming to "every city and place" where He would enter. Now they returned with joy, because of the power they had through Jesus' name. They said, "Lord, even the devils are subject unto us through thy name." Jesus said they should rejoice not in that, "but rather rejoice, because your names are written in heaven."

After Jesus had paused to offer a prayer of thanksgiving to God, He told the disciples that they were surely blessed, for they had seen and heard things for which prophets and kings had searched in vain.

Then a lawyer stood up, tempting Jesus, and asked, "Master, what shall I do to inherit eternal life?"

Now Jesus was talking to a lawyer, one who knew the law, so He answered, "What is written in the law? how readest thou?" The lawyer answered by quoting the golden text written at the top of the page. Whereupon, Jesus told the lawyer that he was right. He said, "This do, and thou shalt live."

"Who is my neighbour?" asked the lawyer. We can be glad for this question, and for Luke's record of it.

### Go, Do Likewise!

The Levites and priests, who ministered in the Tabernacle, were of the tribe of Levi. They were set apart for this very work. We do expect them to be the kindest and most merciful of all. Yet, they passed by on the other side!

A Samaritan was not loved by either Jew or Gentile. Samaritans were people who had one Jewish parent and one Gentile. The Jews especially disliked the Samaritans. Yet, it was a Samaritan who was the best neighbor. He showed mercy upon one who was wounded and half dead by the roadside.

Let us not "pass by" on the far side when we know of someone in need. Let us be good neighbors to the needy. We would not say, "We shall pray for you" to one who needed food, and do nothing to get him food! "Faith without works is dead." To pray *only* would reveal a dead faith.

Jesus was the good Samaritan. In His hands are: health for the sick, sight for the blind, love for the hated, joy for the sorrowful, forgiveness for the sinner, life for all who will believe. Yes, He *paid the price* of our redemption when He died for us.

May we all be ready to receive these many blessings in their fullness when He comes.

### A Prayer

"Jesus, help my eyes to see  
All the good Thou sendest me.  
Jesus, help my ears to hear  
Calls for help from far and near.  
Jesus, help my hands to do  
All things loving, kind, and true.  
Jesus, may I helpful be,  
Growing every day like Thee."

—Selected by Mrs. Benjamin Johnson.

### ECE Study Club

Review the thirty-one books learned, especially from Isaiah through Obadiah. Can you write and spell the names? Can you spell "Ecclesiastes" correctly?

### Favorite Bible Verses

"Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). This is the favorite verse of Edison Millsap, age 8, Mt. Vernon, Ark.

Esta Lee Millsap, age 12, sent us Romans 1:16: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

### Happy Birthday Wishes

Eliska E. Anthon, Dec. 2, age 1, Hammond, La.

Merlin Anthon, Dec. 8, age 8, Hammond, La.

Ruby Humphreys, Dec. 3, age 8, Royal, Ark.

Virginia Muhvic, Dec. 2, age 8, Cleveland, Ohio.

Milo Magaw, Dec. 7, age 10, Oregon, Ill.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Decently and in Order

\* \* \*

*By Lorna Macy, Troy, Ohio*

How many of you, when doing your work, have some kind of a system or routine that you like to follow?

In writing to the Christians at Corinth, Paul wrote, "Let all things be done decently and in order." "All things" include a treasurer's work, as well as a business meeting, church service, housekeeping, rearing of children, or earning the daily bread. All must have an adequate system, order, or method of procedure before anything can be accomplished. A business meeting in which Roberts "Rules of Order" are completely discarded will accomplish as little as would someone trying to empty the ocean with a spoon.

So must every treasurer do his work "decently and in order." First, he needs a book in which to list the expenditures and receipts. This book should be kept up to the minute, and not a day behind.

Every penny deposited and every penny spent should be recorded. He should keep tab of the date when the money was drawn out or taken in. Also, he should make a note as to when, how, and where the money was used, and as to whom and from whom the receipts emanated.

Neatness is of vital importance in the treasurer's work. If the treasurer's book is neat, it can be easily checked and specific items can readily be found.

Make a detailed report to your society at every meeting. This will keep the society well informed of the amount of money in its treasury. In this way the members will know the need, if any, for more contributions or promptly paid dues.

When Paul left Titus in Crete, he left him there so that Titus might "set in order the things" that were left undone. Titus had to organize and set up a system in the church at Crete, so that the church would move forward and not slide backward.

If you do not use a system or definite routine in doing your work, why not inaugurate one right now? Then, see how much more smoothly you are able to carry on your work. The Apostle Paul, who said, "Let all things be done decently and in order," also reminded the Corinthians that "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33).

### Why Go to Church?

\* \* \*

*—Unsigned*

As I walked away from the church steps last Sunday at the conclusion of the sermon, I wondered just why I had attended the service! Was my attendance just a habit, or did I go to church because I received something from each service? Possibly I went because each member of a small church is needed in every meeting—because, had I not gone, I would have been missed.

To be certain, regular attendance at church is a habit, but is it not a fine habit to cultivate? The man who never puts in a full week at his work is of little value to his employer. Similarly, one who has a hit-and-miss attendance record at church is of less value to the church.

As I considered the words of the minister, I wondered just how many other people had realized the words of wisdom in David's verse: "Even a fool, when he holdeth his peace, is counted wise." Surely each of us should endeavor to control that member of our body which is so often overactive—our tongue. Gossip and slander are not of the Lord. That sermon brought out some very good facts. I was better for having heard it.

I had benefited by attending church, but had anyone benefited by my attendance? Though it seems as though the absence of one member would not be noticed, this is not true. Of course, one may be present time after time and receive nothing more than a casual "Hello." However, omitting one service will bring practically the whole church board to your doorstep.

One should worship God every day, not only on Sunday; however, mere attendance at church will help one to be more than a "Sunday Christian." Just as our automobiles must have fuel to keep going, so man must have spiritual fuel to "keep going" for Christ. Possibly, one can gain that spiritual fuel by observing God through nature, but that fuel is more likely to be found in one of God's churches. Nature proves the existence of God. Since nature was created before sin entered the world, it is impossible for nature to reveal God's plan for redemption.

No, I do not attend church merely through habit. Nor do I attend merely because I'll be missed if I stay away. I attend church because its benefits to me are numberless—I cannot risk missing a single service.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

December 15—Iowa Quarterly Conference at Gladbrook.

#### SAC CITY, IOWA

Special evangelistic services were held by Bro. J. W. Williams at Sac City, Iowa, from October 21-27 in the home of Mrs. Augusta Rouse. We are very happy to welcome to our church family the ten people who were baptized on Sunday afternoon, October 27: Mr. and Mrs. Walter Rouse, Mr. and Mrs. LaVerne Rouse, Mrs. Osear Blumgren and her daughter Pearl, Mr. Harvey Wilson and his son James, Miss Gayle Wilson, and Miss Rosemarie Brownell. Walter and LaVerne are sons of Sr. Rouse, Mrs. Blumgren is her daughter, Mr. Wilson her son-in-law, and Pearl, Gayle, and Rosemarie are granddaughters. Many of us remember Esther Rouse Brownell, the mother of Rosemarie. What a happy day it must have been for Sr. Rouse, who is also the mother of two of our former workers in the Bereans!

We rejoice over these additions to the body of Christ, and we hope that the weekly Bible study class which has been started for the Lake View-Sac City congregation under the leadership of Bro. Arthur Johnson will be very profitable for all.

—The Iowa Berean Searchlight.

#### BAPTIZED

November 27, 1940

Mrs. Ivy Millsap, Mount Vernon, Ark., Rt. 2.  
Miss Esta Lee Millsap, Mount Vernon, Ark., Rt. 2.  
Winfred Taekett, Mount Vernon, Ark., Rt. 2.  
T. A. Drinkard.

#### BLAIR, NEBRASKA

Thanksgiving services were conducted Sunday, November 24. The sermon was delivered by Sr. Lucille Appleby, and this was followed by a praise service of song, Scripture readings, and short talks—all present taking part in this service. We are thankful to God for His many blessings.

Bessie Jenkins, Secy.

#### CONTRIBUTIONS TO N. B. I.

George Coats & Sons	\$15.00
George Coats & Sons (laundry)	5.00
Carol Wilson	5.00
N. S. Westfall	3.00
Hert Burch	8.00
Mr. & Mrs. G. H. Loudenslager (laundry)	25.00
Mrs. Kittie Humphreys (Ministers' Fund)	1.00
Blair, Nebraska, Church of God	5.00
Blair, Nebraska Church (laundry)	2.50
Oregon, Illinois, Church of God	8.10
Mr. & Mrs. Claude Rinehart (Fieldmen & Evangelism)	2.00
Mr. & Mrs. Claude Rinehart	1.00
Niagara Falls, N. Y., S. S. (Ministers' Fund)	5.00
Mr. & Mrs. John E. Miller (Fieldmen & Evangelism)	5.00
Mauertown, Va. S. S.	5.20
Georgin & Wayne Thompson	2.00

#### CALLING ALL MINISTERS

Every minister of the Church of God is invited to write a fifty-word Christmas greeting to the brotherhood at large; these greetings to be published in our special Christmas number. Your message should be in our office not later than December 11, and sooner is better.

#### CALLING ALL WRITERS

All articles intended for publication in the Christmas issue should be in our office not later than December 11, and sooner is better.

The Whole Staff.

#### BRUSH CREEK, OHIO

Special meetings at the Brush Creek, Ohio, Church of God started November 17, with guest speaker J. W. McLain, State evangelist of Indiana, working with the pastor, Harvey U. Krogh, Jr. The messages concerning the Tabernacle, prophecy, and the Kingdom are being received with open and receptive hearts. Meetings, thus far, have been well attended, with an attendance of one hundred forty-four at Sunday school, November 24.

We are very happy to report three baptisms in the first week of our meetings. The ones to accept Christ as their Savior are: Mr. and Mrs. Ezra Pearson, Rt. 2, Tipp City, Ohio, and Miss Martha Pensyl, Rt. 1, West Milton, Ohio. May God's richest blessings attend them as they walk in this new life. Our hope and prayer are that many others will see the light.

Ellsworth Routson.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. F. L. Austin's new address is 1705 S. Leer St., South Bend, Ind.

"Alan McLain and Francis Burnett preached two good sermons, Sunday, November 24."—J. W. Cooper, Ripley, Ill.

"Grandma" Hatch and "Uncle" Paul, Harvey, Ill., were Thanksgiving Day guests at the editor's home.

"To be educated in the truth is worth more than all other learning; to live it is priceless."—C. Alan McLain, Oregon, Ill.

Sr. Anna Drew, resident of Golden Rule Home, fell asleep in Christ, Saturday afternoon, November 30. Funeral services conducted Tuesday, December 3, will be reported more fully next week by her pastor, Bro. L. E. Conner.

Pages 8 and 9 herald Harold in The Herald.

Blizzard aftermath: "We had a snowdrift eight feet deep at the east end of our barn."—E. H. Magaw, Lester Prairie, Minn.

From Russellville, Ark., Bro. T. A. Drinkard writes, "I am leaving for Oklahoma tomorrow (November 30); then home (Handley, Texas).

Writing of the Thanksgiving number of The Herald, Bro. R. H. Judd, Toronto, Ont., comments: "Bro. C. E. Randall's article is particularly good and instructive; so is Bro. Arthur G. Young's and Bro. S. J. Lindsay's. Indeed, all the articles are most interesting. . . . I think friends and relatives in England will be much interested to see the interest you have taken in war guests."

Attention, subscribers! You can help us by reporting any change in your address. It will cost you only the price of a government postal card, whereas it costs us two cents to learn through the Postal Department of your new address, and by your reporting the matter you can eliminate considerable delay.

Loyalty: To be loyal to the Lord, to the Bible, to the truth as understood and taught by the Church of God, we plead that all our Sunday schools cooperate with us by using Truth Seekers' Quarterly. The edition for the first quarter of 1941 will soon be ready for mailing. Let us have an order from your Sunday school. The price is fifteen cents each per quarter, if three or more are ordered. Single copies cost seventeen cents.

"Christianity, in incorporating heathen fables and philosophies, has become a veritable Babel of religions. . . . The beauty and harmony of God's great Written Revelation cannot long remain hidden to the earnest seeker after truth."—Harold Hardesty, Oregon, Ill.

"The way the world is going, I feel that we shall not have long to work in the Lord's vineyard. We need more ministers of the Church of God to go into the gospel field to preach the truth to the people. I am glad the Bible Training School is progressing, and I am pleased with the idea of putting something aside for the retired ministers and their wives."—Mrs. Kittie C. Humphreys, Royal, Ark.

Supposing that members of the Church of God will soon spend several hundred dollars for Christmas trees and trimmings, we become interested in Jeremiah 10:1-10. Though written to Israel, this scripture may have an application or lesson for the church "upon whom the ends of the world are come" (1 Cor. 10:11).

"I enjoy The Herald more since I have been shut in here than I ever did before. It is about my only contact with the truth, as the ministers who come here have it twisted more than occasionally."—Gerald L. Cooper, Ah-Gwah-Ching, Minn.

BROWN - CASBERG

On Sunday, November 3, at 7:00 a.m., occurred the marriage of Miss Noma Brown, daughter of Mr. and Mrs. H. P. Brown, and George Casberg, all of Waterloo, Iowa. The writer performed the ceremony, the first of its kind to be held in the new church building at the Waterloo Church of God.

Immediately following, a reception and wedding breakfast were given at the home of the bride's parents. A large, beautifully decorated wedding cake centered the table. The couple left at once for a short wedding trip to Chicago, after which they will make their home at 1116 Mulberry St., Waterloo, Iowa.

Noma is widely known in Church of God circles, having attended General Conference several times, and being in constant attendance at Waterloo Conferences since young girlhood. Since the beginning of the Iowa Berean paper, The Searchlight, she has been coeditor. She is also secretary of the State Bercans. She is an accomplished violinist, sharing her gift at various services through Conference sessions. She has also been a violinist with the Waterloo Symphony Orchestra for sometime. Mr. Casberg is employed by the Rath Packing Company at Waterloo.

A. M. Jones.

MRS. LUCY ROBINSON

Mrs. Lucy Robinson, whose maiden name was Schnasse, was born in Germany, November 17, 1864, and came to the United States with her parents in 1865. They lived in Missouri until 1877, then they moved to Nebraska. She was married to Henry Robinson at St. Paul, Nebr., January 20, 1885. To them were born six children, one dying in infancy. Those surviving are: Sherman, Portsmouth, Va.; Lee, Ottumwa, Iowa; Mrs. Elsie Place, Independence, Mo.; Mrs. Nona E. Wyatt, Los Angeles, Calif.; and Mrs. Josephine Christensen, Clarks, Nebr. There are two sisters, Mrs. George Berek, Osceola, Nebr., and Mrs. Charles Evans, Denver, Colo, and one brother, Henry G. Schnasse of Hollywood, Calif. Mr. Robinson died in 1923.

In the early "nineties" Bro. and Sr. Robinson embraced the teaching of life only through Christ and His soon return to raise the dead, and establish God's Kingdom on earth. They were baptized by the late Elder Almus Adams who traveled extensively throughout the West, teaching these precious truths. Sr. Robinson came to Los Angeles last spring to spend the summer with her daughter and husband, Mr. and Mrs. Arthur Wyatt, who kindly looked after all her wishes, bringing her to church regularly, where we all learned to love her. In October, she decided to return to Osceola, Nebr., to be with a lonely sister. She was happy to be back in

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 .....

her home State, away from the noise and hustle of a big city. She was apparently well, but suddenly after supper November 13, she died. Her death came as a distinct shock to her relatives and friends. Had she lived four days longer, she would have been seventy-six years of age. Funeral services were conducted by a local minister and she was laid to rest beside her husband in St. Paul, Nebr., to await the call of the Life-Giver.  
Emma C. Rallsback.

ELIZA MARION DREW

Eliza Marion Drew was born in Montezuma, N. Y., December 19, 1854, and died at her home in Dixon, Ill., November 24, 1940, leaving surviving of her immediate family, four sons and two daughters, namely: Avon of Tacoma, Wash; Earl, Floyd, and Ross of Dixon, Ill., Mrs. Lila Wagner of Dixon, Ill., and Mrs. Bessie Schrock of Ottawa, Ill., nine grandchildren, and four great-grandchildren, her husband and one son having died a number of years ago.

Grandma Drew, as she was affectionately known by her many friends, had been a faithful member of the Church of God, of Dixon, Ill., for many years; a woman of kindly, affectionate, and cheerful disposition, who bore her troubles and sorrows with Christian fortitude and without complaint; being full of years, rich in faith and hope, she quietly fell asleep.

Funeral services were held in the church where she had enjoyed meeting with others for worship, after which she was tenderly laid to rest and wait for the dawning of the Lord's day.  
L. E. Conner.

HERALD RECEIPTS

George C. Coats; K. A. Coats; Sherman P. Baker; Mrs. George Ott; Mrs. A. Addington; Byron Brewer; Chalmers Thoms; N. S. Westfall (for others); Mrs. Emma Smith; Wm. I. Hunt; Mrs. Nellie M. Blakely; Belva Maxwell; Gertrude Johns; Gospel Gleaners Class, Brush Creek, Ohio (for another).

SECOND ILLINOIS DOLLAR DAY

State Treasurer Delos Andrew announces that December 15 will be the second Dollar Day of the year to raise funds for the State evangelistic work. Watch for further announcement.

BIBLE TRAINING SCHOOL

George Coats & Sons	\$5.00
Helen McInturff	5.00
Faye White	1.00
N. S. Westfall	5.00
Mrs. Kittie Humphreys	1.00
Blair, Nebraska, Church of God	2.50
Mr. and Mrs. Claude Rinehart	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

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.

The Restitution Herald

AN IDEAL CHRISTMAS GIFT TO YOUR FRIENDS

Many Christmas gifts little reflect the true Christmas message; they are soon eaten, worn out, or discarded. THE RESTITUTION HERALD, though, is a gift that continues new for fifty-one weeks, telling the glad gospel message each week. You may use the lines below to enter Christmas-gift subscriptions to your friends; the price being \$1.50 per subscription to new readers. We will begin these gift subscriptions with our special Christmas number, and send a Christmas card to each person, informing that you are sending The Herald.

Name .....

Address .....

Name .....

Address .....

Name .....

Address .....

Signed .....

Address .....

# Ministers of the Church of God

Headquarters: Oregon, Illinois

THE following list of ministers, whose names have been reported to us by the secretaries of their several state conferences, or local churches, is published to make it more convenient for these ministers to obtain Clergy Fare Certificates from the railroad clergy bureaus, and to facilitate the securing of evangelists and pastors on the part of any of our churches who may be in need of such assistance. We are sorry that this list is incomplete. We know, for instance, that Sister Clinton Appleby, Blair, Nebraska, is actively engaged in the ministry and doing a good work; and there are, most likely, several other names that should be added to this list. We trust that conference and church secretaries will report other ministers' names and addresses. It is very probable that a revised list will be published within a few weeks.

*Arizona:* S. J. Lindsay, Tempe, Arizona.

*Arkansas-Oklahoma:* T. A. Drinkard, Handley, Texas; R. H. Harlow, Birta, Arkansas; W. G. Moffet, Magazine, Arkansas; J. M. Morgan, 625 Third Avenue, Bristow, Oklahoma; W. R. Simmons, Hartshorne, Oklahoma; H. Scott Smith, Russellville, Arkansas.

*California:* J. E. Adamson, 931 North Weber Street, Pomona, California; John Eagleston, 301 North Euclid Avenue, Pasadena, California; George P. Lichty, 350 Chester Place, Pomona, California; N. J. Macleod, 207 North Palm Drive, Pomona, California; G. E. Marsh, 230 West 103 Street, Los Angeles, California; Mrs. E. C. Railsback, 1020 South Burlington Avenue, Los Angeles, California.

*Illinois:* F. L. Austin, 1705 Leer Street, South Bend, Indiana; L. E. Conner, Golden Rule Home, Oregon, Illinois; Paul M. Hatch, Harvey, Illinois; Paul C. Johnson, 610 South Seventh Street, Oregon, Illinois; C. E. Lapp, 512 South Madison, Macomb, Illinois; Sydney E. Magaw, 109 South Seventh Street, Oregon, Illinois; Arlen Marsh, 230 West 103 Street, Los Angeles, Calif.; Wilsie McKnight, 754 Main Street, Aurora, Illinois; Harry Sheets, Elburn, Illinois; James M. Watkins, Eldorado, Illinois.

*Indiana:* John H. Anderson, Michigantown, Indiana; Cantwell Drabenstatt, Hartford City, Indiana; D. G. Harvey, 907 South Waugh Street, Kokomo, Indiana; William Huffer, Michigantown, Indiana; Vaughn Long, Perryville, Kentucky; James W. McLain, 309 White Street, Culver, Indiana; Omer J. Parker, 725 South Waugh Street, Kokomo, Indiana; Floyd Stilson, 411 East South Street, South Bend, Indiana.

*Iowa:* O. J. Allard, 2203 Washington Street, Cedar

Falls, Iowa; C. W. Howe, 1036 Newton Street, Waterloo, Iowa; H. S. Hunt, Clarksville, Iowa; J. Arthur Johnson, Lake View, Iowa; A. M. Jones, Eagle Grove, Iowa.

*Louisiana:* Harry Goekler, Hammond, Louisiana.

*Michigan:* Vivian Kirkpatrick, Blanchard, Michigan; F. E. Siple, 140 Celia Street, Southeast, Grand Rapids, Michigan; Cecil Smead, Blanchard, Michigan.

*Minnesota:* Gerald L. Cooper, Ah-Gwah-Ching, Minnesota; John L. Denchfield, Saint Cloud, Minnesota; John Mercer, 301 Fourth Avenue, South, Saint Cloud, Minnesota; Verd Thoms, Emily, Minnesota; Walter Wiggins, Eden Valley, Minnesota.

*Missouri:* Lloyd E. Cooper, Fredericktown, Missouri; Roy Graham, Manchester, Missouri.

*Nebraska:* E. E. Geisler, Moorefield, Nebraska.

*New York:* C. E. Randall, 1023 South Avenue, Niagara Falls, New York.

*Ohio:* Grover Gordon, Springfield, Ohio; Harvey Krogh, Jr., Tipp City, Ohio; Melville W. Lyon, 11405 Lake Shore Boulevard, Cleveland, Ohio; James A. Patrick, Ashland, Ohio.

*Oregon:* A. W. Darby, Gresham, Oregon.

*South Carolina:* R. P. Bishop, 510 Queens Street, Greenville, South Carolina; S. W. Hiott, Walterboro, South Carolina; M. O. Williamson, 24 Smythe Street, Pelzer, South Carolina.

*Texas:* E. O. Stewart, Sweetwater, Texas; George A. Waters, Corpus Christi, Texas.

*Washington:* A. L. Corbaley, 1502 Twelfth Avenue Southeast, Puyallup, Washington; Lyle Rankin, Cashmere, Washington.

*West Virginia:* J. R. LeCrone, Woodstock, Virginia; C. W. Poland, Shady Springs, West Virginia.

## Student Ministers

In addition to the above ministers, the following students of the Bible Training School, Oregon, Illinois, are recognized and recommended by the School as being qualified to preach the gospel, as may be conveniently arranged without interfering with their schoolwork.

Second-year students: Alan McLain, Mount Sterling, Illinois; Celaine Randall, Fonthill, Ontario; Muriel Randall, Braham, Minnesota; Ellsworth Routson, West Milton, Ohio; and Richard Smith, Dayton, Ohio.

First-year students: Francis Burnett, Mount Sterling, Illinois; Terry Ferrell, Pomona, California; Barbara Fish, Colo, Iowa; and Orris Mills, Eden Valley, Minnesota.



# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, DECEMBER 10, 1940

NUMBER 11

## "HOLD FAST"

By H. H. Hawkins

WHEN a person is moving about on a train or on a boat, it is only natural that he would look for a handrail or other support for self-protection. Christians should always look for the Higher Support that will guide us at all times, even though the handrail of the train or boat is not available. Why not heed the admonition in Hebrews 10:23, "Let us *hold fast* the profession of our faith without wavering; (for he is faithful that promised)"?

No one will deny that the world is in a turmoil. At the present moment, millions of men are engaged in warfare, and other millions are in training. We dread to think of the destruction that is now going on in the nations across the sea, in which struggle women and helpless children suffer in many ways. In lands where war is not rampant, people continue with their madness for pleasure in its many channels, all more or less resulting in a disregard for God. Is it any wonder that the Prophet of old saw a time coming when "the earth shall reel to and fro like a drunkard" (Isa. 24:20)?

Is the wickedness of this world to continue forever? *No!* "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

While we, as individuals, have no control over existing conditions, we should not throw up our hands and float along with the current, but let us be like the live fish that can swim against the current, and by doing so we may "fight the good fight of faith, (and) lay hold on eternal life."

In these last days, when there are so many "isms" and other things to detract, we should at every opportunity "earnestly contend for the faith." One way to do this is

to have a supply of pamphlets at one's home or place of business, and when the opportunity arises, present the party with a pamphlet or leaflet. Again, these can be placed in an envelope when writing to someone. "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). By doing this and other services for the Lord, we are "holding fast the faithful word," and helping "to convince the gainsayers" (Titus 1:9).



H. H. Hawkins

There is a great necessity for the return of Christ that the word of prophecy may be fulfilled. Here one of our pamphlets comes in handy—"The Coming of Christ," by R. A. Curtis. Every church or meeting place should have a special rack for pamphlets which would be available for visitors and others. In telling others about these wonderful truths, we first must be firm believers. "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).

Many people seek worldly rewards or honors, and will stop at almost anything to obtain them, never considering that they are only temporary and oftentimes of very short duration. If we are Christ's, we should "seek those things which are above." The reward which comes from above will be eternal, or everlasting, to those who wait patiently for the crown of immortality to be given when Christ comes. "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Said Jesus, "Behold, I come quickly . . . to give every man according as his work shall be" (Rev. 22:12).

It behooves us all to lay aside the things of this world which would interfere in any way with eternal life, because the pride of man is only foolishness with God. Let's look up and not down, and be steadfast unto the end."

# 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

## Last Choice

Seven of Jesse's sons were considered for the kingship, before David was called before Samuel. That David knew this is almost certain, but that men considered him as last choice in no way embittered him toward his senior brothers or diminished his joy and appreciation of God's call. Likewise, Paul was last chosen as an apostle, yet seemingly labored more abundantly than the others. Said David, "When my father and my mother forsake me, then the Lord will take me" (Psalm 27:10). Said Paul, "If God be for us, who can be against us?" (Rom. 8:31.)

## Honesty When It Hurts

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? . . . He that sweareth to his own hurt, and changeth not" (Psalm 15:1,4). It sometimes happens that by breaking a promise one might gain in dollars and cents, but especially if breaking the promise would in any way inconvenience the second party, he who made the oath should keep it, bearing the loss, that he might abide in the tabernacle of God. Esau is not alone in selling his birthright for a mess of pottage.

## "Is Your Name Written There?"

Dear Mr. Reeder,

Our Underwood Falcs, our Pensyl is not Toogood, so having put Sanford ink into our Parker pen, we at last Wright you this Slo-cum Story. Having Benn a Guest in Poland, where one now Macy many Graves, and where many Holmes are in Fetters, and being no Lehman, but a Bishop, we Rahn like a Feary Fox in the Chase through Glen and Dale, over Marsh and Ridgway, a-Cross Beach and Lake, with the Pace of an Austin, until we could Stepp into Holland, Covert from Sword and Knife of the Wiley Woolfe and Fowler. We surely Ransom!

It seemed to this Chaplin that Holland was a Good Parrish, there being many stately Mills, comfortable Gray and White Booths, ideal places in which to Hunt and Fish, and for several Days we saw no Coffin. Many Sheets of paper could be used in telling Howe Holland's low Platts, strategic Pools and Waters Wood surely Ward off and Bagwell the "Ruth"less Savage. . . . Tuttle, Tuttle!

. . . Though, like a Gardner, one Wood Price the Potts for Rose and make Earl(y) Friend with every Vinyard, with all the Groves and Brooks and Parks, and rest in every Hightower, all these soon proved to be Rooscs and Guiles. Lovett? Certainly, but soon the Goosman Walker came; his Stamp to Ruhn both Shoppe and King. There is no Grace to this Skinner. Bakers, Barbers, Carpenters, Packers, Cooks, Taylors, Millers, Smiths, Masons, Plummers, Weavers, and even Brewers Drew back from the Lyon's Rohrer, Howell, and Barck.

As a Shearer, Hitler is a Goodwin, but his Black success is now Wellhalf done, his Honeyman will soon be o'er.

There was no Porter, not even a Ford, to take us to Marrs; the only Lane which was not a Hokes was the Long Saylor Stowe back to Ellis Island, so we came back a-Cross the Gray Waters—back to America where sings the Wrenn, the Martin, the Finche, and many Robbins (some are yet to Hatch).

Where now are Dart and Payne, Orr Netts to Hall in a Hardy Friar? Though I brought home a Boyle and a Sweeny, neither of these Mock me, for here I am a Driver of an expensive Nash, and soon Townsend will pay all my Bills. I have two Coates to Don, and my Burch Burns to keep me warm. Also, I have a Fyfe to test my Huffer! Though I do not Drink(h)ard, I sometimes Cook, and my Eaton is Moore than Pease and Grahams. Bells Otto Ring! Grant, too, that Greene Holly May soon Foster a brotherhood Rankin' that of Benjamin and David Wright into our Lapps.

I must Randall along no Moore, for my Hamilton Pounds out a "Berry" late hour—De Witt, the new Day is Young. Fey! Fey! on me! . . . After you Reed this, Burnett, then Doll up for a trip to see Doc Prime, who will treat you Wisely for *Nameritis Constituency* or any other Payne that may Pierce you.

## Purpose and Apology

Though the foregoing is off our usual type of editorial, it should serve to assure our readers that we are interested in all (some names would not fit). We do not have time to write personally to you, but be sure we are concerned about you. Also, *we need your help*. "Pray for us."

# Bread of Faces

By C. E. Randall

THE more one becomes conversant with the Old Testament, the more he realizes the imbedded truth in Paul's statement to Timothy that "everything written under divine inspiration is helpful for teaching, for refuting error, for giving guidance, and for training others in righteousness; so that the servant of God may be perfect himself, and perfectly equipped for every good action" (2 Tim. 3:16, 17, Twentieth Century). Every page of the Bible is a source of light and life, inspiration and blessing, encouragement and instruction.

Some years ago, a lady with whom we were talking, said, "I am so busy living the Christian life that I don't have time to bother myself with the Old Testament." What a blessing she was missing! The Old Testament is a revelation of good things for the people of God, and a divine interpreter of the New Testament. God bless the people who love the Lord so much that they want to know about His will and way as revealed in ages past!

## *Table of Shewbread*

The table of shewbread holds a lesson for us that all inquiring Bible students should learn. It stood in the holy place of the Tabernacle, and was situated on the right-hand side of this room as approach was made toward the holy of holies. Like the other pieces of furniture in this room, it was overlaid with pure gold. It was not the table that was so important, as that which was on the table and the use made of the table. Upon this table was spread the shewbread. This bread was unleavened and the loaves were thin. There were twelve loaves, placed in two stacks of six each, kept perpetually on this table—the number twelve representing the twelve tribes of Israel. The bread was renewed each week, the old loaves being eaten by the priests.

Description of the table and of the bread may be found in Exodus 25:23-30; Leviticus 24:5-9. In reality, it was the "table of the Lord" prepared for the priests of God. There is another priestly class (1 Peter 2:5, 9) for which a table is being prepared. This table will be spread in the Kingdom of God (Luke 22:29, 30).

## *Bread of Faces*

The literal meaning of "shewbread" is, "Bread of Faces." It is evident that there were faces on this bread which suggested the presence of God. Another name which could be applied to this bread is, "Bread of Presence." Though we are not told what made this the "Bread of Faces," it is a reasonable deduction that the cherubim,

which overshadowed the mercy seat and were wrought by fine needlecraft into the coverings and hangings of the Tabernacle, were designed also in the "Bread of Presence." The cherubim, wherever appearing, indicate the presence of God. God dwells between the cherubim (Psalm 99:1).

The "Bread of Presence" pointed forward to the "living bread," the "bread of life" (John 6:48-54). As the priests used the shewbread as a part of their diet, we must live by eating of that living Bread. "If any man eat of this bread, he shall live for ever." This living forever, of course, refers to eternal life in the Kingdom. Jesus represented the presence of God. God's power was manifested through Christ. Too little emphasis in these latter times is being placed on our need of Christ in daily life, the manifestation of the presence of God.

Putting the thought in New Testament language, we have: "Christ in you, the hope of glory" (Col. 1:27). Paul gave life to this thought in his letter to the Galatians, when he said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). There is more to the presence of Christ in the life of the Christian than a mere assent to His teachings. More, this manifested presence must be a continual one, that is, we cannot have it today, neglect it tomorrow, and enjoy it the next day. Like the shewbread, it must be an abiding presence.

There is another form of bread which the shewbread typified. It is the Word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). It must be apparent to all that there are only a few who daily live by partaking of this bread of God. This bread is the nourishment that feeds the new man in Christ Jesus. As we eat and live by this bread, it becomes a "Bread of Faces" to us, and we manifest the presence of God and the life of Jesus Christ. In a sense, the written Word makes us the living word, otherwise spoken of as "living epistles, known and read of all men."

## *Unleavened Bread*

The shewbread was unleavened, that is, it had nothing in it that would cause fermentation. Unleavened bread is a symbol of "sincerity and truth" (1 Cor. 5:8). Whereas, leaven or leavened bread stands for "malice and wickedness," and false doctrine, sometimes called "doctrines of men" (Matt. 16:6-12; 15:9). (Please turn to page 11)

# Historic Rendezvous

By Arlen Marsh

WITH a certain tongue-in-the-check cynicism, the embattled Greeks appear to have been acting wholeheartedly on the principle of *Lao-Tze*, Chinese philosopher: "The more we give to others, the more we are increased."

For in their two-month-old war, the Greeks have surprised not only the world at large, but themselves as well, by snapping back like a stretched rubber band at invading Fascism. They have given—ah, how they have given!—and from their own peculiar selfish viewpoint they have proved beyond any doubt that it *is* more blessed to give than to receive.

Prior to the abortive efforts of Italian troops to scale the almost sheer cliffs of the northwestern and western Greek mountains, the egregious Mussolini poured forth anathema with all the speed of a newspaper press printing a war extra. Fascist communiqués outdid even the Germanic efforts at boastful bluster.

Then came the affairs at Madik and Koritza, the blasting of the Italian Navy by a hard-working Royal Air Force, the definite stemming of the Fascist advance into Egypt. Greeks, who apparently were unaware that they were supposed to run away and hide, drove well into Albania, threatened capture of half the newly acquired Italian possession, sang tumultuously, "On to Rome!"

And the magniloquent Mussolini reversed himself so quickly that press agents in Egypt, Palestine, and other African and Near Eastern nations were caught with the wrong words in their mouths. While they spouted defiance at the enemies of Italy, *Il Duce* ruefully announced to the world that Fascism must face the facts, that England was doing phenomenally well, that the Axis must gird itself for a long war. Indeed, so remarkable and so complete was his change of heart that many observers, mindful of the efforts of Prince Umberto to pull Italy out of the war with Greece, interpreted the *Duce's* shift as a mark of the great man's fear for the outcome of the war.

While Mussolini's fleeing legions were being smitten hip and thigh by the Greeks and by certain recalcitrant Albanian tribesmen, activity on the diplomatic front rose to such heat as to melt the wing collars of a half dozen different ambassadors and ministers. Rumania, already overrun by German troops, joined itself to the Axis in a non-combatant role; so did Slovakia.

But Bulgaria refused to sign any kind of pact with the Fascist-Nazi Powers.

Superficially, this refusal of the Bulgarian Government

to countenance diplomatic union with the Axis bore the marks of courage as great as that shown by Iceland when that tiny nation refused pointblank to permit German occupation of her flying fields before the current war began. Actually, Bulgaria's obstinacy derived from Uncle Ivan—as the Bulgarians still call Russia—who indicated that any further changes in the Balkan *status quo* would be dealt with in no gentle manner.

The Bulgarian attitude, plus the Greek successes against Italy, were expected to persuade Yugoslavia to stand off Axis demands for cooperation. (Yugoslavia has one of the best armies in Europe—or had, in 1938.) Moreover, the Bulgarian attitude and the Yugoslavian neutrality combined with the Turkish disposition to favor Britain; and the three factors, temporarily, at least, protected Greece from any further invasion by German-Italian interests. Greece is bounded by four nations: Albania, Yugoslavia, Bulgaria, and Turkey; three of these four now act as buffer States against hostile encroachments.

There are those students who will feel that any successes Greece may have will be at best temporary. These students will point out that Greek victories have been due to three things: first, invading Italian mechanized units operating on what level ground there was bogged down in mud that seemed to stretch through to the Antipodes; second, Greek defending forces were fighting principally in territory so steep that not even mules could be used for transportation; third, and most unusual, Greek and Italian armies used ammunition of the same style and caliber—which permitted Greece to turn captured ammunition dumps to her own use. The advantages of these factors, in the eyes of pessimists, early might be lost in the face of superior Italian-German resources and equipment.

But the Italian Navy has been decimated. The most important taking-off points in Albania for Italian invasion of Greece are in Greek hands. Bulgaria, Yugoslavia, and Turkey form an effective barrier against any immediate military invasion of Greek territory by Germany. Albanian tribesmen are attacking Italian columns on the flanks and from the rear with no little vigor and astonishing effect. British planes have bombed Italian communication lines into a state of almost complete demoralization. The Greeks' chief worry lies now—as Finland's chief worry lay—in the vastly superior numbers of the enemy; Italy alone can raise five men easily for every man the Greek dictator, Metaxas, can raise.

Bible scholars who cling to the notion that a revived

Roman Empire must be established prior to the return of our Lord will join with the pessimists in the cry that Greece is doomed. It appears, however, that almost the reverse *may* be true—and note that “may” very carefully. Greece was a part of the ancient Roman Empire; but the Biblical indications of a revival of that Empire are so slight as to seem considerably more theoretical than factual.

As has been pointed out in The Restitution Herald on numerous past occasions, the 38th and 39th chapters of Ezekiel and corresponding chapters of other Prophets apparently signify that three great groups of nations will be in existence, fighting a three-cornered war, at the time of Armageddon. Egypt, definitely, is *not* to be among those Powers which are combined with Libya and Ethiopia.  
(Please turn to page 10)

---



---

## Let Us Forgive

---

By Thomas Savage

---

THERE are a few scriptures I should like all to read. “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (James 4:3). In our prayers we are lacking in faith; therefore, we ask amiss. *To believe you receive it* is a prayer of faith. We cannot come to God, except by prayer through Christ our High Priest. Matthew 7:5 calls us hypocrites, or today we would say “taking a double role.” We ask God in prayer for things, but do not expect God to give them to us, then say, “Oh well, it was not the Lord’s will.” The Master prayed to His Father, and God heard all of His prayers and answered them.

In raising Lazarus from the grave (John 11:41, 42), Christ had asked God, through prayer, to again give Lazarus life. If Christ had been in doubt, Lazarus would not have come forth.

Now, we are getting down to the *forgiving* part of this article. If someone has wronged you, and you ask God, in all sincerity, to forgive him his wrong, God will forgive. The individual may not come to you to ask forgiveness, but all *Christians* should ask *forgiveness*. You ask God to forgive him, and He will! This may seem strange to you. Nevertheless, it is true.

When Christ hung on the cross, He asked God to forgive, saying, “Forgive them; for they know not what they do” (Luke 23:34). Did God *hear* Christ’s prayer? Yes! Did God *answer* His prayer? Yes! Had Christ asked forgiveness and not meant it, He, too, would have been taking a dual role, or have been a hypocrite. Now, as God forgave these people this wrong, *who* can hold it against them?

Stephen, who was being stoned to death, asked God to “lay not this sin to their charge” (Acts 7:60). Did God *hear* Stephen’s prayer? Yes! Did He *answer* it? Yes! If Stephen had asked amiss, his prayer would not have been answered. We know a hypocrite has no place in the Kingdom (Matt. 24:51). We cannot judge others for

their actions; therefore, let us better our own.

There is no doubt in my mind that there are many who call themselves Christians, but still they cannot forgive. Consider the Parable of the Unmerciful Servant. (See Matt. 18:27.) The Lord forgave this servant *his* debt, but the servant was not willing to forgive *others* their debts. We know what happened to that servant. Are you in the servant’s place—willing to be forgiven, yet not willing to forgive others?

How many times did Peter say he had forgiven? Seven times. The Master said to forgive “seventy times seven” (Matt. 18:21, 22). Christ asked God to forgive the ones who were at His crucifixion of this *one* sin, not of all the sins they had committed. We must remember that Christ had not yet died for the sinner. Therefore, when Peter was preaching to them on the day of Pentecost, they had other sins to be forgiven, before they could accept Christ (Acts 2:38), for Christ had now died on the cross for the forgiveness of all sin (Rom. 10:9).

Stephen’s prayer was answered. Are you trying to live so you can be one of the bride of Christ? Then your prayers, also, will be answered.

Please do not think that we are trying to tell you not to go to make a wrong *right*, because that would not be the Scriptural thing to do. If you have wronged anyone through speech or otherwise, go, by all means, and ask forgiveness. Even if the one who was wronged does not forgive you, you are safe in the Lord’s sight. But, if someone has wronged *you*, do not wait for him to come and ask forgiveness, but ask God to forgive him, “believing God will,” and your prayer will be answered.

There is too much stress placed on what the “offender” should do, and not enough on what the “offended” should do. “Great peace have they which love thy law: and nothing shall offend them” (Psalm 119:165).

Let us all live forgiving lives, not willing to harbor any ill feeling toward anyone, and may the Lord bless us.

# Christian Faith

## Part Two

By Arthur G. Young

LET us next consider the story of the children of Israel. God asked Moses and the people to have faith in Him, and He would lead them out of the land of Egypt into the Promised Land. Did not God in the plagues of Egypt, the crossing of the Red Sea, the providing of food and water in the wilderness, the pillar of fire by night and the cloud by day, give ample evidence to the Hebrew people to support their faith? Do we not now have the fact of the Jews, and the fact of the Jews' belief in this Old Testament record before us for observation and test today?

Do not the Scriptures of the Hebrews, which we call the Old Testament, relate instance after instance, too numerous to mention, of God's supporting hand, to say nothing of the fact of His actual presence in the Tabernacle and Temple, give the Jews evidence to support their faith? Neither can we as Christians ignore His words through the prophets.

Coming down to a later date, did not the fact that God sent His Son to the earth as a sin offering, according to the Old Testament prophecies, give further evidence on which to base our faith? In our day the actual knowledge by millions of people of God's supporting care and the presence in this world of the Holy Spirit is concrete evidence, which cannot be denied.

I would also like to especially call your attention to the miracles of Christ as very weighty reasons and evidence in support of our faith in the execution of the plan of God in relation to man and earth. This plan is yet to receive its expression in perfection in the future. While it is true that the miracles Christ did were credentials which proved that He was what He claimed He was, these miracles have a much wider significance and larger bearing on our faith than only this. What is necessary in order to bring into actual being the plan of God? Is it not the execution on a world-wide scale of the miracles of Christ? In other words, if Christ raised Lazarus and others from the dead, is it not proof to you and me that He has demonstrated He has the power to raise all the dead? If He cured leprosy and other forms of sickness, is it not proof that He can cure and make an end to all sickness? If He could control the evil forces of the world so that even Satan and demons obeyed Him, is not the promise that Satan and evil will be destroyed forever, worthy of our acceptance? If He controlled the elements, and they did His bidding, is it not evidence in support of our faith that by divine

power He can so order the remaking of this physical world, that it may be a fit habitation for those counted worthy of being in the perfected state? If He could rise from the dead by the power of His Father with an eternal life principle within Him to die no more, is it not evidence to support our faith that God will carry out His promises, that those who partake in the first resurrection will be endowed with eternal life and will die no more?

Yes, I say, and again, yes. It is quite possible, yet men frequently throw aside all of this evidence and deny it utterly. But mark you, if it is a fact, this does not change it. It is, to put it plainly, entirely a lie or it is worthy of *all* acceptance as truth. There is no halfway measure, and I have no hesitation in saying that the Christian is treading on very dangerous ground when once the question of doubt enters into his mind that this part of the Bible may be all right, but another part is of doubtful origin or correctness. The comforting thought I have is that I do not have to dodge questions such as these, but have a simple and natural explanation to give.

While we, as Christians, have faith that these events which have occurred in the past, are true and are, therefore, a basis of our faith, still they are much more than this, as they give us a faith in something definite to which we can look forward. The Bible holds out the promise of a wonderful future on this earth, it gives a reason why this future is to be, it details the means by which it will be accomplished, it states where it will take place, it states within close limits of when it will take place. I challenge any religion in the world today to answer these questions in the affirmative, definite way that the Christian Bible details.

I said, a while back, that faith is a common thing in this world. This is necessarily so, or how else could the life of the world go on? When we go to a letter box to post a letter, we do so with profound faith that the letter will reach its destination. When we get on a train, we have faith that the train will take us to the place we wish to go. You all believe what is said when someone tells you about the radio and ether waves. Well, the principle of the radio has been in the world all these centuries, but has just been discovered. Is it really harder in principle for God to hear our prayers without wires, than for you to listen to a band playing one hundred fifty miles away?

Faith in something is an absolute requirement of the human heart and mind, whether one is a Christian or not.

Where would we be without the faith that we, each and everyone of us, have in some other human being: our wives, our mothers, our fathers, our brothers, our sisters, and our friends? What is it that has made us have faith in these other human beings? It is the record of their lives with whom we have come in contact. It is the same with God: we have faith in His promises that are yet to be fulfilled by reason of the knowledge that we have of the promises that were made years ago.

This faith which we have is not simply for ourselves, individually, though it does bring a simplicity and peace of mind and comfort of spirit to all who have it. I would emphasize the fact that it is given to us principally for a purpose, and that purpose is to spread it for the salvation of others. You can see, therefore, how precious a thing our faith is—how we should cling to it, hold it, and defend it. Let no man tell you without protest that science has disproved the Bible; let no man tell you that the first few chapters in Genesis are an exploded theory. They are nothing of the kind, and I venture to remark that they will be in existence and believed when the current-day theories of science will have been exploded and lost sight of, the same as the ones that have come and gone into the

forgetfulness of the past. The Bible is the living Word of God; it "liveth and abideth for ever."

It has been with a sense of ever-deepening gratitude and thanksgiving that I can honestly say to you today that the faith in the Bible, as the divinely inspired Word of God, which I received as a boy from my parents, has stood the test of examination by the man. So, I feel, today, more certain than ever that not only is the Bible the Word of God, but that it contains the conditions that God has placed before men, out of which conditions are the issues of life and death.

The Bible places before us a glorious and beautiful picture that God has painted for all humanity who will have faith and belief in Him. It is a picture that He, with omnipotent power, will make a reality, and which I sincerely and verily trust will soon come to pass. Oh, that all who hear could realize the value of life eternal in God's Kingdom on this earth that He in love has set before us, and would accept the opportunity now by laying hold on the same through faith, confessing and asking pardon for sins, so that this great reward might be theirs! This is my message and prayer. May God grant it.

*(Concluded)*

---



---

## Prepare Them and Be Prepared

---

*By Orris Mills*

---

**TO THE PARENT:** You wish to give your children the best of everything, don't you? You have many times sacrificed necessities in order that your child or children might have the best. You have sent them to schools of the world, that they might equip themselves to better defy the future, that they might earn for themselves a better livelihood. You have sent them to public schools where they mingled with the world, where they learned how to play, how to run, how to study, how to "give and take," and how to make friends. May God bless you for it. Education is the one property that can never be taken away from these loved ones of yours. Their ability to write, to speak, to make friends, and to play square, are great assets in this life. Without these, they would be very handicapped in as complicated a world as we face today. They must have this training, or they are useless to the world.

Now, "Mom" and "Dad," you have done some fine things for your children, but there is one thing greater than all that you probably have not done. You have not suited them to live Christian lives. You have not taught them Christ. You want your children to get the most out

of life, but they cannot, until they truly know Jesus, the One who came and died that we might have life, and that we might have it more abundantly.

You may say, "We *have* taught them Christ, we have sent them to Sunday school every Sunday, and have even mentioned Him at home occasionally."

How many days did you send Jean and George to the public schools, as compared to the number of days they spent in the church school? Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Should we train him in the ways of the world more thoroughly than in the way of Christ?

We are sure you are like any other parent, you wish your son or daughter to be a Christian, to be a straight and upright character. You wish your children to get the most out of life. Then, let us plan something for them that will qualify them in this manner. Let us design for them to spend at least one year at our Bible Training School, the college where the Bible is the main textbook. God holds you responsible to a degree for what your son or

*(Please turn to page 10)*

# Sound Doctrine

By Ben Carpenter

IT IS not our desire to speak lightly of, or ridicule, anyone's religious beliefs, for we can respect them when they are honest and sincere, yet we must realize that honesty and sincerity do not necessarily bring salvation. For proof, we cite the case of Paul, when he persecuted the church, thinking he was doing God service. Our thoughts for "Sound Doctrine" are based on the admonition of Paul to Titus, as recorded in Titus 1 and 2. Sound doctrine is something that is logical, or reasonable, or something founded on truth. Many times arguments are made both for and against a thing, and it is hard to convince the listener if we do not have logical reasoning.

In order to carry the subject to an intelligent conclusion, we would like to make mention of several doctrinal subjects about which we, as a church group, differ from some other denominations. Sometimes we are confronted with hard questions to answer, at least to the other fellow's entire satisfaction. One Scripture text, taken alone, might appear to contradict another, and some say the Bible contradicts itself.

Let us consider, first, the transgression of our first parents, and the death sentence passed upon them. In Genesis 2:16 and 17, God warned man of the penalty of transgressing His laws, and the penalty was to be death. In Genesis 3:22-24, evidence is shown that God began to keep His part of the bargain, because He removed man from the tree of life, after he disobeyed the instructions of his Maker. We can see that the man did begin to die in that very day, because he was separated from the life-giving properties of the tree. Change and decay began to be his lot, although he did not cease from life for several hundred years. According to Genesis 5:5, Adam lived to be nine hundred thirty years of age, which was the fulfillment of Genesis 3:9.

To say any part of Adam remained alive seems unreasonable to us, because he was a sinner, and according to Ezekiel 18:4, "The soul that sinneth, it shall die." Romans 6:23, tells us that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then, because of transgression, death came upon Adam and Eve, and Jesus Christ had not yet brought life and immortality to light. Some may say it is the spirit that does not die, but after careful consideration of Ecclesiastes 3:18-22, it seems like sound doctrine to us to believe that God, instead of the Serpent, was right.

Suppose we consider the subject of baptism, which was

an ordinance given us whereby we have access to eternal life through Christ at His coming. In the ordinance of circumcision there was no substitute, but a full compliance with the law. Likewise, in baptism I see no substitute, but a full compliance with the command. After reading such scriptures as Colossians 2:11, 12; 1 Peter 3:21; and Titus 3:5, we are convinced that baptism is an act of washing, and a purifying process, as well as a covering for sin, and the act of arising to walk in a newness of life. It does not seem reasonable to believe any *form* of baptism could function as a covering; only immersion typifies a *covering* for sin. If it is a covering for sin, who shall use it for that purpose? Shall little children, who have not reached the age of knowledge of good and evil, be considered ready for baptism? The answer, according to Acts 2:38, seems to indicate it is for one who is old enough to repent. Acts 22:16 refers to those who are laden with sin, and in Acts 8:12 it mentions only men and women. Insofar as we know, there is no record of infant baptism in all the Scriptures.

### *Did Jesus Pre-exist?*

Now, let us consider a much discussed subject, the pre-existence of Christ. We are familiar with some of the scriptures used by those who teach such things, and will refer to one, John 8:58, "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." The question arises in my mind, Did those who translated the Scriptures always put the punctuation marks where they rightly belonged? Jehovah was known to Moses and the enslaved Israelites as "I AM" (Ex. 3:14).

It seems strange to me that if Christ did exist in the beginning, that there is not some very definite reference to Him, concerning His pre-existence, in the Old Testament. It is true there are many references to Him, but they prophesy of Him to come, not that He already existed.

In Deuteronomy 6:4, Moses, in speaking to the children of Israel, said, "Hear, O Israel: The Lord our God is one Lord"—not two or three, but *one*. The word "Lord" here is all in capital letters, which indicated to the translators that it referred to Jehovah. In Isaiah 42:8, we read: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." There is a definite promise of the Son of God coming in the glory of the Father, but it was because He was made perfect through suffering, and came into harmony, or as a partner with the Father.



In 1 Corinthians 15:47, we read, "The first man is of the earth, earthy: the second man is the Lord from heaven." Here you see Jesus is placed second, and not before—not from the standpoint of righteousness, but He came after, to redeem man from sin, for a redeemer was not needed until there was sin from which to be redeemed. In verse 46 of 1 Corinthians 15, we read, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

Concerning the theory of pre-existence, I find myself as puzzled as was Nicodemus of old, and ask, "How can these things be?" If Jesus were already a spiritual being, how could He be born of the Virgin Mary? To have been in the beginning of time with Jehovah and to have continued with Him to the birth of the Babe of Bethlehem would have required some measure of immortality, and immortality cannot die. If we say that God and Christ are one and the same person, or being, then we confess that God was nailed to the cross for our sins; and who can reason intelligently that the Creator would die for the creature? It seems more logical to me to believe Ephesians 4:6, which teaches that the one God is the Father of all, and above all, even above the Son, who said, "I come . . . to do thy will, O God" (Heb. 10:7, 9).

#### *Born of the Spirit at Resurrection*

There are those, too, who believe we are born of the Spirit in this life. Such a thing might be possible, but I am unable to understand how. It is true Jesus told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5), but there is nothing to indicate that the birth of the water and of the Spirit are one and the same, or that they take place at the same time.

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." Now, I am just simple-minded enough to take Jesus at His word and believe that the birth of the Spirit will enable us to come and go as unobserved as the wind, but I do not believe it will be while we are "that which is flesh." In John 3:6, Jesus said: "That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit." Certainly no one could say that he is ready now—subject to sin and death as he is—to be a joint heir with Christ, because Christ is alive to die no more, and we have not yet put on immortality. When, by the Spirit of God, we are made like Christ is, we believe, the logical time for the birth of the Spirit.

#### *Will God Torture the Wicked?*

There are, also, people who believe God will torture the wicked in eternal misery. If such were true, the tortured would of necessity be endowed with eternal life; otherwise he would not be conscious of the misery, in

which case it would not be torture. Let us consider God's nature. In Psalm 136, every one of the twenty-six verses ends with "His mercy endureth for ever." In Ezekiel 18:23, God speaking, we read, "Have I any pleasure at all that the wicked should die? saith the Lord God." Verse 32 says, "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live."

I once heard a preacher, who was telling his version of the terribleness of hell, say that after a man had been in hell for ten thousand years, if he could then find a ladder made of razor blades, it would take him another ten thousand years to climb out, but that a man would try to get away from such miseries, even by using a razor-blade ladder to escape on. He failed to say how the sharp steel blades would stand up under such terrific heat as he pictured hell to be. Also, ten thousand years is a longer period of time than we have any authentic record of mankind, but twice ten thousand years is only a moment of time, compared to the endless ages of eternity.

If God is a loving heavenly Father, and if His mercy endures forever, how could He hide His face from such scenes? If He had no pleasure in one's death, certainly He would not enjoy the agony of the tortured ones in such a place as some try to picture hell.

#### *Search the Scriptures*

How shall we know what is "sound doctrine"? Can we take everyone's word for it? Are there any religious leaders who are qualified to instruct us in the way of truth and righteousness? Are we not all under an obligation to search the Scriptures, and to seek out for ourselves, as the Bereans of old did, to find out what is true?

In John 5:39, Jesus said to the Jews: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." In 2 Timothy 2:15, Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It would hardly be possible for a child to read and understand everything in the Bible, nor would many adults fully understand it all, but if one is earnest and sincere, as was Cornelius, the centurion, and if one will try as he did, God will lead him in the way he should go. It is so easy, though, for one to be careless, to drift with the tide; and the tide sometimes carries one away to destruction.

There are many other subjects that we might consider, but I believe this will suffice to show the necessity of clear thinking, and logical reasoning, so that we might be in harmony with God's will. "Therefore let us not sleep, as do others; but let us watch and be sober. . . For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:6, 9). Not only should we speak the things that become sound doctrine, but live them as well.

## PREPARE THEM AND BE PREPARED

(Continued from page 7)

daughter does. Society holds you responsible to an almost unanimous degree for what your son or daughter contributes. That you may be proud of your children, make it a point in your outline of their lives that they spend at least one year in this, *your* Bible Training School. Dollars and cents cannot measure the benefits which they will receive from a year of true religious instruction.

In this present world of atheism and infidelity, one who is not well founded in the Bible can hardly go through college without graduating as somewhat of a skeptic, if not a downright infidel or atheist.

The new semester will begin January 27. For your boy or girl's sake, send him or her to the next semester of the Bible Training School. This School is not a school designed only for preachers; it is one organized for all who wish to gain an understanding of what they believe, to grasp the great meaning of salvation, and to prove above all manner of doubt the authenticity of the Bible.

A year spent here will be the most profitable one that could ever be spent. Your son and daughter will never be able to thank you enough, once they have attended. It will help them immeasurably, regardless of the vocations they choose to follow.

TO THE STUDENT: I suppose like me you are, above all, glad for life in the United States of America. We can especially be keen to this as we view the foreign situation. You fellow students in college and high school are, I suppose, getting all set for the basketball season, although you are somewhat relaxing from the enjoyable football season we saw this year.

I enjoyed college very much; I thought I was having a "grand old time," but I found we could have an even more satisfying life if we knew one greater—that One is the Lord Jesus Christ. We cannot have a full understanding of life, until we thoroughly and positively know Him. Paul said, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." There is only one way to entirely know Him, and that is by studying. The only way to study Him is by contact with others who know Him, and in that contact you will also study the Bible.

There is a Bible school appropriate for your need, that school is the Bible Training School at Oregon, Illinois. In this School you will be taught the truth of the Bible. This School will show you the meaning of the life to come. You will gain knowledge of the Bible to the extent that you cannot possibly disbelieve. I realize how often we can come to doubt the Bible when we so often hear skeptics, agnostics, infidels, and atheists speak, but when we fully gain the truth, when we study the Bible from all angles, when we understand God's great plan

and the harmony of the Scriptures, we cannot doubt one mite of it.

In addition to our spiritual life in the School, we have good Christian fun—even in our work. We have basketball, music, dramatics, and, of course, regular parties. In regard to the basketball team, I might add that we haven't lost a game this year.

When the next semester starts, we should like very much to see you here. If you cannot arrange to come next semester, plan to come next fall. You owe yourself at least one year of instruction in the Bible.

TO OTHERS: There is a position in addition to the parent and the student in the Bible Training School, which is fully as great. If you do not have a son or a daughter to send, if you yourself cannot come, but wish to have a part in the School, if you wish to share in the rich blessings that will come to those who take part, you may contribute your wholehearted support in finance, in spirit, in prayer, and in word. Financial support is needed. There are many things to be purchased, and your support will be appreciated.

The greatest work is saving souls for Christ. Each member of the Church of God has a part to perform. The Lord "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 cannot all be preachers, we cannot all be teachers, but we all have a life that we can give in support of God's work. Let us help prepare others, that thereby we might better prepare ourselves for Christ's coming.

---

## HISTORIC RENDEZVOUS

(Continued from page 5)

pia—yet Egypt, Libya, and a small portion of Ethiopia were at one time sections of the Roman Empire. If, therefore, the old Empire is to be revived, it may be in an abbreviated state. If Italy wins this war, it possibly will mean the transference of Egypt to Italian hands—a dream that has festered in Mussolini as dreams of Indian conquest long have festered in the rulers of Russia. If Italy does *not* win, it will mean, probably, the freeing of Greece and, perhaps, Albania, from threats of Italian domination.

All this, of course, is pure speculation. The Bible does not picture, as a rule, exact results of war on international boundaries and diplomacy; it is not intended to picture such results. The Bible deals in generalities—as those generalities affect the Jews, Palestine, the church. To attempt to lay down dogmatic prophetic interpretations is to invite disaster—the simplest, and the only sure, way to make use of Bible prophecy is by tying it up with events as they occur, and not as they are likely to occur.

## UNSHAKEN

Selected by Beatrice Walter

"No matter how the world may move,  
Or how the wind may blow,  
Or how the tides may rise and fall,  
Or seasons come and go,  
They ne'er affect me nor disturb  
My peaceful soul's content,  
And I remain unshaken,  
Undisturbed, unmoved, unrent.

"The things that other persons say,  
The things that they would do  
Cannot affect my spirit's peace,  
My spirit constant, true,  
And things outside cannot molest,  
And neither can they harm,  
For in the calmness of my soul  
I'm safe from all alarm.

"Unshaken, undisturbed, unmoved—  
The spirit in my breast  
Makes me to know I am secure  
And safe from all unrest.  
I pause in time of stress and strain,  
Amidst all worldly things,  
And listen to assurance sweet—  
With joy my spirit sings."

---

God says, "It is a little while, and I will shake the heavens . . . the earth . . . the sea . . . the dry land; and I will shake all nations, and the *desire of all nations shall come.*"

---

## BREAD OF FACES

(Continued from page 3)

Hence, if the Word is to become to us a "Bread of Faces" (Presence), we must be void of malice and wickedness and free of false doctrines—else, in our hands it will be made "leavened bread," as it was in the hands of the Pharisees.

In our last article, the question was asked, If the Word is light, why, with its wide dissemination, is there so much darkness in the world? Our reply to this question is, that the unleavened bread (Word of God) in the hands of man has been mixed with so much malice, wickedness, and doctrines of men, that to all intents and purposes, it has become in their hands "leavened bread." This kind of bread has no redeeming power—no saving grace. It makes it possible for people to be ever learning from it, but they can never come to a "knowledge of the truth" (2 Tim. 3:7).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Neither *Normative Psychology of Religion* nor *Psychiatry* ever will be read for its beautiful word pictures, its delightful humor, and its entertainment value; but both books probably will be in use by ministers long after contemporary lighter works have been forgotten.

The first (Thomas Y. Crowell; \$3.50) is more thorough, but no more authoritative than *Psychiatry*. It deals with voluminous case histories of two first-class psychiatrists who feel that religion is every whit the balm it is held to be by Dr. Link's famous volume, *The Return to Religion*. It's dull, of course; but it offers concise pictures of how Christianity may be used to solve psychological problems, of what religious belief and practice do to men and women and boys and girls in various occupations and economic levels.

*Psychiatry* (William B. Eerdmans; \$1.50) purports, according to its jacket, to be "for pastors, students, and nurses." We suspect it would be more valuable for the latter two classes than for the first—but this in no way lessens its value for the first. Case histories abound, written from the files of a large denominational insane asylum, of paranoia, schizophrenia, and numerous other fancy versions of mental disability. The object is to enable the reader to determine what symptoms represent mental defects. It is *not* intended, of course, to enable the reader to perform accurate psychological diagnoses.

Frequently, religion properly applied may be used as a curative for psychological disturbances and mental diseases. These two books have been prepared to help the pastor and student recognize when mental disease exists and to use their religious teachings as a basis for calming minor fanaticisms and illusions.

Problem cases arise in every congregation. Those who are called "queer" usually are queer because of mental illness—which often can be cured. *Normative psychology of Religion* and *Psychiatry* should assist in giving such eccentrics a break for almost the first time in church history.

The Drs. Weimann of Chicago are coauthors of the larger book; Dr. Jacob Mulder, superintendent of the Christian Psychopathic Hospital, prepared *Psychiatry*.

\* \* \* \* \*

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



*"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).*

### Christmas

"It is Christmas in the mansion,  
Yule log fires and silken frocks;  
It is Christmas in the cottage,  
Mother's filling little socks.  
It is Christmas on the highway,  
In the thronging, busy mart;  
But the dearest, truest Christmas  
Is the Christmas in the heart."

—Selected.

### The First Report

The first report as to whether *anyone* is learning the names of the books of our Bible was a joy to me. Luella Mae Unterkircher of Sherrard, Illinois, writes:

"How are you? I hope you are just fine. I like the Children's Page ECE Club lessons. I can say, write, and pronounce the books so far."

Then Luella wrote the names for me. They were spelled correctly, too. Luella also sent us a new member. Perhaps you will see part of your letter in print, if you write to me.

### Teach Us to Pray

Do boys and girls need to know how to pray? What does the Bible say? "Ask, and it shall be given you" (Luke 11:9). "How much more shall your heavenly Father give the Holy Spirit to them that ask him" (v. 13). "The effectual fervent prayer of a righteous man availeth much" (James 5:16). "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

Surely everyone needs to know how to pray! The disciples asked Jesus to teach them to pray.

Notice, boys and girls, we begin to pray much the same as writing a letter, or talking to our parents. We address the one to whom we pray: "Our Father." Then the desire to honor and revere His name is stated. Following that, we can ask for what we desire, and thank Him for all good things. What greater thing could we pray for than for the coming of the Kingdom of God and the return of Jesus?

We ask and live according to His will. We also must forgive others, if we want forgiveness. "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). Luke says, "Forgive us our sins; for we also forgive every one that is indebted to us." We are to pray for the Holy Spirit.

May we learn to pray, so we shall not ask amiss.

We close our prayer, saying, "In Jesus' name," for He is the only One who intercedes to God for us. He is the One mediator between God and man. (See 1 Tim. 2:5)

### It Is a Joy

"To meet people—

Who do not boast,  
Who admit it when wrong,  
Who practice what they preach,  
Who never belittle others,  
Who are always cheerful,  
Who are quick to right a wrong,  
Who are prompt,  
Who do not gossip,  
Who have a keen sense of humor,  
Who fulfill their obligations."—Selected

### ECE Membership

Our two-hundred-fiftieth member is Helen Louise Unterkircher, who enrolls in our Cradle Roll members.

Will you join? Send me your name; month, day, and year of birth; and address. Your membership card will be sent to you.

### Happy Birthday Wishes

Helen Louise Unterkircher, age 1, Dec. 15, Sherrard, Illinois.

Carol Lea Johnson, age 5, Dec. 15, Kewanee, Illinois.

Richard Libby, age 13, Dec. 12, Cleveland, Ohio.

### Snow

"God sent the snow down in the night,  
And when I wakened with the light,  
The whole earth lay all clothed in white,  
A very, very pretty sight."—Selected.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### What Tune Are You Carrying?

\* \* \*

By Mary Richardson, Hammond, La.

Two boys were hurrying along at a rapid pace. In each of their minds raced the thought that they would be late this morning. A tardy employee irritated the boss very much, and if the offense was repeated more than three times, the employee was "fired." The livelihood of both boys depended upon their jobs, and it seemed as they hurried along this morning that the verdict would be either life or death. Suddenly, in the distance, the strains of a melody floated to their ears. Both stood tense and silent a few moments, for each recognized the melody being that of "America the Beautiful." Both boys' thoughts turned to the greatness of the nation in which they lived, and to the many opportunities it offered. In a few moments both boys passed on—each a possessor of new zeal for his work. Each boy had found something stimulating and refreshing in a tune that characterized his country.

Did you ever try to recognize what kind of tunes individuals carry? Some people live such beautiful lives that others may come to be like them. While Jesus lived on this earth, His life was a beacon in the world of sin—His tune was the most perfect and harmonious that ever was heard. Not a note was ever out of place—each fitted perfectly in His staff of life. The words to Jesus' tune were those emphasizing kindness, peace, love, happiness, service, humility, baptism, repentance, faith, obedience. Those working close to Jesus caught the tune and sought to carry it to the people, though often they were persecuted.

All through the Bible, especially in the New Testament, word pictures are given which prove to us the perfect and irreproachable life that Jesus lived. We find glimpses of His happy comradeship, His loyalty to His friends, His earnestness about His work, His anger at injustice, His pity for suffering, His tenderness for little children. These ways of living and thinking should be molded into our lives, in order that we may "carry the tune" until others recognize it as being of Christ. Individuals will never be able to learn of Christ unless we, as Christians, carry the tune to the best of our ability.

There are two kinds of tunes—the perfect, which is a pattern after Christ's wonderful and melodious tune; the

other tune, which is so prominent today, is full of discordant notes—sinful notes. Each tune has its reward. The first has as its reward—eternal life; the latter—eternal destruction.

Get your true pitch from your Bible. Strive for perfection.

### Tacks! Tracks! Tracts!

Want to keep that carpet in the right spot, so it will remain where it is the most useful? Tack it down. What is the easiest way to follow game? Follow tracks. What's one of the best methods for getting Biblical facts on a given subject quickly, concisely, and in an easily circulated form? Use tracts.

Yes, Sir, if you are unfamiliar with a certain subject, each tract pertaining to that subject that you read will help you to track down the truth you are seeking, and diligent study will fasten those truths as firmly in your mind as the tack fastens the carpet to the floor.

Remember that collection of tracts you have been planning to assemble. The sooner you get to work on it, the sooner you will increase your knowledge of Biblical teachings. While you're at it, why confine your collection to yourself? Did you ever try to strike up a conversation on current events with a fellow who never read the newspapers? Not much success, eh? Same thing with Christianity—too many people know so little about it. They believe a person should be good and do his best, and the rest will take care of itself. But, how many really know of God's plan for the salvation of men, and of His Kingdom to be established on this earth? It's a simple plan—easily understood—if you've ever heard about it.

Has everybody you know heard about the detailed plan of God's Kingdom? If not, why not? Probably because you haven't told them. Maybe it would be rather hard to get all of them to listen to you when they are more or less under pressure. It would be easier for them to become familiar with a few basic truths through the reading of tracts, then they could talk with you on more or less common ground.

Do you know how to distribute tracts in the most effective manner? James Watkins of Eldorado, Illinois, chairman of the Berean Publishing Committee, will be glad to help you. Write him a letter.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

December 15—Iowa Quarterly Conference at Gladbrook.

### NO HERALD TWO WEEKS HENCE

Each year fifty-one issues of The Restitution Herald are sent to its subscribers. In the present volume, which began with the first Tuesday in October, 1940, there is a possibility of publishing fifty-three issues. Inasmuch as the regular subscription is for fifty-one issues, you will receive no Herald under date of December 24.

The issue of December 17 will be the special Christmas number; then your next issue will be dated December 31, which will be the New Year's number. . . . Merry Christmas.

The Staff.

### HAMMOND, LOUISIANA

The meetings at the Blood River church came to a close Sunday afternoon, December 1. The final preaching service was held in the morning, followed by a basket dinner on the grounds. The meetings closed with baptismal services and Communion. Good weather prevailed throughout most of the meeting, and the attendance was exceptionally good. The largest attendance was one hundred thirty-five—the smallest fifty-six; the average was ninety-four. One of the unusual features of the meeting was the consistent attendance of many nonmembers, some having never before attended a Church of God meeting. During the last service of the meeting one young man came forward and requested baptism. The baptismal service was held shortly afterward. His name is J. C. Kennedy, Hammond, La., Rt. 1. We rejoice with him in his obedience in Christian baptism. Many others were thinking seriously of taking the same step, and we feel that in time the seed sown will bear fruit.

Bro. M. W. Lyon's sermons were plain and forceful, and as a result all felt the need of greater consecration and diligence in the Master's service. It has been a rich blessing to work with Bro. Lyon during these meetings, and the good that he has accomplished will long remain in evidence. Both churches look forward with renewed zeal to the work of the future.

The annual election of officers of the Blood River church and Sunday school took place Sunday morning, December 1, after the preaching service. The following officers were selected for the coming year: elders—Clarence Barnum, Claiborne Lee, and Melvin Richardson; deacons—Ellsworth Richardson, Cecil Richardson, Alfred Hutchinson, and Vernon Lobell; secretary-treasurer—Mary Richardson; Sunday school superintendent—Ernest Barnum; assistant superintendent—Vernon Lobell; secretary-treasurer—Eddie Wall. One interesting feature is the fact that Vernon Lobell, Mary Richardson, and Ernest Barnum, all former students of the Summer Training School, have been and are now serving the church as officers and teachers. Needless to say, the instruction and training they received at the School is proving to be quite an asset to them now in their work. May God direct us all in our labors together.

Harry Gockler, Pastor.

### BRUSH CREEK CHURCH OF GOD

We are glad to report God's blessing in our meetings which closed Sunday night, December 1. Our evangelist, Bro. J. W. McLain, returned Saturday night after the service to fill appointments in Indiana on Sunday.

Bro. McLain's sermons were very interesting and timely. Some of the subjects included those on the Tabernacle, prophecy, the covenants, and the Kingdom of God. Most of these were illustrated with "rag pictures" or blackboard sketches and outlines.

The attendance ranged from eighty to one hundred forty-four, with an average of one hundred eight. Four young people were baptized into Christ and have begun their new lives as adopted children of God. Mr. and Mrs. Ezra Pearson, Rt. 2, Tipp City, and Miss Martha Pensyl, R.F.D., West Milton, were baptized Sunday, November 24, and Mr. James Lambert, 56 Redwood Ave., Dayton, was baptized Sunday, December 1. May God's richest blessing be on these who have given themselves to the Master, early in life.

Harvey Krogh, Jr., Pastor.

### HERALD RECEIPTS

Mrs. Jennie B. Boyle; H. G. Pierce; Mrs. F. M. McCrory; Mrs. Belle Hartman; J. H. Williams (for another); Mrs. Elizabeth Dauterich; J. G. Hogan; Mrs. Ethel Mankin; Mrs. Effie Hess; Dale Cooper; George P. Ne-Murtrie; George Jones; Amy Young (for another); Mrs. A. Anthon (for another); Ada C. Simpson; Mrs. E. F. Myers (for another); Howard H. Hawkins; Grover Gordon (for another); David Beck; Grace Laning; Mrs. L. C. Kirkpatrick; Marion Long (for another); Herman Lewis; Leonard Robins; Mrs. S. E. Hodges; Mrs. Alfred Hetrick; Glenn Birkey (for another); Mrs. Mac Magnus (self & another); Mattie Benjamin (for others); H. J. Stadden; Mrs. Edwin Crosby; Frank C. Beck; John H. Sweet; Earle Mogle (for another); Mrs. F. G. Carpenter; Mrs. Alice Drake; Mrs. Emma Rankin (for others); Mrs. Charles Stedman.

## Gleanings From the Field

"The field is the world."—Jesus.

Fieldman C. E. Lapp, Macomb, Ill., suggests the slogan: "A Herald in Every Home." . . . Pass the word along.

"Born, November 11, a little daughter to Mr. and Mrs. Wilber Treemaine. They call her Nancy Edna."—Flora E. Anthon, Corvallis, Ore.

It was a pleasure and privilege to have Dr. O. R. Jenks, President Emeritus of Aurora College, address the students of the Bible Training School, Thursday, December 5. His visit and address encouraged us.

"On Sunday afternoon, December 1, the enemy Death visited members of the Cecil Cronbaugh family, robbing them of their newborn babe. Funeral services were held at the church in Koszta, Monday afternoon, by Bro. J. W. Williams."—Celaire Randall, Oregon, Ill.

### MACOMB, ILLINOIS

An effort is being made to build up our Sunday school. A series of teachers' meetings is being conducted by Bro. C. E. Lapp for anyone interested. Rally Day was held Sunday, November 24.

Sr. Louise Lapp and Bro. Walter Croxton filled the pulpit during Bro. Lapp's absence on November 10, and on November 17 we were fortunate in having Bro. Orris Mills speak for us.

Other recent visitors from Oregon, Ill., to our Sunday services have been Charles and Ruth Gesin, Lois Carpenter, and Edna Brewer. Gladys Mercer, Secy.

### IN MEMORY

In memory of our mother who died a year ago today.

Oh, dear Mother, how we miss you;  
Your place no other can fill.  
Your life was a great example,  
It was patterned after His will.

We know that if we are faithful,  
We will see you that glorious day,  
When all of life's trials are over,  
And we get to the end of the way.

—By Alice and Ruth Gesin.

### BIBLE TRAINING SCHOOL NEWS

Dr. Orrin Jenks of Aurora College in Aurora, Ill., addressed the students here at the School, last Thursday, December 4. His topic included principally a word study. Dr. Jenks' lesson proved profitable to all.

Last Sunday, December 8, Celaire Randall spoke at Koszta, Iowa; Ellsworth Routson at Grand Rapids, Mich.; Richard Smith at Dixon, Ill.; Alan McLain at Rockford, Ill.

Cold weather has been prevalent in Oregon, Ill., the past few days, but according to the weatherman's predictions, we may soon have a change in the thermometer's tempo.

Orris J. Mills, Reporter.

Bro. H. H. Hawkins, Cleveland, Ohio, recommends to Herald readers the book, "Light From Bible Prophecy," by Louis S. Bauman. It has been recently published by the Fleming H. Revell Co., and may be bought through the National Bible Institution for \$1.00 per copy.

"We have finished the first book of the Bible Foundation Series of Children's Quarterly, and enjoyed it very much. We are looking forward to the next quarterlies."—Ruth Gockler, Marshall, Ill.

The tract kits are now ready for sale and distribution. Each kit consists of a group of sixteen selected tracts. Price each is twenty cents. Address: National Bible Institution, Oregon, Ill., or James M. Watkins, Box 521, Eldorado, Ill.

Bro. L. E. Conner recently officiated at the funeral of Bro. Francis Evans, Walton, Ind.

**ANTHONY W. DARBY**

Anthony W. Darby of Gresham, Ore., who was born May 1, 1856, in Cedar County, Mo., died November 23, 1940, at his home in the Hillsvie community.

Bro. Darby was united in marriage to Miss Nettie Cramer, August 14, 1913.

He was a member of the Church of God at Corvallis, Ore., and was a minister of the gospel since he was twenty-one years of age, serving congregations in the states of Kansas, Oklahoma, Oregon, and Washington.

Bro. Darby came from Kansas to Corvallis, Ore., and from Corvallis to Gresham. He has lived in the Hillsvie community for twenty-two years.

Surviving relatives are: the widow, Mrs. Nettie Darby of Gresham; one daughter, Mrs. Alice Pryor; and one son, George of Portland; four grandchildren; four great-grandchildren; and a host of friends.

Words of comfort were spoken by the writer from Job 14.

Bro. Darby gave his life and accumulations of this world's goods in the service of his Lord and the gospel of the Kingdom. He now sleeps until Jesus comes to reward His saints.

Elder F. O. Sapp.

"I am planning to conduct a Bible class here at my farm the first part of the new year, and ask your prayers that God's name will be glorified by these studies."—James Maggard, Scottsburg, Ind.

**BIBLE TRAINING SCHOOL**

Mrs. J. H. Williams	\$10.00
Harry J. Stadden & Alice Lindstrom (in memory of their mother)	5.00

"Sin has many tools, but a lie is a handle that fits them all."—Mrs. J. M. Kiger, Marrengo, Iowa.

**NATIONAL EVANGELISTIC FUND**

Since report of October 15, 1940, we thankfully acknowledge receipt of the following items into the National Evangelistic Fund:

Arkansas City, Kansas, Church	\$6.00
Hope Chapel, South Bend, Ind.	4.34
Burr Oak, Ind.	4.95
Oregon, Ill., S. S.	7.53
Maybelle Hanson	2.00

F. A. Stilson,  
411 E. South St., South Bend, Ind.

Nearly 500,000,000 people read the Bible—now and then.

**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 .....

**ANNA EATON DREW**

Anna Eaton Drew, daughter of Joseph Henry and Mercy A. Nowell Drew, was born in Dixon, Ill., September 28, 1866, and died in Golden Rule Home, Oregon, Ill., November 30, 1940, in the seventy-fifth year of her age.

She resided continuously in the home in which she was born until February, 1940, when she became a resident of Golden Rule Home.

For a number of years she had suffered with arthritis and a weak heart. Her entire physical system was becoming so weakened that when attacked by pneumonia, she was unable to withstand its ravages.

In the days of her youth she remembered her Creator and espoused His cause, from which time and until the close of her life, she labored industriously in His vineyard. She never missed attending a meeting held in her church, when it was reasonably possible for her to be in attendance.

Her special work, which she loved so well to do, was teaching young girls and boys the best ways of life, in which work she was very successful. When the Berean Society was first organized in Illinois, Anna E. Drew was found in its front ranks, where she remained as one of its most active aggressors until she was unable, on account of failing health, to serve so actively. She kept up her correspondence and the distribution of tracts until the time of her death. She labored quietly, but devotedly. Hers was a life of peace; she created no storms and made no enemies. Those with whom she associated loved her sincerely.

It will be comforting for her many friends to know that her passing was without pain or a struggle. She quietly fell asleep.

After appropriate services in the church in Dixon, where she enjoyed meeting with others to worship, with tender hands we laid her to rest under a blanket of flowers—emblems of love and affection—to await the coming of the Lord she loved and faithfully served.

L. E. Conner.

**CONTRIBUTIONS TO N. B. I.**

Oregon, Ill. S.S. (Ministers' fund)	\$ 2.17
Amy & Alice Young (laundry)	10.00
Mr. & Mrs. Howard H. Hawkins	12.00
Mrs. Cora G. Pace (laundry)	5.50
Mr. & Mrs. David Beck	8.00
Naucy Robison (Fieldmen & Evangelism)	5.00
Dorothy Magaw	2.00
Mrs. Richard Mongau	5.00
Mrs. F. G. Carpenter (paper)	1.00
Mrs. Lucy Lapp & Ida Lapp (laundry)	2.50
Mrs. Lucy Lapp & Ida Lapp (Fieldmen & Evangelism)	2.50
Anonymous	5.00

**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.

**The Restitution Herald**

AN IDEAL CHRISTMAS GIFT TO YOUR FRIENDS

Many Christmas gifts little reflect the true Christmas message; they are soon eaten, worn out, or discarded. THE RESTITUTION HERALD, though, is a gift that continues new for fifty-one weeks, telling the glad gospel message each week. You may use the lines below to enter Christmas-gift subscriptions to your friends; the price being \$1.50 per subscription to new readers. We will begin these gift subscriptions with our special Christmas number, and send a Christmas card to each person, informing that you are sending The Herald.

Name .....

Address .....

Name .....

Address .....

Name .....

Address .....

Signed .....

Address .....

# The Illinois Evangelist

By C. E. Lapp

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

## Bible Reading Campaign

The Bible is without question the greatest, the most powerful book in the world. Why? Because it has never been overcome by its enemies. It is powerful because it has survived the neglect of those who are its friends. It has produced every spiritual urge that has ever come to man. Individual lives have been transformed, and society has been uplifted wherever its precepts have been followed.

The Bible contains the world's best literature, and more copies of it are sold than of any other known book. It brings comfort to the fearful, it is a companion to the lonely. The Bible has a strange power to build character, make drunkards sober, thieves honest, and is extremely helpful in saving youth from the pitfalls of early life.

The Bible is inexhaustible. Thousands of books have been written about it, millions of sermons preached from its pages, nevertheless its thoughts and teachings are as fresh as the morning dew.

The Bible is God's Word, therefore, it is of greater value than gold for which men die to get gain. If you have a copy in your possession, read it daily. Your life will be happier, your disposition sweeter, and while reading it yourself, you may convince others that it is of value to them.

What percentage of church members read the Bible, each day? If we knew, we might all be alarmed, and perhaps very much ashamed. Yet, it is the power of God unto salvation to every one that believeth. How can we believe except we read?

Start a Bible Reading Campaign in your church, and you will be happily surprised to see how soon the spirituality among the members will take a definite surge upward. Three or four chapters a day will cover the entire Bible in one year. To assist you, write to the Moody Bible Institute, 153 Institute Place, Chicago, Illinois, for free calendars telling the number of chapters to be read daily.

## Macomb Gets a Setback

The church work here was first organized in 1937, but since that time we have had no church of our own. We were very much encouraged a year ago when the church was deeded a vacant lot in a very desirable section of the city. This lot was given to us with the understanding that we would build a church at the earliest possible date. Accordingly, a building fund was started the first of last year, and the Lord has blessed us beyond our fondest hope. This year, however, it became necessary to deed the lot back to the original owner. It has been a disappointment to us, but "if God be for us, who can be against us?"

There is a wonderful opportunity in this city of ten thousand people, but we are handicapped because of our present building and the lack of room. There are no millionaires in our group; therefore, we are asking you, whoever you are, to remember us in prayer, both in your individual devotions and when gathered together for prayer. We are praying and trusting that the Lord will help us, as He feels is best for the work at this place.

## The Spirit of Christmas

The other day I attended a large Christmas parade. Santa Claus, with all the attending groups of fantastic figures that are supposed to live in toyland with him, composed the greater part. The only thing that even suggested the true meaning of Christmas was a group representing the Three Wise Men. There was plenty of room allotted to foolishness and make believe, but even as it was at the time of Jesus' birth, there was no room for Him.

Will He be forgotten this Christmas? Will we have time to think of Him? Will we be willing to give one dollar to the Lord, for every dollar present given to others? We are to celebrate the birthday of Jesus, and may we not forget Him whose birthday it is!

## Christmas Dollar Day

The second quarterly Dollar Day has been set for December 15. At this Christmas season, when "it is more blessed to give than to receive," we urge each and every member of the Church of God in Illinois to send a dollar to our State treasurer, Bro. Delos Andrew. Every dollar contributed will be used in evangelistic work. The work must go forward. Please respond by returning your dollar when you receive notice from Bro. Andrew.

## State Treasurer's Report

Balance on hand November 1, 1940		\$112.89
<b>Income:</b>		
Individual contributions	\$ 65.75	
Received from churches	174.00	
Received from National Bible Institution	3.00	242.75
Total		\$355.64
<b>Expense:</b>		
Extra Restitution Heralds	\$ 6.24	
Salaries for evangelists	245.50	251.74
Balance on hand December 1, 1940		103.90
		\$355.64

Received from Lawrenceville, Ohio, Sunday school for new silverware for Illinois Bible School and General Conference, \$5.00.

Delos Andrew, Treasurer.



# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, DECEMBER 17, 1940

NUMBER 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

## Jesus' Birth and Coronation

Chorus of angels in the heavens, amazed shepherds hurriedly going to the stable in Bethlehem, Mary in rapt wonder and meditation, faithful Joseph standing guard, star-guided Wise Men later asking, "Where is he that is born king of the Jews?"—all these add enchantment to the most significant birth in the history of the world. Even the no-room-in-the-inn chapter should not be overlooked, nor Herod's deceit to slay the newborn King. One senses throughout the story the miraculous, the marvelous, the sublime. The lowly birth of Jesus, so simply told, has meant more to this world than the births of all conquerors, and in the world to come earth's mighty ones will bow to Him of lowly birth become the glorious King.

The sweet peace and quietude which enriched the life of Mary, as she pondered these things in her heart, have, though probably in less degree, enriched every meditating soul humble enough to bow at the manger, devoted enough to follow to the cross and share in its pain, hopeful enough to worship in upper rooms of prayer until the ascended and invisible King should pour out blessings that none other can give.

After nineteen centuries, Christians believe the King is yet alive. As a few faithful souls awaited His birth, we await the coronation of the King. May the heavens soon sound again with song from a "multitude of the heavenly host." The night is upon us: nearly all have fallen asleep, save that we again hear revelers far into the night, and a few humble shepherds are watching their flocks. . . . *God grant that the light may soon shine, the trumpet soon sound, the King soon appear.*

## Gleanings and Unwritten Laws

Since the death of Sister Anna Drew, resident of Golden Rule Home, there has been found in one of her Bibles a clipping bearing the following quotation: "Make no accusation which you cannot prove, and believe no accusation which is not proved to you—is as good a motto for the street corner as the courtroom." Insofar as we know, Sister Drew did not actually subscribe to this motto as being a part of her written Law, but the gleaning being placed in her Bible indicates that it was somewhat of an

unwritten law of her life—a truth further attested by her kind, charitable, and unpretentious manner.

Solomon said, "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28), also, "Remove not the old landmark; and enter not into the fields of the fatherless" (23:10). Obviously, a large rock or a tree sometimes served as a landmark in Israel, telling the boundary between farms: possibly marking the boundary between the field of a rich man and the field of a poor man. Should the rich man remove one such landmark, it would indicate that he was doing so with the intent of increasing his own acreage, which would have been especially sinful if the stolen land was from orphans. Hence came the proverb, "Remove not the old landmark; and enter not into the fields of the fatherless."

A landmark thus became somewhat of an unwritten law. A stately tree has often decreed to the plowman, "This is your last furrow," or to the reaper, "This is the end of your harvest." . . . Should all landmarks, all unwritten laws, be destroyed, the warp and woof of society would suffer. There would be more cheating and stealing and voluptuous crime than written law could control. Written law is needful for criminals; unwritten law develops those characters who keep also the written law.

Unwritten law is an especially strong factor in a Christian's life. True, the Bible is his Constitution, but he who daily follows Christ also lives by ideals mysteriously and deeply engraved in the heart. These unwritten rules, because they are fully read of God, more definitely fix one's standing before the Eternal than do the written laws that are more widely read and interpreted of men. Only God reads the invisible, the immeasurable, *the heart.*

God's Law is perfect. What gleanings, though, of your own heart's choosing are you hiding either in the pages of that Sacred Book, or in the innermost recesses of your heart? What gleanings will be found in your Bible when only others can turn its pages? What is the unwritten testimony of your heart and soul?

Christmas would this year become brighter to many discouraged persons, if they could know their Christian companions were truly living the standard and spirit of Sister Drew's gleaning. Christmas is a challenge to the soul!

# I Bring You Good Tidings

By Paul M. Hatch



**I**T WAS good news, indeed. It was not the news of a new ideal or theory, not the thought of some sedate self-satisfied philosopher, not the edict of some magnanimous ruler of state, nor the setting up of some new regulation that would alleviate the sufferings of mankind. None of these were the good tidings of great joy that the angel brought unto the shepherds.

The good news was about the birth of a child, a child born in David's city—Bethlehem. He was not an ordinary child that would develop the ordinary selfish and sinful propensities, but a Savior. How much that name meant unto the shepherds and people of that time, and how much it means to people of the present, only a comparatively few know.

The angel announced to Joseph, before the birth of Jesus, that His name should be called "Jesus," for He would save His people from their sins. To be saved from one's enemies and to be saved from one's sins implies two distinct dangers. Enemies often seen can be guarded against, but the ravages of sin in one's members seem to be something that tears at us without our full knowledge. We see the result of sin's action in weakness and in the aging of our members that eventually brings death. Sin is the greatest and most subtle enemy of all. We cannot rely on ourselves to combat its ravages; we have to summon a higher aid, if we truly desire to conquer it. It was good news to all people that a champion to help them to combat this unseen, unknown, and secret enemy was born into the world.

Why should they or we believe this child was all that the angel had announced? Instinctively, we sense that this child was the Savior, whether that instinct is borne to us by the teaching of our elders in our early years, or by simply reading the account. The very words convey to our minds that the *truth* was spoken, and any receptive mind believes it. The words of the angel work up to their climax in the expression, "which is Christ the Lord." The shepherds, in hearing this climaxing statement, "*Mashiah Jehovah*," and observing the Lord's glory shining "round about" them in a diffused, soft light, had no room for doubt. They hastened to Bethlehem to pay their humble respects to the One that was born "Jehovah's Anointed."

The glory of the Lord that shone "round about" them was the manifestation of the presence of God. They saw and recognized it as the Shekinah glory that attended the

Israelites from Egypt in the time of Moses, and followed them through the wilderness wanderings. Its manifestation, as a pillar of light like a column of smoke during the day and of fire by night, was a source of comfort to the camps of Israel, for it meant that God was with them, protecting and guiding their way.

The Shekinah light in other chapters of Israel's illustrious history shone unto them at the dedication of Solomon's Temple and at the consummation of Elijah's sacrifice before the priests of Baal. God was manifest in the fire that kindled the fuel of the sacrifice.

At the birth of Jesus, God's presence was manifested by the same light. Also, the saying of the Prophet Isaiah: "A virgin shall conceive, and bear a son, and shall call his name Immanuel," that is to say, "God is with us," was fulfilled. This same shaft of lofty light may have been the guiding light of the "Magi," that which filled their souls with desire to see the King Immanuel and brought them speedily to Jerusalem.

All these things, and the words of the angel, saying, "I bring you good tidings of great joy, which shall be to all people," were to the shepherds on the Judean hillsides the beginning of a faith that has infused itself into countless thousands of Christian folk throughout the sin-racked world. These were words of hope and beauty. It is no wonder that the prophecy came in olden time in these words: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). Many centuries later a kindred thought came from the ardent Apostle Paul in these words: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Well did the Apostle Paul speak, for no other man in all the world's history had seen the Shekinah glory almost in its fullness as did he on the Damascus road. This converted him from dead works to worship the true and living God.

Today, the peoples of the world are sitting in darkness, under the shadow of death. A great and horrifying darkness is enveloping them, just as the Scripture designates. Nevertheless, a light, a great light, is going to shine out of the present darkness, and a daystar will rise in the coming of Jesus Christ to restore order and peace to the world.



## While Shepherds Watched Their Flocks

By J. R. LeCrone

*"There were in the same country shepherds abiding in the field, keeping watch over their flock by night."*

**N**O VOCATION for a timid soul—keeping watch over the sheep by night! He who would keep the night watch had much with which to contend—renouncing the pleasure of a warm, comfortable bed and the sweet dreams of peaceful sleep in favor of the chill of the night and the unknown terrors of darkness. He must put thoughts of his own comfort and convenience behind him, and concentrate on the task of keeping his flock safe. Wild beasts, hungry and anxious for the kill, skulked in the shadows, ready to pounce upon any straggler that might wander away from the flock and escape the shepherd's watchful eye. He must be ready on an instant's notice to respond to the call of a terrified bleat, and rush to do battle with whatever enemy may have sprung from the darkness.

To such as these, first came the announcement of the birth of the Christ. "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:9-11).

Simple and untutored though they may have been, who could have been better able to grasp the significance of the announcement of the birth of "a Saviour, who is the Lord Messiah" (Diag.)? Who was better equipped than these men, accustomed as they were to watching over the sheep, to understand the mission of Him who came "to seek and to save that which was lost" (Luke 19:10) of God's human sheep? We, who are proud of our learning and softened by the luxuries and easy living that civilization has brought to us, may yet learn much from these men whom God chose to be the first recipients of the "good tidings of great joy."

It is not surprising to find this anointed Savior, sent of God, making the following announcement: "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (John 10:11-15).

Like the "good shepherd" that He was, Jesus forsook all of the comforts and conveniences of life, that He might devote all His time and energy to seeking the lost sheep and caring for those in the fold. Like the "good shepherd," He laid down His life, struggling against the enemy that would destroy His flock—sin.

When the time came for Jesus to ascend into heaven, He passed on His work of seeking and saving to His apostles in the familiar words known to us as the Great Commission: "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).

How deeply they felt this obligation is reflected in the following words of Paul: "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.) Earnestly they sought the lost sheep, zealously they cared for the flock, and boldly they challenged its enemies. Whatever they may have been previously, their faith in, and love for, the gospel of Christ made them good shepherds.

Everyone who becomes a Christian, at the same time and by the same token becomes a shepherd. Does not the

very obedience to the royal law, "Thou shalt love thy neighbour as thyself," make each Christian, in a measure, responsible for the rest of the flock? Surely Paul had some such thought in mind when he admonished the Christians at Philippi to "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. 2:4, 5).

Many Christians can remember "the good old days" when the churches were always comfortably filled, and when revival meetings were sure to bring out overflow crowds. Discouraged by the comparison of that time with the present, many of them have forsaken the flock. Though they deplore the darkness that has fallen and bemoan the loss of many sheep, they prefer the obscurity and safety of their homes to identifying themselves with the people of God. To do so would involve the danger of opposing the enemies of the flock, and they are too timid or lacking in faith.

The task of a shepherd by day may be an easy and

pleasant task, but it is the night watch that tests the worth of a man. When the warm cheerful sunshine of the day is replaced by the chill and gloom of night, when every shadow looms as the potential hiding place of a dangerous foe, when a weary body and strained eyes long for the comforts of home and bed, then the love of the shepherd for the sheep and his devotion to the service of the Chief Shepherd are made manifest.

The world is in spiritual darkness, even the non-Christian agrees. As it grows darker and the stars of civilization wax dim and flicker out, new enemies bent upon the destruction of the flock of God spring out of the darkness. It is a time to try the faith of the most zealous shepherd, but let us remember that it is always darkest just before dawn, "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. 13:11, 12). *(Turn to inside of back cover)*

---



---

## The Christmas Spirit

---

By S. J. Lindsay

---

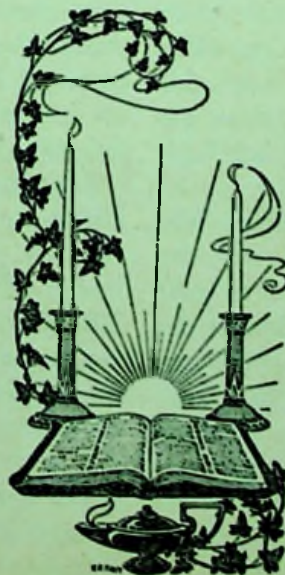
**T**HANKSGIVING DAY has been moved ahead a week, and so observed by the greater number of states, to give business a greater commercial advantage at Christmas Day. It is strange how patriotic times and Christian times of rejoicing are taken advantage of by commercialism. In relation to Christmas Day, there is no other people who are so strong for it as the Jewish people who have little or no interest in it, save from a financial viewpoint. Surely they mean no particular respect for Him whom they nailed to the tree nearly two thousand years ago.

How much more respect, if any, is shown by the Gentile unbelievers the world over? Is their observance of the Day out of respect for a Savior who came into the world as the Herald of salvation to all mankind? We fear that in too many cases the spirit back of it is no more noble than that of commercialism.

Next, let us consider the Christian world. How much better are we? Presents are often given with a view to receiving presents, and last year's presents may be passed on this year, until sometimes the giving of

presents becomes boresome to both the giver and the receiver. Presents of value are given by those who cannot afford to give them, in the hope that a return favor of some kind may be obtained thereby. The giving of gifts in the spirit of love is all right, but if we are to be governed by the law of love, we shall come to know the Scriptural statement that it is more blessed to give than to receive. Those who give in this spirit are more blessed than any other.

Not a Christmas should pass in which we do not meet in our respective places of worship, there to enjoy together the festivities of the occasion with no poor, no rich present, but where all are on a sure basis of fellowship. As Christians, we should be rejoicing that a Savior has come into the world and that we, through Him, have received the best of all gifts, the gift of eternal life. May the people of the Church of God all come up to the feast days of the Lord in the true spirit of love and devotion to Him. "The Lord make you to increase and abound in love one toward another, and toward all men" (1 Thess. 3:12).





## What We Would Have Without Christ

By Grover Gordon

**D**ID you ever consider what the world would have been like, if Jesus had not been born? We can reasonably assume that it would have continued in much the same way as it had in times past. So, if we take a look into the past, we may get a picture of what it would be like if God had not sent His Son into the world to turn men from their sinful ways.

Man must worship something, so if he does not worship the living God, he will worship the work of his own hands or idols set up in his heart (Ezek. 14:3), or he might even worship self. The Record shows us that before Christ, the Gentiles were "carried away unto these dumb idols" (1 Cor. 12:2), even giving their children to the fire to appease the god Moloch (Jer. 32:35). Jeremiah, seeing Israelites copying the Gentiles' religion, said, "They have also built the high places of Baal, to burn their sons with fire for burnt offerings unto Baal" (Jer. 19:5). In those days people would "cry aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them," to try to induce Baal to hear their petitions. (See 1 Kings 18:26-29.) Moloch and Baal were only two of the many gods which were worshiped. Each nation had its own idols and its own superstition concerning them, until gods became so numerous that the people were afraid lest there be a god left out who would be offended. An altar was built "TO THE UNKNOWN GOD" (Acts 17:23). All this caused a great trade to be built up to make shrines and images to the various idols. When the people were taught to turn away from this form of worship, it caused a great stir among those engaged in that occupation, because it destroyed their business. (See Acts 19:23-27.)

In Acts 7:42, we read that men also worshiped "the host of heaven" (sun, moon, planets). We can see by the stamp this superstition has left on the world as to their number. For instance, the days of the week and the months of the year get their names, in most part, from some of the gods of the nations. Sunday is the day of the sun; Monday is the day of the moon; Tuesday is named after *Tieu*, the Norse god of war; Wednesday is named after *Woden*, chief of the Norse gods, who was believed to have led the Norse gods in a struggle with the gods of ice and frost. *Woden* was believed to have conquered

them and, with the help of other gods, fashioned the earth, the sun, and the moon. Thursday is named for *Thor*, whose chariot of brass was supposed to make thunder; Friday is named after *Freyja*, wife of *Woden*, queen of the gods, and goddess of love; Saturday is named in honor of the Roman god *Saturn*, the father of *Jupiter*. Paul and Barnabas had a struggle to prevent the people of Lystra from sacrificing to them as unto *Jupiter* and *Mercurius*. (Acts 14:11-18.)

The months were named: January for *Janus*, the Roman god of doors and gates; February gets its name from *Februaire*—to make pure—because a feast thought to purify the land occurred during this month; March is named for *Mars*, the god of war. (March was, originally, the first month of the year.) April comes from the Latin word *Aperire*, which means "to open." In Rome, the buds open during this month. May is named after *Maia*, goddess of the plains and mother of *Mercury*; June is named after *Juno*, wife of *Jupiter* and queen of the gods; July is named for Julius Caesar; August is named for Augustus Caesar. The rest of the months retain their original names according to their number, that is, September (originally the seventh), Latin *septem* or *septa*, meaning seven; October, *octo*, meaning eight; November, *novem*, meaning nine; December, *decem*, meaning ten.

Then, there were those who possessed (practiced) "the spirit of divination" which brought in much gain to their masters (Acts 16:16). The masters of a certain damsel were aroused when Paul commanded the evil spirit to come out, and they saw that the hope of their gain was gone (vv. 17-24). This custom or art, if you can call it an art, is practiced today (necromancy), though it is forbidden by the Scriptures. (See Deut. 18:9-14.)

Even Israel, God's special people, failed to continue faithful to the one true God, who had shown them His wonders. They went after the gods of the nations. "Their land is full of idols," was a statement of the Prophet (Isa. 2:8). Though they continued a form of worship, they, too, came to commercialize on the sacrifices, until the Savior said: "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves" (Mark 11:17).

When we look back on the world without Christ, we wonder if there are any—whether Christian or non-Christian—who could wish for those times to return.

Progress has always followed in the wake of Christianity. The church was built on the conviction that "Jesus Christ is the Son of God." (Matt. 16:16; Acts 8:37.) The school has followed the church, probably because Jesus taught the multitudes, and "the common people heard him gladly" (Mark 12:37). Before, there was class hatred and only the rich had the privilege of education. Likewise, the hospital has followed the church and school, probably because Jesus healed the sick (Matt. 14:14). Of course, Jesus did His healing differently and without cost, but the idea of doing something to relieve suffering has made a great deal of progress in the Christian Era. As in the other forms of worship, so commercialism has now crept into Christianity.

Let us examine the effect the news of the birth of Jesus had on the people of that day. The Wise Men traveled from a far country to find the newborn King, so they might worship Him (Matt. 2:1, 2)—a good suggestion for the wise men of this day. Herod and all Jerusalem were troubled (Matt. 2:3). At this season, it might be well if the *rulers* and *all the people were troubled* as to their standing in the sight of God, and to examine themselves whether or not they are worthy to stand before the Son of man. The shepherds were sore afraid; neverthe-

less, they went to see, and when they had seen, they made known abroad the saying which was told them concerning this child, that is, "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). We who say we see should make known abroad this saying now and ever. Simeon, who was in the Temple waiting for the consolation of Israel, when he saw Jesus, spoke of Him as "a light to lighten the Gentiles, and the glory of thy people Israel," also "a sign to be spoken against." (See Luke 2:32-34.) The message to "them which are called, both Jews and Greeks, (is) Christ the power of God, and the wisdom of God" (1 Cor. 1:24). Anna who was also in the Temple, coming in at that instant, "*Gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem*" (Luke 2:38).

Paul, in referring to the world before Christ and to its idol worship, said: "The times of this ignorance God winked at (overlooked); *but now commandeth all men every where to repent*" (Acts 17:30). At the present time, in the nations which are trying to do away with God and Christ, class hatred is being taught, rulers are seeking to  
(Please turn to page 10)

---

## Peace on Earth!

---

By Gerald L. Cooper

---

THE heavenly chorus sang, "On earth peace, good will toward men," on that first Christmas night, some two thousand years ago. To those who were devout and believing Jews, what a wonderful song that must have been! They had read in the prophetic books of this wonderful event. They had read of the time prophesied in Isaiah 9, of the birth of a child who would be known by many wonderful names, one of which was to be "Prince of Peace." They had read further in verse 7 of this chapter, "Of the increase of his government and *peace* there shall be no end." At last this time had come, and those people wanted peace as much as we want it now.

It was not in God's plan, however, to bring to the earth a peaceful reign at that time, and some thirty years after the eventful birth of Christ, He died. This was a disappointment to many, but His resurrection brought revived hope to believers that He would come again to bring peace to the earth!

Today, as we are celebrating the anniversary of the "Prince of Peace," the world is embroiled in a struggle to the bitter end. Many are the peace efforts that are being

made, but to no avail. Pope Pius XII, titular head of the Roman Catholic Church, has exerted every power to bring about peace, but has failed. Persistent reports at the time of this writing (December 6) come from Vichy, France, that the Pope and perhaps President Roosevelt will bring about peace, but from London comes word that only four members of Parliament favor any sort of peace negotiations. From Berlin, Hitler states, in his usual manner, that there will be no peace until Great Britain surrenders unconditionally. Such are the efforts of peace-making men, which only add to our belief in the Scriptures wherein is predicted several times that such will be. There will be no lasting peace in this age, but these "wars and rumours of wars," nations rising against nations and kingdoms against kingdoms, are only the harbingers of the coming of the "Prince of Peace."

At this glad Christmas time, then, let us look forward with eagerness and interest to that day when the heavenly host will again sing, "On earth peace, good will toward men," when "of the increase of his government and peace there shall be no end." May God hasten that day!

# God the Giver, and His Incomparable Gift

By R. H. Judd

*"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).*

PERHAPS someone may say, "What an unusual text to choose for a Christmas message!" It may be unusual, but it certainly is not out of place, for its central theme is concerning *a gift*, and giving surely has come to be recognized as the very essence of the Christmas spirit.

In all giving, two things, at least, enter into its recognition: the ability of the giver to give, and the need of the one given to; and where human relationships are involved, the reciprocal estimate of each of the other, and according to the measure so visioned of each, is the gift given and accepted.

It may be that to a certain extent we regret that the Christmas spirit—the spirit of giving—has become so largely commercialized. The business world has made a business of it. But, after all, on due reflection, so long as the profits are fair, and all is above board, and the *spirit* of Christmas duly manifested, why not? Surely the spirit of Christmas—the act of giving—has through it now become a source of joy to millions who never before knew the joy of giving. Thousands upon thousands have yearly been added to those who have found in very truth that "it is more blessed to give than to receive." If the commercialization of Christmas has done that, it has accomplished a world of good that can never be reckoned in terms of money. Indeed, so truly have we come to realize the blessedness of giving, it becomes one of our chief regrets that we are not able to give more.

Sometimes a gift may come to us unannounced, and we draw natural, but tentative, comparisons as to who the giver may be. Our text, quoted above, leaves us in no doubt on that score. The *giver* is God. All our illusions concerning ability to give vanish at once, for "as the heavens are higher than the earth, so are (His) ways higher than (our) ways. (See Isa. 55:9.)

The next word, the little word "so," is too often mistakenly supposed to convey a comparison (unnamed it is true), that will help us to *measure* the extent and value of the gift. Our reference above to Isaiah 55:9 has already shown us the impossibility of any such thought. This little word speaks to us more of the immeasurable and inexpressible intensity of the love of God. There are occasions in the lives of most of us when the very depth of our feelings have so overcome us that the expression of them

cannot be uttered, and we strive to put the whole of our meaning into that little word "so." It would seem (humanly speaking) that in this wonderful verse our great Creator has Himself used this very method of expressing to us the greatness of His love for the world. Here, He first sees this world of ours, not as He made it, a world of *life*, but a *perishing world*, and it is that fact which calls forth the greatness of His compassion and His love. Can we wonder at the earnestness here so plainly revealed by God Almighty, when men and women so deceive themselves as to believe that they are not *perishing*, but immortal, and that they already possess in actual fact, eternal life?

What of the gift? I wonder if any of you have ever noticed that when in this wonderful verse God speaks of *His Son* as a gift, He speaks only of Him in connection with *life*, for in giving His Son, He gives *eternal life*. Before that, in verses 14 and 15, our Savior is spoken of as "the Son of man," and it is as "the Son of man" that He is "lifted up" to die, as was the serpent in the wilderness. He became the Son of God by resurrection to life—the first begotten from the dead. So, when in Romans 6:23, we read that "the gift of God is eternal life," we are stating in other words that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting *life*." The gift is to all—to "whosoever will," but the fact remains that a gift is never yours until you *take* it. Until then it remains the property of the giver. "*Whosoever will*, let him *take* of the *water of life* freely" (Rev. 22:17).

"'Whosoever heareth,' shout, shout the sound!  
Spread the blessed tidings all the world around;  
Tell the joyful news wherever man is found:  
'Whosoever will may come.'

"'Whosoever will, whosoever will':  
Send the proclamation over vale and hill;  
'Tis a loving Father calls the wand'rer home:  
'Whosoever will may come.'

"'Whosoever will!' the promise is secure;  
'Whosoever will,' forever must endure;  
'Whosoever will!' 'tis life forevermore:  
'Whosoever will may come.'"





# What Does Christmas Mean to You?



By Lottie E. Young

WHEN a baby comes to a royal family, especially if it is a prince, what preparations are made! How its advent is heralded all through the nation by the ringing of bells; multitudes acclaim the tiny creature as their coming king, and costly gifts from far and near are showered upon it. What a contrast is this to the humble birth of the Lord Jesus Christ! Think of the peasant mother, the stable home, and manger cradle, and the curious shepherds. Yet of the many princes who have been born into this world, even though their birthdays may have been observed during their lifetime, none are remembered now save that of the Babe of Bethlehem, the Prince of Peace. His natal day is honored by millions in some fashion.

Why did He come? What was His mission? Hundreds of years before the birth of this Christ child, His name was given—Immanuel, that is, “God with us.” So, He came as a revealer of God to man; as the Redeemer or purchaser of those who were helpless, for Jesus means “Savior”; as the Restorer of this world to its Edenic beauty, when sickness and sorrow, disappointments and heartaches, and even death—“the last enemy”—shall be unknown. Is it any wonder His birthday is still celebrated, although two thousand years have passed since His advent?

There are many answers which might be given as to what Christmas means to mankind. To the infidel, *nothing*, though he unconsciously keeps it. To the Christian, it means worship, although it is frequently omitted. To the merchant it means, “This is my harvest time.” To the buyer, “Have I sufficient funds to go around the family and friends?” To the small boy or girl, “What will Santa Claus bring me?” To the rich, it often brings a show of arrogance, or helpful philanthropy. To the poor, “How can we fill the children’s stockings?” To the cynic, boredom. To the optimist, an opportunity to bring cheer to “others.”

To the many, it is a time of anxiety, doubt, and worry; a time of hurly-burly, late hours, jostling crowds, each intent with that which involves his own home and family. But through it all runs the Christmas spirit, and if this can be retained, even in small measure, the “Day” will not have been in vain. But, as we celebrate the birth of this Wonderful Babe, it is well to remember that Jesus

Christ, the Great Giver, never gave to the world a piece of money. He bestowed upon man not a solitary material gift. He carved no statue, painted no picture, wrote no poem, composed no song, built no edifice, founded no city, erected no triumphal arch; yet He stands in history as the world’s greatest giver. Silver and gold He had none, but such as He had, He gave; the gentle touch of a sympathetic hand, the healing love of a generous heart, the bracing energy of a courageous spirit. In all of our Christmas giving, are we giving the priceless things for which the world is so hungry? Are we giving an inspiring thought to someone who needs it, sympathy to someone who deserves it; kindness to someone who is starving for it?

Over the radio will come the Christmas carols with their messages of peace on earth, to all men good will, in spite of the awful conflicts now raging. The “unspeakable” gift of Jesus Christ to the world was the greatest blessing ever received, and as “in the fulness of time” He made His first advent, so some day, and we are praying it may be quickly, the following promise will be fulfilled: “Unto them that look for him shall he appear the second time without sin unto salvation,” when the whole world will know of His “good will,” love, and righteousness. Is each of us ready for that great Day?

P riest	Hebrews 5:6
R oot	Revelation 5:5
I mage of God	2 Corinthians 4:4
N azarene	Matthew 2:23
C ounselor	Isaiah 9:6
E verlasting Father	Isaiah 9:6
O ffspring of David	Revelation 22:16
F ountain	Zechariah 13:1
P rophet	Deuteronomy 18:18
E manuel	Matthew 1:23
A lpha	Revelation 1:8
C hief Corner Stone	1 Peter 2:6
E ternal life	1 John 5:20

# Newsfan's Diary

By Arlen Marsh

IT IS the story of a town.

During the earlier portion of the second Rooseveltian term, a paternally-minded Government built the town in an Eastern State for the benefit of the below-average-income groups. Houses were to be rented cheaply. There was to be a recreation hall and theater, with weekly dances and sundry other forms of entertainment.

But there was to be no church. There could be no church, explained the Government, because the prospective inhabitants of the town could not afford a church. Of course, if Baptists and Episcopalians and Methodists and Presbyterians and Catholics and Jews would all unite their forces and have a union church, that might be permitted, experimentally. But denominational churches were out, definitely out.

So, not long before the recent presidential election, Secretary of the Interior Harold L. Ickes took time out from his important work of campaigning for a third term and returned briefly to doing his duty to the taxpayers. The experimental town in the Eastern State, he announced, had just been sold to private interests. It had not proved a success. People with low incomes had been sickeningly indifferent to the delightful, low-rent houses available to them. But the Government, concluded Mr. Ickes brightly, hadn't lost more than a few millions on the deal.

Lockheed, one of the largest aircraft manufacturers, is proving it is more blessed to give than to receive by presenting a Christmas gift to the British Government, "in appreciation," say company officials, "of England's many orders."

The gift is the fastest, finest bomber Lockheed can build, complete with bomb sights, bomb racks, machine guns, and protective armor.

At a lecture Sunday evening, December 8, in the Church of the Open Door, Los Angeles, Dr. Louis Talbot spent an hour's time, a great many words, and a good seventy-five stereopticon slides in a diatribe against the nation's latest important cult: I Am. (The cult, which claims three million members in the United States and Canada, started from scratch in 1930. It teaches a combination of Christian Science, voodooism, Hinduism, theosophy, Unity, and pantheism.)

The cult, explained Dr. Talbot, was blasphemous; it taught, said Dr. Talbot, that any human being, by the

process of his own concentration, could make himself a part of the Mighty I Am Presence. "Whereas," finished Dr. Talbot in some triumph, "every true Christian knows that Jesus and Jesus alone is the I Am!"

Hearst papers have forsaken the between-news-item line used several years ago ("Buy American") in favor of an equally insistent command: "Give More Gifts This Christmas." Superficially, this would appear to be giving commercialism a mighty boost; yet the fact remains that the more is bought, the more people go to work—and with some nine millions of people out of work in the United States, one wonders if a better Christmas present could be provided than a job that lasts even a short time. Certainly, the job would be infinitely superior to the standard Christmas basket, with its canned goods, turkey, and second-hand toys.

The shake-up in Italian military and naval commands has let vague hints get by European censors that all has not been well for some time in Italy. The demise of Balbo, mourned feverishly by the Italians, was attributed by Italy to British Royal Air Force flyers. But Britain steadfastly denied and denies any knowledge of how and when the perplexing Balbo perished. Correspondents are commencing to wonder whether or not Balbo and the two recently killed Italian generals represented unfortunate accidents or Rome-inspired murder. War does, after all, provide an excellent background for a purge of potentially dangerous politicians, friends, and army officers. King David furnished the precedent by his application of the principle of removal-by-war to Uriah.

Other towns may have their Santa Claus parades. Other towns may go for Christmas caroling. But Oregon, Illinois, is different. From the *Ogle County Republican*, Oregon weekly, comes this poetic exhortation, carried on one page of the picture of an open book:

"Let's shop early this year, friend,  
So happiness and clerks may blend;  
Let's help them love the Christmas time  
By buying now in ev'ry clime."

And on the other page of the pictured open book is the delightful Yuletide blurb of a funeral chapel: "Our am-

balance is ready for emergencies. Remember our telephone number."

Those with one foot in the grave, take notice: Shop early, and avoid the rush.

• • •

In common with *Time*, Pierre van Paassen, foreign correspondent extraordinary and author of the best-selling *Days of Our Years*, predicts that the climax of the current

war will occur at or at least near Jerusalem. Van Paassen's reasons for his conviction, expressed not long since in *Liberty*, appear rather nebulous; but he is very dogmatic on the point. Guns, he insists, will crash in the Holy City; and bombs may crush thatched roofs in Bethlehem. *Time* was more general in its soothsaying; it held merely—during the summer of 1940—that the war eventually would have its apogee somewhere in the Near East or the Eastern Mediterranean.

---



---

## A Wonderful Dream

---

By Mrs. William Stine

---

NEARLY all who believe in the coming of Christ to reign have at some time had a dream about this great event. They have seen themselves saved and glorified. Then, perhaps, in another dream they have felt the anguish of having been lost.

The past weeks of successful revival meetings caused our minds to center on the nearness of Christ's second coming and the fast-fulfilling prophecies. For this reason, and because of a talk with a friend about loved ones who had died, the following dream resulted.

We were in the company of friends when there appeared in our midst Grandmother Pearson and Brother Roll Brewer. These two, having fallen asleep in Christ several years ago, greatly surprised us by being alive and with us. Suddenly, we realized that Christ had called them from the dead, and that they were on their way to meet Him in the air. We were jubilantly happy. The church members began gathering together quickly. Soon we would see Christ coming with clouds. However, a shadow was cast over our happiness when we discovered there were some of our loved ones missing. What could be done about it at this late hour? It was then we remembered that our Lord "is longsuffering . . . not willing that any should perish" (2 Peter 3:9), also that the prayers of the righteous are heard and answered (Prov. 15:29). So, we prayed for the missing ones. Whether or not our prayer was answered we do not know, for it was then that the alarm clock awakened the dreamer.

A dream is seldom true; the second coming of Christ is Bible truth. Isaiah 9:6 proclaims the Christ child as the future King, saying: "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." Reading also the seventh verse, we un-

derstand that He will reign on the throne of His father David. This throne, as all know, was on earth, so Christ will come to earth to reign. The lowly manger baby who brought to the world its Christmas Day will bring peace on earth and good will to men at His glorious coming. Paul said of Christ, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15).

The star in the east signified Jesus' birth; we are promised signs in the heavens prior to His second coming to the world (Joel 2:10). When the shepherds received news of the Savior's birth, the "glory of the Lord shone round about them: and they were sore afraid" (Luke 2:9). The brightness of His second coming will be as "the lightning (that) cometh out of the east, and shineth even unto the west" (Matt. 24:27).

When the world was destroyed by the Flood, only eight souls were saved because of their faith in God. At the destruction of Sodom, three faithful ones were saved. Shepherds, the Wise Men, Mary, and Joseph were the few who believed the glad tidings of Jesus' birth. "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26), for "many are called, but few are chosen" (Matt. 22:14).

Yes, this wonderful dream came very near to being the truth, for "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

When our Lord comes, may we be among those who are "called, and chosen, and faithful" (Rev. 17:14).

# The Gift in the Manger

By Mary Richardson

**S**HEPHERDS were guarding their flocks on this very eventful night. They did not know that on this night God's supreme gift was to be given to man, although they had long waited for the promised Redeemer. Suddenly, an angel appeared unto them, and they were very much afraid, but not for long, because the angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." What do you suppose that this good news was? The baby Jesus had been born; and, being wrapped in swaddling clothes, was lying in a manger. The birth of Christ was good tidings of great joy, which were to be enjoyed by all people. When the good news of the gospel is accepted and becomes a part of an individual's life, there is cause for great rejoicing. There was also great joy among the angels, for they sang, "Glory to God in the highest, and on earth peace, good will toward men." We cannot expect to have universal peace until the Prince of Peace comes. From David's throne, restored in Jerusalem, Jesus will extend peace without end (Isa. 9:6,7).

"It came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:15). They had one aim, namely, to verify the truth of the angel's message, so they made haste and found Mary and Joseph with the Babe in a manger. No doubt, they were filled with an inner joy, for they reported the things told them concerning Jesus. The shepherds announced the findings of their search, thus proving the truth of the angel's message. They also told of the angel's appearance together with the heavenly host.

In Matthew 2, we are told of another class of people, the Wise Men, who had a divine revelation of the birth of Christ. The star in the East guided them to the place where Jesus lay. Evidently, this was a special star. When again "there shall come a Star out of Jacob" (Num. 24:17), it will mark the hour of our redemption. Though "all the tribes of the earth mourn" (Matt. 24:30), we, like the Wise Men of old, shall rejoice and hasten to worship the King. When the Wise Men finally found the One for whom they had journeyed many weary miles, they "rejoiced with exceeding great joy." "When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him." Then they opened their treasures, and presented Him with gifts of great value.

When in your search for Jesus you find Him as your Savior, give Him the worship He deserves, and present Him the gold of your heart's purest love. If you have not done so before, do so now, on this anniversary of His birth. Repentance and obedience in baptism are the first steps. Soon there is coming a day when the Savior will again appear upon the earth, not as a Babe, but as the Ruler of the world. Then everyone will bow before God's authority, invested in His Son (Isa. 45:22,23).

We know of no more impressive way in which God could have shown His love to the world, than in sending His Son into the world, that we might live (John 3:16). The individual, however, must meet a requirement if he is to come under that great love. No matter how great the love, it will do one no good, unless he believes to the extent that he accepts Christ as his Savior, is baptized into Christ's name, and lives a life acceptable to the Father. One of the great appealing attributes of God is love. From Him comes all the tenderness and mercy that make life worth while. It has been said that we show our love by our gifts. Certainly God showed His great love, for it was His plan that brought about redemption through His only begotten Son. Christ was the supreme gift to the world. He was given because of the great love the Father had for His children. We should praise God and give Him glory for the wonderful gift. This gift makes it possible for all of us to come into the saving grace of the Father through Jesus Christ.

What does God's gift mean to you?

## WHAT WE WOULD HAVE WITHOUT CHRIST

(Continued from page 5)

be worshiped, and a return to the worship of the pagan gods is advocated, which will result in confusion. Those who are looking for the second coming of Jesus know that in Him only rests the *hope of the world*. Therefore, let us enter this season "holding forth the word of life" (Phil. 2:16), that we might rejoice "in the day of Christ," that we have not run in vain, neither labored in vain. "How shall we escape, if we *neglect* so great salvation; which at the *first* began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2:3). Which will you choose—the world without Christ, or the "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13)? The new age is described by

David, saying: "In his days (Christ's days) shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psalm 72:7). It is no wonder that the angels sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Isaiah, in speaking of that day, said the nations would not learn war any more, but that the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." (See Isa. 2:2-4; 11:9.)

The worship of the one true and living God should not be with "men's hands, as though he needed any thing," but because He is the Giver of all things. (See Acts 17:25; James 1:17.) Neither are we to suppose that our God is like unto gold, or silver, or stone, graven by art and man's device. (See Acts 17:29.) We have been given God's only begotten Son, who is the "*express image* of his (God's) person," and we are told that God has spoken unto us by Him; it is also said, "Hear ye him." (See Heb. 1:2, 3; Matt. 17:5.)

We are not required to make animal sacrifices to God, for He has no pleasure in them (Heb. 10:6), but we are told that to love God and our neighbor "is more than whole burnt offerings and sacrifices" (Mark 12:33)—yes, far more than giving our children for burnt offering to idols. We are asked to consider the mercies of God; then, because of His bountiful blessings, to give our bodies a "*living sacrifice* (not a dead one), holy, acceptable unto God, which is (our) reasonable service" (Rom. 12:1). That is, that we might "shew forth the praises (virtues, margin) of him who hath called (us) out of darkness (worship of idols and false gods), into his marvellous light" (1 Peter 2:9). Following are some of the "*reasonable*" sacrifices which are recorded in the Scriptures, and we are told that with such sacrifices God is well pleased: "Offer the sacrifices of righteousness, and put your trust in the Lord" (Psalm 4:5), and "O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:15-17).

Animal sacrifices were made by the priests, but Christ has become "an high priest of *good things to come*" (Heb. 9:11). "By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, *the fruit of our lips giving thanks to his name*. But to do good and to communicate forget not: for with such sacrifices *God is well pleased*" (Heb. 13:15, 16). Therefore, we can at least give God something at this season, which will be well pleasing, by thanking Him for the unspeakable gift of His Son, and for the hope we have in and through Him, not only in this present world, but in that which is to come. To Him be the glory, power, and majesty both now and forever.

## SCHOOL LIGHTS

By *Orris Mills*

"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" (Isa. 9:6, 7).

I wonder to how many people in Germany these words have any meaning. I wonder how many people in France will hear the Christmas carols ringing out the glad news of the Christ. I wonder if the spirit of gladness and peace and love will be prevalent in The Netherlands. Will Denmark cheerfully decorate her city streets? Will the children of London play with their Christmas toys? Will the countries of Europe know they have a Prince of Peace?

On this man-ruled world, we have known peace only a few times, and then for comparatively short periods. Even that peace was not true peace, not the peace that we are persuaded Jesus Christ has for the world. From almost the beginning of time we have seen hate, envy, and killing. The first envy and killing of which we have record was the killing of Abel by his brother Cain. The last killing that we know will take place, will be the destruction of death itself.

When the world is not torn with war, destruction is taking place in some other way. We find crime and fraud and graft in almost every public office of the land. We find many professed friends undermining our lives, doing all in their power to mar our characters. How much better would remarks about one's weaknesses be, if they were addressed directly to the weak one. Paul said, "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."

One who brought and still brings so much cheer to this cruel world truly must have had a wonderful and magnanimous personality. I believe He never went about with a long face, trying to find fault in someone else. He must have had a winning smile and an alluring countenance. He must have played and joked with the children, for they followed Him and loved Him. Children are the same today as they were centuries ago, and they like pleasant people.

Let us pray for the time when this same Jesus will be "KING OF KINGS, AND LORD OF LORDS"—when "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" (Rev. 21:3, 4).

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).*

### A Christmas Eve Wish

"I'd like to spend a Christmas Eve  
In holy Bethlehem:  
I'd like to stand where shepherds were  
When angels spoke to them.

"I'd like to tread a path that led  
Unto a manger cave,  
And then I'd kneel in thanks to God  
For Christ, the Son He gave."

—*Mary Grace Martin.*

### An Original Poem

As angels sang so long ago,  
Let us today rejoice and sing;  
For He, once Babe of Bethlehem,  
Is coming soon to be our King!

—*Jane Waller, an ECE Club girl.*

### Unending Joy

Two tired travelers tried to find a place to sleep. Joseph had walked, leading the donkey, while Mary rode on its back. Perhaps both of them walked part of the time. Now they were in Bethlehem; they could find no room—"there was no room in the inn"—so they slept in a stable. That night the baby Jesus was born, and laid in a manger.

In the fields, shepherds were watching their flocks by night. Then the angel of the Lord appeared before them. A great brightness, the glory of the Lord, was upon them. Until the angel said, "Fear not," they had no idea of the reason for this heavenly visit. The angel told them to fear not, for good news—great joy—was for them: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). This was the sign so they would know the Babe: He was to be found wrapped in his baby clothes, lying in a manger!

Suddenly, the angel was no more alone, but a great, great number of angels were there. The heavenly host praised God and gave Him glory. Then they went away.

The shepherds decided to go to Bethlehem to see this Christ child. They left at once, "They . . . found Mary,

and Joseph, and the babe lying in a manger," just as the angel had said. Afterward, they told abroad what they had seen and heard.

### The Wise Men

The Wise Men are often in this Christmas story as told by man. However, by a study of the first eighteen verses of Matthew 2, we find that the Wise Men did not see Jesus in the manger. They saw Him just before Jesus was taken by Joseph and Mary into Egypt. King Herod had the children slain who were "two years old and under" (Matt. 2:16), so that tells us something of the age of Jesus at the time of the visit of the Wise Men.

God chose the lowly shepherds to see Jesus first. Afterward, by much study, the Wise Men, too, found Him. There is a verse that says unless all can become as little children we cannot enter into the Kingdom of God. The shepherds were more like little children, so eager to believe the angel! May we all be humble, childlike, and loving as this Christmas season comes to us once more, before the return of our King.

### New Members

Winifred Tacket of Mount Vernon, Arkansas, joins our club. William David Savage of Waite Park, Minnesota, joins our Cradle Roll. Six grandchildren of Mrs. Clara L. VeNard of Macomb, Illinois, join. They are: Leland, Margaret, Dannie, Mary Lou, Patsy Joan, and Anna Lee VeNard. We now have two hundred fifty-eight members.

### Favorite Bible Verse

Winifred Tackett's favorite verse is, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

### Happy Birthday Wishes

Betty Ann Mills, Dec. 25, age 8, Eden Valley, Minn.  
Travis E. Kidd, Dec. 23, age 9, Lucerne, Ind.  
James Capps, Dec. 23, age 3, Shady Springs, W. Va.  
Esther O'Neil, Dec. 20, age 13, Cleveland, Ohio.  
Doris Jean Smith, Dec. 19, age 13, Cleveland, Ohio.  
Phyllis Jean Kessler, Dec. 18, age 13, West Milton, Ohio.  
Bonnie Weis, Dec. 17, age 12, Eden Valley, Minn.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Books for Study

By Arlen Marsh, Los Angeles, Calif.

Have you ever thought that the complete series of senior Berean books makes the best treatise on Bible doctrine that the Church of God has ever published?

Some students have thought of this, and some churches have come to use the books as source material for general study, as well as for Berean study. In the Southlawn Park Sunday School, Grand Rapids, Michigan, for example, teachers are supplied with complete sets of the books to guide them in preparing Sunday school lessons.

No more thorough coverage of the "nature of man" and man's future immortality, has been printed by our church than the second book of the senior Berean series: *Life and Immortality*. The Kingdom is covered thoroughly in the third book, *God's Kingdom*. And the other three books of the series are just as comprehensive in regard to a wide variety of subjects, from the parables of Jesus to the standards of practical living which Christians should adopt.

Other churches have what are called "theologies"—voluminous tomes written with great labor and very little interest on the details of church doctrine. The Church of God, lacking such dull volumes, has the Berean books—which provide, not man-thought philosophy on what the Bible *may or could be interpreted* to mean, but actual Biblical references which let the reader himself learn exactly what the Bible means.

Whether you're an active Berean or not, if you're interested in Bible study and in increasing your knowledge of the things we must know if we are to have places in God's Kingdom, you'll find the senior Berean books a constant source of help. They're remarkably inexpensive, too—only twenty cents a copy for any one of the books in the series. They may be ordered from the National Bible Institution, Oregon, Illinois.

### Dear Bereans:

I have just received the "Christian Worker's Kit" and believe that it is a very fine collection of tracts. You'll like them, too. In them is plenty of material for study during these long winter nights. Let's get the campaign under way.

### Love Your Enemies

By Virginia Smith, Russellville, Ark.

It is written in Matthew 5:44, "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." Luke 6:31, says: "As ye would that men should do to you, do ye also to them likewise." To do this, our hearts must be filled with love and understanding. Solomon, the wisest man that ever lived, asked not for long life, gold, or the life of his enemies, when God asked what He should give him, but asked instead, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (1 Kings 3:9).

Every heart has its secret sorrows which the world knows not, and we often call people cold and indifferent when they are only sad. If we could follow people home to see them alone, when their curtains are drawn, we would see anguish that is carefully concealed, and we would be more tender and love others more. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10).

After man disobeyed God, He loved us enough to give His only Son to die for us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Jesus spent His life helping, teaching, and healing His fellow men, yet never once was He gently led. He was led into the wilderness to be tempted by the Devil. He was led by men filled with wrath to the brow of the hill, that they might cast Him down headlong. He was led to Annas and Caiaphas, to the council of the elders and chief priests and scribes, then He was led away and crucified. While on the cross, He prayed for His enemies, saying, "Father, forgive them; for they know not what they do" (Luke 23:34). Stephen, while being stoned, cried with a loud voice, "Lord, lay not this sin to their charge" (Acts 7:60). Those who in faith have tried the great rule of love, tell us of the wonderful results achieved. Even if no earthly blessings should follow, we are still promised a great reward—nearness to God. "Ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil" (Luke 6:30).

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

July 29-August 10—General Conference at Oregon, Ill.  
July 29-August 10—Illinois Bible School and Conference at Oregon.

### PAY AS WE GO

Thus far the Bible Training School has been able to meet its bills, and we sincerely hope that with the cooperation of our brethren interested in the success of the School that this policy will be continued throughout the year. Nevertheless, at this writing our funds for the Bible Training School are the lowest they have been since this term began. Let us not allow a good work—one of the most important works—of our church to lag. We need your financial support for the Bible Training School. Sydney E. Magaw, Chairman, Board of Religious Education.

### EXTRA RESTITUTION HERALDS

A goodly number of extra copies of this Christmas number of The Restitution Herald are available to those who might wish to order for their friends.

Also, should any of our readers so desire, we shall be pleased to begin new subscriptions with this Christmas issue, if your subscriptions are sent within a few days. One way in which you can evangelize is to send The Restitution Herald to those with whom you cannot speak personally.

Use the subscription blank on the opposite page.

### NO HERALD NEXT WEEK

Each year fifty-one issues of The Restitution Herald are sent to its subscribers. In the present volume, which began with the first Tuesday in October, 1940, there is a possibility of publishing fifty-three issues. Inasmuch as the regular subscription is for fifty-one issues, you will receive no Herald under date of December 24.

The present issue is our special Christmas number; your next issue will be dated December 31, and will be the New Year's number. . . . Merry Christmas. The Staff.

### CHRISTMAS THOUGHTS

By Catharine Davis

Christmas brings to our minds tender thoughts of another day, memories of Him who loved us first, and made it for us the best of all days. Whose is the Christian heart that is not stirred with Christian love and canticles of praise to Christ the living Word? This blessed feast that comes to us once a year is surely wonderful.

When we think of those who with us used to sing, our hearts rejoice in kindness. As we see candles flame in the windows and on the hearth, we thrill to the magic of His name. Precious Savior, we do praise Thee, the Light of men. All glorious art Thou. We hold Thy precious name dear, and at Thy coming all tears will be wiped away, for Thou shalt heal the broken heart. There will be no more pain or sorrow. No thorns or briars shall strew the way when the King reigns with justice, power, and might. Thou wilt bless the nations and make all things right.

These promises are to those who believe and obey His Word, and are found worthy in that glad day.

### A TRIBUTE

With the closing of the life of Sr. Anna E. Drew, the Church of God has lost one of its most faithful and valuable workers—not even excepting its ministers. We had the privilege of working by her side for fourteen years. During seven of those years, we were president of the Illinois State Conference and she was the treasurer, which office she had held many years previously. For twenty-five years she was president of the Illinois State Berean Society, and that organization reached its highest point of development and service during her administration.

Sr. Anna's love for the truth as she understood it, and for the church which preached that truth was the outstanding passion of her life. She brought more boys and girls, as well as men and women, to Christ than a great many ministers ever bring. She was one of the finest women we have ever had the honor to know, and we are one of the many who with a tear-damp eye can say that they are better today because of having walked part of the way by Sr. Anna's side.

F. E. Siple.

### BIBLE TRAINING SCHOOL NEWS

There comes a time in the life of every student, called vacation. The Bible Training School students are by no means neglected in this respect. Christmas vacation will start December 20, and will close when School resumes January 6, 1941.

Alan McLain and Francis Burnett are spending their vacation at their homes in Ripley, Ill. Richard Smith and Ellsworth Routson accompanied Emory Macy to Brush Creek, Ohio, where they are spending the two weeks. Emory Macy spent two weeks, previous to vacation, here at the Training School. Celaine Randall, accompanied by Eunice Zollinger, is at his home in Fonthill, Ont. Terry Ferrell is spending his intermission at Colo, Iowa, with Barbara Fish, at her home. The writer is staying in Oregon, Ill.

Friday, December 13, was enjoyed by the students and their guests at a Christmas party at the Students' Home.

Orris Mills, Reporter.

### BIBLE TRAINING SCHOOL

Clara M. Hunt	\$ 2.00
A. friend (F. B.)	10.00
Maybelle Hanson	5.00

### CHILDREN'S QUARTERLY TESTIMONIALS

Sunday school workers, send today for a free catalog describing our Children's quarterlies. Address the National Bible Institution. Following are some testimonials:

"The girls and I find the Bible Foundation Quarterly very interesting. Every lesson in Bible Foundation is easy to put across to the girls, because it is so nicely written. The age of the girls in my class rank from seven to nine years of age. Our attendance is nearly perfect every week, so it shows that Bible Foundation must hold their interest to make them want to come back every Sunday. This is the first class I have ever taught, and without the aid of Bible Foundation I am sure it would be quite complicated for me."—Miss Earlene Richter, Teacher.

"Since using the Bible ABC's, the attendance in our class has increased and has kept up even during the summer. We have been so pleased with the results, that we are now starting on the story of the Creation. The children especially enjoyed the crayoning, and we believe that they have received more understanding of the stories by being able to see the pictures of the characters, and plan the coloring of their garments. It also has given us something to look forward to each Sunday, because the children have taken such a great interest in it. We now have enough material to last until next year. We pray that we might guide these little children into the fold, through giving them these lessons."—Mrs. Helen McMurtrie and Mrs. Adelo Onderdonk, Teachers.

### HERALD RECEIPTS

Mrs. Rose Barton; Clara M. Hunt (self & others); Mrs. A. P. Leamon; Eva Fletcher (for others); James Maggard (self & others); Grace Schier; Mrs. H. M. McInturff; C. E. Johnson; William J. Halls; Edith A. Barber; George A. Waters (for others); J. H. Anderson; Mrs. H. E. Shepherd; D. W. Kirkpatrick (for another); Harriet Boice; The Sunshine Class, Lawrenceville, Ohio (for others); Orris Mills (for another); Belle McCandless; LeRoy Hiott; Mrs. L. E. Marston; M. Fetters; Mrs. W. H. Poole; Mrs. Delos Andrew (for another); William Scott; Howard R. Goodwin; Mrs. Mary E. Bell; Mrs. T. J. Ellis; Mrs. Rosa McCurry; Zelda Cooper; T. F. Presley; D. S. Kirkpatrick.

## Gleanings From the Field

"The field is the world."—Jesus.

Who celebrates the birthday of Alexander, Caesar, or Napoleon? . . . Skeptic, dost thou ask for evidence? Open thine eyes—and heart!

Sr. Eunice Zollinger, Oregon, Ill., plans to accompany Bro. Celaine Randall to his home at Fonthill, Ont., to celebrate Christmas and New Year's Day.

No Herald next week.

"Religion that costs nothing does nothing."  
—Florence E. Tuttle, Geneva, Ohio.

"Flowers are still blooming in our garden and the grass is green, so we do not care for the 'snowdrops' which have already been seen in Illinois!"—Lottie E. Young, Seattle, Wash.

Sr. Edna Brewer, matron of the Bible Training School, is enjoying her Christmas vacation with three of her children and their families near Tipp City, Ohio.

"We often call people cold and indifferent, when they are only sad."—Virginia Smith, Russellville, Ark.



**THE VINEYARD WORK**

On our trip to Mineral, Calif., we had the pleasure of visiting Sr. Lucy B. Groat of Hanford, also the two sons, Bros. Uriel and Edwin, in their respective homes. We regretted to find Bro. Uriel confined to his bed. He had a severe attack of asthma. We called on Mrs. White, Vinyard, Truesdell, and Page who live in and near Fresno. We found them all eager to talk of the things pertaining to the Kingdom of God. In Stockton, we spent a night with Srs. Fay and Lois Logan, formerly of Indiana. Sr. Fay is slowly recovering from a very severe sickness. Lois, who is a teacher in the Stockton schools, is very kind and devoted to her afflicted sister. We found Sr. Anna Cook of San Francisco strong in the faith of Christ's coming to establish the Kingdom.

Our friend and brother in Christ, W. B. Ward, came up to Mineral for an evening's visit to talk of the promises and the promotion of the gospel work. An evening Bible class, which included a number of neighbors in Mineral, was a great surprise to these strangers of the truth, as we explained to them the blessings that will be obtained under the millennial reign of Christ and the saints on the earth.

In Tulare we kept a late hour, discussing with the three faithful members of the Los Angeles church the prophecies relating to world conditions, leading up to the establishment of the Kingdom.

The work in Los Angeles is progressing in spite of much recent sickness. Bro. Arthur Mock has just returned from Santa Monica hospital where he submitted to an appendectomy. Sr. Leta Maeleod of Pomona is in the hospital for an operation for injuries received in an automobile accident in which her car was completely wrecked. Sr. Stearns has been suffering with bronchitis. The Bro. Juden family has been afflicted with the flu. Sr. Janet Reid, too, has been confined to her bed. Sr. Elizabeth Frier is also unable to be out.

Recent visitors to our services were: Bro. and Sr. F. L. Marsh of Oregon, Ill.; Bro. and Sr. Leland Marsh of Grinnell, Iowa; and Mr. and Mrs. Frank Marsh of Eagle Rock, Calif. Sr. Mary Laning of Mt. Sterling, Ill., is spending the winter with Mr. and Mrs. Dwight Laning of Hollywood.

The Sunday school officers are making plans for a Christmas program on December 22. Bro. G. E. Marsh delivered a very impressive and instructive discourse at the morning service, Sunday, December 1, to an unusually large and interested audience. The dinner in the pergola was enjoyed in the sunshine.

Emma C. Railsback.

No Herald next week.

**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 .....

**OREGON, ILLINOIS**

A Christmas cantata was presented by the choir Sunday evening, December 15. When we consider that even angels sang at the birth of Jesus, it should inspire every Christian to lift his voice in songs of praise and appreciation, at this season of the year.

The Sunday school will present its program Thursday, December 19, at 7:45 p.m. We trust that all the local brethren and nearby friends will attend this program. Your presence will encourage the little fellows in their childlike faith and service to the KING OF KINGS.

We shall miss the students of the Bible Training School while they are enjoying the Christmas season; all except one are for a few days leaving Oregon, but all will be back soon to resume their work.

Sydney E. Magaw, Pastor.

**SHEETS - WOOD**

At a beautiful, informal ceremony, Miss Frances Sheets and Mr. Floyd Wood, both of Blanchard, Mich., were united in marriage by the writer, Saturday evening, December 7. Before a carnation bedecked altar glowing with lighted candles, the wedding took place in the home of the bride's parents, Mr. and Mrs. Bert Sheets of Blanchard, in the presence of the parents of both bride and groom. The bride was attended by Miss Winifred Reynolds. The groom was attended by his brother, Mr. Walter Wood. A distinctive feature of the marriage service was an opening address taken from "Kate Carnegie," by Ian Maelaren.

When they return from a short trip, the happy couple will make their home in a lovely, modern home nestling against a forested hill two miles east of Blanchard. The groom is a road contractor. The bride is a loyal and devoted member of the Blanchard church, where she has served well in the Sunday school and on the official board. We join in wishing them success and true happiness in their journey through life together.

C. A. Smead.

**CONTRIBUTIONS TO N. B. I.**

Jessie M. B. Kauffman	\$ 1.00
Eva Fletcher & Helen Chisholm	2.00
Rockford, Ill., S. S. (Ministers' fund)	16.22
Dixon, Ill., S. S. (Ministers' fund)	3.67
Mrs. H. E. Shepherd	4.50
Mr. & Mrs. George Siple (Fieldmen & Evangelism)	5.00
Mrs. B. F. Cook	5.00
Maybelle Hanson	5.00
Catharine Davis	1.00

No Herald next week.

**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.

**The Restitution Herald**

**AN IDEAL CHRISTMAS GIFT TO YOUR FRIENDS**

Many Christmas gifts little reflect the true Christmas message; they are soon eaten, worn out, or discarded. THE RESTITUTION HERALD, though, is a gift that continues new for fifty-one weeks, telling the glad gospel message each week. You may use the lines below to enter Christmas-gift subscriptions to your friends; the price being \$1.50 per subscription to new readers. We will begin these gift subscriptions with our special Christmas number, and send a Christmas card to each person, informing that you are sending The Herald.

Name .....

Address .....

Name .....

Address .....

Name .....

Address .....

Signed .....

Address .....



To all who read these lines: Merry Christmas to you. We thank God for the many blessings of the past year, and especially for the many promises that buoy us up during these troublous times when men's hearts are failing them for fear. The Master still whispers back to us through His Word, "See that ye be not troubled: for all these things must come to pass" (Matt. 24:6); so, to us, these things prove that the Master's words were true. . . . We wish all a very Happy New Year, and may the work for the Master bring forth much "fruit" is our prayer.

George A. Waters and Wife,  
Corpus Christi, Texas.

Greetings in the name of our Savior: May the Spirit of Him who gave His Son for the covering of our sins be especially upon you, and may the love of the Christ who made that sacrifice fill your heart all the days to come.

Mr. and Mrs. Harvey Krogh, Jr.,  
Tipp City, Ohio.

To the readers of The Restitution Herald: At this happy season of the year, I wish to take this opportunity given me to extend to all of you—Christmas Greetings for 1940, and a wish that 1941 will be your best year in your service to Christ. Especially do I want to thank all of you who remembered me in any way during the past year. May God bless and keep all of us faithful unto the second coming of Christ!

Gerald L. Cooper,  
Ah-Gwah-Ching, Minnesota.

Someone has said, "Oh, for a Thousand Tongues to Sing My Great Redeemer's Praise." I cannot even guess what the writer of the above words had in mind, but I was wondering what fifty words I could use with this one tongue of mine to express the blessed Master's care over me for one more year in His service, and for His brethren across this great continent of the United States.

J. Eagleston,  
301 N. Euclid Ave., Pasadena, Calif.

As we approach this Christmas time, our hearts go out to the brethren everywhere with a wish for health and prosperity as God sees prosperity. May the spirit of the occasion be yours, and may you have a very Merry Christmas and a Happy New Year.

Brother and Sister S. J. Lindsay,  
Tempe, Arizona.

"We love him, because he first loved us" (1 John 4:19). Our love is a fact worthy of our open avowal. Our love is a simplicity—He is so beautiful, so good, the supreme philanthropist. The mystery is why He first loved us. Our "brother, whom ye hath seen"—love him to show our love to Christ! Hence, these greetings of love founded upon love for one whose generation had "no room . . . in the inn." May you honor Him in the inn of your heart today.

Mr. and Mrs. C. A. Smead,  
Blanchard, Michigan.

Scene Two. With the birth of Jesus, a new Scene glorified God's Stage of human development. Scene One had introduced Adam the mortal. Adam, Noah, Abraham, Moses, Nebuchadnezzar, enacted well their respective Acts. But with Christ the Scene changed. Begotten of the Divine, He became perfected, immortalized, empowered. He nor His like had ever before entered. Now a helpmeet of like status is in preparation—for redemption of Abraham's seed, and of Adam's posterity, to respective promises. Little wonder that glory songs heralded Scene Two.

F. L. Austin,  
1705 S. Leer St., South Bend, Ind.

To the household of faith everywhere—greetings. I am proud at this time, almost the close of another year, that I am living and enjoying the blessings of our Lord. I enjoy the visits of The Restitution Herald with its able writers. Let us resolve to make the next year more prosperous.

R. L. Tice,  
Morrilton, Arkansas.

May the true understanding and purpose of Jesus' birth be in your hearts. Give your whole life faithfully to His service, for He is coming to give eternal life to the faithful, that they may reign with Him, for which purpose He was born. (Luke 2:10, 11.; 19:13; John 18:37.)

Mr. and Mrs. Lyle Rankin,  
Cashmere, Washington.

May the Christmas season bring to each heart and home many choice blessings from the Father. Also, may we keep in mind while we are enjoying these blessings that Jesus is soon coming.

Brother and Sister T. A. Drinkard,  
Handley, Texas.

Greetings to the aged: May the Lord bless you, that your last days may be filled with happiness in hope of life in Christ. Also, greetings to all of like faith. God bless you in His service. Let us all thank God for this land where we can serve Him, that lasting good may be done in His name.

J. M. Morgan,  
Bristow, Oklahoma.

Christmas Greetings to our brethren: May one and all, at this season of commemorating the birth of the blessed Babe of Bethlehem, be watching and waiting for His glorious return, and may the peace of God dwell in your hearts.

Mr. and Mrs. A. M. Jones and Delbert,  
Eagle Grove, Iowa.

God bless you all. We hear much these days about a war-torn world and the irony of such conditions, as we celebrate the birth of the Prince of Peace. But even aside from war is the constant heartache of separations. How much we need the Life-Giver! The year 1940, has seen a number of our faithful ones lie down in death. May we celebrate the birthday of Jesus with a full determination to do the best we can to fill the places of those who have fallen in the ranks of service.

Frank and Dorothy Siple and Family,  
140 Celia, St., S.E., Grand Rapids, Mich.

We wish to extend to all who are of the household of faith, the season's greetings, and to join our voices with theirs in praising God for the greatest of all gifts, that is, the gift of His Son, and the promise of eternal life through Him.

Mr. and Mrs. Grover Gordon,  
Springfield, Ohio, Rt. 2.

The angelic anthem of "Glory to God in the highest, and on earth peace, good will toward men" is seldom heard today among the songs of men. It is a message of hope, but the world is rapidly losing its hope. Our wish for the household of faith is, that this hope may become stronger in the heart of each member until it be fulfilled, in the "glorious appearing of the great God and our Saviour Jesus Christ." God bless all of you!

Mr. and Mrs. C. E. Randall,  
Fonthill, Ontario.

May God help each reader of The Restitution Herald to rightly read the signs about us, that we—like the Wise Men of old—may be found watching when the Babe of Bethlehem shall “appear the second time without sin unto salvation,” is the Christmas wish of

Elder J. R. LeCrone and Family,  
Woodstock, Virginia.

With war in Europe and Asia, floods, earthquakes, disaster on every hand this Christmas season, we can think of no greater blessing than the promise of our Lord: “Surely, I come quickly” (Rev. 22:22). Our heartfelt best wishes to all our brethren for the coming year are well expressed in the words of John, “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth” (3 John 2).

Elder and Mrs. D. G. Harvey,  
907 S. Waugh St., Kokomo, Ind.

Greetings to all: At this season of the year our thoughts again drift back to the star of Bethlehem which guided the shepherds to Bethlehem, and to our dear Savior, then in His infancy. Then, our thoughts go forward to the time when He will come again to restore all things. May God speed the day.

W. G. Moffet,  
Magazine, Arkansas.

God might say, “I love men, My children, though they are wayward, oh, so haughty, and impudent. I will send My only begotten Son among them. Let Him do good only among them, yet will they murder Him; but when My (Adamic) children find that though they be thus wicked, I and My Son will forgive, if they will turn to Us only a little; surely then will they in contrition turn wholeheartedly to Us.” Then all can rejoice in company. Let all prostrate fall at The Cradle.

Mr. and Mrs. Alfred Anthon,  
Corvallis, Oregon.

The “Love for Truth” class of the “Blessed Hope Church of God” of Niagara Falls, New York, sends Christmas Greetings to their friends. About thirty of our friends will receive this Christmas Herald as a message from us. Read its messages of love which point to the One who will soon return to receive His own. Christian love prompted sending this gift to you.

Bernice C. Tinlin.

May you have the gladness of Christmas, which is hope; the spirit of Christmas, which is peace; the heart of Christmas, which is love.

C. E. Lapp and Family,  
512 S. Madison, Macomb, Illinois.

Greetings in the name of our dear Savior: Again we have been spared through another year to send greetings to our brotherhood—to those of like precious faith. How thankful we ought to be that we are permitted to live in a land where we are free to worship God according to the dictates of our own consciences! May the rich blessings of God rest upon every one who is striving to do His blessed will and is waiting for the soon coming of Him who will redeem us from this sin-cursed world.

Mr. and Mrs. James A. Patrick,  
Ashland, Ohio.

“Peace on earth, good will toward men” includes that peace of which the Apostle spoke in Philippians 4:7—“the peace of God, which passeth all understanding, (which) shall keep your hearts and minds through Jesus Christ.” May that peace be a present possession, regardless of what may be about us.

Mr. and Mrs. Paul C. Johnson,  
Oregon, Illinois.

Ivan, Iola, Malcolm, Milo, Norma, and Sidney David join us in wishing you a Merry Christmas, and inviting you to the next General Conference.

Mr. and Mrs. Sydney E. Magaw,  
Oregon, Illinois.

## WHY THE CHURCH OF GOD?

By C. E. Randall

IS THERE any reason why the Church of God should be a separate denomination? Unless there are good reasons—Bible reasons—then we should cease all separate denominational activity and join forces with some larger body where resources would be greater, such as schools, printing plants, and territorial opportunities. That we are a separate people is an apparent fact.

First, in what particular way are we separate? To this question there can be only one answer. The reply is, “Our doctrines!” Believing that man is by nature mortal, we are unable to subscribe to the teaching of the immortality of the soul, and its twin—eternal torment. These latter teachings were abhorrent to our founding fathers. To them, truth was more important than association with a large body steeped in error. They could not mix truth and error and have clear consciences. They preferred to stand alone, though few in number, in order that truth might not become mixed with heresy. To them, “sound doctrine” was the means of salvation (Titus 2:1; 1 Tim. 4:16).

There were some in the early days, as there are now, who said, “It doesn’t make any difference what you believe or where you worship,” but these were not the ones who built the Church of God. The Church of God came into being because the founders had conviction on truth and were not willing to sacrifice that conviction. They

loved the truths for which it now stands. Its present existence and future continuance depend on whether we have convictions on the doctrines which we believe.

## WHILE SHEPHERDS WATCHED THEIR FLOCKS

(Continued from page 3)

Had those shepherds of Judea, guarding their flocks on the rugged hillsides, slumbered and slept, they would have missed the glorious announcement of the angels, and would not have enjoyed the precious privilege of being the first to see the Son of God. If we, the shepherds of today, put our personal comfort before the care of the sheep and be found spiritually asleep, we are in danger of missing the blessings that can be ours when “unto them that look for him shall he appear the second time without sin unto salvation” (Heb. 9:28).

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Peter 5:1-4).

# The Last Christmas

By G. E. Marsh

*The stars grew dim in the midnight sky,  
A long, long time ago;  
And earth was bathed in a mystic light,  
And heaven was all aglow.  
An angel came from the throne of God  
And the shepherds shrank in fear,  
But their hearts were thrilled with a strange  
new joy,  
When he spoke these words of cheer:*

*"Fear not, O trembling ones," he said,  
"Good news to earth I bring;  
For unto you is born this day  
In Bethlehem a King!  
Long promised by your ancient seers,  
He comes to bring release  
To Israel's bound and scattered sons,  
And to the whole world peace!"*

*Then suddenly angelic hosts  
Appeared in heavenly light,  
Their voices with hosannas rang  
And echoed through the night:  
"Glory be to God on High!"—  
The vibrant tones increase—  
"Good will to men who please the Lord,  
And on the earth be peace!"*

*Two thousand years have come and gone  
Since the echoes died away,  
And glory faded from the sky  
On that first Christmas Day.  
And ceaseless Time still marches on,  
War's ravages increase;  
Fear fills the hearts of all mankind,  
Vain seems the hope for peace.*

*But faith still burns, a deathless flame,  
In the souls of those who know  
That God is true, and soon anew  
The heavens again shall glow  
With the Shekinah light that filled the night  
With glory long ago.*

*Soon He shall come, who is to come,  
The dead in Him shall rise—  
The living changed—together called  
To meet Him in the skies;  
With Him forevermore to be,  
With Him forever reign,  
Till every knee to Him shall bow,  
And sin and death and pain  
Be banished from His world-wide realm,  
To never come again.*

*But sin and death and pain still rule  
O'er all the tribes of earth;  
No more we hear a voice to cheer  
The hearts of men to mirth.  
The children's dancing feet are stayed,  
Their lilting voices stilled;  
Clasped in their mothers' straining arms,  
With dread their hearts are filled.*

*"How long, O Lord, how long!" we plead,  
"Wilt Thou not hear our cry,  
And send our great Deliverer back  
From Thy right hand on High?"  
Perhaps He'll hear—I KNOW He'll hear!—  
While we His children pray;  
And this may be, O blessed thought!—  
Earth's last sad Christmas Day.*

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, DECEMBER 31, 1940

NUMBER 13

## All the Year Long

*"All the year long have my steps been attended  
Surely by One who regarded my ways;  
Tenderly watched over, sweetly befriended,  
Blessings have followed my nights and my days.  
Tears have been quenched in the sunshine of gladness,  
Anthems of sorrow have turned into song;  
Angels have guarded the gateways of sadness,  
Summer and winter — yea, all the year long!*

*"All in the dark would I be, and uncertain  
Whither to go, but for One at my side,  
Who from the future removes the dim curtain,  
Seeing the glory to mortals denied.  
No other friend could so patiently lead me,  
No other friend prove so faithful and strong:  
With angel's food He has promised to feed me,  
Who has befriended me all the year long.*

*"He will not weary — Oh, blessed assurance!  
Infinite love will the finite outlast!  
But for my heavenly Father's endurance,  
Into the depths of despair I were cast.  
This is my star in the midnight of sorrow,  
This is my refuge, my strength, and my song,  
Sorrow today, but there is gladness tomorrow,  
And Jesus be with me all my life long."*

—Author unknown.

# 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

## Happy New Year

We wish all readers of The Restitution Herald a bright, happy, and prosperous New Year. Especially do we hope that you will be successful in your work for Christ. Deplorable world conditions are challenging to Christians. Let your light shine; get out from under your "bushel."

The most certain way to have a happy new year is to use its every day in service for the King. Time that is not used reverently is wasted, and time that is used in service to God and Christ is most fruitful. Work for the Lord, and your wish for a happy new year will be fulfilled.

### "Go Ye"

It is reported that "seventy-four million of the one hundred thirty-seven million people in the United States are in no way connected with Christ," and that "thirty-one million of those who have made some church connection, according to statistics, never attend the services of the church."

Though students of prophecy should not be alarmed by so evident disinterest in the religion of Jesus, we should be challenged by this disinterest to work more faithfully. Knowing well the sinful conditions in the world, Jesus said, "Go ye." To ask for places wherein to work is a confession of having little vision of the field and of having little appreciation of Jesus' Commission. One might rather ask, *Where shall I not go?*

## Beautiful Sunsets

Only when there are at least a few clouds in the western sky does one behold the most beautiful sunsets. The sun peeping through the rifts, casting its component colors in varying degrees upon the moving and formation-changing clouds, and, as it were, giving its last testimony of the grandeur of God before settling down to rest beneath the horizon, paints more gorgeous pictures in God's blue heavens than artist ever daubed on his canvas.

So it is with life. In the closing years, when the western horizon may be broken with clouds, when, too, one is speaking his farewell before the sleep of death, his light, especially if he is a Christian, should shine through the clouds and upon the clouds, touching them with a hun-

dered hues that have been the very making of his being. Then it is that his testimony for God can and should be the most beautiful.

So it is with the passing of the old year. There are some disappointments, of course; there are mistakes and sins that speckle the horizon of the closing year. Nevertheless, through all the dark and threatening clouds there shines the blessing of the year drawing to its close. We cannot complain; we, if we only look up to see the beauty, must thank God for the color, the warmth, the inspiration—all these speaking loud witness to us of the favor and glory of God. Our heavenly Father has not rewarded us according to our sins, but He has so forgiven and blessed that our clouds have become tinted with the glory of the Lord, and our tears are prisms through which the imagery of heaven is woven.

## Three Hundred Sixty-Five Deeds

Every loyal Boy Scout plans to do at least one good deed daily. Now, it is not to be understood that Christianity is to receive pattern from a lesser, but being the greater, every loyal Christian should most certainly *plan to do at least one kind deed daily*. In such service, the Christian will not be thinking of any pledge to mortal man, but of loyalty to Christ, the Son of God. Further, in this service, there will be no thought of temporal remuneration, but there will be thought of "a better resurrection" (Heb. 11:35), for "thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

A year is a very short while. When it is past, it seems to have been like a dream—real only while it lasted, and then lost with the mythical. Nevertheless, in one short year, he who will do one gracious act daily "only in the name of a disciple" (Matt. 10:42) will have added to his record of "treasures in heaven" (Matt. 6:20) three hundred sixty-five entries for which he may expect reward when Jesus comes (Rev. 22:12). "Let us do good unto all men, especially unto them . . . of faith" (Gal. 6:10).

Knowing heads sometimes wag at New Year's resolutions, but it is certain that no target will be hit without an honest aim. May every member of the Church of God *aim to do at least one charitable deed daily through 1941.*

# Jesus Christ in the Psalms

By C. E. Randall

IF ALL the Bible were destroyed except the Psalms, one would still have a mighty revelation of the birth, life, death, resurrection, ascension, priestly work, the Second Coming, and Kingdom of our Savior Jesus Christ. It is simply amazing that a shepherd lad should be chosen to be the medium through whom such an unveiling of gospel truth should come. One cannot read the Psalms without early discovery that the "sweet singer of Israel" was a prophet of great worth. No matter how poor, obscure, or ignorant a person may be, when touched by the hand of God and endowed with wisdom from above, he becomes brilliant in his understanding of the deep things of God. By history, promise, and prophecy, and through prose, poetry, and drama, we have woven into the Psalter, the whole purpose of God as it centers in the Son of God.

It is impossible to consider all the approaches which are made in this Book concerning the King's Son. There are some which this season of the year calls forth for special treatment. The first consideration deals with Jesus as,

## *The Son of God*

"Thou art my Son; this day have I begotten thee" (Psalm 2:7). One of the pivotal truths of the gospel is that Jesus Christ *is* the Son of God. No part of His redemptive work takes on the least semblance of importance, until He is acknowledged to be the "only begotten of the Father, full of grace and truth." If He was not the Son of God, then He was just another good man. It was the voice of the "angel of the Lord" who said, "He shall be great, and shall be called the Son of the Highest." In all of His public utterances on the subject, Jesus maintained that God was His Father and that He was God's Son. It would be difficult to find plainer words than those recorded in Matthew 3:17, saying, "This is my beloved Son, in whom I am well pleased." God acknowledged with words that cannot be misunderstood, His fatherhood of Jesus, and that Jesus was His Son, whose action in being baptized by immersion was cause for joyful approval.

In presenting His claims to the children of Israel, Jesus said, "I am the Son of God" (John 10:36). The whole house of Israel understood Jesus to make this claim, and on the basis of His affirmation, they brought a charge against Him, and as He hung on the cross, they taunted Him by saying, "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God" (Matt. 27:43).

Speaking by inspiration, when Jesus asked the disciples,

who they thought He was, Peter said: "Thou art the Christ, the Son of the living God" (Matt. 16:16). This makes a fourfold confirmation of the Psalmist's words, "Thou art my Son." The four witnesses to the sonship of Jesus are: God, Jesus, Gabriel, and Peter.

## *Humanity of Jesus*

Though Jesus was the Son of God by birth, He partook of the flesh, bone, and blood of His mother. He was conceived by the Holy Spirit, but this did not take away His humanity. "Wherefore in all things it behoved him to be made like unto his brethren" (Heb. 2:17). In speaking of this, the Psalmist said: "I will declare thy name unto my brethren" (Psalm 22:22). Jesus was considered one of the brethren. It is written of Him that He was not ashamed to call them "brethren." The early ministers of the Church of God in Minnesota had a saying concerning Jesus that always appealed to me, but which I seldom hear any more. It was, "Jesus Christ is our elder Brother." As Christians, we would do well to emphasize this thought more frequently. He is our elder Brother, and understands all our uprisings and downittings, and having traveled the way before, knows the problems and trials with which we have to meet and deal. Therefore, He is able to sympathize with us, and is "touched with the feeling of our infirmities."

It has always been a source of comfort to me to know that Jesus was the "Man Christ Jesus." It is this "Man" who is our Mediator and great High Priest. He has been much closer to me, since I have been able to look upon Him as my elder Brother. His concern for me seemed to be much more personal and intimate. Then, a few years ago in studying Him as our High Priest, I discovered a thought in the Syriac translation of Hebrews 7:25, which made Him all that my heart could desire. The rendering reads as follows: "He is able to vivify for ever, them who come to God by him; for he always liveth, and sendeth up prayers for them." His humanity is carried into His priesthood, and His love for the brethren actuates Him in all of His priestly work toward us. Having gone the way, He is able to succor all who follow after. When we are weak and weary, it is of great consolation to know that the "Man Christ Jesus" is praying for us. In this work, He will never leave nor forsake us, but will be with us always, even to the end of the age. Said Jesus, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

# The Standards of Christ

By Mrs. Mae Nedrow

*"For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).*

THE first four books of the New Testament present a record of Jesus' birth, life, words, works, His death, burial, resurrection, and ascension. Matthew and Luke relate Christ's history from His birth, while Mark and John begin with His baptism and first public appearance. In these books we learn how to live according to the standards of Christ, how love is expressed through kindness, we learn about the new kind of greatness, the power to forgive, the life of faith, how we should pray, and many other like things.

The Bible is, indeed, a priceless treasure. It is like a mine whose veins are filled with precious ore. If we dig, we will find treasures untold. The more we study from God's Word, the greater is our surprise to notice the harmony that is manifested. What one writer omits, another supplies. We discover there are no contradictions in the Bible, and that any seeming contradictions are of our own making, when we endeavor to add something that is *not* there or take away something that *is* there. The Christian who is ignorant of God's Word is ill-equipped to go out into the world to preach the gospel.

Let us study Jesus: He loved righteousness and hated iniquities; therefore, He was exalted above His associates. Jesus was "meek and lowly in heart." We have His own testimony to this fact. (See Matt. 11:29.) Still, He spoke with authority. The teachers of His day dared not to speak as He did. Even the officers who were sent to arrest Him had to acknowledge, "Never man spake like this man" (John 7:46). Pilate, the Roman governor, could not classify Him with anyone who had ever come before him. Jesus was obedient even unto death. Obedience is the very essence of holiness, yes, it is the crowning grace of a true Christian.

Jesus never harbored any ill thoughts in His heart for anyone. He taught men holiness by His example and His words. Humility keeps the Christian from soaring up into self-conceit—he realizes that he is never so near the crown as when he staggers under the cross.

If our hearts are filled with jealousy and we treat one another unkindly, all our wisdom or learning amounts to nothing. Evil thoughts proceed out of man in the form of words and deeds. It is a common tendency of human nature to regard certain acts as wrong when done by others, but right when done by ourselves. We should be

severe in judging ourselves, and charitable in judging others.

When speaking of the early life of Jesus, we have often heard the phrase: "The thirty silent years." Even after His baptism, He went into the wilderness to be alone for a while. Jesus took time to *think* and to *pray*.

When He spoke in His home town at Nazareth, the people "wondered at the gracious words which proceeded out of his mouth" (Luke 4:22). Unkind words would seldom be spoken, if we would realize how they might affect the person addressed. We need not wonder why the apostolic church was a success, when we picture Paul in his pulpit, Dorcas with her needle, and Lydia in her cloth store, all witnessing for Christ. They had a work to do, and they did it. They had a charge to keep!

A few words fitly spoken have often changed the course of history. Consider the words of Martin Luther in his examination before the Diet at Worms, when he said: "Here I stand; I cannot do otherwise. God help me"—just a short sentence, and the Reformation was born.

Many times we become discouraged and doubts creep into our hearts. We must never give heed to them for even a moment, but when they arise, turn from them. Doubts are inlets by which evil enters; let us never allow our faith to waver.

The book of Jonah, often called the missionary book of the Old Testament, has a practical application to our lives today. We, like the Israelites of old, have a tendency to dislike those of the world—outside of our immediate church circle. To the Jews, all Gentiles were (heathen) dogs. Today, many Christians pull their robes of self-righteousness around them a little tighter, when they meet one who is not a member of their church. We, too, need to be taught the lesson of the gourd, to help us see our selfish narrowness. How well Jesus understood the Scriptures! He was a friend to all. It is true, He had a small circle of real, intimate friends—His disciples, Lazarus, Mary, and Martha, and others—but He was also a friend to even the hated Samaritans. After His discourse with the Samaritan woman at Sychar, many believed and became His followers. (See John 4:5-42.) He chose Matthew (Levi), a publican, to be one of His apostles. (Matt. 9:9.) Jesus ate dinner at Levi's house with publi-



cans and sinners. (Mark 2:14, 15; Luke 5:29.) When He ate at the home of Zacchaeus, another publican, many good people were shocked, and they asked His disciples, "Why eateth your master with publicans and sinners?" By way of explanation, Jesus said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). It was through His friendliness, that He led sinful men to lives of righteousness and love. As He walked throughout the land, He said to all: "Come unto me."

Sometimes, it seems, His disciples were slow in understanding His meaning, and patiently He taught them, over and over again. With awe-stricken faces, they watched Him as He stood on the hill at Nazareth amid a crowd of enraged enemies—then slowly He walked from their midst. He stood on the deck of a storm-driven ship; calmly He said to the wind and the sea, "Peace, be still!" Unafraid, He faced the maniac among the tombs at (*Gergesa*) Gadara; and greatest of all, they saw Him, "set his face" toward Jerusalem, knowing full well that there He would be crucified.

After His death, burial, and resurrection, and before His ascension, Jesus' last message to His disciples was a command to go into all the world to teach and baptize—

that repentance and remission of sins should be preached in His name among all nations. (See Matt. 28:19; Mark 16:15, 16; Luke 24:47.) As the disciples witnessed His ascension, two men in white apparel testified that He would return "in like manner" (Acts 1:11). Today, we await His return. He will then raise the dead saints, transform the living, and establish righteousness.

Although the Bible was written by many different writers, God is its author. We know it is true. Therefore, we try to be true witnesses, preaching *the gospel* to every creature we can possibly reach—to our neighbors, to those we meet in the stores when doing our daily shopping, and to people near and far away. If I thought I could help someone steeped in sin who had never heard the gospel, I would not hesitate to go into the vilest place of sin. Some of the greatest evangelists the world has ever known were once drunkards, groveling in the gutter, until some humble Christian stooped to lift them out of the mire and placed their feet upon the solid Rock.

Let us live, then, my brethren, according to the standards of Christ; may each member of the Church of God make a firm stand for the Lord; may we, too, say, "Here I stand, I cannot do otherwise; God help me."

---

## Covenant Relationships

---

By R. H. Judd

---

*"This month (Abib) shall be unto you the beginning of months: it shall be the first month of the year to you."*

THE season of the New Year (the time of year varies with different nations) has always been looked upon as affording a suitable opportunity for retrospective consideration of the days that are past, and renewed purposes for the better use of the time that lies before. In nearly all nations, the New Year partakes somewhat more of a personal and religious festival than national or political, plainly showing that originally the character of the individual was considered to be the basis upon which the national character was built.

In proportion as the individual or nation wandered from his allegiance to God Almighty, the reciprocal responsibility of the individual to the state, and of the state to the individual, weakened; resulting in various standards of righteousness as at the present day. It is most interesting to note the stress and importance to both the individual and the nation which the Scriptures place on the observance of special memorial days, months, and years. "This month (Abib) shall be unto you the beginning of months, it shall be the first month of the year to you"

(Ex. 12:2). "In the month of Abib thou camest out from Egypt." (Cp. Ex. 34:18 and Deut. 16:1.) Again and again, Israelites were urged to "remember the day," "from year to year," "all the days of thy life."

Here, God places, in the "beginning" month of the year, a religious festival—the commemoration of the Passover—and there can be no evading the fact that it was intensely individual in character, and intensely national in application, for it represented the saving of the life of the individual and the nation. In the writer's opinion God never intended that the civil and religious welfare of the nation should be divorced from each other, splitting the nation and dividing its allegiance to God. There never will be true prosperity in this world that God has "given to the children of men," until the whole world can unitedly join with heart, soul, and mind in worship to the Giver—the One true and living God. (See John 17:3; Zech. 14:9.) God has Himself ordained these "days to be remembered" for the very purpose of uniting the whole nation, so that they may

*(Please turn to page 11)*

# Freedom and the Church

By Arlen Marsh

JOHN MECKLIN, professor of sociology, has pointed out in *The Annals* (of the American Academy of Social and Political Sciences) and in numerous books that the church, either in general or denominationally, has never sponsored freedom of speech. This, feels Mr. Mecklin, is undoubtedly a major cause for the moribund condition of religion today.

Superficially, the Mecklin hypothesis might be considered correct. But when it is understood that it is not the church's function to teach freedom of anything, that it is not the church's function to be broad-minded, that it is not the church's function to speak more or less wisely on politico-social topics, Mr. Mecklin and his views slide into pleasant obscurity.

Mecklin's somewhat virulent attacks, via *The Annals, et al.*, on the position Christianity has taken in the past would not be worth mention in *The Restitution Herald*, were it not for the fact that the good professor has epitomized the opinions of a constantly growing section of religious leadership—and were it not for the fact that the modern press faces a crisis which rarely has been paralleled within the last five decades.

It was Gamaliel who proposed to the Hebrew Sanhedrin that it view the teachings of the early Christians with a calm eye and a broad mind. Gamaliel's theory, often held out to us as a prime example of how we ourselves should behave and of how the Apostle Paul should have behaved during his pre-Christian years, was predicated on the notion that if the patristical doctrines were true, they would grow and be quickly accepted under the beneficence of God, whereas if they were not true they would die of stagnation and disuse.

This same spirit animates much of Christendom today. New religious theories, it is argued, whether they be sponsored by liberals or conservatives, should be given every consideration. The church should forsake absolutism—adherence unbendingly to old-time doctrine—for the broad view. The Apostle Paul, instead of persecuting the early church, should have waited, like Gamaliel, to see whether or not the new teachings would prosper or perish from their own weight.

Underneath the surface, this is all nonsense. Paul, before he became Paul in reality, in one sense did precisely what he should have done. He was honestly convinced that the followers of Jesus were blasphemers; and, under the laws of God, it was his duty—inescapable and well defined—to see that the blasphemers were given the full

penalties of the Mosaic code. That Paul was in error had nothing to do with the situation; his beliefs were wrong, but his practices showed his faith. It is notable that Jesus, in performing Paul's miraculous conversion, did not condemn the man; He asked merely, "Why persecutest thou me?"

The church was not created to preach freedom. It was created to teach the doctrines left it by the Christ and delineated in writing by the Bible. Stern warnings were issued by Scriptural writers against any divagation from the settled paths of thought; straying from established principles was to be "accursed," whether such straying was accomplished by the angels or by men.

Freedom of speech thus becomes inconsonant with Christian doctrine. Freedom of speech is a political and social, not a religious principle. The church is obliged to insist that its leaders teach only what the Christ and His immediate followers Biblically tell them to teach; the church is given no license to authorize or to permit idealistic wandering about in the name of Christianity.

When schisms occurred in the early church—as they are bound to occur in any group united for a specific purpose—they were settled by a general conclave of church authorities. Peter permitted his teaching to be swayed more by popular opinion than by what he knew to be truth; Paul hurled shafts of lance-tipped language at him for this deviation. Some felt circumcision must be continued; others felt the Mosaic Law was dead. A conference of leaders was called to settle the matter. It was decided there would be no circumcision. Thereafter, there was no circumcision. The church could not permit freedom of expression to every would-be interpreter of the gospel who was seized with a new idea.

Each denomination is firmly convinced that it is right. If it is so convinced—and it should be—it should insist upon its peculiar interpretation of the gospel regardless of virulent attacks from those who say that the dogmatic religionist is destroying, or at least endeavoring to destroy, freedom of speech and press. Whether or not the denomination in question is wrong is immaterial—it must, if it is to survive, insist upon its own doctrines, its own cultus.

All this is not to say that Paul would have been given a place in the Kingdom of God had he continued to persecute the early church. Nor is it to say that all denominations, of whatever creed, will have a place in the Kingdom. What is meant is simply this: that no church group

has reason to seek guarantees of freedom of expression, except to insure its own ability to teach its own beliefs; that Christianity essentially is fanatic bigotry; that, however wrong a church may be in its interpretation of the Bible, it cannot—must not—permit wide divergence of openly expressed opinion to occur within its membership.

Paul would have lost his citizenship in heaven, had he not been miraculously converted. Millions of unfortunate "Christians" who have been honestly certain of the accuracy of their beliefs will have no place in the eternal Kingdom. God holds out no hope of salvation to those whose beliefs and practices are at variance with those He has given us to learn.

Yet the Church of God—speaking denominationally—like every other denomination, must not, on account of the promise of destruction in the event of error, turn about with every wind of doctrine. It must not be broadminded. It must not countenance unbridled freedom of speech. It must be comprised of bigots and fanatics. It

must insist that its doctrines are the sole means of salvation for the world, and it must insist that those doctrines and those alone be taught by its authorities.

The Gamaliel-inspired theory was in error, although it had some modicum of truth. It should have been reversed. It should have said: "Attack this doctrine violently. If it be of God, it will continue anyway. If it be not of God, we are bound by divine law to do away with it at once."

Attack, used in open warfare, has never obliterated any religious code. *If* the doctrines which the Church of God attacks are right, they will survive in spite of any pressure; if, on the other hand, as we believe, such doctrines are definitely *wrong*, the Church of God will not have done its duty unless it hurls its weight against them. In the first case, no one will suffer except the Church of God itself; in the second—if the church fails in its duty—*all* will suffer, from the members of the church to those whom the church should have converted and did not.

---

## Coming for His Saints; Coming With His Saints

---

By S. J. Lindsay

---

HAVING been asked for an article on the subject at the head of our effort, we now endeavor to give our understanding of the same. Following are some texts to be considered:

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14). "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:12, 13). "Ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee" (Zech. 14:5).

The foregoing texts teach that when Jesus makes His appearance to the earth in all of the commotion of His appearing to the world, the saints will be with Him and make their appearance with Him as He comes in judgment. The Revelator (3:21 and 2:26, 27) tells us that we are not only to sit on thrones with Christ, but that we are to be a part of the judging body over the nations.

That the saints are to be saved from passing through the great tribulation, Isaiah has this to say: "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" (Isa. 26:20). David evidently referred to the same matter when he wrote: "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Psalm 27:5).

While earth is undergoing the throes of strife and trouble because of the harvest of sin, God's people have provided for them a place where the strife of earth will not reach them, and when this strife is over and the Lord is ready to take His throne and rule in righteousness, the whole ruling power will present itself at the same time. The first few chapters of Revelation carry this thought, also. In chapter 4, we find John called upon to leave the scenes which he had seen behind him on the earth, and to ascend to the throne that was set in the heavens. Here we find the four living creatures and the four and twenty elders, representing the redeemed church. At least, in chapter 5, they are represented as singing the song of redemption. Not until after this song is sung do we find the seals of God's wrath being broken one by one, and His wrath spewed out against the earth in its wickedness. We are told that Christ's coming will be as His going. The *world* did not see Christ after His resurrection,  
(Please turn to page 10)

## As Thy Need, Thy Prayer Will Be

By R. M. Abbott

WE HAVE prayed at times to be shown how to pray, that we might not make the mistake of praying amiss, but we have learned through many experiences that the need will produce the words that will get for us the needed answer. "As thy days, so shall thy strength be" is one fact in life, but another has proved itself true in the hard places in the way we have traveled, and that is: *as thy need, thy prayer will be*. Words are only the expression of an inward need, and we are reminded that God is not influenced by outward appearance, but that He looks upon the heart.

Faith is sometimes spoken of as being "our faith," but the truth in the matter it is not, correctly speaking, our faith by acquirement, but it is the gift of God. (See Eph. 2:8.)

We pray for more faith as though it would be given to us directly, not realizing that faith is directly increased through being exercised, and the results thus obtained are that which increases faith. Muscle is made stronger through being exercised, and it is the same with faith. Muscle unused will become useless and ineffective, and faith not used will cease to be faith, or it may be evidence that it is already dead. "According to your faith be it unto you" would cause us to be interested in having our faith at its most efficient fullness. Faith can be at its height in our lives only when it is exercised completely.

You have faith in your friend, and you depend upon him for some certain return because of that faith. He meets your expectation, and because he does, your faith in him is increased. From now on you will have faith to ask for greater things from that friend. The same holds true in the realm of Christian faith. The more we trust in Christ and God, the more we shall be blessed in that which we have in return for trusting, and this will increase our faith.

The truth of God's Word, when rightly applied in our lives, is the means by which our faith in His Word is increased. People who do not believe in the Word of God are those who have never been exercised by faith in any portion of promise, or commandment with promise, in the Bible.

Circumstances and experiences with which we meet along the way of life are a sort of scale that weighs our faith. Our difficulties are met and overcome in proportion as we have sufficient balance of Bible truth and faith in that truth. The principle that Jesus taught was, "According to your faith be it unto you," so we are to use all

the faith we have in living any part of our Christian ways, and we are not to expect above our faith, for "whatsoever is not of faith is sin." "Lord, I believe, help thou mine unbelief," if prayed earnestly and from a pure heart, will change a double-minded man from being like a reed in the wind, and make of him a Christian character to be likened to a tree planted by rivers of water.

Jesus said, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God," and because of this promise of Christ, I desire to confess Him at this time.

In a number of times, outstanding needs of my life have been fully met in answer to prayer, and I am sure it could never have been that the particular words that were used brought the answer. It could be credited only to the Lord in knowing the need and His willingness to answer and supply the need according to His precious promises. Another great need has been prayed for, and there is no disappointment in the answer, for as always: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22).

One week ago yesterday, December 11, I was about twelve miles from home, and as I started to walk from a timber lot toward my car about one eighth of a mile away; my feet suddenly slipped, and going over backward I struck on the ground with most of the force striking my left hand and wrist. When I had gotten on my feet and saw the condition my hand was in, I was faced with one of the highest mountains to pray out of the way that I had ever met up with. Broken bones have been in my experience at different times before and prayer was made and answered then, but this was different. The hand was out of line with the wrist, there was a depression in one place and a raise in another in the back of my hand and wrist, and the hand and wrist were rigid. The pain was terrible. There was just one thing to do, and that was appeal to the one Source from whence cometh our help—which I began to do. As I walked toward the car, I was repeating over and over again, "O God, please straighten my hand." How formidable the opposition appeared! I am thankful, though, for at least the mustard-seed size faith that made it possible to believe that prayer was the only way out of my trouble, which was continued until the car was reached and until I had driven the twelve miles home.

On my arrival home, wife called a doctor and a friend

who lives some distance from us, but about this time a warmth went through my hand and wrist, and much of the pain was gone. In just a little time more, the pain left. It was about this time that I noticed that my hand was straight and there was no depression or raise in my wrist or hand. I could then do nothing less than thank God for again being faithful in filling an urgent need in answer to simple but believing prayer, and we canceled

the call to the doctor.

My faith in prayer and what it will do for us is increased through seeing another mountain removed, and that with no human help added.

"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" (Matt. 17:20).

---

## Why Did We Keep Christmas?

---

By Florence E. Tuttle

---

THE universal keeping of December 25 as our Lord's birthday was recently acknowledged by Christians, anti-Christians, non-Christians, and infidels, alike. Shall we not say it was recognized and celebrated by the masses? Perhaps, that, too, was how the day received its name "Christmas," or, perhaps, the word came from the Eucharist in the Roman Catholic Church, called "Mass."

Writers have given through The Restitution Herald substantial proof that December 25 is not actually our Lord's birthday. Why did we, the true Church of God, hold so enthusiastically to it? Did we not possibly displease the Lord by doing so? Was it not, to a certain extent, upholding a proved lie? We who hold the truth as precious and dear, surely should not willingly do this, but should "abstain from all appearance of evil" (1 Thess. 5:22).

Christmas is supposed to be for merrymaking, and to spread joy, some may say, but many people could find little joy in the Day, if they had to omit the receiving of presents, and abstain from gluttonous eating and drinking. From our observation, this was the extent of what Christ's birthday recently meant to the masses. To the true Church of God, Christ's birthday had a sacred, far-reaching significance, for it meant to us "good tidings of great joy" (Luke 2:10) of the Kingdom of God so soon to be restored to this earth (Isa. 9:6, 7). If our lives were patterned according to our Example, it no doubt took the earthly or carnal joy out of the Day, but ushered in a spiritual joy which far outweighed in satisfaction selfish joy.

Yes, Jesus can give a gift that will never perish, through us, if we teach and convert people, as did Jesus, in the belief of the coming Kingdom of God on earth—a gift of life, to be lived on earth, and not in heaven. After all, it is Christ's birthday, not ours. Why not give Him a gift of saving mankind, for which He was born into the world and died? If all the money that was recently spent for

worldly gifts had been used to give people the good tidings of the Kingdom of God to be established on earth, and if this principle would be practiced each year, how soon we might look for "on earth peace, good will toward men"! (Luke 2:14.)

Religion that costs nothing, does nothing. Some may have given a material gift at Christmas, supposed to have been given with love, yet these same persons will be little concerned about how the receiver exists the rest of the time until next Christmas. (Prov. 17:17.)

The little "gleaning" about Christmas trees and trimmings (see The Restitution Herald, December 3, 1940), and its reference to Jeremiah 10:1-10, was very interesting, and a good illustration of a worldly Christmas. There is much for the thoughtful, true believer to think of in that gleaning. We did not celebrate Christmas at our house as the world celebrated, because we can see that it is to the world only a heathen holiday, and is of Babylon. It is written, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

Most people recently gave, hoping to be recompensed. It would be well for many a selfish person to take his Bible, and read Luke 14:12-14. There is rarely any love of a Christlike nature in the mere exchanging of gifts by friends and relatives, and so little is really given to the poor. "The poor is hated even of his own neighbour: but the rich hath many friends" (Prov. 14:20).

One cannot help feeling that a gift of *spiritual* food would have been more appreciated by an isolated brother or sister in Christ than were the *material* gifts. Especially is this true among the weaker ones, and the straying. When Jesus three times asked Peter if he loved Him, Peter answered, "Yea, Lord; thou knowest that I love thee." Two times, Jesus said, "Feed my sheep," but first He said, "Feed my lambs" (John 21:15-17). Was not

Jesus referring to spiritual food? He was telling Peter to preach, was He not?

Our reward lies more in spiritual giving than in material giving; but whichever way we gave, we trust it was in love for Christ. . . . Then 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" (Matt. 25:40).

May we correctly honor the birth of our Savior every day through the coming New Year.

---

## ARE YOU READY?

*By J. Don Swartz*

**M**OST of us today are looking for the return of our Lord very soon. A good many, however, are hoping that His coming may be postponed a little longer, because we haven't had our fill of good times yet.

How often is heard the statement, especially by the younger generation, "Oh, we're only young once. We've got to have our fling. There is plenty of time to get serious."

In Matthew 24:40, 41, Jesus speaks of a separation which shall take place at His coming. Do you think there will be such a separation when He comes and finds two persons together in a movie house? I think they will be among the "left ones." Do you think there will be such a separation of two Christians seated in church?

For a great many years, New Year's Eve has been a time of great celebration with all kinds of merrymaking. What a wonderful time for Christ to return to find out which of His children really are worthy of a place in His Kingdom! What is your guess as to the number of persons at theaters, parties, and dances, compared with the number of people in churches on New Year's Eve?

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

---

## COMING FOR HIS SAINTS; COMING WITH HIS SAINTS

*(Continued from page 7)*

neither will the world see Him until He has gathered His saints out of the world in fact. Only saints saw Him as He went, so only will saints see Him when He first appears.

In 1 Thessalonians 4:13-18, we have this promise: "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 (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. Wherefore comfort one another with these words."

From 2 Thessalonians 2:7, it appears that there is a "letting," or hindering power in the earth that keeps the man of sin from developing himself fully until that power is taken out of the way. Is not that hindering power the Spirit of God as manifested in His church? When the world is in its worst agony because of sin, then the Lord with His host of heaven will appear to bring the sad scene to its close. What follows that is what we are looking for. Then the righteous King and His redeemed ones will have charge of earth, and from that time forward, the inequalities of this present age will have passed away, and the earth will go forth upon its longed-for age of peace. May it soon come!

---

## THE VOICE OF PROPHECY

*By D. G. Harvey*

**I**N ADDITION to the prophecy of Psalm 48:7, "Thou breakest the ships of Tarshish with an east wind," and in addition to Isaiah's prophecy that the "day of the Lord of hosts shall be upon . . . all the ships of Tarshish, and upon all pleasant pictures" (2:12, 16), the following texts likewise seem to indicate trouble in England:

- (1) "Pass ye over to Tarshish; howl, ye inhabitants of the isle" (Isa. 23:6),
- (2) "Pass through thy land as a river, O daughter of Tarshish: there is no more strength" (23:10),
- (3) "Howl, ye ships of Tarshish: for your strength is laid waste" (23:14).

Joel 2:3-6 seems to be applicable to the modern flame-throwing tank.

Daniel 11:21 seems to refer to Hitler's rise to power. We believe Daniel 11 presents a picture of the period from 1914 to 1940. Verses 11-19 seem to apply to the fall of the German Empire. Verse 20 seems to refer to the short-lived German Republic. Verses 21-45 may refer to Hitler. Verses 28 and 39 seem to throw some light on the blitzkrieg. The present Russian and Balkan trouble may be prophesied in verse 24. Verse 45 surely tells of the "end" of earth's last wicked king, which will be followed by the coming of Christ (Dan. 12:1-3).

## COVENANT RELATIONSHIPS

*(Continued from page 5)*

"remember all the way (not ways) which the Lord thy God led thee" (Deut. 8:2).

*Special Days Regarded as Covenant Days*

God looked on these memorial days as days of renewal of a *covenant* between Himself and the individual or nation. There was no exception made, each and all were under obligation to observe these divinely appointed landmarks in the calendar.

Turning to Deuteronomy 26:17, 18, we read that first the people avowed God to be their God, and then God avowed them to be His people. There must be first a turning of the individual and the nation Godward, before God can avow them to be His people. When that occurs, the act is shown to be wholehearted and voluntary on their part; and when that takes place, God is always ready to enter into *covenant relationship* with them.

The word "covenant" means "arrange together," and is, in fact, a defined agreement between the parties concerned. The word occurs some two hundred fifty times in the Scriptures, very generally having the solemnity of a vow. It was considered to be an act of dishonor for either side to break, or in any way disown the covenant. Young's Concordance gives us yet another meaning, namely, "a thing prepared, or eaten." A little reflection will show the reasonableness of the thought that a covenant may be "eaten." A covenant is a mutual understanding, and what is more natural and more frequently observed than the custom of ratifying a covenant by eating together? In the expressive language of the Chinese, to believe a doctrine is literally phrased "to eat the doctrine," to typify that that which is agreed upon becomes so much a part of the contracting parties that it enters into their very life and cannot be recalled.

That covenants have been in recognition since earliest times, and the date of each kept in constant memory, is clearly indicated in Hosea 6:7 (R.V.), where it reads: "They like Adam have transgressed the covenant." The reading given by the Authorized Version presents to us no comparison—"like *men* they transgressed a covenant"—for those spoken of were *certainly* men.

I have sometimes wondered if the underlying objective of making it necessary for man to eat to live, was to keep the thought perpetually before him that he can permanently exist *only* when in *covenant relationship* to God; the regularity of the seasons intimating that God in His goodness realized that, while it is good that man should be under regular and constant reminder of his relationship to God, each of these seasons carried with it a richness of blessing peculiar to themselves, so that David was able to say, "*Thou crownest the year with thy goodness.*"



## BUILDING YOUR LIBRARY

Book Reviews

*By Arlen Marsh*

It was nine years after the initial publication of T. E. Lawrence's *Seven Pillars of Wisdom* that the book first became available to the general public. Prior to 1935, it could be had only in a privately printed format at a price ranging up to \$100 a copy.

Now, however, Doubleday Doran has produced the volume, in unexpurgated form, at only \$3.00. The new edition carries all the original illustrations and all the original text.

*Seven Pillars of Wisdom* concerns itself with the adventures of Lawrence in Arabia during the last two hectic years of the first World War. It tells of the bloodless capture of Jerusalem by the British and Arabs, of the difficulties of maintaining order among Arab chieftains, of the problems of desert warfare and of the antics of a part of the world-famed Camel Corps.

The actual historical events with which the book concerns itself are narrated in a fairly captivating style; but as much cannot be said for the philosophy on "East is East and West is West, and never the twain shall meet" which occupies large portions of the *Seven Pillars*. Lawrence has a technique which by no stretch of the imagination could be called really professional; but he, nevertheless, succeeds in making most of his book interesting reading.

\* \* \*

It is unfortunate that the nearest thing to a denominational history of the Church of God should come from the typewriters of seventh day keepers; but it is so.

A. N. Dugger and C. O. Dodd, in their *History of the True Church*, have concerned themselves primarily with the Seventh Day Church of God, of which they both are leading lights. The *History* (published by *The Bible Advocate*, Salem, West Virginia, at \$2.50) is chiefly given over to the period from 33 to 1700 A.D.; but the last chapters give what seems like a reasonably authentic version of Church of God denominational doings. The whole, of course, is strongly flavored with Sabbath-keeping tenets and with excoriations of the Roman Catholic Church.

\* \* \* \* \*

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



*"Whatsoever ye do, do it heartily, as to the Lord, and not unto men . . . for ye serve the Lord Christ" (Col. 3:23, 24).*

### December 31

"The year is closed—the record made,  
The last deed done, the last word said,  
The memory alone remains  
Of all its joys, its griefs, its gains;  
And now with purpose full and clear  
We turn to meet another year."

### January 1

"Taint what we have, but what we give;  
Taint where we are, but how we live;  
Taint what we do, but how we do it—  
That makes this life worth going through it."

—Selected by Mrs. B. A. Johnson.

### Good Works

Christians are told to be filled with "good works." Different men and women of the Bible are spoken of as having done a "good work."

What are some of these "good works"? How can *we* be "full" of them?

In Titus 2 we read that young men, and older ones, too, are told to be "sober minded," to be "sincere," to use "sound speech." I think these rules also apply to young girls and women. The Lord wants a holy and pure people—"a peculiar people, zealous of good works." We are to be lovers of "hospitality," to visit the widows and sick, and to be "godly."

Now, just how can we show forth these "good works" in our lives this new year? We can try to be good and kind to all about us. We can try to think of not just "fun," but of the results of what seems like only "fun" will be. Look to the end of things, not just for the present. Be "far-sighted"—"sober-minded."

So many use unsound speech. Perhaps they do not curse, but every other word is slang—or idle words. By always being honest and sincere we will use more "sound speech."

Now, many people do not show hospitality to any except their friends. We should be kind to our friends, but, also, we should be kind to strangers—especially to brethren.

Some people talk of not having any talents. Now, are not talents accomplishments? We can develop the talent of being hospitable. Yes, invite the strange brethren, as well as the ones well known, into your homes. The Lord will bless you.

All of you know someone who is sick, crippled, or alone. We are told to visit such. That is a "good work."

Perhaps some of you girls can sew. You and your mother can make some clothes for a child in need. That is the "good work" for which Dorcas was noted, wasn't it? (Acts 9:36-40.)

Will you try to become full of "good works" this new year?

### Bible Study

Finish learning the last four books of the Old Testament. Review all of them. I'd like to hear from some of you who have learned them.

### New Members

Sally Ann Robinson joins our ECE Club.

### Favorite Bible Verses

Sally Ann Robinson's favorite is, "Jesus wept" (John 11:35). Milo Magaw's is, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). Iola Magaw's is, "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). Malcolm Magaw's is, "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thess. 5:8).

### Happy Birthday Wishes

Dorrance Paul, Jan. 1, age 11, Niagara Falls, N. Y.  
Ruth Jean Anderson, Jan. 3, age 13, Grove City, Minn.  
John MacDonald, Jan. 5, age 9, Lander, Wyo.  
Jane Waller, Dec. 27, age 15, Hickory Ridge, Ark.  
Nina Capps, Dec. 28, age 7, Shady Springs, W. Va.  
Virgil VeNard, Dec. 30, age 14, Macomb, Ill.  
Betty Pritchard, Dec. 30, age 12, Macomb, Ill.  
Sally Ann Robinson, Dec. 13, age 13, Clyde, N. C.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Morpheus Is Here!

\* \* \* By Arlen Marsh, National Berean President

Some years ago I prepared an editorial for this department entitled, "To Arms! Morpheus Approaches!" which was designed to hit at the customary "summer slump" in church activity.

Apparently, Berean-wise, Morpheus already has arrived. During the last several years, semi-annual additions to the National Berean treasury have grown smaller and smaller, until—as reported at the last annual Berean conference—fewer than half the known local and State Berean groups contributed toward national expenses in 1939-'40.

As of November 30, 1940, Miss Lorna Macy, treasurer of the National Society, reported the treasury down to almost an all-time low: \$16.85. Almost simultaneously, it became known that the last of the stationery of the Society had been exhausted, that postage, tract, and other bills (including those for the Berean *Echo*, continued this year by almost unanimous vote of the last Berean conference) were falling due and would continue to fall due.

All these expenses are essential. Correspondence committees bind together young and old members of the Church of God, sometimes induce prospective members really to be baptized, comfort the bereaved, encourage the doubtful and the weak. Mrs. Verna C. Thayer's home study work with juniors reaches not merely hundreds of children, but a good many parents as well. Tracts are distributed in considerable quantities and with excellent effect by both correspondence committees, by the publishing committee, and by other groups. Lesson books, which rarely have paid their own way at the prices for which they have been sold, must continue to be provided.

Under the constitution of the National Berean Society, local and State affiliated groups are bound to send the national treasurer one half the local dues. These dues are payable to the national treasurer on the first of January and the first of July of each year. The money so paid is used to defray the operating expenses of the correspondence committees, publishing committee, home study committee, and *Echo*.

Unless dues are paid to the national treasurer as they should be, all functions of the Society will have to be cur-

tailed or suspended. The Society has no intention of ordering stationery or other supplies until it is capable of paying for them.

By the time this appears in print, it will be past January 1, 1941. If your local or State society, therefore, has not paid its regular dues, will you help continue the missionary work of Bereans throughout the United States by seeing that your treasurer does make the necessary remittance immediately? The National Society does not seek contributions—although they would by no means be discouraged!—but it does need the financial support guaranteed it by those local and State groups which have affiliated with it.

### Just One Apiece and "Morph" Is Licked!

Comes Morpheus, and what is to be done? Some societies are thriving and expanding their membership, while others are slipping and need assistance to get back on their feet. The National Society is attempting to glean ideas that have proved to be good for the successful societies and use them to help societies that are dropping behind. Several plans have been considered to combat various problems that Bereans have to face, but we have run into one serious difficulty. We lack information which is absolutely essential to the success of any campaign. We need to know:

- (1) The location of each local society.
- (2) The names and addresses of the officers and teachers of each local society.
- (3) The membership and activities.

Surely at least one member of each local society will read this article. Will you who are now reading this page please communicate with the officers and members of your local society, and be sure that someone in your local organization writes a note to either the president, secretary, or editor of the National Berean Society giving the information requested above? Please hurry, for if we are to conquer old "Morph" we have no time to lose.

*The Voice of Solomon:* "A fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed" (Eccl. 5:3,4).

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

January 7-23—Evangelistic meetings at Ripley, Illinois.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon.

### HOLBROOK, NEBRASKA

The writer will speak at the Holbrook Church of God, Sunday morning and afternoon, January 5, 1941. The afternoon sermon topic will be, "The Resurrection of Christ?" . . . When was it?

Let's have a one hundred per cent attendance on this first Sunday of the New Year. Come, bring a friend with you. Dinner will be served in the church basement at noon. The afternoon service will convene at 2:00 o'clock. All are welcome at the Church of God.  
 Elder E. E. Giesler.

### CLEVELAND, OHIO

We are happy to introduce to the church Sr. Mary Margaret Patrick, wife of Bro. Cecil Patrick, who united with Golden Rule Church by baptism on Sunday, December 15. Her husband stepped forward at the same time to make a reconsecration of his life, and both were received into membership with joy.

These young folks have been married only a few months and live at 312 E. Broad St., Elyria, Ohio. We have known Cecil many years, as well as the rest of his family, and there has long been a close bond of friendship between us, hence we are especially glad to have him and his wife unite their religious life with our church and have them with us often. Mary is a most talented young woman of fine character whom we are all coming to like more and more. She quickly grasped the Biblical truths which make our faith so satisfying, and was anxious to act on it. May her obedience be blessed of the Lord and her Christian walk be fruitful unto the Lord's coming.

The annual Sunday school Christmas program was given Sunday night, December 22, to a full attendance. It was largely devoted to musical selections by several of our talented young people. M. W. Lyon, Pastor.

### ALLIANCE, NEBRASKA

Bro. E. E. Giesler of Moorefield, Nebr., recently closed a ten-day series of meetings (December 6-15) at Alliance, Nebr. Much new interest was shown, which we pray will bear fruit. Words cannot express our deep joy and happiness of these meetings, as he comes only twice a year. How we all hunger to hear the Word of God preached! Sr. Giesler, too, was with us to help in the meetings.

Sr. Beulah Wilson of Longmont, Colo., was with us the first Sunday, but snow and bad roads prevented her coming the second Sunday. Although she teaches school forty-five miles from Alliance, she attends our Sunday school part of the time. She is a good worker in God's vineyard, and we are always glad to have her with us.

A business meeting was held after the evening services of December 15, at which time the following officers were elected: Bro. E. E. Giesler, part-time pastor; Bros. Lloyd Wiltsey and Morris Zeller, deacons; Sr. Laura McCann, pianist; Sr. Ollie Zeller, secretary and treasurer.  
 Ollie Zeller, Secy.

### RIPLEY, ILLINOIS, CHURCH

The Ripley church was the scene of a very lovely wedding, December 22, when Bro. Wayne Laning and Sr. Mildred Miller were united in marriage. They will reside near Ripley. Bro. Wayne's continued efforts with the assistance of his good wife will help much in our work at this place.

Bro. F. E. Siple will be speaker at a series of meetings January 7 to 21. We welcome everyone who can to attend these meetings.

Our annual election of officers was held December 11, the following being elected: elders—Loren Burnett and Wayne Laning; deacons—Francis Howell and Harold Burnett; deaconesses—Isabell Smith and Maggie Bray; secretary—Helen Lewis; assistant secretary—Mildred (Miller) Laning; treasurer—Edna Powers; trustees—Frank Laning, William Fey, and Fred Paisley. Also, the following Sunday school officers were elected: superintendent—Lozelle Burnett; assistant superintendent—Tessa Laning; secretary—Mildred Laning; assistant secretary—Marjorie Burnett; treasurer—Mildred Hetrick; assistant treasurer—Florence Howell; pianists—Hildreth Worley and Edna Powers; librarians—Lyle Dean Lewis, Orval Dale Lynd, Reva Hetrick, and Helen Burnett.

Helen Lewis, Secy.

### ELDORADO, ILLINOIS

The annual business meeting of the Restitution Church of God convened December 12, 1940. We elected the following to guide and lead us through the coming year, beginning January 1, 1941: elders—Herbert Edmister, Wilbur Mosby, and Marshall Wiggins; deacons—Marshall Lloyd and Ray Barlow; deaconesses—Ida Overton, Berniece Leithliter, Rhoda Leithliter, and Lovena Barlow; treasurer—Maud Edmister; secretary—Lorene Wiggins; trustee—Ray Barlow, for three years; trustee to fill vacancy caused by death of J. C. Wiggins—Herbert Edmister for two years; Sunday school superintendent—Marshall Wiggins.

May God be the guiding hand in all that is to be done in the work of this church.

Marshall Wiggins, Secy.

### POMONA, CALIFORNIA

Clare Courtney, son of Bro. and Sr. Courtney of Norco, Calif., was immersed at the chapel of the "Church of the Open Bible" early in November. We were all so pleased to have this young man willingly ask to come into the Christ family. We all pray he will be given strength to "run the race" that ends in eternal life at the coming of our Master.  
 Margaret Adamson.

### BRUSH CREEK CHURCH OF GOD

About a year ago we distributed little pamphlets containing a calendar for reading the entire Bible during the year. Six readers will have completed by the time you read this report. Two have read about half of the Bible, and twenty confessed that they read more than they would have if the pamphlets had not been given. We wish to thank those who have been so faithful in the reading of God's Word, also those faithful ones who read and study systematically just because they love the Word.

We realize that it is difficult to spend a great deal of time in diligent study if one is interested in merely reading through the Bible, but several stated that the reason they failed to complete the reading in one year was because they found too many interesting things which they stopped and studied out.

Sunday night after the Christmas program a group of the brethren went to five different homes and sang Christmas songs to the accompaniment of a trumpet duet. The two nights following others are to have gone to other homes to bring similar messages of God's great gift to us.

Don't forget to read your Bibles this year. Three chapters a day will enable you to know first hand what God has provided for us to study. If someone would give you a hundred dollars for your trouble, I'm sure that the blessing of closer fellowship with God would be worth more to you than the money ever could.  
 Harvey Krogh, Jr., Pastor.

"We are watching the march of events, and hope to see the Master come soon."—E. A. Drake and family, Cashmere, Wash.

## Gleanings From the Field

"The field is the world."—Jesus.

Bible Training School students will preach for the Southlawn Park Church of God, Grand Rapids, Mich., while its pastor, Bro. F. E. Siple, is conducting evangelistic meetings at Ripley, Ill.

We are sorry to report the death of Sr. Lydia Railsback, which occurred December 27. Funeral services will be conducted by Bro. F. L. Austin, December 30, at South Bend, Ind., burial to be made at Argos. . . Faithful to the end of life, her final work in Truth Seekers' Quarterly appears in the Golden Text section of the lesson for December 29.

Bro. and Sr. C. Lacey Compton of Manassas, Va., announce the birth of a son on December 19, 1940. He has been named Charles Lacey Compton, Jr.

Students planning to enroll for the second semester of the Bible Training School should report at once. The second semester will begin January 27.

Considering how people count the shopping days before Christmas, Bro. Arthur Gilbey, Winona, Ont., writes: "It is good for the Christian to remember that the days for serving the Lord are passing away, one by one. Very soon, perhaps, the Christ of Christmas will appear and summon us to show what we have gained for him by trading (Luke 19: 15). Let us be diligent to 'buy up' opportunities ere the days of opportunity are forever gone."

Born to Bro. and Sr. Robert McInturff of Washington, D. C., a son, December 15.

SOUTHLAWN PARK CHURCH OF GOD
Grand Rapids, Michigan

On Friday, December 6, this church had its annual election of officers, and the results were as follows: elders—Lawrence Bridegam, Lloyd Stevens, and Martha Doan; deacons—Ralph Downing, Lyle Doan, Edward Dykstra, and Leslie Niles; secretary—Francis Van Fleet; treasurer—Gerald Niles; deaconesses—Eva Thomas, Mildred Dolph, and Miss J. Stevens. The superintendent of the Sunday school is Lloyd Stevens, and the superintendent of the Bereans is Dorothy Siple; Dorcas—Mrs. Earl Keyes; and the director of music is Evelyn Barr.

Thirty ladies of the Dorcas Society had a Christmas party in the church annex, Wednesday, December 11.

The Christmas plans for the church and Sunday school are well under way, with the choir having double practice seasons under the direction of Miss Evelyn Barr. It is also planned to have a special program at the Sunday school hour, all the classes participating.

On Christmas Day, Mr. and Mrs. Richard Skeels of 1216 Eastern Ave., will celebrate their sixtieth wedding anniversary at their home. "Mother" and "Dad" Skeels have long been active members of this church. We feel that the Church of God at large will want to echo our congratulation and best wishes to this grand old couple on Christmas Day.

Leslie Niles.

OREGON, ILLINOIS

Mid-week devotional services were conducted Christmas night at the church. Bro. Orris Mills of Eden Valley, Minn., preached a Christmas sermon, and Bros. Ben Carpenter and Harvey Krogh sang Christmas solos.

Bro. and Sr. Val Mattison, their daughter Cecil, and Mr. Walter Capes are spending the holidays with Sr. Mattison's parents, Bro. and Sr. S. J. Lindsay of Tempe, Ariz.

Bro. and Sr. Harvey Krogh are visiting at the William Reynolds' home, from which Harvey wooed Mary. Bro. Krogh is pastor of the Brush Creek Church of God near Tipp City, Ohio. He preached for us, Sunday morning, December 31. Come often, Harvey.

Sr. Hazel Reed is home from the Illinois Research Hospital, Chicago, but plans to return in February for further treatments which, it is hoped, may enable her to walk.

Sr. L. E. Conner is visiting with her daughter and son-in-law, Mr. and Mrs. Jack Armstrong of North Hollywood, Calif., and with other relatives in the sunny State. Fortunately, her train followed the Christmas Special which was wrecked in Colorado. Bro. Conner spent Christmas at his farm near Macy, Ind., but will likely be back to his duties in Oregon, Ill., by the time these lines are read.

The Golden Rule family celebrated Christmas Eve with the pastor and family, as did Santa Evan Knodle.

Sr. Margaret Mattison, a student of the DeKalb Teachers' College, is vacationing at home.

Bro. Roy Blanchard returned home from The Hines Veterans' Hospital in time to celebrate Christmas with his family.

Bro. Ben Carpenter preached for the Dixon Church of God, Sunday, December 31. Amos, too, was first a farmer, yet later became Israel's most eloquent prophet.

The pastor and all his family were royally entertained at an evening dinner at Golden Rule Home, December 27, which climaxed as good a Christmas as we have ever enjoyed, and for which we are thankful to the Lord and to all His people who bountifully "laded us with such things as were necessary."

May the Lord direct and bless each and every member of the congregation throughout the HAPPY NEW YEAR.

Sydney E. Magaw, Pastor.

FRANCIS M. EVANS

Francis M. Evans was born in 1875, on a farm in Warren County, Ind., where he grew to manhood. On May 6, 1894, he was united in marriage with Miss Lettie Showeross of West Lebanon, Ind., to which union one son and two daughters were born.

A number of years ago he became a funeral director, in which vocation he was very successful, and continued in that vocation until some three years ago when on account of failing health, he retired from all his active business relations except vice president of the Cass County State Bank of Walton, Ind., in which capacity he continued to serve until the time of his death, which occurred at his home in Walton, December 5, 1940, leaving surviving, of his immediate family, his wife, Mrs. Lettie Evans; one son, John Evans; two daughters, Mrs. Ralph Mummert and Miss Helen Evans; and one granddaughter, Marjorie Evans, all of Walton; also one sister, Mrs. Lydia Railsback of South Bend, Ind., and one half-brother, Armstrong Evans of Williamsport, Ind., with many more distant relatives.

Bro. Evans was baptized into Christ some forty-seven years ago by the writer, who also solemnized his marriage in 1894. In his business and social relations he was unassuming, and it was truthfully said of him, that he lived a peaceable and quiet life, in godliness and honesty.

Funeral services were conducted in the late commodious home, and he now rests in Walton cemetery, awaiting the return of the Master "who doeth all things well."

L. E. Conner.

JOHN DAVID FIELD

The last surviving member of the Grand Army of the Republic resident in Marshall County, Ind., deceased in the person of John David Field who, in his ninety-fifth year, died on December 1, 1940, in Plymouth, Ind. It was in LaPorte County, Ind., that the deceased was born to Richard and Mahalia (Harding) Field on September 26, 1846.

On March 24, 1864, he enlisted in the United States Army. He became a Corporal in Company G, 29th Volunteer Infantry, and was in Sherman's march to the sea.

His marriage to Martha Jane Stilson, in New Buffalo, Mich., occurred on May 18, 1869. To them were born five sons and two daughters.

For over sixty years Bro. and Sr. Field were members of the Church of God at Plymouth. Their home seemed to be always open to entertain evangelists and church workers generally.

Bro. and Sr. Field lived in their own home in Plymouth, she past ninety years of age, enjoying unusual strength of body and mind until a few days before he was taken to the hospital with a "tired heart," about two weeks before his death. Until a few days prior to his hospitalization, he was taking his daily walk over to town, a half mile distant.

Following religious and military services, interment was made in Oak Hill Cemetery.

Besides this aged wife and mother, now bereaved by the death of her companion of over seventy-one years, there survive to mourn his death four children and their families: Mrs. C. A. Bondurant of Plymouth; Willard H. of Springfield, Ohio; Melvin G. and Emmett D., both of East Chicago; seven grandchildren and nine great-grandchildren; besides a large circle of other relatives and friends, all of whom, though mourning the death of an honored loved one, yet have fond memories of his life and a joyful anticipation of his resurrection into the company of his Lord and Master. May it so be.

F. L. Austin.

HERALD RECEIPTS

D. W. Kirkpatrick (for another); Mrs. C. L. VeNard (for another); Mrs. Anna Cochran (for others); P. J. Thompson; Jessie Groves; M. A. R. (for another); Mrs. Vern Todd (self & another); Ella Randall (for another); Earl Koontz; Mrs. John Foreman; Paul Cala (for another); Mrs. Inez Jefferies (for another); Mrs. C. B. Compton (for others); Maurertown, Va., Dorcas Society (for another); John Garard; Mrs. E. M. Richardson (for another); Mrs. D. W. Brown; Ida Eastman (for others); Mrs. Frank Marsh (for another); Sylvan Richey; Minnie Telschow (self & another); Floyd Nedrow; Mrs. Addie Lasley (for another); William O. Jenter; J. W. Currens; Mary Good (for another); Leila Whitehead (for another); Terry Ferrell (for another); Percy Murphy; Mrs. Nora Mallory; E. Anderson Drake; Lorna Macy (for another); Mrs. J. C. Waller; Leona Marsh (self & another).

CONTRIBUTIONS TO N. B. I.

Table with 2 columns: Name and Amount. Includes Mr. & Mrs. John Railton \$ 5.00, F. E. R. (Fieldmen & Evangelism) 4.00, A friend 5.00, Ingomar 5.00, Mr. & Mrs. Charles Netts 5.00, C. E. Mills (Fieldmen & Evangelism) 5.02, Brush Creek, Ohio (Ministers' fund) 11.00, John Garard 3.50, William P. Sanders 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
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

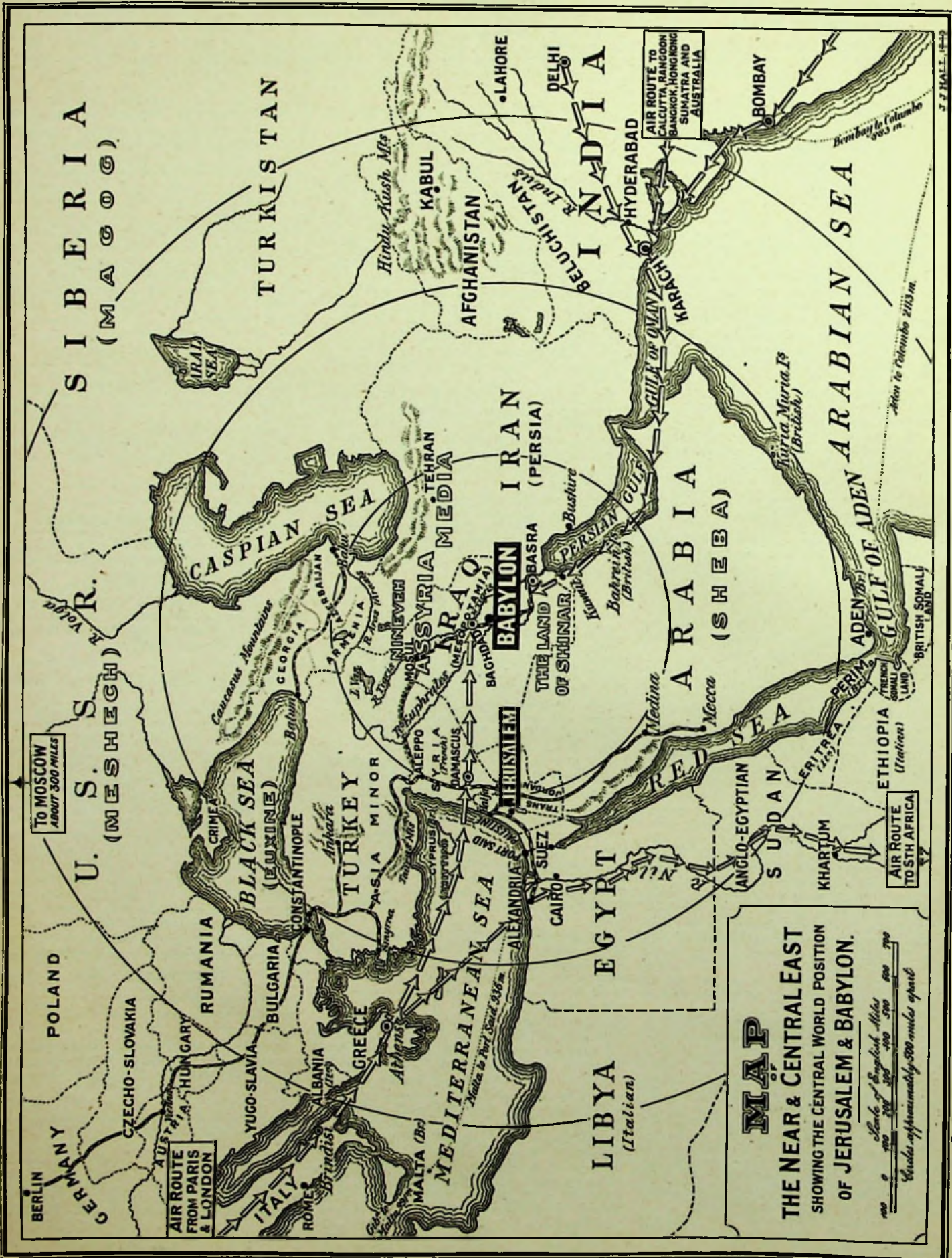
National Bible Institution Oregon, Illinois

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:

Form with fields for: For General Expenses \$....., For Training School \$....., For Golden Rule Home \$....., Name ....., Address .....



Courtesy of Destiny Magazine, Haverhill, Massachusetts.

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JANUARY 7, 1941

NUMBER 14

## The Kingdom of Jesus Christ

By E. O. Stewart

*"The stone that smote the image became a great mountain, and filled the whole earth" (Daniel 2:35).*

THE great image which stood before King Nebuchadnezzar in the dream-vision was in the form of man. Daniel, who stood before this Gentile monarch, said unto him, "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). The image was composed of gold, silver, brass, iron, and clay. There was no "stone" in the composition of the image. As there was no stone in the composition of this image, and whereas the image was a mental picture of what man is to build up and worship; it is positive proof that the Kingdom of Jesus Christ, which was represented by the stone, does not exist in the works of mankind as a reforming process of the image, with which image man wars, toils, and spends most of his time to support. Let us remember that instead of the stone being *within* the image and working for its advancement, as the great religious leaders of today would have us believe, it is to *smite the image from without*, and so completely pulverize it that the wind will carry it away, and it will be found no more. We now leave the image for the time being, and shall attempt to show exactly what is meant by—

### *The Kingdom of Jesus Christ*

The Lord spoke through the Prophet Isaiah, speaking "concerning Judah and Jerusalem," as follows: "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" (Isa. 2:1, 2). Isaiah was prophesying of the establishment of the mountain (government) of the Lord's house, and he positively affirmed that he was

telling of the future condition of, *not the church*, but "*Judah and Jerusalem.*"

Unto the house of Jacob, which He called Israel, the Lord said, "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains (governments), and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them" (Isa. 41:14-16).



E. O. Stewart

Again, the Lord spoke to the house of Jacob through Jeremiah, saying, "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" (Jer. 51:20).

According to these passages of divine Inspiration, the house of Jacob is the instrument in the hands of God with which He will break in pieces the nations and kingdoms of mankind. The house of Jacob is His battle axe and weapon of war. The house of Jacob is His sharp threshing instrument with which He will thresh the mountains and beat them small, and make the little hills like chaff, so that the winds carry them away.

There is so much similarity in these statements and those of Daniel 2:34, 35, that no one can fail to see that they refer to the same things. Daniel says, "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 (all at the same instant), 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

*(Please turn to page 10)*



# Marvelous Works

By C. E. Randall

*"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."*

HERE, there, and everywhere the glory of the Lord can be seen by those who are looking for it. It is a wonder that nearly all men fail to see the marvelous works of God. God is the center of all attraction. In Him all fullness centers. Turn to all the thirty-two points of the mariner's compass—look up and down as each point is reached, and what will you see?—the glory of God!

### Encampment

The encampment of the Israelites around the Tabernacle was in reality an encampment around God. The presence of God in the Shekinah was the center of their dwelling. They tented with their faces toward the God of their deliverance. They lived where they could see the manifestation of God. It must have been a marvelous experience for those people to be able to see at all times in their march toward the Promised Land, the evidence of God's presence. Yet, this should not be considered a strange matter, for we today, in our pressing "toward the mark for the prize of the high calling" (Phil. 3:14), are surrounded with a "cloud of witnesses" that declare the glory of God, and we even, have an "earnest of our inheritance" to confirm us in our faith. With all the evidences of God's managing our lives in keeping with His purpose, we are without excuse if we remove our hands from the "plough."

The Israelites' communal life was God-centered, that is, *when* they walked with the Lord and obeyed His voice. Any other life is not worthy the name of God.

### Zodiacal Standards

"Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch" (Num. 2:2).

Each tribe of Israel had its own standard under which it was camped. Today, we would call it a flag. On this flag, or standard, appeared one of the signs of the zodiac. The zodiacal signs were the standards of the twelve tribes. The tribes and their respective standards were: Judah,

Leo (a lion); Issachar, *Cancer*; Naphtali, *Capricornus*; Dan, *Scorpio*; Asher, *Sagittarius*; Benjamin, *Gemini*; Ephraim and Manasseh, *Taurus*; Gad, *Aries*; Reuben, *Aquarius*; Simeon, *Pisces*; Zebulun, *Virgo*. This arrangement is according to the Targum of Jonathan.

One of our early ministers in Minnesota, Elder C. D. W. Scott, was of astronomical turn of mind, and gave much study to the heavens. It was his contention that the whole purpose of God was written in the heavens as surely as it is written in the Bible. There are many profound students who hold to this same thought. It is unquestionably true, that "the heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). The zodiac belts the ecliptic or sun's path. The heavens center in the zodiac. It is most fitting that this heavenly center should be the standard under which God's people encamped. Israel is the center of all nations. When God portioned to the nations their inheritance, "he set the bounds of the people according to the number of the children of Israel" (Deut. 32:8). It is evident that God's purpose with Israel is set forth in the zodiac. How marvelous are thy ways, O God!

Besides the tribal ensign, there was a standard under which three tribes camped. The tribes on the east side were under the standard of Judah, which was the lion; on the north was the standard of Dan, his was an eagle; on the west encamped three tribes under the banner of Ephraim, which was an ox; while on the south was the camp of Reuben with its standard being a man. Putting these four standards together, we have: a lion, an eagle, an ox, and a man. With these standards in mind, when we come to Revelation 4, and read about four living creatures that appear as these four, it is not difficult to note the similarity and determine from what group of people they come. This, of itself, should be sufficient proof of the benefit to New Testament interpretation of having a knowledge of the Old Testament. Each tribe was known by the ensign which it carried, and each group was distinguished by the standard (Please turn to page 10)

## My All

By Iris Hall

If I have life,  
It is God-given.  
If I have love,  
'Tis sent from heav'n.  
If I have strength,  
His power fills me.  
If I know joy,  
His Spirit thrills me.  
If I show mercy,  
His Son inspires me.  
If I must speak,  
His glory fires me.  
If I grow wise,  
His wisdom guides me.  
If I would fail,  
His mem'ry chides me.  
If I am kind,  
His grace entralls me.  
If I reach up,  
His sweet voice calls me.  
If I should stray,  
His Own hand holds me.  
Throughout each day,  
His love enfolds me.

## Restful Sleep

By Harvey Krogh, Jr.

*"Knowledge shall be increased" (Daniel 12:4).*

IT WAS a broad statement the angel made to Daniel more than two and one half millenniums ago. Knowledge has greatly increased in every field of learning, and the greatest of these fields is the Word of God. It is not unreasonable to believe that men will continue to learn more and more of God's precious truth, right up to the very end of the age. We are not forgetting that Jesus inquired, "When the Son of man cometh, shall he find faith on the earth?" Faith and knowledge are two different things. Besides this, Jesus' question did not imply that *no* faith would be found.

An article in the *Reader's Digest* of May, 1938, entitled, "Death Has No Terrors," brought out many truths which the Bible has always confirmed, and showed man's increased knowledge of himself and God's creation.

Remembering that death is an enemy, in that it deprives the dying of well loved life and the living of a friend or loved one, we are convinced that death is an enemy in no other sense. The agony, the suffering, and the pain of dying are all parts of life, and may all be experienced a thousand times without death. The testimony of most of those who have nearly died and been revived is that life's very last moments are merciful.

A noted physician arranged to be present with every dying patient at a certain hospital and stated that "there is nothing terrible to the dying person in death itself."

The well-known Irvin S. Cobb one time came very near death, and told his feelings in the following words:

"At last I knew that I was very near the borderline between life and death. I began to sink. It was a physical feeling. I was sinking, gently, slowly, and easily, into a darkness which rose to meet me. There was something soothing, almost alluring, about this darkness. I knew that if I completely surrendered myself to it, I should rest. I accepted the prospect of impending death as most of us accept the prospect of continued life—as a matter of course.

"The blackness had almost completely enveloped me before a force within me asserted, 'If I quit now, I'm yellow. I'm leaving things undone.' Slowly, wearily I dragged myself up. I fought to live.

"Some may look upon death with a shrinking dread in their souls. To all such, I who have skirted the Valley of the Shadow say that we will face it without fear and without bitterness, without reluctance, and without repining,

without suffering, whether physical or mental."

Bruce Barton was questioned after reviving from an illness that brought him very near death, "What did you think or feel?"

He answered: "Nothing! I had no interest whether I lived or died. I was just terribly tired, and I thought, 'Now I can sleep.'"

Only about one out of sixty of over a thousand recorded last words tell of any fear or pain. The other fifty-nine range from indifference to ecstasy.

The distinguished British author, Grant Allen, after being revived from a close approach to death by drowning, wrote: "The knowledge that I have experienced death has had a great deal to do with my utter physical indifference to it. Dying is as painless as falling asleep. It was only the previous struggle, the sense of its approach, that was at all uncomfortable, but even that was not half so bad as breaking an arm or having a tooth drawn. There was a total absence of craven shrinking."

Those who have experienced the effect of a general anesthesia have known what it would be like to die in that way. Not one has ever reported anything contrary to the Bible truth that death is *like* and *is* a deep sleep. More than twelve references to death as a sleep are found in the Bible. Several accounts are similar to the one found in 2 Samuel 7:12, saying: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee."

In Jeremiah 51:57 we have this description of death: "I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts."

The most convincing evidence in the Bible that death is a sleep is the complete silence concerning anything about thoughts or activities of the dead. There is, however, a parable, the Rich Man and Lazarus, which when taken out of its setting and used as a literal example, tells the conversation of dead men as though they were conscious and physically active in death. In Judges 9:10, begins the account of a conversation between trees, but none are led to believe that trees really talk among themselves. Neither is there any real Scriptural evidence that dead men talk, unless it be by the lives they have lived and the works they have left.



Other evidence as to man's status in death is found in Psalm 146:3, 4, where David tells of man's thoughts perishing in the day of his death. Ecclesiastes 3:18-20 and 9:6, 7, 10, confirm the above truths.

Our greatest concern is that men may know the truth of God's plan by which one may sometime return from the death state. Jesus voluntarily entered the silent tomb that God might show His mighty power in bringing His

Son again to life and granting Him all power, even the power to raise others who have died. By teaching this truth and many others, we desire to help people have the same firm confidence in God and His mighty power and precious promises that we have.

Do you fear death? You need not. We are glad that God has given us a glorious hope of eternal life.

Are you helping others to have this hope?

---



---

## Caesar Versus God

---

By Alfred Anthon

---

*"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."*

**G**OD commands Christians to render unto Caesar the things that are Caesar's. If we do not, we sin; we disobey God. What things, honors, belong to Caesar? Judging from Jesus' pattern of life, these would be our taxes and obedience to Caesar's laws against evildoers. An illustration of modern "laws against evildoers" is *traffic regulations*—others, against stealing, false pretense. The persons who are delegated, or authorized, to enforce these regulatory laws are paid, hired servants of Caesar. It is their duty to look after the welfare of the public.

Caesar also has the burden of combating nations by war. The soldiers for this work are hired servants. Many of these servants choose this work because they enjoy it—enjoy an opportunity to kill someone. Others accept it because they would rather have a soldier's somewhat easy, hilarious life to almost starving because of hard times; and others, because their country is at war, are drafted.

Now, we ask, what things belong to God? God says, in meaning, "Return good for evil. Pray for them that persecute you even unto death." The righteous took joyfully the spoiling of their goods when this spoiling was done because they were followers of Christ. Women refused to be delivered that they "might obtain a better resurrection" (Heb. 11:35). Vengeance is mine (God's); I will repay" (Rom. 12:19).

If vengeance belongs to God, and if we Christians take the vengeance in our own hands, do we not steal from God? We "puff up" ourselves to usurp authority that God does not authorize us to have; authority that belongs to God only? Are we not judging and condemning, though God commands us not to? "If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:20). Jesus taught that if one should offend us, we should forgive him—even to "seventy times seven."

God will enforce all proper punishment; also, the very best punishment; the exactly correct one. Also, along with this, God will render to His people the proper blessing. At one time, one may not see just how it is going to work out; but rest assured that God will render the very best blessing to you—if not in this life, He will in the next. If you do not now obey God in this matter, there is no blessing—neither now nor in the future.

"If thine enemy hunger, feed him" good food—not lead! Do not kill him. God says, "He that killeth with the sword must be killed with the sword" (Rev. 13:10). God will destroy in the lake of fire those who do not obey Him. (Rev. 21:8.) God also says that many of His followers will be killed (martyred) because they obey God. Thus, we see that *God does not give His followers the privilege of killing their enemies to keep from being killed*. Jesus said, "Whosoever will lose his life for my sake shall find it." He who disobeys Christ to save his life shall lose his eternal life.

God gave Adam and Eve a set of laws, to Noah another set, another to Abraham, others to Moses and David. Likewise, a very different set of laws have been given to Christ for His followers. Before Christ, plurality of wives was allowed; since Christ, this is not permitted. Also, circumcision was once commanded; now it is baptism. Again, this old law was "life for life," "tooth for tooth"; but now the law is, "If thine enemy hunger, feed him"—do *not* return evil for evil.

God never usurps authority over things that He has put into Caesar's hands, but Caesar does usurp authority over some of God's things. *Caesar* commands, "Return evil for evil. If thine enemy hunger, feed him lead, bomb babies, use poison gases on whole cities—starve them." God's Word teaches that they who obey Caesar when Caesar disobeys God will lose their eternal life.

## Concerning Israel

By *Emma C. Railsback*

THE Apostle Paul recognized three classes of people: the Jew, the Gentile, and the Church of God (1 Cor. 10:32; Gal. 3:28). The Jews, as we know them today, are none other than the "whole house of Israel" (Ezek. 37:11; Rom. 11:25). In other words, the reunited two and ten tribes are called, throughout the New Testament, Israel and Jew—the terms being interchangeable. Just a few examples follow: Matthew 2:2, 6; 27:37, 42 and Luke 23:37; John 3:1 and 10; Romans 3:1, 2. True, the twelve tribes are not yet bound inseparably together by the bonds of the new covenant—for that is an event yet to take place, when Israel shall say, "Blessed is he that cometh in the name of the Lord."

Some of the prophecies concerning the Jews are frequently applied to the church by some students, using the term "spiritual Israel" instead of "church of God," but the Scriptures positively do not warrant such an application.

Israel's relationship to God is described in the prophecies as that of husband and wife (Ezek. 16:8; Isa. 54:5; Jer. 3:14, and so forth). By going into idolatry, Israel was called an adulteress; but she was brought back, she was cured of idolatry in the Babylonian captivity. Through the Prophet Hosea (chapter 3) God has said unto her, "Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee."

The children of Israel are still in the "abiding" or waiting time, for they were to remain for a long period of time, without serving other gods, yet separated from the true God, during which period of astrangement God would not enter into any marriage covenant with any other nation. "For the children of Israel shall abide (or dwell) many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hosea 3:4). But Hosea, as the other prophets invariably do, holds out a future hope for them: "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" (v. 5). During this long period of probation, God is testing Israel's repentance and disciplining her, until in God's own good time she shall again be restored, when she, as the Prophet Isaiah has said, shall no more "remember the reproach of (her) widowhood," for her "Maker is (her) husband; the Lord of hosts is his name" (54:5).

Before the returning and seeking time mentioned so often by the prophets, a greater "time of trouble" awaits her. It will be short, but very intense: "none like it," every face will be "turned into paleness," it is "the time of Jacob's trouble," Jeremiah tells us. (30:4-9.) Let us also note here that "the house of Jacob" and "children of Israel" are used interchangeably in reference to the twelve tribes. The Prophet Joel speaks of this day in which "all the inhabitants of the land (of Palestine) tremble . . . there hath not been ever the like, neither shall be any more after it" (2:1, 2). Daniel describes it as "a time of trouble, such as never was since there was a nation."

Let us see how it is to come about. The Israelites rejected Christ who came to them in His Father's name, and He foretold them that another would come in his own name, with whom they would make a covenant (John 5:43). This will be none other than the "man of sin," the "son of perdition," the Antichrist, the "Wicked" one, also spoken of as the "king of fierce countenance." He will cause them to "dwell safely" for a short time (Ezek. 38:8, 11, 14), which will also be a period of prosperity. (Dan. 8:25—margin; 1 Thess. 5:1, 2.) After this, he will break his covenant with them, and cause their (renewed) sacrifice and oblation to cease: he will demand that they accept his mark of allegiance to himself (Rev. 13:16, 17; 2 Thess. 2), to worship him (Dan. 7:25), or suffer immediate destruction. This is the cause of the trembling, the fear, the paleness, foreseen by the prophets.

But listen! Jeremiah said that "he shall be saved out of it"—saved out of this trouble. Daniel said that everyone of his people found written in the book "shall be delivered" out of this trouble. He also said that Michael, the archangel who stands for Daniel's people, would then stand up. No doubt, he is the one whom John saw with the seal of the living God (Rev. 7:2)—the seal of protection for all Israelites who have kept faith in the true God: twelve thousand out of each of the twelve tribes of Israel. They are seen after this by John *before* the throne of the Lamb (not on thrones) singing a song which no one else could sing (Rev. 14:1-5). They will be the first-fruits unto God and the Lamb of the mortal nations, subjects (not rulers) in God's Kingdom.

Now, if we desire to learn what percentage of those Jews who will have returned to Palestine and have entered into covenant relationship with the beast, the Roman prince, are to be protected through the awful time of trouble yet future, we can find the answer given by

Zechariah 13:8,9: "In all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and

I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Unprejudiced minds cannot fail to see and understand that this is a brief outline of Israel's present and future condition; in reality, a part of the gospel.

---

## God's Textbooks on Eternal Life

---

By David D. Blyth

---

ALL Christians recognize the Bible as our foremost textbook. (John 5:39; Acts 17:11; and 2 Tim. 3:16.) It contains the most authoritative written record that we possess. It instructs us in our present-day activities, and informs us of the future reward pending belief and obedience. The Bible is proved to be authoritative in these respects by the agreement of its record with history, science, archaeology, and current events.

The Bible is certainly one textbook, but are there others? Let us turn in our thinking to some six thousand years ago, and ask our first textbook the question, "What would have happened if Adam and Eve had not sinned?" Genesis 3:22 says, "The Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he . . . take also of the tree of life, and eat, and live for ever." Can you imagine a newborn babe with the knowledge that there was such a thing as good and evil? This babe would have no knowledge upon which to base his judgment of what is good and what is bad, and, consequently, would call some things good that were bad and vice versa. Thus it was with Adam and Eve. God put Adam and Eve out of the Garden of Eden into the world with only the knowledge that there was a good and an evil. He gave them, however, two textbooks whereby they could learn what actually was good and what was evil. These two textbooks were, (1) man's environment, and (2) man himself.

Now, had man been able to obey God, he could have used his potentialities for learning, and could have learned all that there is to know about his environment and himself. Having accomplished this, God might conceivably have come to earth as man's Ruler, given him eternal life, and perhaps the correct knowledge of good and evil. Adam failed to obey, therefore God put into effect an alternative plan for obtaining the same ends. He turned man into his environment with little else to look forward to than death and the knowledge that he would have a "seed" (Gen. 4:25). Man had only the knowledge that there was good and evil. In the process of finding the good by experimenting with himself and his environ-

ment, certain men have developed in each age who understand God's purposes and have submitted themselves to God's judgment. Thus has God's knowledge served and will continue to serve men who obey God. All about God's people, other men are making a glorious mess of the once perfect environment, their physical bodies, and the potentialities of their minds in their blundering attempts to solve their problems.

### *What Does This Mean to Us Today?*

Man must learn to subject his free will to God's will, which is the only will backed by complete knowledge. Can man do this by studying only one textbook—the Bible? Beyond all doubt, the Bible would be empty without the other two textbooks. For the man that is attempting to become a Christian and make himself worthy of a place in the Kingdom on earth, this means that he must study the two textbooks—man, including himself and his environment, as well as the Bible or First Textbook. (Job 12:7-11.)

### *The Bible as Revealed by the Sciences*

The Bible, or parts of it, was written to be understood by all ages since Moses. For many centuries there was apparently no conflict between science and the Bible. Recently, science has become a household fact, and it apparently now conflicts with the early Bible writings. However, if we remember that these early books were written to be understood by men who had practically no understanding of their environment, we can understand why this Bible language does not conform to the teachings of modern science. If we can overlook the seeming defect in the way these Bible truths are expressed, then the teachings of modern science may reveal meanings in the Bible that have been long hidden from man because he did not know enough about himself or his environment.

The entire subject of God's purpose might be enlightened by looking at the Bible through the eyes of the modern sciences of man and his environment. Certainly, a  
(Please turn to page 9)

# The Kingdom at Hand

By *Alta King*

WHEN JESUS was among men visibly, He preached and showed the Kingdom of God. (Luke 4:43; 8:1.) That is, He preached and showed the Kingdom which God shall have in the earth when Jesus shall sit on the throne of His father David in accordance with the angel's prediction to Mary. (Luke 1:31-33.)

He preached the Kingdom, in part, by saying, "The kingdom is at hand." He showed the Kingdom by enacting Kingdom works such as healing, teaching, raising the dead, and controlling the natural elements. His Kingdom works fulfilled His Kingdom message by bringing Kingdom activities "at hand"—within the experience of man. They depict the Kingdom in action and show forth its purpose and the activities by which that purpose shall be accomplished. This depiction is of first and primary importance to the believer's understanding of the Kingdom. It is the demonstration without which all teaching is weak and ineffective, and, as such, it gives a preview of the Kingdom that enables him to "see" it with an understanding that is otherwise impossible. And, since it is Jesus' own presentation of His Kingdom, it is the foundation of a true concept of the Kingdom and the criterion by which the believer should test all teachings concerning it. Manifestly, all Kingdom ideas should harmonize with what Jesus said and did to demonstrate it. Any interpretation of Scripture which ignores or denies this personal ministry of Jesus is on a sandy foundation.

The words and deeds that comprise the Kingdom at hand not only are a clear vision of God's rule in the earth as it shall be when Jesus shall sit on David's throne. They are also undeniable proof that Jesus is the Christ, for they are a fulfillment of prophecies which set forth the work of His Christship, such as Isaiah 61, and there could be no greater proof than fulfillment. Jesus referred John the Baptist to His works, when John asked for assurance of His Christship. It is important to note that it is not the fact of fulfilled prophecy that proves Jesus the Christ, but the *works* that fulfill the prophecy, and that even these works as a display of power finished in three years' time are not the proof. Their force as proof that Jesus is the Christ lies in the fact that they are the Kingdom at hand and, therefore, an earnest of the complete fulfillment of His Christship in and through the Kingdom.

The Kingdom at hand not only proves the Christship of Jesus. It also determines the meaning of "Christ" as applied to Jesus. Jesus summarizes the meaning in John 14:9-11. He says that the works He was doing are final

evidence that He is in the Father and the Father in Him. Again, it is important to note that these works as a temporary display of power are not such evidence. They are such evidence only because they are Kingdom at hand works pointing forward to the Kingdom fulfillment of God's Fatherhood among men. He who fails to get this evidence of Jesus' Christship fails to get its essential meaning.

The Kingdom at hand has at least three fundamental values to the believer. It is a direct and concrete presentation of God's Kingdom in the earth under Jesus. It is the undeniable proof that Jesus is the Christ who shall rule the Kingdom. And it reveals the meaning of Christ as applied to Jesus. In view of these values, the believer should seek always for the Kingdom significance of Jesus' Kingdom at hand words and deeds.

With the thoughts of the foregoing study as a background, we wish to consider two events of the Kingdom at hand—Jesus' triumphal entry into Jerusalem and His subsequent work in the Temple—not as fulfilled prophecy with their meaning finished and in the past, but as a fulfilled prophecy which forms pictures of the Kingdom and places the richness of their meaning in the future.

Soon after Jesus had raised Lazarus out of death, He was on His way to Jerusalem accompanied by people who had witnessed the miracle. Much people were in the city for the Feast, and when they heard that He was coming, they took branches of palm trees and went forth to meet Him, because they had heard about this work of His saving power. (John 12:18.) They met Him riding on a young ass. Spreading their garments in the way for Him to ride over, they, with the multitude that followed Him, cried, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord" (Matt. 21:9). "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (John 12:12, 13). "Blessed be the kingdom . . . that cometh in the name of the Lord: Hosanna in the highest" (Mark 11:10). The chief priests and the scribes and the chief of the people did not lend their voices to this glad acclaim. But Jesus made no attempt to appease them or to gain their favor, and He gave no heed when they rebuked Him for permitting the multitude to render Him such praise.

Accepted by the multitude as the King over the Kingdom of David, Jesus entered into the city and went straightway into the Temple of God and cast out all them

that sold and bought, and overthrew the tables of the money-changers and the seats of them that sold doves, and said unto them, "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves." Having cleansed the Temple of corrupt control and leadership, Jesus took command, and the blind and the lame came to Him and He healed and taught them daily, and all the people were very attentive. (Luke 19:45-48.) Even the children recognized His superior leadership and rendered Him praise. But the leaders were "sore displeased" (Matt. 21:15). Thus, Jesus forecast the inauguration of His Kingdom and its work. By this forecast, believers know that the Kingdom will operate under no less authority, and no other, than the authority of the name of the Lord. The King will set aside and ignore all other and establish His own without fear or favor. Without military, political, economic, or social backing, He will put out of commission all corrupt leadership and control, whether it is religious, political, economic, or what not (all phases of leadership in Israel centered in the Temple). Having cleansed the house of the Lord, He Himself will take command and use the power and the authority of the name of the Lord to carry on redemptive work among people. His commanding leadership will bring the people to the house of the Lord for prayer, for healing, and for teaching, and they will learn of Him the way of life. Through Him, the leadership and the spiritual and material resources of the Kingdom will go into constructive works of redemption, and multitudes of those who will receive of His salvation and of those who will hear about it, will render Him spontaneous and joyous praise. In no other way could Jesus have stated so forcefully that His Kingdom will carry on evangelistic and redemptive work than by giving this picture of its work. He who fails to get the import of this picture fails to get the vital message of Jesus' ministry among men.

And in no other way could Jesus have set forth so clearly the meaning and proof of His victorious Christship than by this picture of Himself at work in His Kingdom. By it, He gives meaning to the prophecy that God has given Him "for a witness to the people, a leader and commander to the people" (Isa. 55:4). Without it, the prophecy has no meaning, for it was not fulfilled by His three years of ministry among men. His status before the people at its close was not that of a commander and leader, but that of a defeated man who accepted shame at the hands of their false commanders and leaders. And it has not been and is not being fulfilled now. The begging, pleading Christ which Christendom accepts and presents to the world is a far cry from the commanding Christ cleansing the Temple, and then controlling its activities in the presence of hostile forces. Christendom's Christ is set forth as never taking an aggressive initiative to accomplish His mission as Savior. He only begs and pleads and

waits. He does not and never will attack the organized corruption, the mental and physical heritages, the social conditions that block His work. He has the power to save, but He takes no first step to apply it and make it effective, other than to beg and plead. If begging and pleading do not bring results, His hands are tied. His mission fails of fulfillment. He is only a would-be Savior. Such a Christ is not a commander and leader. A beggar and pleader cannot command and lead, and he does not and cannot kindle in the hearts of people the reverence and homage of worship and its obedience. Christendom's Christ is not the Christ of the Kingdom at hand that Jesus enacted before men, and he is not, therefore, the Christ of God's Kingdom in the earth as it shall be when Jesus shall sit on David's throne.

There is no more pernicious teaching of the apostate church than the doctrine that Jesus takes no other initiative to fulfill His mission than to beg and plead for the souls of sinners. Such teaching makes a farce of His claim to be the world's Savior, and it devitalizes His influence as a world power. It presents a Christ whose Saviorhood can be no more effective than is the influence of pagan religious leaders and teachers now dead. It presents such a poverty-stricken concept of His Saviorhood that it presents a dead Christ. And the presentation of Jesus as such a Christ has been the objective of the apostate church since its beginning. This futile, dead Christ of the apostate church is the Christ of pagan Christianity, and pagan Christianity will come easily under the deception of the pagan Antichrist when he shall present his seemingly victorious work. No believer who sees, through the Kingdom at hand, the victorious Christship of Jesus as it shall be when He shall command and lead the people with redeeming power through His Kingdom, can be thus deceived.

---

#### GOD'S TEXTBOOKS ON ETERNAL LIFE

*(Continued from page 7)*

better understanding of the perfection of the Kingdom would result from a study of man's errors in governing himself and using his environment. Strangely enough, man has worked out the solution to most of his errors, but because of the imperfections of individual men, the solutions cannot be put into effect. Perhaps I am all wrong, but I think God hardly wants us to segregate ourselves from the knowledge men have accumulated, since that would put us back with Biblical students of several centuries ago. I believe we are responsible for the progressive revelation of the Bible. We must watch carefully its content, since scientific light has and will bring forth Biblical light. This, in turn, will make it possible for more people to see the True Light.

## CHURCH ATTENDANCE

*"A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84:10).*

### *What My Absence Did*

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

### *What My Presence Did*

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

---

## MARVELOUS WORKS

*(Continued from page 3)*

under which it lived and worked.

It is no light thing to judge another, but our associations constantly reveal the banner under which we are serving, and it is not difficult to "discern . . . between him that serveth God and him that serveth him not." Like the children of Israel, we ought to be proud of our banner and our encampment. Moreover, as God placed each tribe of Israel in his appointed place, so He has set each member in the body as it has pleased Him (1 Cor. 12:18). This placement is toward the presence of God. He is the center of all true effort on the part of the members of this

chosen and placed body. As Israel is a testimony of the marvelous works of God, so the church is a witness to the marvelous work of our Savior Jesus Christ. Like the heavens, day unto day and night unto night, both Israel and the church reveal the glory of God.

---

## THE KINGDOM OF JESUS CHRIST

*(Continued from front page)*

became a great mountain, and filled the whole earth."

This makes it clear that the house of Jacob is the stone in the hands of God, with which He will break in pieces and destroy all these kingdoms. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27:6).

When Isaiah prophesied that "in the last days" "the mountain of the Lord's house shall be established in the top of the mountains," he simply meant that the government of the house of Israel shall be re-established, and become the Kingdom that shall rule the nations of the earth.

For the present age, the Israelites house is left unto them desolate (Matt. 23:38). God had foretold this condition in Hosea 3:4, 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 teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Jesus declared, "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

Jerusalem is not to be trodden down for all time, but "until the times of the Gentiles be fulfilled." When Gentile times are fulfilled, Jerusalem will be given back to the Israelites, and will be the capital of their Kingdom. Then the law will go forth of Zion, and the Word of the Lord from Jerusalem. The nations will respond to that law by beating their swords into plowshares, and their spears into pruninghooks, and they will learn war no more. (Isa. 2:3, 4.)

As the nations respond to that law, the kingdoms of this world will become "the kingdoms of our Lord, and of his Christ" (Rev. 11:15). Thus, the oppressive powers of earthly kings will be consumed, or destroyed, and the people and territories over which they ruled will behold a new day arising upon Mount Zion. Then "many people shall go and say, Come ye, and let us go up to the mountain (government) of the Lord . . . and he will teach us of his ways, and we will walk in his paths" (Isa. 2:3). God hasten the day!

## SCHOOL LIGHTS

By Orris Mills

WE ARE inclined to fold our hands and say, "What's the use?" when things do not go as we believe they should. When our church members seem disinterested in spiritual teachings, when they miss church to attend worldly entertainment, we are consoled by reading the prophecy of Paul, saying: "Perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God." This is to be expected; God said they would love things of this world more than things pertaining to Him. Likewise, parents and those of the older generation tend to take for granted the trend of the young people to shun church. Again they inspire themselves with, "Disobedient to parents" (Rom. 1:30).

The Jews took Jesus of Nazareth, and crucified Him. Peter said, "They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him" (Acts 13:27). Because they were fulfilling prophecy, did not excuse them. Peter also said, "Beware . . . lest that come upon you, which is spoken of in the prophets" (v. 40).

Because the Scripture foretells a falling away, are we justified in fulfilling that prophecy? It seems not. Let us again read from Paul, saying, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46).

Perhaps there is a reason why the Berean membership is not growing, perhaps there is a reason why people go somewhere other than church, and perhaps we are contributors to that reason. It appears that through all the ages human nature has not changed a great deal. He still has the same passions, the same likes and dislikes. Generally speaking, man's first thought is to do good; however, the tendency is to follow the path of least resistance.

Are we making our religion alluring? The gospel of Christ is an enticing religion, it can be presented in such a way that it is almost irresistible. Are we using cold Stoicism that would not have attracted us when we were youths? All good music is captivating, yet many great masters have not been recognized during their lives, because of their disagreeable personalities.

We are prone to tell people what not to do, without providing something better for them. The church organization should be the social center of the community. We should have enough activity in the church to afford no opportunity for people to entertain themselves with worldly pleasures. The young people, especially, should be given ample opportunity to gain entertainment through Christian contact.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although a large number of Bible story books for children of six-to-thirteen years of age has been published the last thirty years, perhaps the best is Egermeier's (Gospel Trumpet Company; \$2.00).

*Egermeier's Bible Story Book* covers the entire Bible, from Genesis to Revelation, with a series of short-short stories based on events as they are narrated by the Scriptures. These stories are not so highly fictionized as to be doubtfully accurate, with the exceptions about to be noted.

It is, of course, impossible for those of the Church of God to buy Bible story books which they consider to be doctrinally correct in every particular. Egermeier's is no different from the rest in this—but it is much less biased toward orthodoxy than most of the other story books. Certain tales about Jesus and God, for example, point toward the Trinity; but any discriminating parent can see that these tales are either eliminated from the book or explained so as to destroy their erroneous significance for child readers.

• • • • •

Harper & Brothers present a new India paper edition of the famous Moffatt Bible—another modern translation considered by many to be superior to *An American Translation* and the *Twentieth Century*.

In some respects, Moffatt's version is less of a commentary than *An American Translation*, which was done by University of Chicago Theological School modernists. Moffatt's language is, however, a bit more stilted than that of Goodspeed and Smith.

Four new India paper editions are offered: B4, with genuine leather limp binding and gold stamping, at \$6.50; B40, the same as B4, but with a thumb index, at \$7.00; B8, bound in genuine blue or black Morocco with a leather lining to match, straight edges (limp binding), at \$8.00; B80, the same as B8, but with a thumb index, at \$8.50.

Older editions of Moffatt's version—all printed in readable type on standard paper—are available at from \$3.50 (cloth, B1) to \$9.50 (genuine leather gift edition, divinity circuit, thumb index; B60).

• • • • •

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



*"Is not the life more than meat, and the body than raiment?" (Matthew 6:25).*

### "Man of Many Ashes"

Hospitality is a Christian grace. The Christians are not the only ones who can make guests welcome. In the Near East, much honor is bestowed upon one who entertains visitors. They call the host "man of many ashes" because he has built many campfires to prepare coffee and food for his guests. These people live in tents, and, therefore, work over campfires.

The people who live in houses in the Eastern villages also entertain. They expect a guest to stay for three days! Of course, they don't visit or travel as much as we do here. Both rich and poor are very fond of entertaining guests.

In some villages east of the Sea of Galilee there are no hotels, but first one family and then another entertains the visitors who come to their town. The head man of the village tells the family whose "turn" it is to keep the guests. This is all done without cost to the guest.

One writer says that this custom greatly helped to spread the gospel.

### Jesus Dined Out

Jesus went into the home of a chief Pharisee one Sabbath day, to dine. In the International Bible Commentary, the note says that the Sabbath day was "the usual day for entertainments"—and we thought people were just beginning to use our day of rest and spiritual development for pleasures and entertainments! This does not make it right. The godly people worshiped and rested on the Sabbath, as the Lord had told them to do.

Jesus placed people above things or days. He saw one sick—He healed him. Yes, on the Sabbath! This shows that Jesus was merciful.

Are you not glad that He is merciful to us today? We are not punished for everything we do that is wrong. If we are trying to serve Him, He overlooks ever so many things. If we believe, are baptized, and live godly, we shall be caught up to meet Him, someday. Our sins will all have been judged beforehand. O, that we may all be in that first resurrection! There is a resurrection later, when the other people will be judged—the ones who are left. Their sins will follow after them.

### More Like Jesus

Let us this year develop a bigger, better, and more Christlike consideration for others about us. We are told to be especially good to those of like precious faith, "in honour preferring one another" (Rom. 12:10).

Here is a thought from *The New Century Leader*: "Hospitality, true hospitality, is more than an exchange of food. When you give a dinner, invite also the poor and unfortunate who are in no position to do as much for you."

Is it not true that we choose our friends and forget those who may be unhappy and alone?

Will you, with these deeds of kindness you can daily find to do, remember the Christian boy or girl is to be a leader—to lead others to Christ? There is a saying:

"What we gave, we have;  
What we spent we had;  
What we saved, we lost."

### Bible Study

Again review the books of the Old Testament.

### A Song

Jane Waller, one of our ECE Club girls, sent me a lovely Christmas song. It was written by her mother. It is sung to the tune of "Red River Valley." It came too late to be put on our Christmas page, but if anyone wishes to get a copy, I'm sure Jane will send you one. Her address is: Miss Jane Waller, Hickory Ridge, Arkansas.

### One Language

"In every race, in every creed,  
It matters not how far apart,  
The language of a loving deed  
Is understood by every heart."

### Happy Birthday Wishes

William David Savage, age 1, Jan. 12, Waite Park, Minn.  
Gene Bowman, age 10, Jan. 11, Macomb, Ill.  
Irene Richardson, age 5, Jan. 7, Hammond, La.  
Barbara Stine, age 7, Jan. 6, Tipp City, Ohio.  
Donald Croxton, age 12, Jan. 3, Macomb, Ill.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Cling to Your Ideals

\* \* \*

By Mary Richardson

Youth is the stage in life at which our ideals are in the making. Our characters are then being formed. Thus, it is necessary that we have the best ideals instilled in us, so, as Christians, we may go forward in the Master's service. Parents need to realize the necessity of molding into their children's lives those ideals that will fit them to be better men and women. But alas! some parents fail to shoulder their responsibilities, and the children are lacking in the high ideals that promote happiness.

Jesus chose for His disciples men who were young. He understood that the minds of young men were plastic, and that their ideals were in the making. He also realized that under proper instruction the correct ideals would be formed. From the writings of the apostles, we know that under the guidance and teaching of the great model Teacher the disciples lived beautiful lives, and they gained those ideals that found expression in their lives. All continued true to their ideals except Judas, who betrayed the best friend he ever had.

As one grows older, the fight to maintain and uphold his ideals becomes harder. From all sides he feels the pressure that demands compromise. One's ideals may come into conflict with his family, friends, or traditions, but though they cause him to come into conflict with those he loves dearly, he should cling to his ideals. Others may be unfriendly toward one when his ideals clash with theirs. Ideals determine one's course in life. They are the birthplace of character, and failure here is fatal.

I am reminded of a story. "The American flags that fly from the Capitol in Washington, D. C., have never been replaced by new ones. They have been painstakingly, lovingly mended. When the wintry winds tatter them, they are brought in and repaired. When a stripe is torn off or a star blown out, new ones are promptly and reverently put in their places. Every shred of both of them has been made over—the same old flags, rejuvenated."

Do you see what a wonderful theme is interwoven in this story? We should hang to our ideals! Often we may meet a gale of temptation which may rip a "stripe" loose or tear a "star" from its field, but never take down

your ideals. Always hold them aloft and abide by them. Never seek to compromise, for that may eventually lead to character disintegration. Continue true to that which has been proved worthy—the ideals of childhood that carried you safely through many a storm.

The great things in the life of mankind have been wrought by men who were willing to die for their ideals. Jesus went to the cross, and there He died. The very instrument of His defeat, the cross, became the symbol of His victory. His ideal is the watchword of a growing and ever-expanding Christian life: "He that loseth his life for my sake shall find it." Don't take in your ideals, but stand loyally by them in every phase of life.

What our modern age needs—what our churches need—what each individual needs, is a reinstatement of ideals. We need to get out of the old rut of sin and indifference and discouragement. We must learn to think in terms of the eternal, rather than the temporal. The valley of material experience must be forsaken. We must attain the mount of vision and faith.

### Thy Will Be Done

\* \* \*

By Mrs. William Stine

Lord, if Thou seest my need to be  
Trials, that will make me near to Thee,  
Thy will be done.

Or, if it is sorrow I ought to bear,  
The giving of something for which I care,  
Thy will be done.

Perhaps temptations will make me strong,  
If I must choose the right or wrong,  
Thy will be done.

Only Thou, O Lord, knowest it all,  
How to keep my soul or let it fall;  
Thy will be done.

Whatever Thy plan for me may be,  
Help me to pray with sincerity,  
"Thy will be done."

*"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6).*

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

January 7-23—Evangelistic meetings at Ripley, Illinois.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### FOR THE CAUSE OF TRUTH

January 27, 1941, is truly "just around the corner." That is the date for the beginning of the second semester of the Bible Training School at Oregon, Ill. As we go to press, we learn that Bro. Emory Maey, Troy, Ohio, will be one of our new students—this in addition to others reported on the editorial page.

We are now certain of at least eleven students in the School, but we have room for a few more young men or young women who are really interested in better equipping themselves to serve the KING OF KINGS—we have no room for idlers!

Students planning to come for the second semester should use the enrollment coupon on the opposite page. For the cause of truth—for the Lord's sake, the church's sake, and for your own joy and benefit, enroll in the Bible Training School. Sydney E. Magaw.

### SOUTHLAWN CHURCH, GRAND RAPIDS

Christmas at Southlawn was an inspiring occasion. At the 11:00 a.m. period of Sunday, the 22nd, a musical program was presented by the combined senior and young people's choirs. Miss Barr, the director, had done a fine piece of work and a very inspiring program of Christmas music was presented, accompanied by brief remarks by the pastor. Sunday night, the children and young people of the Sunday school gave their program. The church was packed to the aisles, and all enjoyed deeply the varied program.

Christmas Day was the sixtieth wedding anniversary of our beloved Bro. and Sr. Skeels. They had open house and scores of friends new and old dropped in to extend their congratulations.

A New Year's Eve service was planned for the church, where young and old spent the evening together.

The pastor is now conducting meetings at Ripley, Ill., January 7 to 19, and Training School speakers will fill the Southlawn pulpit on the second and third Sundays of January.  
 F. E. Siple.

### HERALD RECEIPTS

Senior Golden Rule Class, Oregon, Ill. (for another); Sarah E. Smith; J. T. Ellis; Mrs. Oliver Sittler; Mary Goodyear; Mrs. Emma Swan; Mrs. J. W. Grimsley (for another); Gilbert Bottolfs (self and another); Mrs. C. B. Compton (for another); Harvey Krogh, Jr. (for another); Mrs. DeWitt Dauntler; Eudora Walker (for another); William Stine (self and another); Maurice Chapman; Irvin Ferguson; George E. Ring; J. E. Adamson; Otto E. Dick (for others); Mrs. J. W. Dismukes; Frank Switzer; William Arbogast; Mrs. Lewis Lindsay; Mrs. M. F. Cook; James Leithliter; Mrs. Ivy Millsap; Zelta Cooper (for another); Mrs. Helvie Jackson; W. S. Tomlinson; George Siple; D. L. Halstead; H. L. Smith; Dorothy Magaw; Fred Paisley; Mrs. A. M. Ross; Mrs. Amber Koontz.

### ANNOUNCEMENT

The publishing committee of the National Berean Society has prepared and is now offering for sale a Christian Worker's Kit. This Kit contains sixteen of the leading tracts published by the National Bible Institution and National Berean Society, grouped as they support the seven essentials of doctrine outlined in the general tract, "The Church of God."

The Kit is designed to be exactly what the name implies, a work-kit for the Christian worker. The tracts are of uniform size, neatly packed in an attractive envelope. The names of the tracts and their authors, together with the section of the general tract they supplement, are printed upon each Kit so that, as tracts are given out in reply to questions, others may be obtained and the Kit kept complete. These tracts are not odds and ends, but the best we have on their respective subjects. When better ones are available to support these thoughts, they will be included in following Kits. It is an attempt to give the Christian worker, at one third their value, a complete sample of what we have for use.

Your use of this item will determine its future as a permanent feature. So, if you feel obliged to help that fellow next door find his answers, be sure to order one now. The cost is only twenty cents, and you may order from the National Bible Institution, Oregon, Ill.

James M. Watkins,  
 Chairman Berean Publishing Committee.

### ORDER YOUR BOUND VOLUMES

Write to the National Bible Institution, Oregon, Ill., if you are interested in either purchasing a bound volume of The Restitution Herald for the past year, or in placing an order for the present volume. In either case the price is \$3.50. Also, we shall be glad to bind your own Heralds for any given volume, if you will send them to us—the price of which is \$2.00.

### CLEVELAND, OHIO

On the last Sunday of the year, at the evening service, Eunice Halls stepped forth to confess her Lord and was baptized into His saving name and received into our fellowship. Eunice is a young lady of high school age who has grown up in the Sunday school and church. She is the daughter of Bro. and Sr. William J. Halls, both of whom are among our active and trusted leaders. Her father is one of our elders and was superintendent for many years, and both he and Sr. Halls are teachers of long service. Their address is 1463 E. 133rd St., E. Cleveland, Ohio.

We rejoice with them in this happy experience of seeing Eunice follow in their footsteps of faith. She is already making her musical talent of service to the Lord in serving at the piano and organ at times. We pray that her Christian life may be rich and fruitful until the Lord's coming.

M. W. Lyon, Pastor.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. T. A. Drinkard, Handley, Texas, recently fell down some concrete steps, and though he temporarily hurt his left wrist and left ankle, he has fully recovered. Also, he is planning soon to contribute some articles for The Herald.

"My father, Bro. M. D. Newell, has not been able the past few weeks to be up in his wheel chair, his only way of getting about for many months. He enjoys The Herald, also letters and cards from the scattered brethren."—Bessie Jenkins, Blair, Nebr.

"The Christmas Herald does not take second place with any religious literature I have seen. Keep in the lead; let others follow."—So says faithful Bro. R. A. Curtis.

"I am glad the Bible Training School is progressing so well. . . . I learned many things in the Summer Bible Training School, and that was just a little of what a student could learn in the regular School."—Beth Hoganson, Spanaway, Wash.

The mouth of the Amazon River is two hundred miles wide, and though it in a sense speaks of God, it cannot preach the gospel which God would have proclaimed by other mouths.

**We Missed It:** Speaking about a recent editorial, Sr. Emma C. Railsback of Los Angeles writes: "Why didn't you bring some Railsback from Holland? Ha! We had a good laugh."

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.

Gentle reproof to the strong: "If I can muster up courage enough to clamp my bent fingers on my pen, I shall send you an article for the Herald next month."—Rufus A. Curtis, Dayton, Ohio. . . . He will keep his promise.

A prayer for today: "O Lord, help me to keep my nose clean and out of other people's business."

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4).

**Modesty:** Bro. George Loudenslager calls himself a novice stamp collector; he has collected over eight thousand varieties.

"We believe 'Maranatha' would be quite appropriate as a name for our Bible Training School in Oregon. We are hoping and praying for God's Spirit to so fill the teachers and students, as they study the Holy Book, that they may be able soon to awaken many good people among our neighbors and friends to the real responsibility of our Lord's soon coming . . . in short, make us a people in the world, but not of the world."—Mrs. C. L. VeNard, Macomb, Ill.

**LOUISIANA CHURCH NOTES**

We are pleased to announce that two more persons have been obedient to the message of the gospel and were baptized into the saving name of Jesus. Mr. Meredith McKinney of the Blood River church was baptized December 22. He is the father of a large family, many of whom are members of the church. He may be addressed at Springfield, La. Then on Sunday afternoon, December 29, Miss Joyce Laundry of the Happy Woods church was obedient in Christian baptism. She is a young girl of high school age, and may be addressed at Hammond, La. We pray God's richest blessings to be with these two, as they begin their new lives of Christian service.

There has been quite a lot of sickness here the past few weeks among the church folks, and at the present writing many are still unable to be out for services.

The young people of the Happy Woods church recently organized a Berean class. The class will meet Monday night of each week at the various homes, and will use Berean Book One. The following officers were elected: president, Iris Foster; vice president, James Siple; secretary, Marie Laundry. Warren Laundry and the writer will serve as teachers.

Harry Goeckler, Pastor.

"One is never so near the crown as when he staggers under the cross."—Mrs. Mac Nedrow.

**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 \_\_\_\_\_

**OUR MISSIONARY SOCIETY**

Fredericktown, Missouri

It is the mission of our Women's Missionary Society to bring the women of our church into closer fellowship with one another. In Romans 12 we find one duty of Christ's believers is to "love one another." In John 13:34, 35, we read: "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 for another." We must not say that we love one another, when our actions show that we do not. We must try to our utmost to do His commandment.

There is no better way to come in closer contact with one another than in our Women's Missionary Society. Some of us who have the most faults find it harder to love, but we must try to help them to overcome their faults as they help us to overcome ours. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). We can do much toward helping a weaker sister if we try, and how much it is appreciated later! "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable to God" (1 Peter 2:20). Let us love one another, and all try to help one another overcome their faults.

Christ has said that if we do not obey His teachings, we are none of His. We never know how lonely some are, and how much they desire our love. "Thou shalt love thy neighbour as thyself" (Matt. 19:19). How many of us do? If we love our neighbors as ourselves, we will do everything in our power for them, and not wonder what we are going to get in return. As a member of our Society, and as a follower of Jesus, always be ready to help everyone in need. Our Society's mission is to be kind and loving, looking for the things to do that will do the most for others.

In our devotional work, we try to do the very best. God has promised to give us every help, and if we put Him first we will be blessed. We must plan our earthly work so that we can render every sacrifice to Him. Let us love one another as ourselves and see, with God's help, what we can accomplish. "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" (John 15:9, 10).

Ollie Cooper.

**CONTRIBUTIONS TO N. B. I.**

Mrs. E. R. Burk & Hazel (laundry)	\$ 3.00
Otto E. Dick	5.00
A Friend	10.00
Emma Railroad	2.00
Sisters' Society, Lawrenceville, Ohio	5.00
Mary Goodyear (laundry)	1.00
Margrave Brothers (laundry)	5.00
Mr. & Mrs. Irvin Ferguson	5.00
Oregon, Ill., Church of God	5.69
Mr. & Mrs. Delos Andrew	1.00
Georgia & Wayne Thompson	2.00
W. S. & Ruth Tomlinson	10.00
Paul Hatch	2.00
Culver, Ind., S. S. (Ministers' fund)	1.46
Lawrenceville, O., S. S. (Ministers' fund)	7.54
Mr. & Mrs. C. E. Lapp	2.80
Leora Spindler (memorial for Amos L. Beekholt) for evangelism	5.00
Maurertown, Va., S. S.	4.32
Mrs. J. W. Grimsley	3.00
Mrs. J. T. Wynne	3.00

**BIBLE TRAINING SCHOOL**

Beth Hoganson (deficit)	\$ 2.00
Anna Cochran	2.00
Mr. & Mrs. O. H. Lewis	5.00
Mr. & Mrs. John Railton	5.00
M. A. R.	2.00
Ingomar	5.00
Pennellwood, Michigan, Bereans	10.00
A friend	23.00
E. Anderson Drake	2.00
Mr. & Mrs. Glenn Dunbar	10.00
Mrs. E. R. Burk & Hazel	5.00
A Friend	10.00
Mr. & Mrs. William Hanson	10.00
Mr. & Mrs. Glenn Birkey	5.00
Mrs. DeWitt Dauntler	5.00
A member from Blanchard, Mich.	1.00
Elmer Winfrey	10.00
Eden Valley, Minn., S. S. (O. M.)	10.00
Gerald L. Cooper	2.00
Mrs. J. W. Dismukes	1.00
Melville W. Lyon	30.00

**THE YEAR THAT WAITS**

"A flower unblown,  
A Book unread,  
A Tree with fruit unharvested;  
A Path untrod;  
A House whose rooms  
Lack yet the heart's divine perfumes;  
A Landscape whose wide border lies  
In silent shade, 'neath silent skies;  
A wondrous Fountain yet unsealed,  
A Casket with its gift concealed;  
This is the Year that for you waits,  
Beyond tomorrow's mystic gates."  
—Selected by R. A. Curtis.

**THE BIBLE TRAINING SCHOOL**

Enrollment Coupon

Please enroll me in the second semester of the Bible Training School which will begin January 27, 1941, Oregon, Illinois. For reference write to \_\_\_\_\_

(Name) (Address)

My tuition (\$30.00 per month) will be paid by \_\_\_\_\_

(Name) (Address)

Student's name \_\_\_\_\_

Student's 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	Where Are the Dead? L. W. Bronson	36	.50	4.00
God's Promises, Anna E. Drew	2	.05	.30	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus,			
What Must I Do to Be Saved?				J. H. Anderson	10	.25	1.75
J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Wince	32	.12	.75
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.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 Pre-exist? R. H. Judd	4	.10	.60				
The Coming of Christ, R. A. Curtis	6	.15	.90				
Can You Believe?	6	.15	.90				
What Do the Scriptures Teach?							
R. H. Judd	6	.15	.90				
Fundamental Bible Teachings of the							
Church of God, J. M. Watkins	8	.20	1.20				
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				
Pleasures of Youth, J. R. LeCrone	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					
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, R. H. Judd	12	.25	1.75				
First Principles, G. E. Marsh	18	.35	2.00				
God's Covenant With Abraham,							
S. J. Lindsay	19	.50	4.00				

BOOKS			
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	
Senior Berean Book Five (The Church			
of God)	50	.20	

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JANUARY, 14, 1941

NUMBER 15

## Ambassadors for Christ

By Ellsworth Routson

WHO is an ambassador? He is one sent by a sovereign or state to another state—one who there conducts the affairs of his sovereign, state, or country. Are we not working for Christ, and in His stead, preparing others for the Kingdom which is to be established upon the earth? We *are* ambassadors.

In 2 Corinthians 5:20, the Apostle Paul speaks of ambassadors for Christ, saying, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." As true ambassadors, we should today serve Christ by preaching and teaching His truths. Are we doing Christ's will? Are we striving to fulfill His mission? He has commanded: "Go ye into all the world, and preach the gospel to every creature," saying further, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). This is called the Great Commission.

We have many times seen signs of slackness on the part of Christians. One can often see the "remains" of once flourishing churches. Today they are no longer places of worship, though at one time people there sang glories to God and praised Him for His many blessings. Today, they are vacant and dead churches. Perhaps there are weeds growing about the buildings, partly hiding them, and boards may be nailed across the windows and doors. Some places, one will see a deserted church used for a corncrib or a storeroom—this is in the country. In cities, the conditions are much the same; large churches now dead are used as storerooms and warehouses. What did Christ say when He drove the money-changers out of the Temple? He said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13). Men were buying and selling for corrupt gain in the Temple.



Ellsworth Routson

In the Parable of the Sower, found in Matthew 13, we see the seed sown by the wayside where men ("fowls") devour it and then pass on. Some is sown upon stony ground, where it withers away because men fail to heed it. Some falls upon thorny ground, where the pleasures of this life choke it out. Nevertheless, some seed falls upon good ground, where it brings forth fruit; thirty, sixty, and a hundredfold—this representing those who become *ambassadors for Christ*.

In the Parable of the Talents, as recorded in Matthew 25, we read of three men being given talents by their lord before he went on a long journey. One man was given *five* talents, another was given *two*, and a third was given *one*, each "according to his several ability." The servant who had five talents gained another five talents, the one with two talents gained two others, but he who received one talent buried it in the earth to hide it. When the lord returned, the two who used their talents were accounted worthy, but he who hid the lord's talent was cast "into outer darkness" where "there shall be weeping and gnashing of teeth." . . . Brethren, have we used our talents to the best of our ability? Are we doing our best to build up our Sunday schools and the church? Can you, dear reader, teach, preach, or sing? Are you *using* your talents?

In John 15:1, 2, we read of Christ as the "true vine," of God as "the husbandman," and Christians are compared to branches—the ones to bear fruit, if the vine is to produce. Are we winning souls as true workers for Christ and for the church? Is the church growing today? Do we encourage the young people as we should by providing for their interests in our worship services? The young people are the backbone of the church and our faith. Are we ambassadors? Let us rally to the cause of Christ; let us provide 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

## “Times of Refreshing”

Jesus' return will not occur only that He may judge sinners and immortalize saints; He will return to bless “all nations.” God, who “cannot lie” (Titus 1:2), promised Abraham, “In thy seed shall *all the nations* of the earth be blessed; because thou hast obeyed my voice” (Gen. 22:18). The Apostle Paul, knowing of this promise, wrote: “The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall *all nations* be blessed” (Gal. 3:8). Thus, we read New Testament confirmation of the Old Testament promise of blessing through Christ to all nations, and are plainly told that this promise is “the gospel.”

David prophesied of the world-wide blessing of Jesus, saying: “He shall come down like rain upon the mown grass: as showers that water the earth. . . . He shall have dominion also from sea to sea, and from the river (any river the reader might prefer) unto the ends of the earth. . . . Yea, all kings shall fall down before him: all nations shall serve him” (Psalm 72:6-11).

When grass is mown, it might die if it were not for the refreshing showers that soon give it renewed life and color. Today, warring nations are mowing one another; only the second coming of Jesus can save them. That He will come to save and to bless is the promise of God, and this promise is “the gospel.”

“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 (God) shall send Jesus Christ . . . whom the heaven must receive until the times of restitution” (Acts 3:19,20). It is a blessing *now* to be forgiven of sins, but it will be a greater blessing to be “found of him in peace, without spot, and blameless” (2 Peter 3:14) when Jesus “shall come down like rain upon the mown grass: as showers that water the earth.” Prepare *now* to share in the “times of refreshing.”

## Co-operation

Twenty Sunday schools are now waiting to receive their miniature Golden-Rule-Home banks, in which contributions will be made for the fund we are building to

provide care for retired ministers and their wives. A little co-operation, however, is needed from these Sunday schools, as Brother C. L. Netts, who makes the banks, does not know to whom the banks should be addressed. He wishes to hear from the Sunday school secretaries of the following places: Albert City, Maxwell, and Stanhope, Iowa; Dutton, Michigan; Hector and Mora, Minnesota; Blush church at Fredericktown and St. Louis, Missouri; Hemingford, Nebraska; Delta, Geneva, and Unionville, Ohio; Guthrie Grove, South Carolina; Ateo, El Paso, and Floresville, Texas; Lester Manor and Richmond, Virginia; Cashmere and Puyallup, Washington.

Requests for banks should be addressed to Mr. C. L. Netts, 192 White City Trailer Park, St. Petersburg, Florida. Should there be any Sunday school in addition to those listed which should like to receive one of these banks, it, too, should request one by writing to Brother Netts. He has painstakingly made these banks for *all* our Sunday schools; may *all* use them.

## Prospectus

President Roosevelt has wisely requested Congress to raise the unprecedented peacetime sum of \$17,485,528,049 with which to grease the wheels of Federal locomotion during the next fiscal year. In all probability, it will be costing the people of the United States something like \$33,267.75 *per minute* to be governed and defended during 1942. . . . The President's figure could be made more interesting by prefixing it with “only” and suffixing it with “.99”—making the figure more in keeping with the poor man's conception of prices.

Disputants, who a few years ago dared to object to the accelerating costs of government, are about stunned into silence—like one might first struggle against the rapids, but begin resting at the brink.

Nevertheless, the President has *wisely* asked Congress for \$17,485,528,049. Everybody knows America has two coastlines to defend, everybody remembers the timely and congenial visit of King and President, and everybody knows the English Channel will get a little narrower this spring. . . . The Christian awaits, “without spot, unbuckable, until *the appearing of our Lord*” (1 Tim. 6:14).

# A New Year Dawns

By Paul M. Hatch

A NEW YEAR dawns in the world. The burning question on many, many people's minds is: Will it bring the black-out of civilization? We have seen civilization crumbling away with the subjugation of each freedom-loving country in the year 1940 by a ruthless, unprincipled, and relentless march of totalitarianism. Certainly, we can expect to see more and more peoples coming under their sway in 1941 as the pinch of poverty and the prod of importunity come to bear upon them. It is not a very bright or happy prospect facing the world as 1941 dawns.

Many surprises have occurred in the past year of 1940. Astounding events have occurred to the once freedom-loving people of Denmark, Norway, Holland, Belgium, Luxembourg, and France. The pall of darkness is already upon them. These things have had a profound impression upon other freedom-loving peoples and countries, so that they have been put anxiously upon their guard. Each day's news brings new movements, new intrigues, new understandings among the rival principles of government.

In all these, the nation of Russia remains to be the enigma, or so news correspondents make it seem. This is due to the lack of open expression on the part of Russia and the extreme difficulty of any correspondent to enter Russia for the purpose of gathering vital news. This very fact gives basis to the thought that there are weaknesses in the Russian economy that Russia wants to keep secret. That there may be basis for this deduction is found in a study of the Russo-Finnish war. A furious fighting Finnish army was able to hold at bay a third-rate Russian army, until Russia employed two crack divisions of an army corps and succeeded in cracking the Finnish Mannerheim Line. Since then, Russia has been content to remain on the sidelines as far as actual fighting is concerned.

For all this, however, Russia cannot be dismissed as negligible in the present crisis in Europe. The whole psychology of the purposes of the Third Internationale is to foment revolution throughout the world, that eventually by the chaos created, Russia may take over and enforce her godless will throughout the world. Since Hitler has by his acts of aggrandizement created revolutionary movements in Central Europe, the whole situation is playing into Russia's hands, and she need not be aggressive at present to see her plans working out more rapidly than she ever hoped for—thanks to Hitler!

In the article "Skies Are Clearing" that appeared in the September 26, 1939, issue of *The Herald*, it was pointed out that the rapprochement and collaboration of Germany and Russia was of vital importance to the student of prophecy, because of the importance that the Prophet Ezekiel laid to their alliance in enacting the closing scenes of Gentile rule in the world, in which Russia is to have the dominant role. (See Ezek. 38 and 39.) That collaboration still continues in spite of the Russian check upon Hitler. Their tactics together, so far, have been that of the hammer and anvil. The role of Germany, of course, has been that of the hammer, and Russia that of the anvil. By this method, Poland was subdued and divided. Rumania has been and is now in the throes of the same tactics. We may expect other Balkan nations to undergo these tactics in 1941. The hammer and the anvil working together shape their victims as it pleases them. There is an axiom, however, that the anvil outwears many hammers.

Viewing Russia in another way, a more selfish picture rises. It is the picture of a jackal, skulking and snarling along a hill and watching with intense anticipation a battle of two stags in the vale below. Whatever the outcome of the battle, the jackal rests in confidence of a hearty meal. Russia is viewing the death struggle of two strong nations, and awaits the day when she can throw her immense armies into motion at a vital point to deliver the crushing blow. Being godless, she does not know of her impending doom, for God has declared through the Prophet Daniel that "in the days of these kings (governments) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

In the case of Italy, speaking from a purely prophetic exposition, there seems to be no place for her in the camp of Gog and Magog. Two of her colonies are mentioned in the alliance, but Italy is not mentioned by name or hinted of in the account in Ezekiel 38 and 39, except possibly through two of her recently acquired colonies of Libya and Ethiopia. They are mentioned directly by their names as though they were independent nations. In view of these facts, it would not be greatly disconcerting to the student of prophecy to see Italy subdued by Great Britain in the year 1941. The case of Italy is an anomaly.

The Italian people themselves, (*Please turn to page 11*)

# It's the Quality

By Arlen Marsh

EVERYONE has heard the old saw, "It's the quality, not the quantity, that counts." Nowhere has it a more fitting application than in church, Sunday school, and Berean work.

Numbers have, of course, their advantages. A real crowd is always more inspiring at a church service than a scattering attendance. There is more encouragement for further work in the rapidly growing or already large Sunday school or Berean society than in one that is small and apparently stagnant. But numbers mean little. Attendance contests, as a general rule, mean little. The problem is not to secure *large* attendance, but to secure *productive* attendance. A hundred inactive members are of less account than a half dozen who really work.

Too rapid growth leaves black holes in potatoes. Dry rot can strike at church organizations which grow too rapidly, too. It frequently has struck them. That group which is more insistent upon building attendance than upon building Christianity rarely has any success from the truly religious point of view.

It never was Biblically indicated that the church could convert the world. Indeed, it was flatly stated by the Christ Himself that before He could return, there must come a falling away, rather than a building up of church membership and morale. We must anticipate that conditions will become worse for Christian teaching, not better.

This is not saying that no effort should be made to counteract the trend away from religion. We should make such an effort, with every power at our command. But, simultaneously, we must face the facts without the benefit of rose-colored glasses. We must call spades, spades; we must call declines, declines.

The primary function of the church and its affiliates is not to build huge membership or attendance, but to select what undoubtedly will be a small, a very small, body to act as rulers and teachers in the coming Kingdom of God. It cannot be expected that the church group which devotes itself chiefly to this function will have the same attractiveness for the majority of human beings that the church will have which gives itself mainly to social activities and reform movements.

Some have pointed out that, in his missionary journeys, the Apostle Paul converted a few, then left them to form churches of their own. Isolated converts should be treated so today, in the opinion of these pointers out.

The theory is good, but the practice is bad. The Apos-

tle Paul rarely, if ever, undertook evangelistic work in the sense in which it is undertaken now. When he preached in a strange place, he remained there long enough to see that his few converts were thoroughly settled in their faith. His was not the sawdust trail, here today and gone tomorrow, sort of conversion. He spent months, sometimes years, as a modern pastor would spend, in building a church which would remain an active body long after he had gone.

During the General Conference of 1940, the Church of God created a Temporary Committee for Sunday School Organization, to arrange for permanent formation of a union of all Church of God Sunday schools at the General Conference of 1941. At the National Berean Society Conference of 1940, a special committee to promote work among young people was established.

As secretary of the first committee and as chairman of the second, I have found the principal requests for information are two: how to build attendance, how to increase interest among children and young people. These requests are repetitious; they jibe pretty well with requests for advice which had reached me in ten years' prior experience in Berean and Sunday school work.

There is no good answer to the second of these eternal queries. The first must be settled largely in accordance with local conditions. A church located in a slum neighborhood hardly can use the same appeal in building attendance that a church located in a well-to-do agricultural community can use. Problems are entirely different, and a study of the environment, the personnel, the leadership, is necessary in order to arrive at an anywhere near satisfactory solution.

There is no good answer to the question of how to increase interest among children and young people simply because, by the time children and young people *are* children and young people of an age sufficient to be seriously considered in Christian work their habits should have been settled by their parents. In ninety per cent of the cases in which oncoming generations show disinterest in church work, it is due simply to parental weakness.

What young person is going to display great interest in the church if he has been brought up by being sent, rather than taken, to Sunday school? What young person, of his own volition, will show enthusiasm over Christian work if his parents have not, until he is fifteen years of age, insistently taught the importance of regular church attendance, of assuming a share of the responsibility for



living and teaching the gospel, of considering religious faith as superior to secular success?

There are exceptions to all rules, but it is not without reason that Roman Catholic authorities have said, "Give us a child until he is eight years of age, and he will be a Catholic always." This theory envisions constant contact with the Catholic faith, and not merely one-hour-a-week (and that irregular) contact with it. It cannot be demanded of the young that they should possess an enthusiasm and an awareness, in respect to their religion, which their parents have never had.

Sunday school and Berean society should be the leading source of members for the church. They cannot be without the cooperation of parents. A mass attendance is spectacular, but it is almost worthless unless a large propor-

tion of that attendance ultimately passes on into the church. And parents must be chiefly responsible for this passage. Solomon made no error when he wrote his famous proverb, "Bring up a child in the way he should go; and when he is old, he will not depart from it." This "bringing up" can hardly be accomplished in the Sunday school and Berean society alone.

The big problem, then, for the Sunday school and Berean worker is not to gain great attendance by high pressure methods, but to educate parents and young people alike in the desirability of and necessity for continuous awareness of Christian teachings and practices. Contests may build large attendances in record time, but large attendances are no assurance of large conversions. And it is the teacher's purpose not merely to talk, but to convert.

---

## Recognition in the Kingdom

---

*By Arthur G. Young*

---

THE question frequently is asked, Will we know our loved ones in the future life? Many generations of Christian believers have asked this question, due to a wish to be assured affirmatively. It not only is not a new question, but it would appear to represent a deep-seated and continuous human desire for some authoritative answer. This very persistence of the question would appear to indicate there is no clear Bible evidence to support it; otherwise, by this time it would no longer be a matter of doubt.

In discussing this subject, therefore, may it be said this article is not written in any controversial or dogmatic spirit, but from the standpoint of bringing, if possible, some light to bear on the subject.

In the consideration of any question that involves conditions in the Kingdom of God, in the coming Kingdom Age, and the relationships of immortalized individuals therein, it is advisable to attempt to clarify the subject, as best one can, by first stating some certain basic beliefs relating thereto, together with the defining of certain terms.

By the terms "Kingdom of God" and "Kingdom Age," we refer to the political, economic, and social organization and economy existing on this earth subsequent to the second coming of Jesus Christ to this world as "KING OF KINGS, AND LORD OF LORDS." In short, the Kingdom Age will be that period of time stated in Revelation 20 as one thousand years, during which Christ as King, together with His saints, will rule all things on this earth.

Further, the Bible teaches that as death is an uncon-

scious sleep, the consciousness of dead Christians cannot be again existent until their resurrection to immortal life out from among the dead. The translation from this life to the immortal life of the living Christians will occur at the same time, namely, when Christ returns. (See 1 Thess. 4:16, 17). We believe in the survival of individual personality after death, though unconscious in death, in that that personality is kept separate and distinct from all others by the power and will of God, through the regiving of life to such individuals at the resurrection.

Many phases of this question arise, such as, How will minor children who die in infancy know their parents who through natural development change their looks prior to their death? It is not the purpose of this article to go into such details; rather, we shall see if we can throw some light on the underlying principles, not from our own imaginations or wishful thinking, but from the revelation of God as contained in the Bible. It would seem more important to consider whether or not the Bible reveals the operation of a declared *law* of automatic recognition of loved ones in the Kingdom Age, as we can safely leave the working out of details to Him who knows all things. If He solves the larger problem of retention of individuality through death and the resurrection, then these lesser problems will likewise be satisfactorily solved. As a thought in this connection, we would all accept as convincing the identifying of personalities by duly constituted authority in the Kingdom Age, and the possibility of this is indicated by Christ's words to those who followed Him when *(Please turn to page 9)*

# The China Inland Mission and the Person of Christ

By R. H. Judd

(Review of an Article Which Dethrones God and Denies the Trinity)

WHO is Jesus Christ? The Bible answers the question, one might almost say, numberless times, and in many ways, and if the language of Scripture is allowed to have the meaning of the words used, there need be no dubiety whatever as to His identity. Briefly, He is: "the seed" of the woman (Gen. 3:15); "the seed of Abraham" (Gen. 12:7; Gal. 3:16); "a prophet," described by Moses as "of thy brethren" and "like unto me" (Deut. 18:15); and "the seed of David" (2 Sam. 7:12, Acts 13:23).

If we thus accept the fundamental teachings of the Word of God, we are left in no dilemma as to the person of Christ, for every seed brings forth "after its kind." The fact that Christ is a person will not be denied, and we venture to state the further fact that Christ's being "the seed of Abraham" and "of David" cannot be divorced from it. According to Peter, He was "a man approved of God," and by whom God did the works (Acts 2:22). In the words of Paul, He is even now "the man Christ Jesus" (1 Tim. 2:5).

Again we ask, "Who is Jesus Christ?" "Whom do men say that I am?" (Mark 8:27) are His own words. One would think from the varied expositions of learned men that no definite or satisfactory answer can be given to the question. Leaders of religious movements, and editors of religious journals vie with each other in their endeavors to "explain" the "mystery" of the person of Christ. Accepting *the doctrine of the Trinity* as an accomplished fact, but foregoing the necessity of producing the proofs, they become hopelessly entangled in their own endeavors to harmonize their teaching with the Scriptures, and with what results?

The United Church, which is by far the largest Protestant denomination in Canada, straddles the fence by publishing two official "definitions" of the Trinity, each of which is mutually destructive of the other, and both are distinctly at variance with and subversive of Bible statement. The China Inland Mission, which has been in active existence as a missionary body for over seventy years in England, and for more than fifty years in North America, with *China's Millions* as its official organ representing its doctrinal beliefs and methods of service, carries an article on the above subject in its issue of December, 1940. Without one single Bible passage given in

proof, the author, H. W. Frost, Director Emeritus for North America, arrives at the astounding conclusion that "Jesus Christ *is* God, and He *alone* is to be worshiped and served" (italics are Mr. Frost's). These remarkable words just quoted, are not the unconsidered expression of a man deficient in knowledge, or unversed in grammar and literature. They are penned by one who glories in his connection with Princeton University, who is a D.D. of long standing, and an author of some repute.

Before further comment is made, let it be noted that Mr. Frost makes it clear he does not speak for himself "alone," but for the more than one thousand workers connected with The China Inland Mission. Another fact should also be borne in mind. The "doctrine of the Trinity," namely, the teaching that God consists of *three* persons (which cannot possibly be made to harmonize with the statement now made by Mr. Frost), is made a necessary item of belief for members and candidates of The China Inland Mission.

The writer of the present article has a list in his Bible of over fifty Bible passages which clearly deny that "Jesus *is* God," but as this leader of the forces of The China Inland Mission evidently does not care to quote Scripture in proof of his assertion, let us approach the matter from his own standpoint and examine its soundness.

Dr. Denny, in *The Canadian Baptist*, says, "The power to look at a sentence and see clearly the parts of which it is composed, and the meaning of the words one by one and together, is absolutely necessary for anyone who aspires to read the Bible properly, and to make any advance in the real knowledge of Christian doctrine." With these words in mind, let us review somewhat critically this statement of The China Inland Mission that "Jesus *is* God, and He *alone* is to be worshiped and served." To begin, if "Jesus Christ *is* God," then it necessarily follows that God's name is Jesus Christ. There is no escaping that conclusion. It is the natural deduction from the language used, but we think few, if any, of our "orthodox" friends would care to admit it. When the meaning of the name, or title, "Christ" is properly understood (namely, "anointed"), the improbability and absurdity of Mr. Frost's most recent theological proposition becomes manifest.

Next, we would call attention to the fact that The China Inland Mission *already* teaches that Jesus Christ is "the Second Person" of three persons in a trinity of Gods, each coeternal and coequal with each other. In view of this, the natural question arises: If Jesus Christ is "*alone*" to be "worshiped and served," is not "God the Father" thus automatically dethroned, and the whole of the Trinity thereby denied? Certainly, for the language of Mr. Frost presents no other possibility.

Often in the Authorized Version, and still more frequently in the Revised Version, the pronoun "himself" is applied to God, not to mention almost uncountable occurrences of "I," "me," "my," "myself," "he," "him," "thou," and so forth, which render impossible any thought that God is more than one Person. Scripture does speak of the Person of God, but never of His persons. Twice God says of Himself: "My glory will I not give to another" (Isa. 42:8; 48:11). The word "another" as here used can apply to one person only, and is both inferential and positive proof that God is not a Trinity. We repeat, this latest statement by Mr. Frost dethrones God—

"the *only* true God" (John 17:3), of whom and to whom Jesus Christ spoke. John 20:31 emphatically declares that Jesus Christ is the Son of God. Common sense, born of God-given reason, assures us He cannot be both.

We are in no sense denying the good that the China Inland Mission has accomplished, but its testimony would have been of infinitely more value had its fundamental doctrines been based on the plain, unequivocally stated Word of "the *only* true God," and of whom Scripture says, "Thou diest not." The writer has many times taken up this subject with some of the most prominent leaders of the evangelical denominations, and has yet to meet one minister or layman who can specifically and Scripturally defend and prove the doctrine of the Trinity or its opposing error as stated in this latest pronouncement of The China Inland Mission. In closing, I would in faithfulness, point the reader to Isaiah 44:8; 45:18, 21, 22; 1 Timothy 2:5; John 17:3; and John 3:16. Their correctness has never been questioned, and the language is such that it cannot be misunderstood. They give uncompromising contradiction to the words of Mr. Frost.

---

## God's Second Great Textbook, Our Environment

---

By David D. Blyth

---

TURN back the pages of written history six thousand years to the situation into which God created man. The Garden of Eden was equipped with plants and with animals (Gen. 2:9, 19), of which the Serpent was an example. Do you suppose that these plants and animals were scattered aimlessly about, or did God provide a system whereby their numbers would be controlled and their relationships specified? Their numbers were controlled as the number of plants and animals in the wild are controlled today—by a marvelous system of checks and balances. As today one animal eats plants and another eats meat—in the Garden their relations were likewise specified.

Since plants and animals must be controlled, why not control them through their ultimate food source, which is energy from the sun, water, air, and minerals. God did. He provided soil and water to furnish part of the food, the climate which controls the soil, and water to furnish the other part of the food. Since all control is now centered in climate, let us examine climate in order to discover what controls it. Wind and ocean currents are caused by the earth's rotation; tides are caused by the attraction of the moon; the differences in the amounts of sunlight—night and day, winter and summer—are caused

by the rotation of the earth on its axis, the tilt of its axis, and the revolutions of the earth around the sun; finally we find that the variations of the earth's climate from year to year are due to the effects of other heavenly bodies on the earth. This is our environment, and it is by means of these heavenly bodies that God exerts His control over the plants and animals.

Have you noticed that the climate is somewhat different each year? Have you heard that great sheets of ice once came down from the polar cap and covered Canada, Northern United States, Northern Europe, and Northern Russia? Have you heard that there was once a very dry period that killed most of the trees in Illinois, Indiana, and Western Ohio? Did you know that the layers of coal in Pennsylvania were laid down in a tropical swamp? Yes, over long periods of time, climate changes drastically. With changes in climate, soil and water change both in content and all their relations. Must not plant and animal life change if the climate, the soil, and the water change? God has provided that they should change. He made every living thing to be composed of cells, and in each cell is found a nucleus. The nuclei of the cells that allow plants and animals to reproduce contain chemical rods that specify (Please turn to page 10)

# The Coming of Jesus Christ

By T. A. Drinkard

*"Once more the watchings are directed to the telling importance of knowing the difference between the Presence of the Son of Man and the visible coming back to the earth to become its personal ruler and king. . . . The value of this knowledge is in knowing that there is more than one appearance in the return of Jesus."—The Prophetic Age.*

OF ALL human theories, this one of trying to create a mystery over the word "coming" in its relation to the Savior's advent to the earth the second time takes the prize in its fanciful arrangement. Anyone with limited knowledge should know that Jesus Christ will be present after He comes again. The idea of Jesus Christ being present in the world before He comes is another story of religious fiction. I say it kindly, and without fear of successful contradiction. It was taught that Jesus Christ came in 1874, and was invisibly present in the world. The time came when its foremost advocate died, and was buried, though his brethren do not believe either. His successor decided that Jesus Christ did not come in 1874, but came in 1914, forty years later. I would not be surprised if he changes his date again soon.

It only shows us the trouble into which we can get, when we decide that our way may be better than the one given in the Bible. The idea that Jesus Christ will be present before He comes, or arrives! Time alone has proved its fallacy, aside from Bible evidence, yet men will continue to teach the theory. One might as well say that I can be present in Chicago before I arrive! It is one thing to affirm, and quite another thing to prove the affirmation. We ask for proof, not merely an assertion. Through the years, much has been written in favor of the two-phase theory, but to us the proof is lacking.

To us there is not one case on record where Jesus Christ ever referred to His coming as being divided into two phases. That is man's arrangement. To say that *parousia* refers to the so-called first phase, or the invisible presence of Jesus Christ, and not to His glorious visible manifestation, is misleading. We rest the matter upon the Word of God. When Jesus Christ comes I expect everybody to see Him. Someone says, "Will it be possible to see Him when He comes for His church?" Surely so! And why not? What could hinder this procedure? Have you studied the following words of Inspiration carefully and prayerfully? Let us read them exactly as they are recorded, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all

kindreds of the earth shall wail because of him" (Rev. 1:7). Behold! Behold *what?* Exactly this, that Jesus Christ, the Son of the eternal God, "cometh with clouds; and every eye shall see him." We object to any system of interpretation that will tend to destroy the meaning of this passage of Scripture as given herein.

Men saw the Son of God leave the earth. If they could see Him leave the earth, could they not see Him coming with the clouds of heaven, as this passage of Scripture clearly teaches? What is there to hinder men and women from seeing the graves open, if they are near, and to see the saints of God ascend to meet their Lord? It took the Flood of Noah's day to convince an ungodly world that God was bringing them to account for their ungodly deeds. It took the destruction of Pharaoh and his army in the Red Sea to convince the Egyptians that God's army was marching on. It will likewise take the visible coming of the Son of God to convince men of this ungodly world that the judgment of God has overtaken them in their sin.

Somebody is going to wail because of Him! What will cause this? Nothing but the coming of Jesus Christ! To use *parousia* as referring to the invisible presence, and *erchomai* to the visible manifestation of the Son of God is doing violence to the Word of God. Let us study the use of the word *parousia* as it is used other than to the coming of Jesus Christ. In Philippians 1:26, Paul says: "That your rejoicing may be more abundant in Jesus Christ for me by my coming (*parousia*) to you again." Did Paul mean to say that he was going to visit them again, but his coming would be of a two-phase nature, that when he first arrived he would be invisible? Why not? for *parousia* is the word he used! Again, *parousia* is used in 2 Thessalonians 2:9, in relation to a certain wicked one being revealed, "even him, whose coming (*parousia*) is after the working of Satan with all power and signs and lying wonders." Can this mean that this wicked one will be invisible at first, and later manifest himself? It does, if *parousia* only refers to invisible presence, and not to visible manifestation.

Another case: "I am glad of the coming (*parousia*) of Stephanas and Fortunatus and Achaicus" (1 Cor. 16:17). Was Paul here trying to tell these brethren that these disciples would be invisibly present with them, hence could not be seen? Later he mentioned "the coming (*parousia*) of Titus." Did he mean to say that Titus would be present with them, but invisible during his stay? It was the

Son of God who condemned the invisible presence theory, in these words: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not" (Matt. 24:25, 26). Further, it was Jesus Christ who taught His visible coming, saying, "Then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27).

Later the Master sent these warning words to the church at Sardis, saying, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3). "As a thief" could only mean, as indicated in this verse, in an unexpected manner. Hear these words: "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). I believe the inspired Word of God. We want to live to see the Son of God coming in His glory. Imagine, if you will, the commotion upon earth among the nations when that hour arrives. May we watch, and while doing so, prepare for the coming of Jesus Christ.

## THIRST FOR RIGHTEOUSNESS

*By Emory Macy*

"HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come" (Isa. 55:1).

Isaiah could hear, in the streets of the cities of Judah, the cries of those selling wine from their dripping goat skins. The liquor merchants clicked their brass cups together, saying: "Ho, thirsty one! come, buy." Today, we see a similar picture—lights flashing on huge signs appealing to the people, "Come, buy our brand."

God calls, however: "Ho, every one that thirsteth . . . wherefore do ye spend money for that which is not bread?" (See Isa. 55:1, 2.) Why do we spend wealth, energy, thought, and time for those things "wherein there is no profit" (Jer. 16:19)? These carnal things will never satisfy, give rest, or peace. Only God can satisfy us: "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psalm 107:9). How foolish of man to devote all his time and labor for "meat which perisheth," forgetting and neglecting the spiritual food freely offered by our Savior, Jesus Christ!

Many thirst for worldly wealth, ease, pleasure; few thirst for the spiritual wealth and righteousness. In Psalm 42:2, David wrote, "My soul thirsteth for God, for the living God." Few have the desire to "draw water out of the wells of salvation" (Isa. 12:3). The blessings of salvation are only sought by those who feel their need of pardon, and who realize that all of their "righteousnesses are as

filthy rags." To such is the invitation given, "Come, buy wine and milk without money and without price." God offers unto us the "milk of the word," the very nourishment needed to grow into "a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Ho, everyone! There was Another, who stood in Jerusalem and cried, saying, "If any man thirst, let him come unto me, and drink" (John 7:37). "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

## RECOGNITION IN THE KINGDOM

*(Continued from page 5)*

He healed the Roman centurion's servant: "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). We have never met these ancient worthies; yet, there is clearly indicated that in some manner they will be identified. Likewise, in Luke 13:28, we read, "There shall be weeping and gnashing of teeth, when ye (the Jews) shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Of course, an easy answer to the foregoing question, is to say that God knows best and will do justly to every individual at the judgment and during the Kingdom Age subsequent to the judgment. Yes, this is admitted gladly, but still the question persists, namely, Do we now have any light from God's Word, the Bible, on the subject of automatic personal recognition in the Kingdom Age of those we knew in this life?

In our present mortal state, it would seem to be almost a universal desire to know our loved ones in the future life. This applies to those who believe, as stated above, that death is a sleep, also it applies to those who believe that the future life is a continuous one after death, and that judgment comes at death rather than at the second coming of Christ. This desire, however, would seem to have some limitations, as it might be noted that those who believe the future life is continuous after death in conscious personality do not care to refer much, if ever, to their desire to know or to be known by their relatives or friends in the place called "hell," which they define as a place of eternal torment in a burning, but never consuming condition. Their desire, rather, to know others and to be known is more frequently cherished by those who believe their future life will be in the place called "heaven," which is defined somewhat vaguely as a place of eternal bliss. However, it would appear fair to call the attention of those who believe in the judgment of the individual at death, that *if* future recognition is God's *law* and that everyone goes immediately after death to this

"heaven" or "hell," the inference is inescapable that such a law of recognition would operate in *both* places, which would present some rather uncomfortable and undesirable aspects.

Please do not infer from the above that we deny that recognition between those who knew each other will exist in the Kingdom of God during the Kingdom Age, but why, if this is so, limit it to such a comparatively few? However, we do deny that the Bible teaches that human individuals are judged at death and are punished by eternal, conscious torment at any future time or place. We believe the Bible teaches that the judgment by Christ both as to reward and punishment is not at death, but at the resurrection.

However, we do have some clear indications from the Bible that personal relationships during the Kingdom Age will be different in many fundamental ways to the present relationships. The reason that not much is given in the Bible in regard to conditions of environment and relationship in the Kingdom Age is that we in our present life cannot visualize or comprehend those conditions, so we are given only glimpses of same. This can be best indicated by quoting 1 Corinthians 2:9, 10: "As it is written (quoted from Isaiah 64:4), Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." *(Concluded next week)*

---

#### AMBASSADORS FOR CHRIST

*(Continued from front page)*

the young people, so they will "carry on."

Some church members think that all they must do is to attend church, and help finance it, and they have done their share for the Lord. They say, "We pay the minister to preach and save others." But, no! my friend, it is your duty, too, to help in saving others, by living pure and clean for Christ. "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). Each individual has his place in elevating the church to show others that by working in one accord we are greatly blessed—thus bringing them to see Christ as their Savior.

What shall we gain by being faithful ambassadors for Christ? Eternal life and places in the Kingdom of God, where all tears and sorrow will be wiped away, where only happiness and peace will prevail, where the lame will walk, the blind will see, and the dumb will speak! (Read Isa. 35.)

Have you put on the "whole armour of God"? Shall we not gird ourselves, that we may be found true ambassadors for Christ when He returns?

#### GOD'S SECOND GREAT TEXTBOOK, OUR ENVIRONMENT

*(Continued from page 7)*

that the offspring of plants and animals will be like their parents. Occasionally, something changes the relation of these chemicals, and the offspring are different from the parents. We know, for instance, that certain rays from the sun can produce these changes—again the effect of a heavenly body. These changes are observed constantly in both plants and animals. They are small changes—the offspring still resembles the parent.

Suppose that a plant or animal changes a hundred or a thousand or more times—eventually the offspring will no longer even resemble the original parents. The five-toed, three-foot tall, dog-like horse has been traced to our one-toed beast of burden. Some plants and animals completely disappear. We recognize nothing today that resembles the dinosaurs, yet our elephants are much like the mammoths that lived in the extreme cold of the glacial periods. The trees associated with dinosaurs have also disappeared. The only concession we have to make is time—time which means so little in God's eternity. This process of change, controlled by the timing of the heavenly bodies, is one of God's greatest honors. To have so far removed the cause that produces the effects in our environment, that man must turn to the Creator and His Word (which is revealed by the application of the knowledge of the environment and man), shows that there is a superhuman Intellect selecting the few who realize the plan and submit their actions to His knowledge.

Have I said that man is the second cousin of an ape? No! What I have said indicates that a certain type of evolution or change has taken place and is taking place in the plant and animal kingdoms. This in no sense infers that man, although an animal, must also be a product of evolution. There are important differences that set man apart from all other animals. These will be considered in our next article. The important thing to see here is that change is occurring and is controlled by the heavenly bodies—God's tools. Is it not a greater honor to God to make all the living things come from a simple organism, such as a single cell, by producing change from afar, than to have to make them one by one? He reserved the personal creation for man, whom He made in His likeness.

---

*"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. . . . A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. . . . Teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:2, 4, 12).*

A NEW YEAR DAWNS

(Continued from page 3)

speaking from confidential sources, did not desire to enter the present war, and they are very much averse to Germany being the hub of the axis. In fact, it is only fear and respect that they hold for Mussolini that keeps them in line, and in half-hearted collaboration with Germany.

Germany is using Italy as a tool at present; when the tool is worn out, she will discard it. Italy at present has to rely almost entirely upon Germany for raw materials to feed her war industries, and Germany is exacting a price for this aid in foodstuffs and other materials that are vital to Italy's well being. In view of these facts and the defeats she is suffering at the battle fronts in Albania and Libya, it appears that Italy is on the verge of collapse. If Italy does collapse, her Roman Empire, so much desired by Mussolini, will go the way of lost causes, and for it ever to be remotely revived will be a dream of the past.

It appears to the writer, as study is made along these lines of prophecies concerning Gog and Magog and the King of the North, that the last great battle eventually to be fought in Palestine for the control of the world will involve these races of people. On the side of aggression, the Slavish and Germanic peoples will lead with the Mongols as allies. On the other side and on the defensive, will be the British, Semitic, and Latin peoples with their various allies. If it was a contest to be decided by these antagonists on the field of battle, right well would a shudder of fear pass through the God-fearing peoples of the world. Those who study these things from a Biblical and prophetic standpoint and have the utmost confidence in that revealed Word are soothed and comforted in the words of the Prophet Joel: "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" (Joel 3:16).

When the Lord enters the battle and with an overwhelming defeat destroys the might of armies and armaments, there will rise a paean of joy throughout the world, rising and swelling from innumerable throats of Christians and angels—

"Joy to the world!  
The Lord is come;  
Let earth receive her King;  
Let ev'ry heart prepare Him room,  
And Heav'n and nature sing,  
And Heav'n and nature sing. Amen."

"Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37, and cp. Hab. 2:3).



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

No fewer than three versions of the New Testament, two of them in *modern* English, have been produced recently by the Judson Press, official publishing house of the Northern Baptists.

Oldest of the three is the *American Bible Union Revision* of the New Testament (60 cents in cloth; \$1.25 in leather), a small book printed in only one edition and with rather difficult-to-read type. It is known as the "baptize" or "immerse" Testament, inasmuch as it translates the original Greek with an eye to the true method of baptism—immersion. For this reason, it makes a remarkably handy reference book for Church of God use.

The *Centenary Translation*, by Helen Barrett Montgomery, is a modern-language version; it is priced at \$1.00 in cloth and at \$2.00 in leather. The translation was made primarily to attract new readers to the New Testament by rearranging the terminology, punctuation, and paragraphing of the older versions into the style to which modern English-speaking peoples have become accustomed.

A. S. Worrell's New Testament (\$1.50 in cloth; \$3.50 in Morocco) is done in exceptionally large, clear type. Particular attention has been given to exact shades of meaning of the ancient Greek, which frequently contains nuances exceedingly difficult to transpose into current tongues. There is, as we see it, little to cause anyone to prefer Worrell's over Montgomery's or Montgomery's over the American Bible Union's version; yet any one of the three is valuable for comparison and study in connection with the better-known translations.

\* \* \* \* \*

Arthur M. Depew's *Cokesbury Party Book* (Cokesbury Press; \$1.75) is chiefly aimed at young people's and adults' groups. Party suggestions for all sorts of occasions are included in it—suggestions which easily can be adapted to the needs of almost any Sunday school, Berean, or church social need.

The same purposes are served just as effectively by *Phunology* (Cokesbury Press; \$1.75), which has just appeared in a revised edition after years of proving its value in practical use.

\* \* \* \* \*

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



*"Come; for all things are now ready" (Luke 14:17).*

### Morning Prayer

"Father, we thank Thee for the night,  
And for the pleasant morning light,  
For rest and food and loving care,  
And all that makes this world so fair.

"Help us to do the things we should,  
To be to others kind and good;  
In all we do and all we say,  
To grow more loving every day."

—Selected by Mrs. Walter Skinner.

### A Great Supper

We now call our main meal of the day "dinner." In olden times it was called "supper" and generally was the evening meal. This story is a continuation of our lesson of last week. Jesus is telling the story.

The general invitation to the supper had been given. Now the servants went to the guests to tell them all was ready for them to come. These guests had been considering accepting the invitation, but now that the time to go was at hand, they began to make excuses.

"I have bought a piece of ground, and I must needs go and see it," said one.

Another said, "I have bought five yoke of oxen, and I go to prove them."

Still another said, "I have married a wife, and therefore I cannot come."

Now there was no wrong in doing those things, but the "cares of the world" should not have kept these men from accepting the invitation.

The master of the house was angry when his servant told him these things. He said to go quickly and bring the poor, crippled, and blind. The servant obeyed, and returned, saying, "Lord, it is done as thou hast commanded, and yet there is room." The servant was then sent into the "highways and hedges" to compel people to come, that the house would be filled. The ones who had given excuses were not to be partakers of the supper. The master said, "I say unto you, That none of those men which were bidden shall taste of my supper."

### Our Invitation Is Given

God is the Master who is asking us to attend the great supper. We can let worldly cares or indifferences keep us from accepting Him. We can say, "I'd like to, but I can't," and refuse the invitation. So often we say, "I don't know how!" We know that God is able to take stones and make them do His bidding, yes, even to shout! (Luke 19:40.) So, why can He not give us what we need to do the work for Him that He wants us to do? Why not accept His invitation next time it is given?

The Jews refused to accept Jesus, then the Gentiles were asked. Today, people for His name are being called out to accept the invitation to be kings and priests and reign with Christ a thousand years. Choose today to accept the Lord!

### Future Suppers

When the Church is caught up above the earth, we will be called to the "marriage supper of the Lamb." The Lamb is Christ. The church will be His bride. This is one supper we all pray to attend.

Another time we eat with Christ is when He eats the fruit of the vine with us in the Kingdom. We observe that service now as Communion or the Lord's Supper.

May we all be there, is my prayer.

### Bible Study

Memorize the four Gospel books of the New Testament—the first four books. Review the Old Testament books often.

### Singing Wind

"I love to run against the wind!  
Into my ears it sings a song.  
It makes me laugh and feel so good,  
I'd like to listen all day long."

### Happy Birthday Wishes

Elaine Lapp, age 4, Jan. 19, Macomb, Ill.  
Lucy Lee Bankston, age 15, Jan. 19, Ponchatoula, La.  
Helen Rehmer, age 13, Jan. 17, Columbus, Ohio.  
Elfrida Morgan, age 12, Jan. 15, Edmond, Okla.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Speak No Evil

\* \* \*

*By Eunice Zollinger, Oregon, Ill.*

Did we hurt someone today? Did we speak an unkind word to anyone? "The tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8).

How sorry we are for hasty words; sorry too late! We do not mean to make cutting remarks, the words just seem to escape without our even thinking about them. When one touches his finger to a hot stove, it is a natural reaction to draw it away—not taking time to think whether he should or whether he shouldn't. This is the way it is with words. We do not think about what we are going to say. "Think before you speak" is a good proverb.

Why do we want to say unkind things? If we are of God and for Him, we should not. If our lives are spiritual, and "full of the knowledge of the Lord," we will say kind things, we will speak words of comfort, and if the occasion arises when we believe we cannot bridle our tongues for another minute, we might pray, asking God to help us. "Thou wilt light my candle: the Lord my God will enlighten my darkness. For by thee I have run through a troop; and by my God have I leaped over a wall" (Psalm 18:28, 29).

We do not like for persons to speak harshly to us—maybe the Golden Rule would apply: "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31). Also, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Yes, the tongue is "a little member, that boasteth great things. Behold, how great a matter a little fire kindleth!" (James 3:5.)

When writing a letter, a theme, or maybe an article, we may sometimes write something we wish to change. The eraser serves our purpose; it repents for that which was not meant to have been written. Oh, that we might have an eraser for our words! We *will* think, but it is not necessary nor kind to speak every thought. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

### At Eventide

\* \* \*

*By Virginia Smith, Russellville, Ark.*

It gives me much satisfaction when bedtime comes to know that the day has been complete and full and worth while, that I have accomplished much, and to know that I have been a blessing to someone in Christ's name, and have done all that I could to make the day one of rich Christian service. I feel so at peace to know that as a result of my day's work I am fully prepared for the morrow and what it may bring forth. I know I shall rise early, refreshed, and full of renewed strength to meet whatever tasks God has seen fit to give me.

Such should be the mental outlook of every Christian as the night of this dispensation comes upon us. Night is falling fast and soon the "Son" will reappear. Are we ready for the new day? Have we proved ourselves worthy to carry on the work which will be presented to us? Are we filled with Christian energy, obliterating all else, or are we burdened with our petty worldly worries?

Let us make our day, our every day, one of consecrated Christian service and preparedness for that glorious morn when Christ will call us to do His work in the new day.

### In Everything Give Thanks

\* \* \*

*By Hazel Reed, Oregon, Ill.*

One of the traits by which every Christian should be known is the spirit of thanksgiving. We are living in a land today in which we have many things for which to be thankful. One of the most important is our freedom of worship. Every minute of the day we can think of something for which to be thankful.

We all have our trials and tribulations, sicknesses, and sorrows, but with most of us, when we count up our mercies and blessings, find they far outweigh those other experiences.

One of the most encouraging verses in the Bible is Romans 8:28: "All things work together for good to them that love God." These words have been proved true again and again. If we will trust God when trials come upon us, we shall know that they are true.

Let us, as Christians, resolve to press forward in 1941 "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

January 7-23—Evangelistic meetings at Ripley, Illinois.  
 January 31-February 2—Northwest Quarterly Conference at Corvallis, Ore.  
 July 29-August 10—General Conference at Oregon, Ill.

### ARKANSAS CITY, KANSAS

On December 29, 1940, our brethren were very happy to hear Bro. A. L. Corbaley of Puyallup, Wash. Bro. Corbaley is, at present, visiting in the R. A. Dart home in Wichita.

Speaking on the "Signs of the Times" at the close of Sunday school, Bro. Corbaley resumed the subject at an afternoon meeting and again at an evening service. Presenting his messages in a clear and understandable manner, they were received with receptive ears, and we agreed with the speaker that the time draws nigh when God's promises will be fulfilled and the second coming of Christ realized. It is regretted that more of like precious faith could not be in attendance because of the short notice, but we were glad that some of our outlying brethren could again be with us in Christian fellowship.

Florence Griffith, Secy.

### FONTHILL, ONTARIO

The Fonthill Sunday school held its Christmas entertainment on Friday night, December 20. The basement was appropriately decorated for the occasion, and the program was entirely in keeping with the Christian ideal of Christ being the center of all Christmas activity.

The teachers who made the selections for their pupils deserve compliments for adhering to Biblical teaching in choosing material for presentation.

One feature of the program worthy of note was the recognition of faithful attendance during the past year. Seventeen members of the Sunday school had perfect attendance for the year, and with one exception all of the teachers have had perfect records. With such faithful service, God is well pleased.

More about our furnace: it has been installed, and it is proving to be all that we expected and more. The workmanship is par excellence and the men installing worked nearly day and night to get it in readiness for services on the Sunday following.

Another improvement was made which was much needed, and that was the baptistry. The former one had been poorly constructed and leaked. The new one was a gift to the church by Weldon Holland in memory of his grandfather, the late Thomas A. Weldon, who gave the first baptistry.

Our annual election of Sunday school officers was held on the night of January 3, at Bro. J. Fletcher's home. The following officers were elected: superintendent, Joseph Fletcher; assistant superintendent, W. H. Holland; secretary and treasurer, Rena Fletcher; organist, Winnie Lampitt; assistant organist, Fred Jones; and special social committee, W. H. Holland, Evelyn Payne, Harry Payne, Mabel Fletcher, and Maurice Anger.

May God lead and direct these officers, and may they be faithful to their offices throughout this new year.

Irene Holland, Reporter.

### ANNOUNCEMENT

The publishing committee of the National Berean Society has prepared and is now offering for sale a Christian Worker's Kit. This Kit contains sixteen of the leading tracts published by the National Bible Institution and National Berean Society, grouped as they support the seven essentials of doctrine outlined in the general tract, "The Church of God."

The Kit is designed to be exactly what the name implies, a work-kit for the Christian worker. The tracts are of uniform size, neatly packed in an attractive envelope. The names of the tracts and their authors, together with the section of the general tract they supplement, are printed upon each Kit so that, as tracts are given out in reply to questions, others may be obtained and the Kit kept complete. These tracts are not odds and ends, but the best we have on their respective subjects. When better ones are available to support these thoughts, they will be included in following Kits. It is an attempt to give the Christian worker, at one third their value, a complete sample of what we have for use.

Your use of this item will determine its future as a permanent feature. So, if you feel obliged to help that fellow next door find his answers, be sure to order one now. The cost is only twenty cents, and you may order from the National Bible Institution, Oregon, Ill.

James M. Watkins,  
 Chairman Berean Publishing Committee.

### BIRTHDAY OFFERINGS

Bro. Delos Andrew, treasurer of the Illinois State Conference, expresses his thankfulness for the birthday offerings which he has recently received from the Fredericktown, Mo., church and Sr. Emma Eaton. Sr. Eaton celebrated her eighty-first birthday anniversary on January 8.

## Gleanings From the Field

"The field is the world."—Jesus.

"Too rapid growth leaves black holes in potatoes."—Arlen Marsh, 230 W. 103 St., Los Angeles, Calif.

"Germany is using Italy as a tool at present; when the tool is worn out, she will discard it."—Paul Hatch, Harvey, Ill.

"If everyone could send in a new subscription for The Restitution Herald, we would have done a good work, would be sowing the good seed, and what a happy new year it would make for those who would get to read it, as it has such valuable articles."—Anna A. Eidemiller, West Milton, Ohio.

"During 1941, I want to tell more about the coming of God's Kingdom. May all our brethren be a little more zealous in witnessing to God's plan for His children."—Mrs. W. J. McClelland, Harrah, Wash.

Bro. and Sr. J. H. Williams, Rochelle, Ill., now visiting with the G. E. Marsh family in Los Angeles, celebrated their fifty-sixth wedding anniversary, Tuesday, January 7.

### MILLER-LANING

The wedding of Mildred Gertrude Miller, daughter of Mrs. Hilda Miller of Timewell, Ill., and Wayne Lee Laning, son of Mr. and Mrs. Frank Laning of Mt. Sterling, Ill., took place at 11:45 a.m., Sunday, December 22, in the Church of God at Ripley, Ill. The single ring ceremony was read by the writer.

The bride was lovely, dressed in a royal blue velvet dress and turban to match. She wore a single strand of pearls and a white carnation corsage. She was attended by Grace Laning, sister of the groom. Fred Miller of Peoria, brother of the bride, was best man.

The bridal party entered the church to the strains of Lohengrin's Wedding March, played by Mrs. Frank Worley. Esther Laning of Peoria, sister of the groom, sang, "I Love You Truly."

After the service, a wedding dinner was enjoyed at the home of Mr. and Mrs. Frank Laning. The beautifully decorated wedding cake concealed a musical box which chimed the wedding march.

Both bride and groom were graduates of Mt. Sterling High School. Miss Miller was also a graduate of Gem City Business College of Quincy, Ill., and was secretary of the Brown County Farm Bureau for the past three years.

This new home being established will be deeply rooted with Christian principles, as both are faithful and active members of the Ripley church. Bro. Laning serves as deacon and Sr. Laning has her gift of song. They are held in high esteem by all who know them.

C. E. Lapp.

July 29-August 10—Illinois Bible School and Conference at Oregon.

August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

Bro. James W. McLain will begin his new pastorate at the Pennellwood Church of God, Grand Rapids, Mich., Sunday, January 26. A formal day of beginning is being planned for the first Sunday in February.

Bro. and Sr. Howard E. Huey, Plymouth, Ill., were visitors of the National Bible Institution, January 11. Come often; stay longer.

"Go ye": Five students of the Bible Training School preached Sunday, January 12, at various places as follows: Richard Smith, Dixon, Ill.; Celaine Randall, Koszta, Iowa; Alan McLain, Pennellwood church, Grand Rapids, Mich.; Orris Mills, Southlawn Park church, Grand Rapids, Mich.; and Francis Burnett, Rockford, Ill. We hope they made good ambassadors for Christ.

How many Sunday school teachers could report, like Sr. Eunice Zollinger, Oregon, Ill., that all students enrolled in their classes were present Sunday, January 12? . . . Total attendance at Oregon, Ill., was one hundred fifty.

**WILLIAM WALTER COOPER**

William Walter Cooper, son of William Edward and Rachel Curless Cooper, was born in Pittsfield, Ill., September 7, 1870. When Bro. Cooper was four years of age, he came to Iowa with his parents, and lived for several years on a farm north of Sac City. He attended public school in Sac City, and at an early age went to work for J. E. Robbins in the grain business, and was later taken into partnership.

In 1892, he was united in marriage to Ada May Staples. To this union there were born three children: Robert Wayne, Marian Fern, and Rachel Eloise.

In 1907, the family moved to Dakota, where he was in partnership with Orville Lee in the lumber business. In 1919 they returned to Sac City, where he became manager of the Independent Farmers' Elevator Co., and continued in the grain business until 1934. During his life in Sac City, he served on the city council and held other city offices.

Bro. Cooper was a devoted husband and father. His life was an exemplification of all that is noble and good, and he was held in high esteem by all who knew him.

When a young man, he became a member of the Restitution Church, and he kept the ideals of Christian faith through the years.

He had been ill for several weeks when death came as a release from pain and suffering. He is survived by his widow; one son, Robert Wayne of Chicago; Mrs. M. L. Peters of Nemaha; and Mrs. R. C. Levenick of Des Moines; seven granddaughters; four brothers, John of Sac City, Roland of Petaluma, Calif., Merton of Kelso, Wash., and Cecil of Ireton, Iowa; two sisters, Mrs. Nellie Mayclin of Kelso, Wash., and Mrs. A. T. Stafford of Hawarden, Iowa; besides other distant relatives and many friends who share the sorrow of the bereaved.

Funeral services were held December 26, by the writer, and we laid him to rest in the Sac City cemetery.

J. W. Williams.

**CONTRIBUTIONS TO N. B. I.**

A. C. Boyer	\$ 3.00
Anonymous	5.00
Mrs. Howard Huey	1.00
R. F. Dunbar & Sons (laundry)	25.00
R. F. Dunbar & Sons	5.00
Maybelle Hanson	5.00
Maybelle Hanson (laundry)	1.00
Doreas Society, Los Angeles, Calif.	15.00
Mrs. C. Seely	6.00
Oregon, Ill., S. S. (Ministers' fund)	2.53
Mrs. Wilda Fletcher (Fieldmen)	1.00
Eva Fletcher & Helen Chisholm	2.00
Mr. & Mrs. J. M. Prime	3.00
Hillisburg, Ind., S. S. (Ministers' fund)	1.40
C. R. Stearns	50.00
C. R. Stearns (laundry)	25.00
Ripley, Ill. (Ministers' fund)	3.00
Mr. & Mrs. James A. Patrick (laundry)	5.00
Benjamin C. Netts	5.00
A Friend	3.00
Mrs. Richard Rahn	2.96

**NATIONAL EVANGELISTIC FUND**

We thankfully acknowledge receipt of the following since last report:

Oregon, Ill., S. S.	\$9.08
Hope Chapel	1.97
Hillisburg, Ind.	8.35
Burr Oak, Ind.	3.77
Brush Creek, Ohio	9.73
Blanchard, Mich.	9.75
Ripley, Ill.	6.75
Maybelle Hanson	8.35

F. A. Stilson, Treasurer,  
411 E. South St., South Bend, Ind.

**FLORENCE CORDILL**

After months of sickness, the peaceful death of Mrs. Alpha Cordill occurred on the forenoon of Friday, December 21, 1940, in the home which she and her companion had enjoyed for many years at 331 S. Eddy St., South Bend, Ind.

Florence was born to Benjamin and Emma Taylor, near Argos, Ind., on August 17, 1876, and was united in marriage with "Alf" Cordill on October 15, 1899. She was united with the Church of God at Argos nearly a half century ago, never changing her membership therefrom.

Besides her bereaved husband, she leaves to mourn her death her son Ludlow, and family, of Buffalo, N. Y.; her daughter Ruth, wife of Ernest VanCamp, and family, of 331 S. Eddy St., South Bend; four grandchildren; a brother, George Taylor, and family, of Argos; and a sister Lura, wife of James White, Argos; as also many tried and true friends.

From Hay's Funeral Home services were concluded at Highland Cemetery, where amid love's flowers she was laid at rest to await the call of Him who is the resurrection and the life.

F. L. Austin.

**AMOS LEWIS BECKHOLT**

Amos Lewis Beckholt of Mt. Vernon, Ohio, was born May 11, 1876, and died December 4, 1940. For a number of years he had suffered with arthritis, but suffered patiently until he fell asleep.

He united with the Church of God, August 11, 1921, to which he remained loyal to the end of life. He often said, "I am ready to go." What a comfort to his two daughters, two grandchildren, three brothers, and four sisters! He died in Christianity's hope, he sleeps in peace—therefore, we need not sorrow "as others which have no hope."

He was laid to rest in Union Grove Cemetery, awaiting the morn of the resurrection. He was often heard to say, "If we miss the resurrection, we shall have missed all."

Leora N. Spindler.

**HERALD RECEIPTS**

A. C. Boyer; Earl Reinhard; Mrs. Sarah Manuwal; Glenn Birkey (for another); Arnold Sealine; Mrs. Howard Huey (self & another); Mrs. Anna Eidemiller; Laurel Macy; J. A. Johnson; Mrs. W. F. Schafer; Mrs. C. Seely; Silas Claypool; Charles E. Anderson; C. E. Randall (for another); Richard Smith (for others); James Prime; Ray Maysilles; Lola Huffer; Dewey Overmyer; Mrs. R. Overholt; Lucian Murphy; James Patrick (for an-

other); Mrs. Richard Pascoe and Mary Ho-garth (for others); Dora White; Stephen Walker; H. T. Myers; Lottie Young (for others); Mrs. George Siple (for another); Charles Doll (for another); James Pack; Paul Overholser.

**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 second semester of the Bible Training School which will begin January 27, 1941, Oregon, Illinois. 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

## Black-out

Year by year the anniversary that commemorates the birth of the Savior has come and gone. Years have grown into tens, hundreds, even thousands, yet each year, as at the very first, the lonely watch fires of shepherds have twinkled from the hills of old Judea. Under the great canopy of the heavens, they have reflected a trustworthy vigil that to the passer-by implied a day and night devotion to those flocks intrusted to their care. Every Christmas season has this been so—every season except 1940.

This year we are told that, under the increasing threat of enemy bombers, there were no lights shown throughout the entire city of Bethlehem.

To the mind of this writer, it implies so much more than a simple order to black-out. It implies that the world's ever-increasing darkness is reaching out its stygian hand, and choking out the hearts of men at the very seat of all that is right and just in the world. It implies that an ever-deepening shadow of darkness is stealing over the world, until at last the final glimmering watch fire must flicker out, leaving many a lonely wayfarer confused and stumbling upon an unknown and darkened path.

In the same ratio that the shadows lengthen and deepen, your responsibility and mine grows greater and greater. We have been given the care of the watch fires that assure the world of *eternal* vigilance over the flocks that have been temporarily committed to our care. Our vigilance must not cease, our watch fire must not flicker out, even if the great planes drone overhead, for the Good Shepherd has said that when the security of the flock is too greatly threatened He will go forth and lead them, flock by flock, into the safety of the fold in some obscure valley. At the first sign of adversity, do we have a right to allow our watch fires to vanish? Vanishing watch fires are justified in indicating only one thing, and that is that the flock has left for the security of the valley, under orders of the Head Shepherd. If the fires are out when He goes forth to call them to security, there may be many who can't be found in the ever-increasing darkness.

## Fuel for the Fires

Thus, as we are speaking of the watch fires, we are reminded that this is the season of the year when much new fuel is added to the fires. We refer, of course, to the many new officers who are elected for service during the coming year. Whether the fire burns brightly or fizzles and flickers out will depend entirely upon *you* and the attitude *you* take toward your new responsibilities. If you are one of these, may I sit down for a minute and

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

with the frankness of an old friend offer a few thoughts. Tempts are better than ten successes out of ten attempts to you. You need only say to yourself that I'm right or wrong, and, if I'm right, then say simply, you'll accept or reject those ideas.

(1) Impress upon your mind that you have received an office not to burden you with something, but because anywhere from twenty-five to one hundred fifty people had confidence in *you* as being the one to take everything in your stride and make *your* church a credit to God and your community. *Dare you betray that confidence?*

(2) It is not a *duty* to serve God, it is a privilege. Without that privilege, you are entirely without hope.

(3) Church board meetings are not to burden; they are to be looked forward to as an opportunity of advancing thoughts that show consideration for the future of God's plan. An attendance of only three officers out of fifteen at meetings does not show interest.

(4) *Be prompt.* Church members and Sunday school scholars do *not* arrive on time or show interest, when officers and leaders arrive twenty minutes late.

(5) Children have interest only to the extent that you are interested in them. Fight listlessness, disinterest, half-hearted attendance, at their source—*that source is you.*

(6) People boost their church only when they are proud of it. *Give them something of which to be proud*—something in works and sincerity.

(7) *Do things.* Fifty successes out of a hundred. Expect no one hundred per cent acceptance of *your views*, for you are willing to have the other fellow prove *his* with more and better ideas next year.

(8) *Remember the hand of the Lord upholds sincerity and truth.* Some things *He'll* take care of—in strange ways.

## Treasurer's Report

Balance on hand December 1, 1940		\$103.90	
<b>Income:</b>			
Individual contributions	\$ 96.79		
Received from churches	195.50		
Final payment from Lanark church sale	42.00		
Fredericktown birthday offering	9.00		
Dollar Day receipts	58.50	401.79	
			\$505.69
<b>Expense:</b>			
Telephone calls	\$ .50		
Oregon Greenhouse	4.50		
Stamps	7.50		
Evangelists' salaries	237.70		
Extra Restitution Heralds (Illinois Evangelist)	6.12		
Dollar Day printing	4.00	260.32	
			\$245.37
Balance on hand January 1, 1941			\$505.69
<b>Received for Silverware Fund:</b>			
Lawrenceville, Ohio, S. S. class	\$ 5.00		
Brush Creek Gospel Gleaners' Class	5.00		

Delos Andrew, Treasurer

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JANUARY 21, 1941

NUMBER 16

## “GET THEE OUT”

By Paran W. Anderson

*The Lord 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” (Genesis 12:1).*

GET thee out” is a commandment that God has been giving His people down through the ages. We read that Abram departed from his country and partly obeyed God, but not fully, as he took Lot with him. Moreover, God had nothing more to say unto Abraham, until after he and Lot separated (Gen. 13:14).

When God gives orders, He is very specific. He created the earth to be inhabited by man, but man brought sin into the world and sin brought death. Nevertheless, God created the earth to be inhabited, and His work will not be in vain. There have been times when sin has been so rampant among the people that God has brought destruction upon them, but He has always planned a way of escape for His people—as He did with Noah. Noah preached and warned the people of what was coming, but they payed him no heed. Only his own family believed; consequently, all others were destroyed.

Another time in which God saved the faithful few was when the cities of Sodom and Gomorrah were destroyed. One day as Abraham sat in his tent door, he looked up and saw three men near. He ran to meet them and bowed down before them, for they were angels. He then invited them in, and went out to kill a calf from which his wife prepared a meal. While the angels were with Abraham, they told him that Sarah would bear a son. Abraham enjoyed their visit so much that when they left he went part way with them, talking with them. It was then that the Lord said, “Shall I hide from Abraham that thing which I do?”

So the angels told Abraham that the Lord was going to destroy the cities of Sodom and Gomorrah because of their wickedness. Abraham then asked, “Wilt thou also

destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?” The Lord answered, “If I find in Sodom

fifty righteous within the city, then I will spare all the place for their sakes.” Abraham, however, was not sure fifty righteous persons were there, so he began to ask about the possible salvation of fewer righteous persons, until he had inquired about the possibilities if only ten were found. God said He would spare Sodom, *if* there were ten. The angels next went down to the city, to Lot’s house, and told him to get out, for the city was to be destroyed. Only four righteous were found (Gen. 19:16). Moreover, God said, “Look not



Paran W. Anderson

behind thee” (specific orders), but Lot’s wife did look back, and immediately became a pillar of salt.

Today, God is calling unto *you and me and all* (“who-soever will may come”), saying, “Get thee out”—out of the worldly things. Is this a specific order? Yes! just as specific as it was in the days of Noah, Abraham, and Lot. We must come out of the world, wholly and completely, and not even look back, but keep our faces turned toward that Day which we know will soon come. We see the prophecies being fulfilled on every hand, and we are admonished to *watch* lest we be caught unawares. We are told that Jesus will come as a thief in the night, but the watchman who is faithfully watching will not be caught unawares. He will be ready, and will greet Jesus, and see Him as “the bright and morning star.”

There is a plan outlined in the Bible whereby anyone may share in God’s holy Kingdom which will be established when Jesus comes. (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

## “The Lord Ordained”

Being a tentmaker, the Apostle Paul at least once during his ministry resorted to his trade to make a living. True, this did not reveal a lack of faith in the Lord as did Peter’s “I go a fishing” (John 21:3), but it was, according to Paul’s own testimony, a “wrong.” He wrote unto “the church of God . . . at Corinth” (2 Cor. 1:1), saying, “What is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this *wrong*” (2 Cor. 12:13).

In 1 Corinthians 9, the Apostle reasoned with the Church of God at Corinth, saying, “Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?” (v. 7.) The faithful shepherd is repaid with an abundance of wool. Likewise, the Apostle Paul said, “It is written in the law of Moses, Thou shalt not muzzle the mouth of an ox that treadeth out the corn”; then curtly asked, “Doth God take care for oxen? Or saith he it altogether for our sakes?” He promptly answered his own question by saying, “For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.”

Obviously, Paul’s reasoning is that ministers should receive their remuneration from the work in which they are engaged—though a servant of the Lord might be esteemed little more than an ox, it is not to be forgotten that the Law of Moses taught that an ox was fed by the grain which he labored to produce, and that the New Testament interpretation of this law says it was written “altogether for our sakes” (v. 10).

Furthermore, the Apostle Paul most clearly said, “*The Lord ordained* that they which preach the gospel should live of the gospel” (v. 14). Dare lukewarm congregations change an ordinance of God?

The challenge of the Apostle’s reasoning, however, is as forcefully applicable to secular-working ministers as it is to tightfisted laymen. Inasmuch as “*the Lord ordained* that they which preach the gospel should live of the gospel,” it is, we believe, a direct transgression of this law for a minister to try to make his living in any other way

than by faithfully laboring in his high calling. Whatever is the reason—whether lack of faith or selfishness or failure to correctly understand the Scriptures—many ministers, like the Apostle Paul, should say, “Forgive me this wrong.” Preachers of the gospel, God has *not* ordained that you make your living by selling life insurance, milking cows, or by raising an acre of potatoes, onions, or pumpkins! Work at your own trade, your own high calling, and God will uphold His ordinance.

## “*Timee*”—“A Sum of Money”

The Apostle Paul wrote, “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine” (1 Tim. 5:17). It seems that this “double honour” is thought by the public to refer, possibly, to chicken dinners or to some empty title such as “Reverend.” Actually, Paul had no such thought in mind. The “double honour” of which he spoke refers directly to *pay*.

Letting the Bible be its own interpreter, we discern that the Greek “*timee*” (pronounced *tim-ee*, and in 1 Timothy 5:17 translated “double honour”) is translated “a sum of money” in Acts 7:16. Abraham “bought” “the sepulchre” in which Sarah was buried; and we may be reasonably sure that the *timee* with which he bargained with “the sons of Emmor the father of Sychem” was definitely “cold cash” and not any such “double honour” as fried chicken or an unscriptural title. The word is, moreover, eight times translated “price”: for instance, “They took thirty pieces of silver, the price (*timee*) of him that was valued” (Matt. 27:9).

It is true that the word *timee* is more often translated “honour” than it is translated “sum of money,” or “price,” but that the word really refers to money in the “double honour” text of 1 Timothy 5:17, is obvious, for in the very next verse we read: “The scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, *The labourer is worthy of his reward*” (v. 18).

If half-paid ministers suddenly received “double” *timee*, their salaries would have to be quadrupled—or are our arithmetic and theology both wrong? . . . In the meantime, may all ministers “labour in the word and doctrine.”

# Christian, Watch!

By Lottie E. Young

THE word "watch" has an important place in the Bible, being used in many different ways, as its Hebrew and Greek roots show. It is used as follows: as a period of time (the morning *watch*), a guard, a charge, and to look out. The use of the word in this article, however, is best expressed in the thought, Be awake—"Behold, I come as a thief. Blessed is he that *watcheth*." The last night of the year, which is called "watch night," may mean a theater party to see the new year come in, or even a drunken carousal, but to Christians it should mean we are *watching* or *awake* to the coming of the Lord, praying that the new year may bring His advent, and the consummation of the ages in the reign of the Prince of Peace.

*When will Jesus come?* Matthew 24:36, 44, says: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." First Thessalonians 5:2 reads: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

*How will Jesus come?* In 1 Thessalonians 4:16, 17, we read: "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."

*What should be the attitude of believers?* "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all (even to us who are living so far down the stream of time) WATCH" (Mark 13:35-37). First Corinthians 16:13 says: "Watch ye, stand fast in the faith, quit you like men, be strong."

We are told, "Watch and pray, that ye enter not into temptation," also "Occupy till I come"; so "watching" does not mean folded hands and longing hearts, but it does mean that we are to work for the Master until He is revealed. The Apostle Paul, in giving advice to Timothy, said, "Watch thou in *all* things." What are some of the "all things" for which we must watch?

*W-ords.* Have we followed the advice given in James 3 in regard to talking? This Apostle tells us, "If any man offend not in word, the same is a perfect man. . . . The tongue is a little member, and boasteth great

things. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison" (3:2-8). How much happier everybody would be, if we heeded the command: "Let every man be swift to hear, slow to speak, slow to wrath" (James 1:19).

*A-ctions.* All know the old proverb: "Actions speak louder than words," also, "What you *do* talks so loud I cannot hear what you say." Do we realize how closely everybody—family, friends, neighbors—are watching our actions, and how sometimes an inadvertent slip may make others lose faith, not only in us, but in our Lord? Men and women are reading our actions much more closely than they are reading in the Bible of the actions of the Master—"He went about doing good."

*T-houghts.* "Out of the abundance of the heart the mouth speaketh," and all know that the topic of conversation is that which is uppermost in our minds. Will it be the follies of this world, our pet spite against someone, murmuring as to our lot, harsh thoughts of those with whom we come in daily contact, or do our thoughts lead men and women to say, "They have been with Jesus and have learned of Him"?

*C-ompanions.* These have to be watched very closely, as we know "one cannot touch pitch and not be defiled." If we associate with those who take the name of the Lord in vain, frequent places of vice, or have those for friends who "occasionally take a glass" of something which makes them say and do very wrong things, we are not likely to bring forth the fruits of the Spirit: love, joy, peace, and the rest of this godly train.

*H-omes.* Everything goes back to the starting place in life. The boy's greatest influence at first is his mother, then it may be his teacher in school; when your boy reaches the age of twelve or thirteen years, it may be the "gang," or it may be his father. Later, it may be a loved friend, or one who is likely to bring disaster by his advice. Here the road diverges: one branch leading to honorable manhood, and the other to shame and often a miserable death. Good homes do not always produce good children, but even if wayward in youth, in later years the knowledge of the prayers of parents will often bring conviction, and a turning to the God of their fathers. If we watch our Words, Actions, Thoughts, Companions, we can be assured our Homes will exercise the same influence on the children therein as did that which made Timothy the "beloved son" of one of the greatest men the world ever knew—the Apostle Paul.

# Thoughts Concerning Christmas, or Yule Day

By Sherman P. Baker

DID you ever ask yourself the following questions: Why do most people call December 25 "Christmas," or "Yule Day"? Why the two names? Those who seem to be informed on the subject tell us that it is not Christ's birthday. Then, why is it called *Christmas*? Again, why call it Christmas, if its proper name is Yule Day? If it is Christ's birthday, why is the "mass" added to Christ's name?

Many have said that no one seems to know when Christ was born, and we celebrate on that day because it has been the custom for many years. They seem to rest on this conclusion, and fail to investigate further on the subject. Years ago in England, many people refused to celebrate the Yule Day, and called it "Fools Day." Later, when they had settled in Massachusetts and Connecticut, and formed what has been called the "Blue Laws," they were strictly forbidden to celebrate on that day. Anyone found carrying holly on that day was subject to a fine.

More than two thousand years before the birth of Christ, at the time that Nimrod, the mighty hunter, had built the tower of Babylon and the great walls of the city, he died, and his son *Ninas* took the throne—the throne of the Babylonian Kingdom. At Nimrod's death, men made a god of him, built a tower four hundred eighty feet high, constructed an image of him and placed it on the tower; and there they bowed before his image and worshiped him as God, and he was called "Baal" for short because he had built Babylon. This was the beginning of paganism. The young King *Ninas* married, and a son was born to him. Shortly after, *Ninas* died. The son was too young to take the throne, so his mother took his place. She reigned for almost forty-two years and was an excellent queen. The people worshiped her. She became so exalted that she felt herself most divine, and called herself the "Queen of Heaven," saying that she was "an incarnation of the Divine Spirit, and the bride of the Supreme Father." The Chaldean Mysteries were instituted by her for the purpose of controlling her subjects in religious matters. She required all her subjects to renounce their several tribes, or their nationalities, and to devote themselves to her as the "Queen of Heaven." She appointed a pontiff, or high priest, to head her Mystical Brotherhood, and four hundred subordinate priests. The

*"Together with direct references to the Bible, my main source of information for this article was obtained from the works of such great historical authors as Adams, J. C. S. Abbott, Josephus, Eusebius, Rollin, Jones, Gibbon, and others; also the 'World's Great Empires,' and best encyclopedias."—The author.*

high priest was forbidden to marry, but the four hundred subordinate priests were allowed to marry if they so desired. History, however, states that they remained single. The next step taken was that all candidates were required to confess every thought; then they were sprinkled with "holy water" and given a cake called "Mola." Reference is made to these cakes in Jeremiah 7:18, where people worshiped the Babylonian goddess, whose real name was *Semiramis*. She was known under different names in different localities. She was called *Astarte*, *Asphrodite*, *Cybele*, *Isis*, *Ashtaroth* ("Ash-taroth," the name of her image), and the *Goddess Diana*. She required her worshipers to keep three feasts to commemorate important events.

The first of these feasts was in honor of *Semiramis'* birth, was observed on the day corresponding with March 25, and was known as "Lady Day." The second was called the "Feast of Her Ascension," and was held on a day corresponding to September 8. The third feast was in honor of her son's birth, for she claimed that he was divine. This feast was held on a day corresponding to December 25.

*Semiramis* died at the age of sixty-two years, and left the Empire to her son *Ninyas*, whom she had claimed was divine, but he proved to be a degraded character. It is recorded that his successors for thirty generations were so corrupt and effeminate that every woman once in her life must offer herself to strangers publicly before the temple of *Beltis*, or *Baal*, for by this means the crowd of strangers in the city would be increased. Maidens were sold at auction, for thus the wealthy princes and libertines of the surrounding nations would be drawn to the unscrupulous market. The father or brother, with his daughter or sister, stood ready to barter for money the pleasures due only to love.

Babylon was the paradise of gluttony and lust. The banquet and feast brought drunkenness and revel. (See Daniel 5.) The palace halls were harems, for polygamy was the usage of the land and city. It is no wonder that the Apostle John saw in a vision this *Harlot* called, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5). The Babylonians were idol wor-



shippers, paganized to the extreme. They worshiped the sun that shone from heaven, also the son that was to be their future king. The day of his birth was celebrated each December 25—down through the times of the Medes and Persians, through the days of Greece and pagan Rome, to the time that Pope Liberius concluded to say mass on that special day of the year 353, A.D., and gave it in honor of the Christ child, and was called "Christmas." In the year 366, A.D., the two feast days were combined, shifting Christ's birthday over to the main feast day, called "Christmas," or "Yule Day." The Nords were the ones to name it "Yule" in honor of their God *Thor*.

Christ was born on the day corresponding to our August 18. Josephus, the Jewish historian, on page 637, tells us that the new year previous to this time began on

August 6. Twelve days later, Christ was born exactly on time, as can be proved by chronology and by nature. According to Ussher our time began 4004, B.C., and ran down the stream of time to 0. Then, beginning at 0, it has moved down to 1941.

Next, let us consider the evidence by nature. When John the Baptist first saw Christ coming toward him, he pointed his finger, saying: "Behold the Lamb of God, which taketh away the sin of the world"; and as a lamb, He was destined to be born exactly where it took place—in a *sheep* shed. The shepherds were out on the hills watching over the sheep by night. It was not best to disturb them with their lambs, for in so doing they would lose many of them. Consequently, the shed was empty. This was the place where *(Please turn to page 10)*

---



---

## THE SPOIL

---

*By Mae Nedrow*

---

*"Therefore the children of Israel could not stand before their enemies . . . because they were accursed" (Josh. 7:12).*

THE Israelites never dreamed of defeat when going to battle against the Canaanites, because God's blessing was upon them, and they were sure of victory. Imagine their consternation when they received word that the three thousand had failed in their campaign against Ai.

The first city they had taken after crossing the Jordan had been Jericho; they remembered how the walls had fallen flat without a single blow being struck. Now, they watched these men returning, and saw their commander in grief and shame throw himself on the ground before the ark. They wondered what could be wrong. God knew; someone had taken of the "accursed thing." Therefore, they had gone to battle without God's blessing, and had come back defeated. They fought alone; hence, they fought in vain.

Under a certain tent in Judah's camp lay buried a Babylonish garment, some pieces of silver, and a wedge of gold—part of the spoil of Jericho. Regardless of Joshua's warning, Achan had taken of the spoil and buried it beneath the ground.

The Israelites knew that the law forbade them to take spoil for personal advantage. "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it;

for it is a cursed thing" (Deut. 7:25, 26).

If we have buried in our hearts some hidden spoil, some secret sin, we cannot hope for success until we rid ourselves of the "accursed thing." No church can be successful if there is an Achan within the camp. Almost every church I have ever known has had an Achan, disguised as an angel of mercy, secretly working to undermine the very structure of the church. We recall the words of Jesus when He said: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15).

When at last Achan was confronted by Joshua, he cried aloud in great agitation, "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it" (Josh. 7:20, 21).

This act of Achan's was a great tragedy, for others, too, were made to suffer for his disobedience and disloyalty. Achan paid with his life for a Babylonish garment, some pieces of silver, and a wedge of gold. His sin had found him out.

We may be able to deceive those about us, but we cannot deceive God, for He "is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Like Achan, our sins are sure to find us out.

# Serving the King

## Article One

By James M. Watkins

CHURCH of God doctrines advocate a working religion. The accepted basis of all future rewards, or of one's standing before God, is that of labor now performed in His behalf. These doctrines, in basic form, comprise an important part of almost every creed and are not necessarily limited to those of our own belief. Yet, in spite of their general acceptance among advocates of Christian precepts, there is nothing more sadly neglected in daily application.

Serving the King is not a world-wide duty imposed upon everyone. It is a blessed privilege that is a heritage of those only who have become a part of His purposes. When we consider worldly kings today, we must recognize, at least, some very obvious facts. One is, that an alien or a citizen of another land is not acceptable in any capacity as a servant of a king. Another fact is, that those who attain the most respected places in the service that gives the greatest rewards are those whose devotion and willingness to serve are without question. The great King drafts no man into His service, apparently feeling that the only faithful ones are the men or women who offer themselves, freely and unreservedly, serving not from force of duty or fear of punishment, but out of real love of service and devotion to cause. Would any king be deceived by an outward profession of service if the servant, although promptly obeying every direct command, constantly pretended not to hear certain little commands, rather than do anything more than is absolutely necessary? Or, is the true servant the one who constantly observes the interests of his king, that he may do the needed things to support the king's interests without asking?

This is a question before Christian people today. When we avoid little efforts in the Master's service, is it because we really feel that there would be little profit in our efforts, or is it that we simply don't want to be bothered? We should always remember, "The Lord looketh on the heart." Likewise, let us ask ourselves another question: When we say we don't believe a church should do this or that, is it because it is a definite part of our belief, or is it because we don't want to be bothered with the effort involved? The Scriptures are authority for the statement, "Whatsoever ye do, do all to the glory of God." Is there anything that cannot be made a part of a well-rounded effort to serve the King, so long as its application tends to glorify God? To the Christian, there must be no dis-

inction between his church life and his everyday life. Anything that is right to do in everyday life should be worthy of a place in church life.

How can we better serve the King? That is a question that is before many sincere Christians throughout the land. To answer this question, may we present in as simple and concrete way as possible what we consider a small example of the things that can be made parts of our service. We do not need a program where one individual does all the things suggested. What we need is a program where one individual concentrates all his time and efforts on the unusual things connected with *one* particular thing. Look over these suggestions. We consider their complete application, with many other ideas not mentioned, as being necessary before we can say there is nothing left to do in service. If you feel that effort will no longer bear fruit, then visualize a church where the personal interest of an individual has been directed to each of the following things, then estimate—if you can—the results that would follow. Are we standing still because there is nothing to do, or because we've done nothing toward a real unified effort of service?

(1) *Bulletin Board Service Man.* The bulletin board affords a good opportunity to advertise events or present little catchy messages. It can be adapted to almost any price or place. If one of the more expensive cannot be had, a very good substitute can be made by the purchase of gummed letters which come in a printer's font selection for ten cents. To the individual with ideas, these letters and a cheap piece of cardborad can be made to create much thought.

(2) *Attendance Director.* Getting people to come to church, especially new attendants, provides its own interesting compensation in service. The use of post cards, special tracts, newspaper articles that lead to interest, personal visitation, and so forth, can be parts of this work.

(3) *Tract Distributor.* This is one of our most needed offices in each locality. Little baskets in restaurants, tract racks in public places, as well as many systems of personal distribution, add much interest in the Lord's work to the person who desires to serve in this way. If a person would volunteer from each locality to assume this role for a year at a time, and would come in contact with those responsible for tract printing, I am sure many worth-while and inexpensive ways could be worked out.

Special printings could be made for our distributors each month, if arranged in advance, at reasonable cost.

(4) *Restitution Herald Representative*. One of the most effective ways to reach a great many individuals is through the medium of our church paper. At least one in each church group should be in charge of this work. Special lots could be ordered for personal distribution as individuals are interested in certain series, then subscriptions taken to insure continuance of the paper in those homes. Under such a plan, I'm sure you would find The Restitution Herald most willing to co-operate, so that it need not cost too much.

(5) *Art Craft Director*. One place in which we are failing is in organizing the talents of the Sunday school boys and girls. Little services encouraged for the Lord *now* means greater service *later*. Organized labor means continued interest. Each church needs at least three such directors as follows:

A. Labors along the line of repairing discarded toys

for Christmas distribution among the needy, the making of woodworking novelties to assist with expenses, sign painting—church signs for directions to churches, also special road signs, and so forth.

B. Special printing and mimeographing, production of a church paper, bookbinding, and so forth, for expense money; also, producing special tracts for an attendance director or tract distributor. This last service is most essential.

C. Novelty sewing, novelty weaving, and special needlework conducted in the nature of a Junior Dorcas Society that could well encourage later efforts in these fields.

These directors could well combine their efforts in making cutout Christmas displays, or any special displays for store windows that would tell a simple Bible story. Such a venture would well serve the church, interest the children making them, and be of outstanding public interest.

(To be continued)

---

## The Nature of God's Third Great Textbook, Man

---

By David D. Blyth

---

TURN back the pages of written history six thousand years, once more. In Genesis 1:27, 28, we read: "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." In this statement are four ways in which man differs from every other plant and animal. They are as follows: (1) No other organism was made in God's image, (2) No other organism has been specially blessed of God, (3) No other organism has been allowed by God to multiply and occupy all parts of the earth, and (4) No other organism has subdued man—he has subdued all organisms.

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." There is no other organism that had the breath of life so given.

In Genesis 2:16, 17, God gave man his single commandment. We read, "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." No other organism had received a commandment. Why? Had any

other organism been given a mind which could comprehend a command? No! Man alone was made in God's image. This mind made it possible for man to modify the environmental changes—produced by God's control—taking place through the movements of the heavenly bodies. Man's mind even made it possible for him to overcome the law of the survival of the fittest, which is universal in the natural environment. Witness: the protection man must give domesticated plants and animals, the asylums for the mentally deficient, the hospitals for the physically weak, and war to kill the strong. God did not command any other organism not to eat of the tree of good and evil, since none other could comprehend good and evil. God feared that man might also eat of the tree of life (Gen. 3:22), before he knew enough to use eternal life righteously. God did not fear that any other organism would eat of this fruit. This same verse indicates that man was created a mortal, yet the entire Bible from here on is devoted to the explanation of what man must know, believe, and do, to gain immortality. Man is the only organism that may know, believe, and do, and thus gain immortality.

For these reasons, I believe that man was actually created from the chemicals that make up the earth, and God gave man life, a mind, and a hope.

When people speak of (Please turn to page 10)

# Recognition in the Kingdom

## (Conclusion)

By A. G. Young

FROM the creation of the human race to the end of this age, God has ordained that human relationships should revolve around the family, which is the center and core—all other human relationships are secondary thereto. When a man and a woman marry, there is no close blood relationship between them (marriage between first cousins or closer is biologically bad and is prohibited by law), but their children have the actual blood and life of both parents. This basic human relationship in and through marriage is God-given for this age, and as long as we are in it, we find it difficult, if not impossible, to grasp in *fact* (although those who believe in the Bible accept it in *theory*) what Christ said in Luke 20:34, 35, as pertaining to the future Kingdom Age: "The children of this world marry, and are given in marriage: but they . . . neither marry, nor are given in marriage."

The word "world," as it appears above, is better translated "age," and the Emphatic Diaglott translation of these verses is as follows: "The children of this age marry, and are given in marriage; but those deemed worthy to obtain that age, and that resurrection from the dead, neither marry, nor are given in marriage."

Now, this gives us a clear view from the authoritative lips of our Lord that the institution of marriage does not exist in the coming age for those who are worthy to attain unto it. Therefore, a fundamental change in human relationships has taken place, and no longer are the relationships through the family tie the dominant ones.

Nevertheless, it would seem reasonable to infer that this change is to be all to the good for all concerned, as the coming age will be a better one than the present in every way. We should, therefore, view the future relationships hopefully rather than contrarily, even though the relationships, as stated by Christ, are impossible for us now to grasp or comprehend.

This change in the center of relationships is *from* something now existing, namely, the family, *to* something which is to exist, namely, Christ, or, as it is adequately expressed in the Bible, Christ is the "Head," and we who are His comprise His "body." This is a wonderful and perfect illustration of unity, therefore, in that coming age we will find the satisfying, complete relationship *in Him*, which it is impossible for us to find under present conditions.

It is inevitable that with such a basic change in rela-

tionship, other changes will automatically follow. While we do not now have a clear picture of their ramifications, nevertheless, it is perfectly reasonable to believe that all things will then be in harmony.

Perhaps it might be helpful to try to illustrate through making a comparison, even though it may be inadequate, drawn from our present life. This life goes through the stages of childhood, youth, maturity, and old age. Those of us who have reached the latter years of life will agree that we remember very little of our childhood, as, with years, we attain to a certain sense of perception, so that the thoughts and experiences of childhood, however vivid and real then, have since become almost insignificant in importance, and are mentally discarded and forgotten. In other words, we are now better able to value their relative importance to the larger issues of life that come with maturity. The lesser has been swallowed up by the greater. In some like measure, but more completely, much the same thing will happen to our minds, recollections, and relationships when we are immortalized and are occupied with the activities of the Kingdom Age.

Perhaps the broad, underlying principle can be stated, namely, only that portion, if any, of this life's experiences and relationships will be carried over to the immortal life in the Kingdom Age that is of value in that coming Age. We will then be living within the future conditions with all that is thereby implied. That which is not then of value will be eliminated. Therefore, in accordance with this principle, the question of recollection and recognition of our loved ones in the future life will depend upon whether in Christ's judgment there is any value in continuing same. It can be confidently asserted that if there is no value in this, then we will not regret its absence. On the other hand, all that is of future value will be retained to the glory of God as a contribution toward our happiness and usefulness during the Kingdom Age.

Isaiah 65:17 clearly declares that there shall be no remembrance of the present earth and heavens by those who will be present in the new heavens and new earth. This verse reads: "For, behold, I create a new heavens and a new earth: and the former shall not be remembered, nor come into mind." This text, however, seems to refer to conditions existing subsequent to the Kingdom Age, and possibly not in the Kingdom Age, as at its end, God through His power (see 2 Peter 3) first cleanses this

earth and the surrounding atmosphere, or "heavens," by fire, and thereafter He brings into being those conditions referred to as "a new heavens and a new earth."

It can be safely stated that the Bible is given to us primarily as a book of human redemption, so the most important problem for each individual is, through belief in and obedience to Christ, to attain unto that eternal life in the Kingdom of God. Therefore, various views of such a subject, as discussed herein, are interesting and quite proper; nevertheless, we are all brought to the point in our thinking that we *must* trust God and have faith, that in bringing His plan of human redemption to completion our relationships, now imperfect, will be perfected.

As previously mentioned, these few thoughts are given in no controversial spirit, rather they are given to promote research and possible discussion by others. No intention is meant to take away anyone's belief, which some no doubt cherish very closely, that there will be recollection and recognition of loved ones in the life to come in the Kingdom Age. If there are clear texts in the Bible which prove such recollection and recognition in the Kingdom Age, same will be welcomed. Perhaps, therefore, this article, which is sent forth with prayer, will promote thoughts by others on this subject. If we hold any belief which we claim is based on the Bible teaching, then we should have every desire to clearly present the evidence. On the contrary, if in such belief, we cannot produce such supporting evidence, then we should be willing to modify our beliefs.

---

## WORLD EVENTS IN 1941

By Arthur G. Young

**W**ORLD events will move fast during 1941. Great decisions will come during the year, and though quite possibly the war will not come to a close, the issue will become much clearer. Germany must make a supreme effort in 1941 to smash Britain, as Germany will be at her peak this spring, and Britain and the United States have not yet reached their full war preparation. Hence, Germany's opportunity is to strike before they do so, and this means in 1941.

If once Britain and her Empire and the United States get fully organized for war as Germany now is, and Germany has not been able to crush Britain, then Germany's defeat is certain. However, we do not for a minute underestimate the seriousness of Germany's blow soon to come. It will shake the world.

Our hope is that the whole thing will end in the coming of our dear Lord and the commencement of His rule of righteousness on this earth. Oh, how our whole being longs for that above everything else!

## "WHO IS THIS KING OF GLORY?"

By Nancy B. Robison

*"Lift up your heads, O ye gates . . . and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory" (Psalm 24:1-10).*

**W**HO asks this question? Another important question is asked in verse 3: "Who shall ascend into the hill of the Lord?" Answer: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing" (vv.4, 5). We read in Psalm 22:30, "A seed shall serve him; it shall be accounted to the Lord for a generation."

The Prophet Isaiah foretold: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." If we are strong enough to know His plan and purpose, and do His will, we are one of that generation—one of His by adoption. "This is the generation of them that seek him" (Psalm 24:6).

In Psalm 24:7, we hear the King of glory say, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Then, someone asks, "Who is this King of glory?" Who asks this question? Who would ask such a question? who, but the warring nations who will be gathered against Jerusalem to battle (Zech. 14:1-5)—there clamoring for Palestine, wealth, and world power.

What do these nations know about this King of glory? Not a thing! They have transported His Kingdom above the skies, rejecting Jeremiah 3:17, saying: "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, of Jerusalem."

In Isaiah 2:1-4, we find what this King of glory will do. Notice, this is what the prophet saw concerning Jerusalem: "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."

How we need this King of glory, and peace of Jerusalem! (See Psalm 122:6.)

## THE NATURE OF GOD'S THIRD GREAT TEXTBOOK, MAN

(Continued from page 7)

evolution, do not say, "I don't believe in it, because the Bible says that 'God formed man of the dust of the ground.'" Rather, ask them the question, "Evolution of what?" If they say, "Of plants and animals excluding man," then you can safely agree, since the Bible agrees and your own observations agree. If, however, they include man, the Bible does not agree, nor does science have any proof.

---

*Resurrection:* "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down. . . . If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee."—*Job*.

---

## "GET THEE OUT"

(Continued from front page)

Briefly, that plan is to believe the gospel and be baptized. Some of the essential truths one must believe are: that Jesus is the Son of God, that He died, that He arose, that He ascended to heaven, and that He will come again. Then the dead in Christ will arise, and with the righteous living they will be changed, will be caught up to meet Him, and will escape the time of trouble and the great battle that will be fought near Jerusalem. After this, Jesus and His bride will return to the earth, and will set up an everlasting Kingdom that will fill the whole earth.

Converts are to be baptized, and there is a specific form of baptism. It is just as dangerous to change that, as it is to try to change any of God's other plans or commandments. Please read Romans 6:3-5. One should read the whole chapter, but let us especially study the third, fourth, and fifth verses. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" We believe that Jesus died, *wholly*; then can we baptize *partially*? "Therefore we are *buried* with him by baptism into death." Buried with a few drops of water? No! "For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection."

So, "let us lay aside every weight, and the sin which doth so easily beset us" (Heb. 12:1). By observing current events as they unfold before us, we believe the time cannot be very far distant when we shall stand before our Redeemer. My prayer is that He will say to every reader of this article, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord" (Matt. 25:21).

## THOUGHTS CONCERNING CHRISTMAS, OR YULE DAY

(Continued from page 5)

Joseph and Mary were sheltered the night that our Savior was born. Augustus Caesar had issued a decree that all the world was to be taxed (see Luke 2 for further details); hence, Joseph and Mary had come to Bethlehem.

Next, let us review the evidence by nature. The Prophet, speaking of Christ, compared Him to flowers as being—the "Rose of Sharon," and the "Lily of the Valley." The rose of Sharon is in full bloom in *August*, and the blossoms are red as blood—typifying that Christ was born at that time of the season, and later would shed His blood for the sins of the whole world. This birth came as prophesied (see Isa. 9:6; then read Isa. 5:3). Next, the lily of the valley blooms in the spring, exactly at the time that our Savior was to rise from the dead. It is pure and white, showing forth in type just how our Savior would be when He arose from the dead. White is the type of righteousness. Nature speaks louder than words in this case. Much more could be stated on this subject, but let us look back to the time of Christ's birth when Augustus Caesar called for a tax on all the world.

The Jews were burdened with a double tax, and many of the Romans were not paying any. This caused much strife. Jews were forced to pay tribute to Caesar, and they were duty-bound to pay a tithe to their priest. The Romans said, "You must pay our tax; let your priest go," and history states that many of them starved. Therefore, Augustus saw the need of equalizing the tax burden. There were 4,233,000 Romans registered at that time. By so doing, it brought peace to the Roman world. Consequently, they named the month of this season "August," in his honor. Jesus, in a conversation with Pilate, told him that He was born the very day that *Augustus* Caesar brought peace to the Roman world.

In conclusion, we believe that you have the answer concerning why there are two names for the feast day called Christmas, or Yule. The pagans celebrated this day, December 25, and worshiped the sun that shines from heaven, and a "son of a gun" on earth. History states that he grew up to be not divine, but corrupt in life, and indolent; and the Empire became weak and degraded while he rolled in luxury and participated in pleasures of the most criminating character.

We have searched for years for this wonderful truth, and since this discovery, we have no desire to honor that pagan day. Scripture states that this Roman power would seek to change times and laws, and it would be given over to them (Dan. 7:25); the Scripture also states in Revelation 13:3 that all the world would follow that Beast. How true this is today, including nearly all churches! Let us not dishonor our Lord by celebrating on a pagan day.

## ABBOTT-GRAMS

By R. M. Abbott

We are as anxious to be saved as we are to confess our sins.

We can afford to forget our past only so far as God has forgiven it.

Shallow praying is sowing seed for shallow living.

Live today as you wish your whole life had been lived.

That person who is always seeing the dirt on his neighbor's doorstep, is likely to be the one who has an unused broom at home.

We must turn to old-time religion if we want to enjoy present-day salvation.

God's love is for those who act today, His judgment—for those who put things off until tomorrow.

Have your Christianity so deeply seated that the world, while rubbing against it, can't rub it off.

Praying in faith will increase our faith in prayer.

He conquers most for Christ who is most conquered by Christ.

Not over there, but right here is my task.

Home missions are foreign missions to him who will not p(r)ay.

A Christian is one so changed that he himself can see the difference.

If you are ashamed of the way you are living, you can be sure that someone else is, too.

The one hundred twenty were fit, but not fitted until Pentecost.

In any Christian program where the world sits in the saddle, the church will be following in its dust.

The static caused by worldly living will bring in a poor reception of Jesus Christ.

Nine times out of ten, when someone asks the minister if a certain thing is wrong for him as a Christian to do, it is because he is one hundred per cent persuaded in his own mind that it *is*.

The church will not win by putting on suppers and side shows, nor by using the ballyhoo of the world. Consecration, not desecration, will win for Christ.

If unbelief could save, many more church members would be saved.

Christianity is really real, or it is really not Christianity.

The one who is looking for a "second chance" is probably the one who has already had a hundred chances.

If we live today as we plan to live tomorrow, tomorrow will not be the disappointment we find it to be today.

Two families—two fathers. The family of God says, "Our Father." The other family says its father doesn't exist and never did.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although the *Emphatic Diaglott*, from years of use by our ministry, is well known to the Church of God, it still deserves mention here if only for one reason: the publishers (Watch Tower Bible & Tract Society, headquarters for embattled Jehovah's witnesses, who insist, officially, on the small "w") have announced that the stock of *Diaglots* is running low, and that no new edition is contemplated.

The *Diaglott* is, of course, the preparation of Benjamin Wilson, a deceased member of the Church of God. It consists of the original Greek text of the New Testament (based largely on the Vatican manuscript), with an interlinear literal translation in English. In a parallel column on each page is the Wilsonian personal translation into readable English—a translation justly viewed as one of the best examples of Biblical scholarship extant.

The now-available edition of the *Diaglott* is bound in brown embossed fabrikoid, printed on India paper, and priced at \$2.50. Chief flaw of the edition is that some pages—fortunately not many—were given poor impression, and are rather difficult to read because of faulty inking.

• • • • •

No one-volume Bible dictionary can be really satisfactory; but among the one-volume efforts, the Oxford University Press edition of Davis' *Dictionary of the Bible* probably is one of the best. Its principal deficiency is a slightly modernistic tinge; but almost no Bible dictionary now in general use escapes this difficulty. On the whole, it is accurate, and comprehensive enough to meet the needs of most teachers and students.

• • • • •

Did you know that *Ben Hur*, General Lew Wallace's mighty story of the Christ and His times, can be had in a large-type edition for only \$2.50? Issued by the original publishers of the story, Harper & Brothers, it obviates the only fault reviewers ever have found with *Ben Hur*—that the type was too small for easy reading. Reprint editions (Grosset & Dunlap) in this hard-to-read small type are still available at only 75 cents.

• • • • •

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



*"The Son of man is come to seek and to save that which was lost" (Luke 19:10).*

### They Drew Near

The publicans and sinners drew near to Jesus to hear Him, although they didn't believe in Him.

As usual, the Pharisees began to find fault and complain. They were the "church people" of Jesus' time. They were very strict in doing all the things their church law required. The sad thing is that they were interested in doing only the things that people could see. In other words, they gave their alms to be seen of men so men would honor them.

As the "church people" of today, let us not be "respectors of persons." We should be as kind and thoughtful to the poor, or rich, as we are to our very best friends. May we hide God's Word in our hearts so we will not sin against Him. (Psalm 119:17.)

### Godly Repentance

Jesus told two parables to those who listened to Him that day. They are recorded in Luke 15:1-10. Read them.

The Israelites did not accept Christ when He came to them. The Gentiles were then given the opportunity to accept Christ. He is now calling out a people for His name, to be His bride.

In 2 Corinthians 7:10, 11, we read of godly repentance. Find these verses in your Bibles, and compare with the reading from Wilson's Emphatic Diaglott: "The sorrow according to God produces reformation for salvation, not to be repented of; but the sorrow of the world produces death. For behold this very thing,—to be grieved according to God,—How much earnestness it produced in you! what an apology! what indignation! what fear! what earnest desire! what zeal! what a punishment! In everything you proved yourselves to be pure in this matter."

Let us study those verses. The kind of sorrow that is true repentance is sorrow that causes the person to *make wrongs right*. Perhaps you have restored something that you had which belonged to someone else.

This produces earnestness or a desire to restore. It often causes a person to make an apology. *There is no pride* left in one who is truly repentant! There is only fear of not making things right; of not being accepted of Christ.

Then comes the joy of full repentance. That peace

that passes understanding fills the heart. Then "what zeal!" The wish to work, to bring forth fruits for the Master, is now filling your soul. May we all have the joy that is caused by "one sinner" repenting.

### You've Got to Dig!

"Said the little red rooster: 'Believe me, things are tough; Seems that the worms are scarceer, and I cannot find enough! What's become of all those fat ones is a mystery to me; There were thousands through that rainy spell—but now where can they be?'"

"Then the old black hen who heard him didn't grumble or complain, She had gone through lots of dry spells, she had lived through floods of rain;

So she flew up on the grindstone, and she gave her claws a whet, As she said, 'I've never seen the time there wasn't worms to get.'

"She picked a new and undug spot; the earth was hard and firm. The little rooster jeered: 'New ground! That's no place for a worm!' The old black hen just spread her feet—she dug both fast and free. 'I must go to the worms,' she said; 'the worms won't come to me.'

"The rooster vainly spent his day, through habit, by the ways Where fat, round worms had passed in squads back in the rainy days. When nightfall found him supperless, he growled in accents rough, 'I'm hungry as a fowl can be; conditions sure are tough.'

"He turned then to the old black hen, and said: 'It's worse with you; For you're not only hungry, but must be tired, too. I rested while I watched for worms, so I feel fairly perk. But how are you? without worms, too, and after all that work?'"

"The old black hen hopped to her perch and dropped her eyes to sleep, And murmured in a drowsy tone, 'Young man, hear this and weep: I'm full of worms and happy, for I've eaten like a pig. The worms are there as always—but boy, I had to dig!'"

—Selected by Louise Lapp; repeated by request.

### Bible Study

Add the one historical book to your four books of the Gospels in the New Testament.

### Happy Birthday Wishes

Evelyn Dennis, age 13, Jan. 21, Vanzant, Mo.

Robert Croxton, age 15, Jan. 23, Macomb, Ill.

Bonnie Pritchard, age 10, Jan. 25, Macomb, Ill.

Joann Lee Pearson, age 8, Jan. 25, Tipp City, Ohio.

Georgia Ann VeNard, age 11, Jan. 26, Macomb, Ill.

Carl Poland, age 12, Jan. 26, Skelton, W. Va.

Laura Mae Bankston, age 11, Jan. 26, Ponchatoula, La.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### “Every Day and in Every Way”

\* \* \*

By Arlen Marsh, Los Angeles, Calif.

Some years before the first World War, an Eastern admirer of the open air and physical exercise gained fame and some fortune by sponsoring a movement that encouraged people to tell themselves, “Every day and in every way I’m getting better and better.” Object: to give these repetitious citizens the psychological background for actually, as well as theoretically, improving their health.

Regardless of the failure of the noble experiment to cure chilblains and dandruff, it does have some application for us moderns. As every Berean should know, he got his religious name from those of ancient Berea, who searched the Scriptures daily and with real enthusiasm. Indeed, the motto of his national organization, together with its slogan (“Search the Scriptures Daily”; “We Stand for Unity, Truth, and Righteousness”), points to the origin of his present nomenclature.

But most Bereans, whether they know their origin or not, seem to have forgotten its significance. Few of them search the Scriptures twice a week, let alone once or more a day. Yet, it is through this means and this means only that they — we — can fulfill their — our — purpose. It is through this means only that Bereans can grow in knowledge, and (as Jesus grew) “in favour with God and man.”

It is here that the previously amorphous philosophy of every day and in every way, and so forth, can be made to take on definite form and meaning. Bible readers, and particularly careful Bible readers, *can* improve every day in every way if they are only willing. It was not for nothing that Biblical historians noted that Jesus grew in favor with God and man—it was for our personal benefit and application.

We cannot, of course, hope to attain to the exceptional knowledge of God-given religion which the Christ possessed. We have neither the means nor the mentality to do so. We can and should improve our knowledge of the Scriptures until, like Jesus, we can give an answer to any question that is asked us, until we can guide all important—and many unimportant—factors of our daily life by Christian principles as they are expressed in both Testaments.

It has been said with disgusting frequency that knowl-

edge is power. It is, to be sure—but only when it is combined with wisdom and experience sufficient to use that knowledge as it should be used. Knowledge of the Bible is not, therefore, enough—it must be united with the firm determination to better ourselves daily by the practical application, in business, play, education, church, of those theoretical ideals which we have gathered from our reading of the Scriptures.

“Every day and in every way I’m getting better and better.” A repetition of those words, with an eye cocked toward Biblical standards and with a firm determination to *make* the philosophy be true, cannot avoid being salutary for us all.

### Thy Opportunities Are at Hand

Bereans, how is your work coming along? What have you learned in the last six months that will better prepare you for a place in the Kingdom of God? Have you been attending Sunday school, Berean, and church services? What have you gained from these services?

On the other hand, what have you put into church work in the last six months? How many hours of Bible study do you have to your credit? With how many people have you talked about Bible subjects?

Are you happy in the service of the Lord, or do you feel that there is something lacking? Do you sometimes wish that somebody would give you a little different view on religion, so that religion would be more interesting?

If you are waiting for something to happen, you have a dreary future ahead. If you are satisfied with the conditions of this life and have no desire to live eternally under perfect conditions, do not study the Bible—it won’t do you any good. Of course, by following many of the principles of conduct given in the Bible you will have many more friends and be able to make more money, but be careful not to take things too literally—it might spoil your fun.

If you want to sacrifice pleasure for peace of mind in this life and a place in the Kingdom in the future, you must choose just the opposite course. Your opportunities are waiting for you. Your complete course in Christianity, sixty-six books of it, can be purchased at very little cost. Hard study will bring knowledge, and constant, everyday application will crown it with success.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

January 31-February 2—Northwest Quarterly Conference at Corvallis, Ore.  
 February 16—California Conference at Pomona.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### CALIFORNIA CONFERENCE

The next California Conference will be held February 16, 1941, the third Sunday in February. It will be held in Pomona.

The main speaker of the morning will be Sr. E. C. Railsback. The young people will give sermonettes in the afternoon, and Bro. G. E. Marsh will give the sermon in the evening. Charlotte Rahn, Conf. Secy.

### LAST CALL FOR STUDENTS

The second semester of the Bible Training School will begin at 8:30 a.m., Monday, January 27. This is our last call for students who may wish to begin their work in the School this second semester. New students will be admitted as late as Wednesday, January 29, but this late date is allowed for those students only who may be coming from a distance.

The Bible Training School,  
 Oregon, Illinois.

### MACOMB, ILLINOIS

The church at Macomb is very much encouraged by the fact that our building fund has mounted to \$437.00. Since this fund was started only a year ago, we know that the Lord has blessed us abundantly.

On Sunday, December 29, Bro. John P. Mercer officiated at both morning and evening services.

Two young men of our number confessed Christ as their Savior and were baptized on Tuesday, January 2, at Glenwood Park. Those immersed were Virgil A. VeNard, 429 S. Madison St., and Charles W. Mercer, 529 W. Piper St. What a grand way to start the new year!

During Bro. Lapp's absence on January 5, Sr. Louise Lapp delivered the morning sermon, and at the evening service short sermons were given by Sr. Louise Lapp and Bro. Walter Croxton. These services were enjoyed by all.  
 Gladys E. Mercer, Secy.

### HERALD RECEIPTS

Mrs. Lola Drake; Mrs. Mattie Vinyard; Albert Siple (self & others); Marie Brown Schreiber; Dr. J. W. Lent; Azalia Winfrey (for another); George O. Renner; Bentrice Walter; Mrs. Lydia E. Miller; William Lindsay; Mrs. H. H. Kent; A. F. Schultz; Mrs. L. M. Kiger (for another); A. Weldon McCoy; Theron Murphy; Mrs. O. H. Lewis (for others); Mrs. G. C. Wrenn; Gerald Niles; Hazel Blyth; Clarence Poland; Mrs. Ada Updike; Catharine Davis (for another); E. C. Miller; Glen Hoskins; Mrs. Clayton Magee; Orpha LeMasurier (for another); Mrs. Bettie Michaels.

### SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

Members of the Southlawn congregation were pleased to have with them on Sunday, January 12, two members of the Bible Training School at Oregon, Ill., during the absence of the pastor, Bro. F. E. Siple, who is conducting a series of meetings in Ripley, Ill. Bro. Orris Mills brought the message of the morning, while Bro. Alan McLain preached in the evening. It was a pleasure to hear these young men who are fitting themselves for the Lord's service, and we wish them Godspeed as they continue their work.

Sympathy is extended Bro. and Sr. Homer Conrad in the death of their year-old grandson, Allen Keith Larson, on January 9.

Elsie Barrows, who has been in a Grand Rapids hospital following an automobile accident, is expected to return home this week.

A large class of young people of high school age and younger is being developed in the Berean group, and we are rejoicing in having them. A young people's choir has also been organized by Sr. Evelyn Barr, music director, and this adds immeasurably to the evening services. Keep it up, young folks!

J. Lyon, Reporter.

### BAPTISM AT KOKOMO, INDIANA

On January 12, Mr. Samuel Strouse confessed Christ as his Savior and was taken to the water and baptized by the writer into that all-saving name of Jesus Christ. Mr. Strouse is in the declining age of his eighty-eighth year; and we feel that he is very sincere in the step he has taken in his last days. He asks the prayers of the brethren everywhere to help sustain his faith in the living Savior.  
 O. J. Parker, Pastor.

### PENNELWOOD CHURCH OF GOD

Grand Rapids, Michigan

We wish to extend to the staff and readers of The Restitution Herald our best wishes for a very happy, healthy, and prosperous year in Christian service in 1941. May our united efforts do much for the cause of Him who gave His life that we might live.

Many thanks are extended to the students of the Bible Training School who have made the long trip to Pennellwood, and rendered such kind service during the past four months. We have enjoyed fellowship with them, and honor them for the profession they have chosen to make their life's work. We urge every church which has no pastor to give each of these students a trial.

On February 1, James W. McLain will assume the duties of pastor of the Pennellwood church. Will you mingle your prayers with ours for the work here?

Mrs. L. F. Slocum, Secy.

### WATERLOO, IOWA

The "Live Wires" Sunday school class of the Church of God in Waterloo, Iowa, has also organized a Junior Berean Class. The first meeting was held on Sunday evening, January 12, at the home of Mrs. C. W. Howe, who is the teacher of the class.

The members who were present at the first meeting were: Amy Lou Moss, Billy Sizer, and the writer. We hope to have additional members to report by another week. Officers were chosen during the Sunday school session on January 5. They are as follows: Billy Sizer, president; Amy Lou Moss, vice president; and the writer, secretary-treasurer.  
 Yvonne Peterson, Secy.

## Gleanings From the Field

"The field is the world."—Jesus.

"I Wonder: white robes, the Bible teaches, will be given to those of faith. What! No tobacco stains or holes from cigarettes? Funny, isn't it? So much different from this world!"—T. M. Savage, Waite Park, Minn.

"We must anticipate that conditions will become worse for Christian teaching, not better."—Arlen Marsh, Los Angeles, Calif.

There can be no eternal torture of the wicked in a Dante's inspired hell, unless the Devil has the power to give eternal life to his dupes.

Bro. H. H. Hawkins and family, Cleveland, Ohio, are planning a trip to California via Tempe, Ariz., leaving home the last week in January.

Bro. Tom Savage, Waite Park, Minn., preached Sunday, January 12, for the Church of God at Mora, Minn.

"Bro. C. E. Randall's article about 'Christ in the Psalms' was very instructive; also Bro. S. J. Lindsay's article about the 'Second Coming of Christ.'"—Bettie Michaels, Nevada, Mo.

"I think we must have had a hundred attendants at service Sunday morning, January 12."—S. J. Lindsay, Tempe, Ariz.

Bro. G. E. Marsh, pastor of the Los Angeles Church of God, writes that he is beginning a "series of Sunday morning sermons on the fundamentals." His address is: 230 W. 103 St., Los Angeles, Calif.

Torment to vegetarians: "Two hogs buried under snow and straw since the November 11th blizzard at the Floyd Mills' farm (Eden Valley, Minn.) made their appearance after being buried for forty-six days."—The Paynesville Press.

Betty Jean Zittle, daughter of Ione Zittle, was born at Oregon, Ill., May 16, 1940, and died January 12, 1941. Funeral services were conducted January 15, by the editor—speaking from Jeremiah 31:15-17.

Sr. Thomas Lewis, secretary of the Ripley, Ill., Church of God writes that the meetings being conducted there by Bro. F. E. Siple "are being well attended and much interest is being shown."

**HILLISBURG, INDIANA**

Sunday, January 12, being a fine winter day, we had a very good attendance at Sunday school and a very interesting lesson. It was election day, and the following officers were chosen for 1941: Sunday school superintendent, Otto Dick; assistant superintendent, Don C. Huffer; secretary, Gloria Snyder; assistant secretaries, Opal Huffer and Billy Dick; treasurer, Lota Huffer; pianist, Bessie Huffer; and assistant pianist, Deloris Snyder. The following teachers were chosen: adult class, Don C. Huffer—assistant, the writer; young people's class, Alva Huffer—assistant, Otto Dick; primary class, Deloris Snyder—assistant, Bessie Huffer; and the kindergarten class, Blanche Dick.

So, with the help of God and our Sunday school, we officers hope to do our very best to serve our Sunday school to the best of our ability, and may we work together in unity.  
Lota Huffer, Reporter.

**LYDIA ALVERTA RAILSBACK**

Lydia, who was born to David D. and Catherine Evans in Jordan Township, near West Lebanon, Ind., March 4, 1865, and who was married to Richard C. Railsback of South Bend on May 9, 1900, fell asleep in death on December 27, 1940, following a long period of failing health. It was in early fall that she, though very weak, requested to be taken to Walton to visit her brother Francis M. Evans, then critically ill. The brother's death soon followed. It was in the home of her deceased brother, and under the loving and gentle care of his bereaved widow and daughter, that Sr. Railsback was compelled by weakness to continue until death.

At the age of eighteen years, the deceased consecrated her life to her Master, being assisted in baptism by the late esteemed Elder J. M. Stephenson. Many are the indications that she faithfully continued that consecration. Her life, as also that of her husband, was one of constant and abiding faith in the Christ as "the resurrection and the life." She strove to the full of her understanding to live the life that would please Him. For years she devoted much of time and labor and means to the promotion and upbuild of Berean work. Some fifteen years ago she became a helper in preparing copy for the Truth Seekers' Sunday School Quarterly. Her final copy of the "Golden Text" was the Sunday school lesson for Sunday, December 29, 1940. From that study scores of Sunday school students were receiving aid from her last penned thoughts on the very day that she lay in death in her home which for forty years had been her home of researchful reading, of writing, and of household duties.

It was on May 29, 1928, that Bro. Railsback preceded her in death, making it necessary for her to face the trying changes of recent years, companionless. In her death the South Bend Church of God loses the last charter member of its organization under the ministrations of Elder A. H. Zilmer, in the winter of 1900-1901.

Of a large family born to her father from his two marriages, the deceased leaves but one surviving brother: Bro. Armstrong Evans, now past ninety years of age, of Attica, Ind. Otherwise, she leaves a large number of relatives and friends.

Following funeral services in Hope Chapel Church of God of South Bend, Ind., our beloved sister was laid at rest at Argos to await the call of God's Son of resurrection and of might.  
F. L. Austin.

**MINNIE PROSSER**

Minnie Ogden Prosser died at her home at Newport, Ore., January 6, 1941. She was born

at Rice, Minn., September 13, 1873. While she was yet a girl, she came with her parents to Oregon. In 1892, she was united by marriage with H. J. Prosser. Their only child was Harold O. Prosser of Portland, Ore. Besides husband and son, she is survived by two granddaughters, and three sisters, Allie Rich-ey of Portland, Irene Smith of Bellingham, Wash., and Winona Ramsey of Bluffton, Canada.

Words of comfort were spoken by the writer, using Romans 8:11—"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." Alfred Anthon.

**CONTRIBUTIONS TO N. B. I.**

Marie Brown Schrieber	\$ 1.00
Mr. & Mrs. T. M. Savage	10.00
Mrs. B. F. Cook	3.00
Dorothy Magaw	2.00
N. Goodreau	6.00
Theron Murphy	3.00
Dale Hieser (Ministers' fund)	1.58
Mr. & Mrs. A. K. Smith (Ministers' fund)	1.04
Mr. and Mrs. Frederick Claussen	10.00

**BIBLE TRAINING SCHOOL**

Ripley, Ill., S. S. (F. B.)	\$ 5.00
Friends (E. R.)	180.00
Pennellwood, S. S., Gr. Rapids, Mich.	10.00
Eva Fletcher	10.00
C. R. Stearns	25.00
Minnesota Conference (O. M.)	62.00
Lucy B. Groat (T. F.)	25.00
A Friend	22.00
An Indiana Member	25.00
Mrs. B. F. Cook	4.00
Leona Lathrop	5.00
Gerald Niles	3.00

**WILLIAM GALE GRAHAM**

William Gale Graham, small son of Mr. and Mrs. Homer Graham, was born at Fredericktown, Mo., July 6, 1938, and died January 3, 1941, at the Ironton Hospital.

He was known to his immediate family and friends as "Billy." Billy, along with a number of other children, was examined on June 12, 1940, by the State Health doctor, and received first place. In recognition, he was presented with a small silver cup. His death came as a shock to all, for very few knew of his illness.

Those left to retain the precious memories

of his short life are: his father, mother, four sisters—Fern, Helen, Joyce, and Lillian; also two brothers—Homer and James; besides many other relatives and friends.

Internment was made at the cemetery near Oak Grove.  
C. E. Lapp.

**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 second semester of the Bible Training School which will begin January 27, 1941, Oregon, Illinois. For reference write to .....

(Name)

(Address)

My tuition (\$30.00 per month) will be paid by

(Name)

(Address)

Student's name .....

Student's 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	Where Are the Dead? L. W. Bronson	36	.50	4.00
God's Promises, Anna E. Drew	2	.05	.30	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus,			
What Must I Do to Be Saved?				J. H. Anderson	10	.25	1.75
J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Wince	32	.12	.75
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60				
The Thief on the Cross, F. E. Siple	4	.10	.60	<b>BOOKS</b>			
A Study of the Word "Soul"	4	.10	.60	Name	Pages	Each	Per 6
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Death Reigned From Adam to Moses,			
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	paper, D. C. Robison and L. E.			
What Is a Christian?	4	.10	.60	Conner	58	\$ .10	
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Mystery of Iniquity Explained,			
The Coming of Christ, R. A. Curtis	6	.15	.90	paper, Lyman Booth	220	.75	
Can You Believe?	6	.15	.90	The Pine Woods Bible Class, board			
What Do the Scriptures Teach?				cloth, Wilson	480	.75	\$3.50
R. H. Judd	6	.15	.90	The Destiny of Russia and the Signs			
Fundamental Bible Teachings of the				of the Times, board cloth, Wilson	96	.25	1.25
Church of God, J. M. Watkins	8	.20	1.20	The Student's Textbook, board cloth,			
Hell—What Is It?	8	.20	1.20	Wilson	200	.45	2.60
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	The Book of Revelation Made Easy to			
Baptism, S. J. Lindsay	8	.20	1.20	Understand, board cloth, Wilson	96	.25	1.25
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	Ancient Mysteries, George Johnston	116	.50	
Some Things for Which We Stand	6	free for postage		The Visitor, paper, Boice	212	.50	
An Important Biblical Discovery,				The Way of Life Eternal, paper,			
J. G. Haupt	8	.10	.60	Lyman Booth	88	.40	
Do You Believe That—	1	free for postage		<b>BEREAN BOOKS</b>			
Dictatorship, Fascism and Communism,				Name	Pages	Each	
W. P. Hicks	8	.10	.60	The Hebrew People (Children's Lesson Book)	59	\$ .25	
How Much Do You Believe on the				Children's Bible Story and Study Book	60	.20	
Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book One (The Gospel Plan)	50	.20	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Two (Life and Im-			
God, R. H. Judd	12	.25	1.75	mortality)	50	.20	
First Principles, G. E. Marsh	18	.35	2.00	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	
				Senior Berean Book Five (The Church			
				of God)	50	.20	

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JANUARY 28, 1941

NUMBER 17

## Let Your Light Shine

By Ruth Hoskins

A TRAVELER lost in the woods at night wanders here and there in the darkness, almost in despair, until catching a glimpse of a dim light in the distance, he takes courage and struggles toward it. Though he stumbles at times, the light grows steadily brighter, and he at last reaches home. Likewise, a sinful person groping in the world of darkness is without hope and without God. When he begins to realize his lost condition, he may be compared to the lost traveler in the woods: if he can see even the dim light of a lowly Christian, he may be led by it to the saving truth of God's Word.

What, though, if the Christian's light has ceased to shine? As never before, it is now necessary for the Christian to let his light shine in this world of turmoil and strife. Let your life radiate the light of Christ to the dying world. Said Jesus, "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. 5:14), and "Let your light so shine before men, that they may see your good works, and glorify your Father" (v. 16).

A Christian's life is also like a book, an "epistle . . . known and read of all men" (2 Cor. 3:2). The world is not reading the Bible, but it is reading you and me. No one likes to read a book having soiled pages; so, as the Christian writes a page each day, let him be sure that the pages are clean and clear and that every deed recorded, as a guiding light, might lead some wayward soul out of darkness and despair.

Let no Christian be ashamed of his light, nor hide it under a "bushel." Let no Christian be ashamed to kneel in prayer or to testify for his Lord. In youth we were ashamed to so witness for the Lord, fearing what friends might say, but now we fear what our heavenly Father would think if we failed to so honor His name. Jesus said, "Whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). The Apostle Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to . . . Jew . . . and . . . Greek."



Ruth Hoskins

The hope of the Christian, like a light to a lost traveler, should be a real blessing to one lost in the world. When Jesus ascended, angels promised the apostles, "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). These are comforting words to those who believe. The Savior will return "in power and great glory," and He may come very soon.

That will be a Day of glory for those who are in Christ, but a day of sorrow to the world. To some, Jesus will say: "I never knew you: depart from me, ye that work iniquity"! (Matt. 7:23.) Therefore, the true Christian should let his light shine out into the darkness, that lost ones still groping in the world might come to repentance, and accept and walk in the Light that saves. "Sad, sad, that bitter wail—'Almost, but lost!'"

When Jesus returns, "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). Certainly, the throne of David was not in heaven, but upon the earth; and when Jesus inherit's David's throne, He will reign from the city of David, Jerusalem, which Jesus Himself called, "The city of the great King" (Matt. 5:35).

Being children of light, and not walking in darkness, we should not be asleep to the nearness of Christ's coming to the earth. Though "men's hearts (are) failing them for fear" (Luke 21:26), Christians should "look up, and lift up (their) heads; for

(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

## “Unclean, Unclean”

An Israelite who became leprous was judged by the priesthood as to whether or not his leprosy was contagious. If it was judged contagious, the leper was declared “defiled,” and compelled to “dwell alone, without the camp.” We read, moreover, “The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, *Unclean, unclean*” (Lev. 13:45).

Thus, the Israelites ostracized one who was vilely leprous. The “covering upon his upper lip” was a sign to the public that conversation with this person was forbidden. If, by accident, anyone approached the leper, he would quickly flee at the leper’s own warning cry: “*Unclean, unclean.*” Such outcast lepers commonly dwelled among the tombs outside the city—the tombs affording their only shelter. Thus were lepers pathetically denied any access to the Sanctuary, and they were considered dead while yet alive—dead in leprosy. (Cp. Num. 12:12.)

Inasmuch as Jesus’ fame spread throughout Palestine, it is certain that lepers—despised, rejected, and barely existing among the waiting tombs—heard of the wonderful healings of Jesus. Moreover, when anyone, through no sin of his own, is rejected by society, he can well appreciate a friend—someone who might dare to give a tender kiss upon the cursed lip. What leper did not hope to someday see the Healer? The Bible records that *some* lepers were healed, and, knowing that Jesus did many miracles which are not recorded, it is reasonable to believe that *many* lepers were healed. In fact, Jesus said, “The lepers are cleansed” (Matt. 11:5), as though the healing was general. When a leper cried, “*Unclean, unclean,*” Jesus was the one and only Friend to draw closer, that He might heal a soul so woefully afflicted. Only a foolish leper would have shunned Jesus.

The Israelites were as sinfully loathsome in Christ’s sight, as was any vile leper before a priest; yet Israel, standing sin-condemned before the Priest, never cried, “*Unclean, unclean.*” Faithful Isaiah, though, had acknowledged: “We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do fade as a

leaf; and our iniquities, like the wind, have taken us away” (64:6). It is similarly written of all people, even of Christians: “All have sinned, and come short of the glory of God” (Rom. 3:23).

There is much difference between mercy and justice. Mercy transcends justice as the Spirit transcends the flesh. If God were only just with His children, we would be driven outside the camp of saints—there to pine away in our leprous sins, and at last to die. It is through God’s mercy that, though we are commanded to publicly testify of ourselves, “*Unclean, unclean,*” the true Friend draws closer—not to condemn, but to abundantly forgive and bless. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners” (1 Tim. 1:15).

Nevertheless, it seems that we, like lepers, have shamefully wandered from the camp of saints out into the tombs. The city of God is forsaken. The tombs are crowded with the dying and dead. No kinsman comes near to leave a basket of food, then hasten away. Sores canker to the bone, and gnawing pains at last strike at the vitals. Like lepers, we look in disgust upon our carnal selves, and, haunted by the half-filled tombs, we cry aloud, as if to smother persistent fears: “*Unclean, unclean*”—for there is nothing else to cry. “All flesh is grass”; “dying, thou shalt die”!

Is there “no man . . . no intercessor . . . clad with zeal as a cloke” to plead the cause of the dying and dead? “Behold the Lamb of God, which taketh away the sin of the world.” “The Lord hath laid on him the iniquity of us all.” “Come unto me,” He calls, and promises, too, “Ye shall find rest unto your souls.” There walks a Priest, not in the Sanctuary alone, but out among the tombs—a Redeemer to save the dying and the dead from tombs of eternal doom.

A blessed Friend is Jesus  
 To lepers: one and nine.  
 The one returns in praises—  
 Christ calls, “Where are the nine?”

# GOOD NEWS

By Rufus A. Curtis

WE ARE each animated or depressed by the news that reaches us daily. "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25:25). "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). "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

The above citation of texts is God's own definition as to what constitutes *His gospel*. (2 Cor. 4:17, 18.) It is "good tidings of great joy, which shall be to all people" (Luke 2:10). This is "the glorious gospel of the blessed God," intrusted to the ministry of Paul, the most zealous advocate of all Christ's proclaimers in the galaxy of good soldiers of Jesus Christ. (See 1 Tim. 1:11, 12; 2 Cor. 11:5; 12:11; 2 Tim. 2:3.) Because the tidings are good, and the joy, in its limitless vastness, is so great that it "worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17), "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

In the opening of Jesus' ministry at Nazareth, He "found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:17-21). Jesus was quoting from Isaiah 61:1, 2, and in this instance, He gave an incontrovertible example of "*rightly* dividing the word of truth" (2 Tim. 2:15). In quoting the second

verse, He stopped His quotation in the middle of the sentence, and *omitted* to quote: "And the day of vengeance of our God." Had He included that statement in His quotation, He could not have *truthfully* said, "This day is this scripture fulfilled in your ears." Many centuries have elapsed since that memorable event occurred at Nazareth, and our God who "is gracious and merciful,

slow to anger, and of great kindness," is still holding in abeyance that "day of vengeance," for He is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (See Joel 2:12, 13; Isa. 63:4; 2 Peter 3:9.)

It behooves us, dear brethren, in these "perilous times," when "darkness shall cover the earth, and gross darkness the people," to "watch ye, stand fast in the faith, quit you like men, be strong" (2 Tim. 3:1-5; Isa. 60:2; 1 Cor. 16:13), "therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). "His anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). The ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads: they

shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Do not your aspirations, like Christ's include "the path of life," with its culmination in God's presence, where will be "*fulness of joy*," and at His right hand, where will be "*pleasures for evermore*" (Psalm 16:11)?

So precious is the good news of Christ, that all who hear the gospel should be inspired to "seek . . . first the kingdom of God" (Matt. 6:33), to walk in "the way everlasting" (Psalm 139:24). "The path of the just is as a shining light, that shineth more and more unto the perfect day" (Prov. 4:18); so "ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (vv. 26, 27).

## No Sorrow There

By Rufus A. Curtis

There's a place that knows no sorrow,  
There's a place that knows no pain,  
Where 'tis all one glad tomorrow,  
And we ne'er shall part again;  
'Tis a city God has builded  
For His children one and all,  
For He loves them and He wants them—  
Don't you hear His loving call?

Oh! This world is full of trials,  
And this world is full of care,  
And life's bitter disappointments  
Often fill us with despair.  
But our heavenly Father's builded  
For His children dear a home,  
Where temptations never enter  
Disappointments are unknown.

Are you sad and are you lonely,  
Do you feel you've lived in vain?  
Do not be so much discouraged,  
You will surely live again.  
In that City there's no failure,  
There's no unbelief or fears;  
God has promised to be with us,  
He will wipe away our tears.

# Serving the King

## Article Two

By James M. Watkins

CONTINUING our study of ways in which to develop church interest and usefulness, we suggest:

(6) *Church Librarian.* A work that could be well advanced among our churches is some form of library effort. As a study group, we could make good use of many worth-while books to supplement our studies. Though the church or any individual can hardly afford to provide books, here is a little secret: the students of your church should be more than willing to contribute a dime for a week's use of a book. Hence, if there are ten or fifteen students in your group, the individual who will start such an effort will not only do the students a service, but can build himself a worth-while library at no personal cost.

(7) *Choir Director.* Those who have any special talent in this field can serve a very great need. We need to build up our vocal prowess even to the extent that we might teach certain vocal lessons. Prompt and businesslike practices, organization, and added special interests are needful.

(8) *Junior Choir Director.* Here, again, we are falling down by failing to interest the little folks in a life of service. A most worth-while service would be to organize children from the least to the oldest into a choir effort. What is lacked in the ability to sing will be gained in forming the habit of regular practice and tendency toward later choir effort. Allow them to serve as a choir for Sunday school. Sunday school is our teaching ground—why not teach the children all phases of service?

(9) *Musical Director.* As the choir director serves in vocal work, so someone needs to serve in arranging musical instruments—even to the extent of a small orchestra. There are few groups that do not have a few who could give many special selections to add to our services, but, in most cases, the benefit we reap from these talents is nil. This is a good place for someone with musical ability to organize this effort. It is also a good place for those who are able to render special selections not only to benefit themselves with practice, but help our church efforts.

(10) *Class Teachers.* This is a most important place for service. We cannot expect children to continue to come to Sunday school and maintain an interest when a superintendent has to get up before them each Sunday, and plead with someone to teach them. It creates the impression that we look upon them as a bother, rather than anything else. If you want to run a Sunday school out of

business, a good way is to take no interest in teaching those who come. Teachers, as ministers, should serve their classes, not on Sundays only, but for seven full days. It is the extra interests that reap rewards.

(11) *Berean Director.* In times past, the greatest helps to our church have come from our Berean workers. In fact, much of our tract work, new members, and so forth, have come from this effort. At the present, we are losing out completely in this field. This group has done much of the work that should have been done by the churches, and if it fails we are on the downgrade. Each group needs someone to create a new and vigorous effort among the high school ages in this field.

(12) *Home Study Director.* The presentation and grading of special written lessons to "shut-ins" and those not able for some reason or another to attend church could be a very profitable aid to our efforts in every local group, and could better be served by the local group than by a national effort.

(13) *Home Bible Classes.* Here is a venture that we think should be a necessary part of our local work, not only for the good it does the classes, but for the new interest it gives the ones conducting them. The organizing of a few families into a weekly class at their various homes is the most interesting way of service we know. You will be surprised by the number of persons attending such classes who will later attend regular church classes. A complete class of nonmembers is very easily formed, and it requires very few weeks of effort until you will find them in church classes, willing to hear more. If you have enough teachers, a dozen such classes might well be organized, as each teacher is certain to have his own friends and neighbors. These classes could well double your church attendance in a year. Suggestion: keep your classes small, possibly fifteen members; too large a class loses that personal touch that is the benefit of these home classes.

(14) *Entertainment Director.* One of the most neglected and needed positions is that of an entertainment director. Good, wholesome recreation is a necessity for our young people. Clean recreation can better be provided by us than to depend upon the type provided by our worldly opposition. Skating parties, sledding parties, picnics, hay rides, and many other pastimes are worth while, if properly supervised. If we offer no interests



in the church, we should have no complaint when the young folks go where interests are found.

(15) *Dorcas Society*. Dorcas Society work, whether one is a leader or simply a member, provides pleasant Christian contacts for the ladies of the church. In addition to special fund-raising ventures, many members find a special interest in remaking clothes for the needy, or working in homes that have sickness or death.

(16) *Public Friends*. For the men, what better service could be rendered than that by an organization of public friends? Make an organized effort to be exactly what that name implies—a friend to everyone who needs a friend. This need not imply the spending of a great deal of money. Simply make an organized effort to be present at death, fires, or disasters, quietly and unpretentiously lifting burdens from those (Please turn to page 10)

---

## Giving Is a Gift

---

By T. M. Savage

---

*"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" (Romans 4:13).*

DOES the verse at the heading of this article mean anything to us who accept the Lord as our Savior, who are living in the day when darkness is cast aside, knowing that the Master is coming again, and soon? Abraham lived before Christ and had to look forward to Him, but no one can even now look back and see and know the things that add so much to our hope. We know that the faith of Abraham was truly great; but it had to be Abraham, *himself*; and *we* will have to do the same in shaping our lives for our hope of eternal life.

Abraham paid his tithe to Melchisedec long before the Law was given. Now, do not forget that Melchisedec was a high priest, or one who was God's servant on earth. Abraham paid his tithe through faith, by looking forward to Christ, for "there ariseth another priest" (Heb. 7:15)—not Melchisedec or a seed of Melchisedec, but Christ Himself.

Did Melchisedec *die* for Abraham? No! Yet, Abraham paid his tithe. We can look back and know the things the Master taught, the miracles He performed, and the sacrifice He made for all of us sinners. Then, can we still say that tithing is not taught in the New Testament? Does your love for the Master cause you to keep a tight hold on your pocketbook?

Does God clothe the grass of the field? Read Matthew 6:30. God will also clothe you. Abraham had this faith. We are the seed of Abraham by "adoption" (Gal. 4:4, 5), because Christ fulfilled the Law. Does this mean that because we are under Grace our burden is lighter, that Christ's mercy is expected to be of less degree, that salvation can be had by less faith? If you have never tithed, won't you please try? "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). If we wish to be loved of God, here is one service whereby we can win God's love.

Giving is a gift. In Romans 12:6-8, we read, "Having then gifts . . . he that giveth, let him do it with simplicity . . . he that sheweth mercy, with cheerfulness." Many of us know that the gifts of prophecy, of ministry, of teaching, and of healing are out of our reach; but God gives *every* Christian an opportunity to have a gift; one of giving, and one of mercy. Just think what we could do with those two gifts!

Now, do you not think that we should try to do the lesser deeds, before we seek for greater things from God? No one expects to reach the high places at one step. God has given us a few simple things to try us first; if we are worthy, then surely we can be in position to accept better things. Just the simple gift of giving, and that willingly, would greatly benefit all, yet our churches suffer for the proper willingness of this simple gift.

"Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). If we give little, we will reap little; if we give much, we will reap much. We must remember that in sowing grain, if we reaped only as much as we sowed, surely no one would plant. So, you see if we give willingly, we shall reap more abundantly.

Win others for Christ. Help others over the rough places in this world! Can you now see that *giving* is what God wishes us to do? where faith is built on works? where we can qualify with Abraham for the Kingdom?

Maybe you have heard sermons on tithing, and thought that the minister was speaking for himself. Please forget this, and know that when you give, you are giving unto the Lord, so that fullness and cheerfulness may abound. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

# Implications of God's Three Textbooks— The Bible, Our Environment, and Man The Nature of Sin and Baptism

By David D. Blyth

IN ACTS 2:38, Peter told the people what to do to receive the gift of the Holy Spirit: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." In Mark 1:15, we find Christ preaching, "Repent ye, and believe the gospel." In Mark 16:15, 16, Christ says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Also read Acts 20:21; Luke 8:10-18; John 1:7, 12; 2:22; 3:15, 16, 18, 36; 4:42.)

Can it be that repentance and belief are the same thing? If so, the greatest sin would be unbelief. What is unbelief? In Hebrews 5:11-14; 6:1, we find the words: "repentance from dead works." Unbelief may then be dead works. Just what are "dead works"? There seems to be no "work" more dead than man's efforts to solve his own problems. Youth invariably starts out to "lick the world" or "right all wrongs." Invariably, he bumps his head against the stone wall of man's selfish nature and human inertia. The setback received gives him a chance to think. He then either decides to keep bumping his head a little less hard, continually for the rest of his life, or he is able to comprehend God's plan. He sees how perfectly God rules the plants and animals, and how meddling man has all kinds of trouble controlling them. He sees that man is able to discover what is right, but cannot make the right universally accepted because he is unable to educate other men to see the right. He sees that Christ and the Bible represent the truth as revealed by the Father, and the promise that God will provide the way and means for solving man's problems. Then youth submits himself to God's rule and lives the way of Christ.

Since sin is belief in man's power to solve his own problems, is it possible for man to truly repent until he has experimented and found that man must fail? Youth must have a chance to experience man's defeat before true repentance or belief in Christ can take place. Can baptism take place before repentance or belief? Baptism should not take place until a person can say, "I know that man must and will fail to solve his problems, and I know that God has provided the way and means for solving them. I will, therefore, subject my actions to His will and knowledge. All of the goodness and rightness is contained in the Bible. From now on I will bring all of the things I experience to the Bible and God, to see if

they are good. The more experiences I have with my environment and other men, the more I will come to know about what God expects me to do and the reward He has prepared for those who follow His will."

### *The Parental Responsibility*

In a previous article, I said that man was responsible for the progressive revelation of the Bible. Man is constantly learning more about himself and his environment. Our schools are every day teaching more about man and his environment. There are, however, few teachers and school directors who comprehend God's plan and admit man's failure. Consequently, they teach that by understanding our environment and ourselves, we can eventually solve all of our problems. Therefore, they conclude that there is no superhuman deity or inspired Bible. It then becomes the work of the truth-loving parent to provide experience that will show youth that man cannot solve his problems without God's help. Even with the correct knowledge at hand, he cannot put it into effect. The parent should show how God has in the past helped the men who ask for His guidance, also that God has promised to continue guiding and directing. When youth begins to see the impossibility of man-made "salvation," it is time to let him find the perfection of God's Kingdom on earth and eternal life.

The parent should never say, "Your teacher is all wrong"; rather, he should explain that most people, including teachers, do not understand God's plan, consequently, they have only the knowledge of two textbooks—man and his environment—upon which to base their judgments. Those who realize God's plan have three textbooks—man, his environment, and the Bible—upon which to base their judgments.

Parents should not condemn knowledge as a dangerous part of the world of sin. God gave us a mind in order that we might learn and understand. The parents' task, then, becomes one of bringing about a satisfactory adjustment between the scientific facts of man and his environment on one hand, and the Bible or God's plan on the other.

Since "old dogs cannot learn new tricks," this task calls for a rejuvenation of parents. Parents must regain their openmindedness, so that when Johnny comes home with an apparent Biblical contradiction, they will be able to

say, "Let us first find out what evidence the teacher has to back her statement." Having asked a librarian, a government official, or other authority, and having found the teacher to have sufficient evidence, the parent then turns to the Bible to discover how this information fits in with God's plan.

Of course, it is much easier to say to Johnny, "Your teacher is all wrong, because she knows nothing about the Bible." At what cost, though, does a parent say this? Johnny is forced to accept either the teacher's word or his parent's word. If he accepts the teacher's word, he is likely to become an unbeliever; if he accepts his parent's word, he is left with only one textbook—the Bible. You may say that this is sufficient. However, God's plan encompasses the world. The man who lives wholly within the Bible is living back in the days when the Bible was written. Since that time, God has revealed many things through the sciences of man and his environment. We are expected to know these revelations and to use them as teaching tools. Even if we wanted Johnny to accept

only the Bible and to reject the other two textbooks, it would be impossible to have it so. Johnny is doomed to grow into a thinking individual. As he performs his share of the world's work, he will be bombarded by the necessity of dealing with the other two textbooks. Eventually, Johnny will become an unbeliever by accepting only the two textbooks and rejecting God's Word, or he will find the true relation that exists among the three. There is one further alternative that Johnny has. *He can stop thinking.* When this happens, Johnny stops growing spiritually and begins losing his grip on his conviction and salvation. The products of cessation of thinking are decadent churches where the young people fall away, and where those who remain are of one mind—that of their leader who does all of the "thinking."

Let us remember that the real Bible student never becomes so narrow that a new truth from the world will not bring forth new light from the Bible. We must also remember that Johnny does not learn by being told, but *by experience and by being led to find.* (Concluded)

---



---

## Revive Us Again

---

By R. M. Abbott

---

"YE ARE the light of the world," are the words of Christ. He also said that we were not to hide our light under a bushel. Many have been faithful in being shining lights, but it is sad to notice lights that go into a spiritual eclipse, now and then. The only reason for this condition is that the body of sin comes in ahead of the body of Christ.

While the world is being led to believe there is no God, it is the great privilege and duty of the church to prove there is one God, and Christians will do this by their lives, providing their lives are perfect copies of the Word of God put into action.

Words may never convince the gainsayer or the foolish, but Christlike deeds will do miracles in convincing men that God "is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). On the other hand, one failure on the part of the professing believer to live a holy life is a strong reason in the mind of the world to believe that there is no God, and that religion is only an opiate that raises false hopes.

This is not a time to "twiddle" thumbs over things of little or no import, but it is high time that we live as Jesus taught us, so our lives may be in bold contrast to worldly lives. People and nations that have turned cold against God are gaining their ends through zeal. Mem-

bers of the church of Jesus Christ in some instances, however, would feel greatly embarrassed if they were required to show any display of enthusiasm over the cause they profess to love. Not that any should act as though they were enthusiastic when they are not, for "whatsoever is not of faith is sin"! There was a great demonstration when the birth of Christ was heralded, and some of the joy of the people at that time is the joy of new creatures in Christ today.

Jesus said, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7), yet on earth, and especially in the church there must be no excitement or enthusiasm when a sinner is changed from an old into a new creature in Christ.

On Saturday, the deacon and the elder and possibly the parson are shouting loud and furiously over the fact that a pigskin filled with air has gone past a goal post, but on Sunday they must not be emotional when a human being passes from death in sin to life in Christ. They seem to think it may be all right for the angels of heaven to rejoice, but it would never do for them to lose their dignity by doing so. May that person pray earnestly for God's forgiveness, who sees more reason in being enthusiastic over a game than he does when (Please turn to page 10)

# New Jerusalem, the City of God

By E. O. Stewart

*"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high" (Psalm 46:4).*

THE city referred to here is, no doubt, the city for which Abraham looked, "whose builder and maker is God." It is the city which John saw in vision, descending out of heaven from God, which will find a resting place upon the new earth, after the present heaven and earth have fled from the face of Him that sits upon the great white throne, after the sea has given up its dead, and is no more.

The Prophet Isaiah spoke of the new heaven and new earth, and the new Jerusalem, saying: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isa. 65:17-19). Peter, no doubt, referred to Isaiah's prophecy, when he said, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

John said: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them, and be their God" (Rev. 21:1-3). As John continued his description of the Holy City, he said: "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it (the city), and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (22:1, 2).

If John was describing the endless state of perfection, when Christ will have delivered all authority and power to the Father, why do we have mentioned the throne of God and of the Lamb? Will the Lamb have a throne after He has delivered up the Kingdom to the Father? If John was describing the conditions as they will exist eternally, why should the river and the tree of life with its healing leaves for the nations be seen in a perfect state,

where all rule, authority, and power has been abrogated? Why should the gates of the city be opened for men to bring the glory and honor of the nations into the city? (See Rev. 21:25, 26.) Why should the invitation be extended, "Whosoever will, let him take the water of life freely" (22:17)? Why should it be said, "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" (22:14)? Surely, no one would affirm that those who keep the commandments in this present age, and who will be caught up to meet the Lord in the air, and receive immortality more than a thousand years before the new Jerusalem descends upon the new earth, will have to take of the tree of life in order to live. If anyone should think so, we should like for them to explain by what means Jesus Christ and the angels in heaven have been living all these centuries without the aid of the tree of life.

In Ephesians 2:6, 7, Paul spoke of "the ages to come" for a display of "the exceeding riches of his grace in his kindness toward us through Christ Jesus." No doubt, the age to come will be the thousand-year reign of Christ, but the plural ("ages to come") stretches beyond the thousand-year reign, and reveals another age in which God is to show the exceeding riches of His grace in His kindness toward us through Christ Jesus. In Romans 5:17; Paul declared that they which receive "abundance of grace and of the gift of righteousness" shall reign in life by one, Jesus Christ. The abundance of grace, and the exceeding riches of His grace, are God's special favors bestowed upon the church which is Christ's body during the ages to come—the special favor being the right to reign in life by one, Jesus Christ.

The moment we undertake to divide eternity into ages of time, we unconsciously show utter disregard for the meaning of words. Eternity is not composed of ages of time. An age has both beginning and end, but eternity has neither beginning nor end. "Thus saith the high and lofty One that inhabiteth eternity" (Isa. 57:15) clearly puts eternity in a realm all its own, with only One being as its inhabitant, and that is God. His beginningless and endless existence is the cause for the existence of eternity. It is true that Christ is made after the power of an endless life, but let us remember that He was *made* that way,

hence had a beginning. A very popular phrase with orators is, "The ceaseless ages of eternity," which has no foundation except in the fanciful imagination of one who unconsciously disregards the real meaning of the words.

Paul spoke of a period which he termed the "dispensation of the fulness of times" in which God is to subject the universe to His Son. He wrote: "Having made known unto us the mystery of His will, according to His good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:9, 10). This brings us, in thought, to the last dispensation in which time will be reckoned, for it speaks of the dispensation of the "*fulness of times.*" The time will then be ripe for the Son to turn the Kingdom over to the Father, that God may be all in all. This cannot be done

until God will have succeeded in putting all things under the feet of His Son, which is described in the Hebrew letter thus: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him" (Heb. 2:8).

As long as the river of water of life shall proceed from the throne of God and of the Lamb, Christ will not have delivered the Kingdom to the Father, and as these are seen in the new earth it forever settles the question, that Christ does not surrender the throne and authority to the Father at the end of the thousand-year reign: but reigns for another age beyond the thousand years, in which the nations can be healed by the leaves of the tree of life, which is still more proof that all things will not be subdued unto Him during the *age* to come, but it will take the *ages* to come to make preparation for surrendering all authority to the Father.

---

## The Tree of Life

---

By Florence E. Tuttle

---

"HE shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:1, 2).

What is the "tree of life"? Proverbs 3:19, tells us that wisdom is the "tree of life," but this does not mean worldly wisdom, for it is "foolishness with God." (See 1 Cor. 3:19).

There is something lovely and appealing about a little child before he gets worldly wise, which leads him away from God.

We find in Isaiah 45:7 that God says He created evil, but in the beginning He intended that man have only the knowledge of good, if he obeyed Him. God knew that the knowledge of evil would blight and serve to destroy perfect happiness. "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). Do we earthly parents like our children to know things that might cause them to be unhappy?

Jesus says, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:15). The knowledge of evil causes bitterness and grief. "Doth a fountain send forth

at the same place sweet water and bitter?" (James 3:11). Verse 17 says, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

We learn in Isaiah 8:7, Revelation 8:10 and 16:4, that "river" symbolically means a body of people. Who are these people? "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: . . . In their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:1, 2, 5). So we learn these pure people are the twelve tribes of Israel. God has promised to gather them out of all countries and bring them back into their own land. He will blot out their transgressions and remember their sins no more. (See Isaiah 43:25.)

Overshadowing these people will be the "tree of life" which is Jesus and the immortalized saints, for Jesus said to His followers, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). The twelve manner of fruit which the "tree of life" bears is represented by the fruits of righteousness:

faith, virtue, knowledge, temperance, patience, godliness, kindness, charity. (2 Peter 1:5-8.) In Galatians 5:22, 23, we find others: joy, peace, longsuffering, meekness. "(For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord" (Eph. 5:9, 10).

Twelve symbolically, denotes completeness, as twelve months make a complete year, or twelve hours a complete day, or as the earth goes around the sun in a perpetual circle, so will the "tree of life" yield her fruits.

The work and beauty of a tree are the unfolding of its leaves; likewise, the work and beauty of Jesus and the immortal saints are the unfolding of God's righteousness, which will cover the earth and be for the healing of the nations. (See Isa. 11:9.) "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11).

---

### SERVING THE KING

(Continued from page 5)

who need burdens lifted. Cards in public places inviting strangers in town to call for friendly help or advice would be an outstanding part of this service. The appreciation for sincere and trustworthy advice about hotels, finding help in time of need, or help in finding friends in town would be inestimable. A church group who will do this work completely will never need to suggest its Christian intentions to the townspeople, or invite people to church—they will be there.

(17) *Special Projects Director.* There is a growing movement to serve the Lord by many special projects, such as gardens, field-crop allotments, special poultry and livestock ventures, and so forth, the proceeds of which should go into special efforts for the Lord. Such efforts are to be highly recommended, not alone for the financial benefits derived, but because the youngest to the oldest can find a seven-day-a-week interest in these services to the Lord. Each local church has need of a director to encourage these efforts.

(18) *Press Representative.* This part of our work is sadly neglected. Many people would find a devotion to this work very interesting. Special items of news interest should be sent to The Restitution Herald at least once a month from each group. Proper notices of regular services should be sent to local papers, as well as reporting special activities. Handbills, and other advertising of special services, using the printing and mimeographing department, should also be a part of these duties. All of these things are necessary to promote general interest in your local work.

(To be continued)

### ABIDING IN CHRIST

By Mrs. Miles Tritabaugh

WHAT is meant by the phrase, "Abiding in Christ"? It means living in obedience, living in prayer, forsaking the world, and keeping in such close contact with Jesus that one's heart will burn within him as he walks along the journey of life with Jesus. (Cp. Luke 24:32.)

As I carefully read and think about Jesus' words, "Abide in me" (John 15:4), there comes to my mind that not only those Christians who have nearly reached perfection, but others also, can testify to His saving grace. The necessity of abiding in Christ certainly puts salvation on the basis of one's faith in the grace of God, more than it does on one's accomplishments in the realm of service.

The Apostle Peter wrote, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). To *grow* in grace, one must *abide* in Christ. Peter's words are a heart appeal to blood-washed children of the Lord to grow, and to strive for deeper riches and sweeter experiences, that they will not be ashamed when they see the Savior's blessed face. We read in 1 John 2:28, "Now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

All Christians should remember that redemption came by the blood of Christ, and not by any good works of men. John says, "If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Nevertheless, if one's conversion is genuine, there will cease to be desire in his heart to continue wrongdoing when temptation assails. Prayer will be the key that will open the door of faith to the riches of God's infinite grace. Strength and power will be given the children of the Lord—power with man and power with God. Strength will always be given those children who sincerely and earnestly desire to "abide in him."

---

### REVIVE US AGAIN

(Continued from page 7)

a prodigal comes home, or when a sinner is brought to life through the power of the Spirit of God. If the minister, in his sermon, happens to emphasize some certain truth, and someone in the congregation answers with an "amen" or "hallelujah," that person is pointed out as a fit subject for some institution where people of weak minds are kept, although a majority of the congregation may have been shouting through the week for things the world has to offer.

The Psalmist said, "Let all those that put their trust in

thee rejoice: let them ever shout for joy" (5:11). Is your trust in the Lord? Has it ever produced a shout from you? If not, it must be that you haven't anything to make a noise about, though the same writer said, "Let us make a joyful noise to the rock of our salvation," and make a joyful noise unto him with psalms" (95:1).

Wherever there is much noise, a crowd will be sure to gather, and the noise will be the outward expression of inward enthusiasm. Maybe here is the reason that the church is so often complaining that the people show so little interest in church services and their attendance is so irregular.

The church may be in need of evangelism, but its greatest need is an up-to-date, Bible-directed revival. To evangelize means only to instruct in the gospel, while a revival is to bring about a renewal of life or activity. When evangelism advances into a revival, the church will show growth numerically, financially, and best of all, spiritually; but as long as it continues in a purely evangelistic state, we shall have machinery, but it will not be in operation. Until head-learning has brought about heart-living, we shall have religion without Christianity.

Jesus called His disciples and then said to them, "I will make you fishers of men." This makes us think of another incident. When Jesus needed money to pay a certain debt, he sent a servant to catch a fish, and in the mouth of the first fish caught, the needed coin was found. Now, since ministers are termed fishers, the ones converted through their preaching would be fish. It is easy to see that when enough fish are caught who will open their mouths, support will be forthcoming to meet the needs of the church, both financially and spiritually.

It does require enthusiastic fishermen to do the fishing, and they are going to do a little shouting about the catch when it is made. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

"Wilt thou not revive us again: that thy people may rejoice in thee?" (See Psalm 85:6.) "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

"Hallelujah! Thine the glory, Hallelujah! Amen;  
Hallelujah! Thine the glory, revive us again."

### LET YOUR LIGHT SHINE

(Continued from front page)

(their) redemption draweth nigh" (v. 28). By preparing for Jesus' coming, we shall become more and more like our Pattern, and our lives will shine brighter and brighter to travelers lost in the night—travelers who are seeking some faint ray of hope in Christians you and me.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Maybe I'm addicted to the "Bible Books for Small People" series because one of the co-authors, Miss Mary Entwistle, once tried to teach me public speaking in the course of a hectic junior high school year.

Miss Entwistle and Miss Muriel Chalmers have produced, however, in the Bible Books series, a really valuable collection of stories for children. Each book of the series is 25 cents (published by Thomas Nelson & Sons), each is bound in heavy cardboard with gay paper jackets, and each has three-color pictures on every page.

There are twelve books in the series: *The Song the Shepherds Heard*; *The Star of the King*; *When Jesus Was a Boy*; *The Shepherd and His Sheep*; *The Lost Coin*; *The Farmer and His Field*; *Samuel, the Temple Boy*; *Baby Moses*; *Isaac of the Tents*; *The Nobleman's Son*; *Jesus, Friend of Little Children*; *Hosanna to the King*.

In most cases, the titles are self-explanatory. Some obviously are based on Biblical narratives of actual events; others are founded on parables of Jesus. In all cases, the books should be acceptable in any Church of God home—doctrinal errors, in the rare cases of their existence, are minor.

\* \* \* \* \*

Something unique in religious publications is the collection of eighty watercolors by William Hole, an internationally famous artist. This, too, is published by Thomas Nelson & Sons (\$6.50).

The eighty watercolors concern the life of the Christ exclusively. They are, of course, reproduced in full color, and are accompanied by explanatory notes drawn from observation of the countryside in which Jesus lived and worked.

Although the price may seem high, it is in reality fairly low for a collection of this size. The pictures may be used for class work with both children and adults, and are a very worth-while addition to the library of any Christian family. A preface by the Archdeacon of London is included in the book.

Title: *Jesus of Nazareth*. Binding: cloth. Chief appeal: entertaining education for children.

\* \* \* \* \*

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



*"Abstain from all appearance of evil" (1 Thessalonians 5:22).*

### Do You Know:

That alcohol is a poison? Do you believe it? Some girls and boys know alcohol injures them, but they *think* they are too wise to be fooled by such a mocker. *No one knows* who may become a drunkard, if the poison is taken into the system. It is taken in many forms, as: beer, wine, mixed drinks, whiskey, rum, brandy, cocktails, and even added to fruit punch.

### No One Knows:

How much it takes to make one a slave to it, so don't drink *any!*

### Everyone Knows:

Alcohol cannot give *you* the "habit" if you never touch it! Yes, and all know you cannot keep from "all appearance of evil" if you take a drink, even one, now and then.

### Everyone Should Know:

The Bible teaches us to touch *not* the unclean thing! That "wine *is* a mocker, strong drink is raging: and whosoever is deceived thereby is *not wise!*" (See Col. 2:21; Prov. 20:1.)

### We Know:

That in order to be a follower of Christ one cannot be a slave to evils in this world. Anything that may "get the best of you"—or form a habit which will be *very* hard to break—is best left alone. We must take good care of our bodies, for they are the temples of the Holy Ghost. We must have the "rule" over our bodies. Alcohol rules when a drink is taken. It causes a thirst. More drinks add only a greater thirst. The whole being cries for "more."

When this happens, the drunken car drivers see no one walking across the road or street. More "hit and run" accidents are happening all the time. Or, perhaps there is a car coming. The drinking driver may see *two* cars side by side. If the driver tries to miss both cars, the car he is driving may go into a ditch, or if he tries to miss the two cars and stay on the road, he may hit the oncoming car, causing death and sorrow either way.

Do you see why we must not drink even one drop?

Paul said that life is like a race. It is also like a battle. Paul battled with his own self—his body—to make it obey his will. He said that he ran surely and fought, keeping his body under control. *He ruled his body* so that he would not be lost. (Read 1 Cor. 9:26, 27.)

### The Best Music

"There are many kinds of music,  
But the kind I like the best  
Comes not from the feathered songster,  
That sings beside its nest.

"'Tis not the music of the winds,  
That murmur through the trees,  
Nor the soul-stirring music  
That comes from strings or keys.

"Though all of these be pleasing,  
None brings the thrill of joy,  
Like the cheerful, joyous whistle  
Of a happy carefree boy."—*Selected.*

### Bible Study Club

We have learned five New Testament books. Add the next three books: Romans and 1 and 2 Corinthians.

### New ECE Club Members

We have two hundred sixty-two members in the ECE Club. The newest ones are: Darrell, Shirley, and Joyce Telschaw of Cincinnati, Ohio. Send me *your* name, year, month, and day of birth, and address. Join the ECE Club.

### Happy Birthday Wishes

Loretta I. Poland, Jan. 24, age 8, Skelton, W. Va.  
Shirley Telschaw, Jan. 24, age 4, Cincinnati, Ohio.  
Bernice Dennis, Jan. 27, age 11, Vanzant, Mo.  
Malcolm Magaw, Jan. 28, age 13, Oregon, Ill.  
Glenna Rae Hoskins, Jan. 28, age 6, Sauk Rapids, Minn.  
Frank Paul, Jan. 30, age 10, Niagara Falls, N. Y.  
Margaret and Marjorie Bauerle, Jan. 30, age 11, Hammond, La.  
Gerald Knapp, Jan. 31, age 7, Cleveland, Ohio.  
Edison Millsap, Feb. 1, age 9, Mount Vernon, Ark.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Lasting Beauty

There is a dazzling beauty in a snow-covered landscape. The snow, however, vanishes quickly in the heat of the sun. There is a more subdued, but deeper beauty in the green of the grass and trees of summer. It takes a lot of steady, intense heat to mar the beauty of a green landscape.

We can have a lot of fun in this world. Entertainment of all kinds holds forth in dazzling beauty for all to follow. Yet, when trouble comes, we are brought to earth with a jolt, and the beauty vanishes.

The deeper, lasting beauty is shown in a Christian life. Trouble after trouble and disappointment after disappointment can beat upon that life, and it does not fade, but seems to gather richer tones.

What have we chosen as our color? If we have chosen the elusive snow in the past, we still can change. The more lasting beauty of summer follows the shorter beauty of winter. Our source of the greater beauty is the Bible. *Study!*

### To Be Noble, Search the Scriptures Daily

\* \* \*

*By Corine James, Piedmont, S. C.*

*Berea.* What does it mean? Peloubet's Bible Dictionary defines it, "Well watered. A city of Macedonia mentioned in Acts 17:10-13. It is now called *Verria* or *Kava Verria*, and is situated on the eastern slope of the Olympian Mountain Range. From the fact of their searching the Scriptures, the name is now often given to classes for Bible study."

Acts 17:11 says, concerning the Jews of Berea, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." They did as Jesus admonished us all to do in John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they (the scriptures) are they which testify of me." Are we doing this if we go home from the Berean class, lay our Bibles and Berean books on a shelf somewhere without studying or thinking about them again until the next meeting? No! A Berean class is for the same purpose as a Sunday school class, to increase knowledge and give inspiration of the Bible. Neither can

one do this if he keeps his Bible on the shelf and stays away from the classes.

We, as members of the Berean Society of the Church of God, should strive to be as noble as those Jews of Berea by using the Berean motto, the motto that they used: "Search the scriptures daily." If we do this, we would know and better understand the gospel.

### If Wishes Were Horses

\* \* \*

*By Ruth V. Gesin, Oregon, Ill.*

Ambitions, wishes, and desires play a great part in our accomplishments. These alone cannot fulfill our dreams, for they must be carried out by patient, hard work.

The old proverb says, "If wishes were horses, beggars might ride." If, by merely wishing, we could have what we want, our lives would be very easy. If all our ambitions, wishes, and desires were granted without any hard work on our part, we would not become self-reliant, have any reason for self-denial, or reason to stick by our ambitions and desires.

One of our great ambitions at this time is to keep our Bereans a live and growing organization in every church. This will require a great deal of hard work, patience, and self-denial. We cannot sit back quietly, fold our hands, and wish. We can never hope to derive something worth while for nothing. After all, the things for which we work the hardest are those things we appreciate most. We shall not receive any benefit from the Bereans or any other organization unless we contribute something. The rule many of us follow is—take all you can get from the church and daily life and give nothing. Remember, Christ gave His life for us.

If interest is at a low ebb in your Berean organization, perhaps it is your fault. Are you attending each service possible and taking an active part? We cannot all be leaders, that is true; but we can serve in some capacity, if only to bring a friend, speak to a newcomer, or just be present with our Bible, notebook, and pencil in hand.

Get behind your Berean organization with full force and give it all you have. This will be one good way to serve our Lord and Master. We shall gain only by what we give. We must pay the price, if our ambitions are to be realized. True greatness is the reward of service.

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

- January 31-February 2—Northwest Quarterly Conference at Corvallis, Ore.
- February 16—California Conference at Pomona.
- July 29-August 10—General Conference at Oregon, Ill.
- July 29-August 10—Illinois Bible School and Conference at Oregon.
- August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### RIPLEY, ILLINOIS

Since January 7, Bro. F. E. Siple has been in our midst conducting a series of meetings. There was a very good attendance each night, considering that sickness and bad weather and roads prevailed. The interest was very good. We were given much food for thought concerning practical Christianity, doctrine, and prophecy.

During the meeting two young people made request for baptism, namely, Miss Shirley Logsdon, daughter of Bro. and Sr. Albert Logsdon, Rushville, R.F.D. and Acel Robins, son of Bro. and Sr. Jesse Robins, Mt Sterling, R.F.D. They are both indeed helpful additions to our membership.

Sunday, January 19, the closing day of our meeting, was a full day. We had Sunday school at 10:00 a.m., preaching at 11:00 a.m., basket dinner at noon, baptismal service at 2:30 p.m., and the last service at 7:00 in the evening. May God add His blessing to the work at this place.

Mrs. Helen Lewis, Secy.

One of the most interesting series of meetings that it has been the writer's privilege to hold was concluded Sunday night, January 19, at the Ripley, Ill., church.

During the two weeks of meetings, about every possible variety of weather was encountered: some days almost perfect for any time of year were enjoyed, and some days which rendered both the atmosphere and the side roads almost impossible of passage. But throughout it all, the attendance was surprisingly good, and an enthusiastic spirit of co-operation prevailed.

There is a great field here for a splendid church work, and we do hope and pray they may soon be able to arrange for a suitable pastor.

We were very glad to have Bro. C. E. Lapp with us on two different evenings during the meeting. On the closing Sunday night the Christian church withaled their meeting, and both the pastor and congregation came over to our meeting.

The two young people baptized on the closing day, were baptized in a pond from which we had chopped four inches of ice. We pray God's blessing upon these splendid young people, and upon the Ripley church in its efforts to serve the cause of truth and righteousness.

F. E. Siple.

### NATIONAL BIBLE INSTITUTION

W. A. Reid	\$4.00
Jessie Kauffman	1.00
Leonard Pelton	5.00
Mr. & Mrs. Eldridge Ellis	4.35
J. M. Dorris (laundry)	1.00
R. H. Judd	1.00
Tempe, Ariz., church (Ministers' Fund)	3.58
Mr. and Mrs. Paul C. Johnson	4.00

### ARKANSAS CITY, KANSAS

The Sunday school election of officers was held Sunday, January 12, and resulted as follows: superintendent, Bro. L. A. Chaplin; assistant superintendent, Mr. Robert McKee; secretary-treasurer, Sr. George Hobson; assistant secretary-treasurer, Sr. Raymond Wernicke; pianist, Sr. Virginia Chaplin; assistant pianist, Sr. Florence Griffith; choir leader, Miss Betty Mary Chaplin; and assistant choir leader, Miss Betty Sanderson.

The officers of the church board held over, and are as follows: elders—Bro. George Hobson, Bro. Earl Friend; deacon—Bro. L. A. Chaplin; secretary—the writer; and treasurer—Bro. Vernon W. Chaplin.

Florence Griffith, Secy.

### TO THE BRETHREN EVERYWHERE—GREETING:

We are humbly thankful that the Father has given us the vision of work to be done in a new field. It is with prayerful hearts that we, few in number but mighty in faith and determination, announce the establishment of "The Morning Star Church of God, of the Abrahamic Faith."

We have purchased two lots in a growing community north of South Bend, Ind., which has no close church facilities; and the neighbors have welcomed us, not only as a church, but as an asset to their community. We expect, with God's help, to build next summer.

Our church is founded on the predication that the Almighty Father, being an unchanging God, has not for a single instant ceased to exercise His protective power over His Holy Word. We believe and teach that the same power that inspired holy men of God to write the Holy Scriptures, has guided those men who translated from the original manuscripts.

We affirm that that guiding power has kept the book we know as "The King James Bible" free from all translator's errors, and that it is from cover to cover inspired from God, and, as such, is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

We organized with a membership of twelve, a number fraught with blessed significance. Recently, two more have added their membership. We are meeting for Sunday school at the home of Bro. and Sr. Dale Rouch, 1710 Medora St., and are holding our Bible classes in the several homes, having an average attendance of sixteen. We trust that God will increase that number. We know that we are admonished to sow the good seed, and the Lord of the harvest will give the increase.

Following are our church officers: elders—Dale E. Rouch and Paran W. Anderson; deacons—Harold and Lonnie Anderson, and William Porter; deaconesses—Minnie Porter, Nora and Deloris Anderson; secretary—Fannie M. Anderson; and treasurer—Doris Rouch.

Fannie Anderson, Secy.

### LOS ANGELES, CALIFORNIA

At the annual business meeting of the Los Angeles church, the following officers were elected: trustees—George J. Rahn (three years), E. C. Railsback (two years), and J. Homer Overholser (one year); elders—E. C. Railsback, and G. E. Marsh (by virtue of election to service as pastor); deacons—C. Carlson, Clyde Long, and Wayne Thompson; secretary—the writer; and treasurer—Betty Rae Hummel.

The treasurer's report showed the most prosperous condition that this congregation has ever experienced.

Emma C. Railsback, Secy.

## Gleanings From the Field

"The field is the world."—Jesus.

New students enrolled in the Bible Training School for the second semester are: Vernelle Lawrence, Omaha, Nebr., Emory Macy, Troy, Ohio, Robert Hardesty and Warren Knodle, both of Oregon, Ill.

The influence of the Bible is evidenced in the many Bible names which are to this day commonly used among us, such as: James, John, Martha, Mary, Peter, Paul, Thomas, David, Ezra, Sarah, Esther, and many others—even an occasional Adam! In this issue of The Herald, a Ruth appears on the front page, which reminds us, too, that an Orpha, Eunice, and Paul are co-workers with us daily at the National Bible Institution.

Bro. Richard E. Parish, a member of Golden Rule Church of God, Cleveland, Ohio, will graduate from high school January 30. He hopes to enroll next fall in the Bible Training School.

Bro. and Sr. George Loudenslager, residents of Golden Rule Home, are visiting at Hammond, La., and other places in the South. Later, they will motor to California.

"We have the little Golden-Rule-Home bank on a pedestal near the front of the church. . . . We told the brethren we thought it well to use the bank on their birthdays. . . . Sunday morning, there were five who braved the ordeal, and another added his offering in the evening."—S. J. Lindsay, Tempe, Ariz.

Sr. T. J. Ellis, Waterloo, Iowa, is visiting with friends in California.

Bro. and Sr. Leslie LeCrone and son Charles Claar, enroute to Gary Ind., from Kenuard, Nebr., visited with friends in Oregon, Ill., January 23.

"We can surely see the working of the hand of God in all that is transpiring. We think daily, 'How long shall it be to the end of these wonders?' (Daniel 12:6)."—Eldridge Ellis, Waterloo, Iowa.

Starting next week: a series of articles about the Essential Doctrines of the Church of God—thanks to Bro. C. E. Randall, Fonthill, Ont.

## SPEAKING OF HEAVEN

By D. G. Harvey

*"Every word of God is pure . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:5, 6).*

"I AM SO homesick for heaven," sang a radio voice. "What a beautiful thought!" many have said. "Beautiful," perhaps, but so unreasonable! How could one be sick for a home he has never seen? Could any location not seen, be a home? If one is to be homesick for heaven, one must spend a part of his life there. Our radio voice must be an angel (Matt. 28:2), or perhaps Lucifer (Isa. 14:12), or our Lord, Himself (John 6:33). As no such claims are made, we must then conclude that the voice on the air is that of a man, a mere mortal.

Do his words ring true, or does this man attempt to bring comfort to those in misery, without knowledge? In speaking of heaven, God has said, "The heaven is my

throne, and the earth is my footstool" (Isa. 66:1). Is it in reason, then, that mere man, a mortal, can ever ascend to God's throne? Man has no right, and no promise to ascend to God's throne. Jesus said, "No man hath ascended up to heaven" (John 3:13). Again speaking to His faithful disciples, He said, "Whither I go, ye cannot come" (John 13:33).

If such men as Peter, James, and John could not follow their Master to the Father's throne, into heaven itself, how could you or I be so rewarded? Let us await Christ's coming, for He said, "I will come again, and receive you unto myself" (John 14:3).

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (Psalm 125:1, 2).

### THE STREET

The street placed its hands on the life of a boy--  
The seething street, the soulless street.  
It stole all his portion of childish joy--  
The street.

The church did not see the boy as he passed--  
The busy church, the bustling church--  
Did not see his face growing old too fast--  
The church.

The Christ looked down from the heavens high--  
The risen Christ, the reigning Christ--  
And said, "For these least I was glad to die"--  
The Christ.

—A. Ray Petty; selected by Mrs. George Loudenslager.

### ANNOUNCEMENT

The publishing committee of the National Berean Society has prepared and is now offering for sale a Christian Worker's Kit. This Kit contains sixteen of the leading tracts published by the National Bible Institution and National Berean Society, grouped as they support the seven essentials of doctrine outlined in the general tract, "The Church of God."

The Kit is designed to be exactly what the name implies, a work-kit for the Christian worker. The tracts are of uniform size, neatly packed in an attractive envelope. The names of the tracts and their authors, together with the section of the general tract they supplement, are printed upon each Kit so that, as tracts are given out in reply to questions, others may be obtained and the Kit kept complete. These tracts are not odds and ends, but the best we have on their respective subjects. When better ones are available to support these thoughts, they will be included in following Kits. It is an attempt to give the Christian worker, at one third their value, a complete sample of what we have for use.

Your use of this item will determine its future as a permanent feature. So, if you feel obliged to help that fellow next door find his answers, be sure to order one now. The cost is only twenty cents, and you may order from the National Bible Institution, Oregon, Ill.

James M. Watkins,  
Chairman Berean Publishing Committee.

### TEXTBOOKS FOR SALE

As the first semester of our Bible Training School ends, we have a few textbooks that were not used by the students and which we offer for sale, postpaid, to any of our brethren who may be interested in keeping pace with our School. Should orders be received for more books than we have on hand we shall, nevertheless, fill all orders by ordering anew from the publishers. The books are:

- "The Apostolic Age" by Purves \$2.50
- "The Twelve Minor Prophets" by Robinson 2.00
- "Story of the Christian Church" by Hurlbut 1.00
- "Principles of Religious Education" by Fickes 2.00

The Bible Training School,  
Oregon, Illinois.

### 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.

### BIBLE TRAINING SCHOOL

Southlawn Church, Gr. Rapids, Mich. \$ 6.00  
Minnesota Conference (O. M.) 30.00  
Los Angeles Church of God (T. F.) 30.00

### HERALD RECEIPTS

L. E. Conner (for others); Maurice Stephenson; Mrs. Chaffee (for another); Mrs. H. C. Eby; Mrs. Guy Lewis; Muriel Randall (for others); Vivian Magaw; F. M. Mathes; Willis A. Rouse; Mrs. Frank Henton; Lucille McKinney; Herbert F. C. Hill; Anna Eidemiller (for others); E. T. Renner; Albert Finney; Mrs. E. C. Railsback (for another); Mrs. Fannie LeCrone; William Ford (for another); Mrs. George Siple (for another); Mrs. J. D. Jefferies; Mrs. C. J. Lamberson.

### 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	Where Are the Dead? L. W. Bronson	36	.50	4.00	
God's Promises, Anna E. Drew	2	.05	.30	The Sabbath, S. J. Lindsay	13	.30	1.85	
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75	
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75	
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Wince	32	.12	.75	
Diabolus, the Antigon, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60	
Shall Never Die, F. E. Siple	4	.10	.60	B O O K S				
The Thief on the Cross, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6	
A Study of the Word "Soul"	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10		
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75		
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50	
What Is a Christian?	4	.10	.60	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	.25	1.25	
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Student's Textbook, board cloth, Wilson	200	.45	2.60	
The Coming of Christ, R. A. Curtis	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25	
Can You Believe?	6	.15	.90	Ancient Mysteries, George Johnston	116	.50		
What Do the Scriptures Teach? R. H. Judd	6	.15	.90	The Visitor, paper, Boice	212	.50		
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Way of Life Eternal, paper, Lyman Booth	88	.40		
Hell—What Is It?	8	.20	1.20	BEREAN BOOKS				
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	Name	Pages	Each		
Baptism, S. J. Lindsay	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25		
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	Children's Bible Story and Study Book	60	.20		
Some Things for Which We Stand	6	free for postage			Senior Berean Book One (The Gospel Plan)	50	.20	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Senior Berean Book Two (Life and Im- mortality)	50	.20		
Do You Believe That—	1	free for postage			Senior Berean Book Three (God's Kingdom)	50	.20	
Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book Four (The Gospel and Christian Living)	50	.20		
How Much Do You Believe on the Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Five (The Church of God)	50	.20		
An Open Letter, R. H. Judd	4	free for postage						
God, R. H. Judd	12	.25	1.75					
First Principles, G. E. Marsh	18	.35	2.00					
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00					

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, FEBRUARY 4, 1941

NUMBER 18

## "That They May Be One"

John 17:11

By S. J. Lindsay

WE may search the writings of man from ancient times to the present day, and we shall find nothing to compare with the sublime sentiments of the prayer uttered by our Lord as recorded in John 17. From youth, He had been in close touch with the Father. The Father had given Him a task to perform, and until that task was performed He could not be the Savior of the world. The task He had been given was to bring Himself into oneness with the Father by overcoming perfectly the flesh, until He had overcome all things. At the time of this prayer, He had completed all this, so that He could say, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." He stood before God the first perfect creature that had ever lived on the earth, for He was made perfect through the things He had suffered.

Two things Jesus was to finish. The first, living perfectly, had been completed; there still remained the other. Here was a life that could accomplish the second task. Jesus now could say what no other man that ever lived could say: "No man taketh it (life) from me, but I lay it down of myself" (John 10:18). When Jesus rebuked Peter for his attack on the servant of the high priest, He said to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Jesus understood perfectly the will of the Father, and was at one with Him. He and the Father were one even unto the death of the Son. It was when Jesus stood thus at one with the Father, that He gave utterance to this remarkable prayer. Why, then, should we not find it the sublime masterpiece that we do?



Brother and Sister S. J. Lindsay

In this prayer, Jesus was not concerned in Himself, but He was concerned for the welfare of others. He Himself had overcome all things and need not be concerned further about that, but here were those whom He had chosen, who were still in the trial period of their existence. He was about to go out of the world to the Father, but these were to remain in the world and to pass through the refining process necessary to make them, also, at one with the Father. Jesus knew through what experiences they must pass to attain unto that oneness. He knew that they must have the help of the Father to attain this, so He prayed the Father on their behalf. His prayer, however, went beyond the Twelve. He prayed also for them who would believe on Him through their word. That reaches down to you and me. Throughout this prayer, His thought was of all who would believe on the Son of God through the words the Twelve would speak. It was a petition meant for ME. Christians are to be at one with Christ, and in being at one with Him, we become also at one with God. This oneness is set forth elsewhere as the oneness that exists between *husband and wife*.

Paul writes as follows: "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); and, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be (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

## Realities

Everything God created was real, and nothing was ever created not real. It is man, foolish in his wisdom, who has imagined intangible ghosts, imps, and apparitions that see clearly in the dark though they have no eyes, that hear every whispered secret though they have no ears, that talk without tongues, feel without feelers, and run without runners. God made the heavens and earth, but man, not content with God's creation, has filled the universe with his nothingisms. He who *knows* there are ghosts because he has seen some was either frightened by pranksters in sheets, or needed a Daniel to interpret his dream. It is, moreover, possible that he who knows there are ghosts because he saw some, lacking a story to keep himself in the party, *lied*.

Jesus was real both before and after His resurrection, and it was He who died that was raised from the tomb—"neither his flesh did see corruption" (Acts 2:31). He ate before the disciples, and they "handled . . . the Word of life" (1 John 1:1). The ascension of Jesus, too, was most real. He foretold that He would ascend, and men saw Him "carried up into heaven" until "a cloud received him out of their sight" (Acts 1:9). It is this *same Jesus* which, according to God's promise, "shall appear the second time" (Heb. 9:28). While the disciples "looked stedfastly toward heaven as he (Jesus) went up" (Acts 1:10), two angels said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (v. 11). We conclude that Jesus will be as real when He returns as He was when He ascended. He will be a very real Christ, and a very real King to rule in a very real Jerusalem, which will be the capital of a very real Kingdom. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it" (Jer. 3:17).

"This same Jesus" will return, not as a ghost-King of a spirit world, but as a literal "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16) to have "dominion . . . from sea to sea, and . . . unto the ends of the earth" (Psalm 72:8). By what reason can anyone suppose that

Jesus' Kingdom will be any less real than is He? Pray, tell! just what would comprise a spiritual Kingdom? If I, a real being, must be faithful to win a reward in the Kingdom, what other than myself should receive the reward? No ghost will have any right to that for which I labor. After Jesus' resurrection, He denied being a spirit, saying: "A spirit hath not flesh and bones, as ye see me have" (Luke 24:39), and "we know that when he shall appear, we shall be like him" (1 John 3:2), for He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

Did a ghost ever eat either real or spiritualized bread? Jesus prophesied: "Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15)—indicating real joy in a real Kingdom of the real and only living God.

Furthermore, the goal being so definitely real, Christians should sense that they are running a very real race. There are truths to learn, enemies to forgive, passions to be controlled, sinners to be converted, and sheep to keep in the fold. "Let us lay aside every weight . . . and let us run with patience the race that is set before us."

## Take Your Choice

A young man who was a member of the Church of God tried to explain to his lady friend what the Bible teaches concerning death. He quoted to her such texts as: "The dead know not any thing" (Eccl. 9:5), "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (v. 10), "In death there is no remembrance of thee (God): in the grave who shall give thee thanks?" (Psalm 6:5), and "The last ENEMY that shall be destroyed is death" (1 Cor. 15:26).

The young woman was somewhat shocked and disappointed to learn that her friend believed in the sleep of the dead until the resurrection morning, and exclaimed:

"Why! John! Are you a *soul sleeper*?"

John, not at all ashamed of his convictions and knowing that his friend believed in eternal torture of the wicked, calmly replied:

"Yes, Darling, I should rather be a *soul sleeper* than a *soul roaster*."

They married, fortunately, but not each other.

# Essential Doctrines

By C. E. Randall

A SERIES of lessons on the "Essential Doctrines of the Church of God" is being given by the writer at the weekly Bible classes held in the district of the Niagara Falls, New York, and Fonthill, Ontario, churches. By request, these lessons are being prepared in article form for the readers of The Restitution Herald. The lessons are being presented in the form of propositions, and will be thus submitted for the study of the readers. Each lesson is independent of the others, but the propositions will be numbered from the first lesson.

It is our understanding that the doctrines of the Church of God are essential to salvation. If the doctrines as taught by the Church of God are not vital to salvation, then the reason for our being a denomination ceases to exist.

As these lessons are about "Doctrine," our first approach will have to do with the subject of "Doctrine." There are some Christians who seem to have a horror of doctrine. There is, however, no need to be frightened at the mention of doctrine. The word "doctrine" simply means "teaching." If there appears in any of the propositions a Scriptural weakness, it will be appreciated if the one observing such, will communicate with the writer.

**PROPOSITION 1:** *Every believer should be able to give a Bible reason for the hope, which he or she possesses (1 Peter 3:15).*

The ability to give unto every person inquiring of our faith a Bible reason for it, is necessary, if our spirituality and hope are to be worth while. "I think," or "I believe," does not carry the weight of, "Thus saith the Lord," or "It is written." We should not only be always ready to give a reason for our hope, but direct our conversations so as to encourage people to ask concerning our faith.

**PROPOSITION 2:** *The doctrine of Jesus astonished the people (Matt. 7:28, 29). His teaching was a "new doctrine" (Mark 1:21, 22, 27).*

The people were amazed because His teachings were new and different. Had Jesus fallen into line with the teachings of the day, and had He taught the same things as set forth by the rabbis, there would have been no particular or just reasons for His voice. He gave new and unproclaimed truth.

**PROPOSITION 3:** *The doctrines of Jesus were in opposition to the doctrines of men (Matt. 15:7-9).*

The commandments of men are to perish (Mark 7:7-9; Col. 2:20-22). This means that those who hold to these doctrines will likewise perish (Matt. 15:14). Jesus stated that those who worshiped according to the commandments of men, were worshiping in vain. Vain worship is a worthless service. It does not, however, free us from responsibility.

**PROPOSITION 4:** *The apostles taught certain doctrines which were strange to the people (Acts 2:42; 5:28).*

These doctrines were strange to the people, because they were different than the teachings of their religious leaders. The truth of God has always seemed strange to the masses, due in a large measure to its scarcity. According to Scripture, this dearth is caused by the teaching and preaching of vain philosophies, rather than the doctrine of the Lord Jesus Christ.

**PROPOSITION 5:** *The teachings of Paul, the apostle to the Gentiles, were considered by the Athenians as something "new and strange" (Acts 17:19-23).*

It is stated of the people of Athens, that they "spent their time in nothing else, but either to tell, or to hear some new thing." All the religions of the world were to be found in Athens. In comparison to all the religions known to man, the gospel which Paul preached was different—so different, that it was both "new" and "strange." If the pure gospel was so unlike the religions of Paul's day, is it to be wondered if people of our generation think of the gospel of the Kingdom as being diverse and something *new and strange*?

**PROPOSITION 6:** *No other doctrine than that which Paul preached should be given to the people (1 Tim. 1:3).*

This doctrine is termed "sound doctrine" in verse ten of the above chapter, and in chapter 4:16, it is stated as being the medium of salvation. In his second letter to Timothy, Paul foresaw the day when his teaching concerning the church and the Kingdom would be supplanted by fables. (Read 2 Timothy 4:1-4.) Those who teach other doctrines than the gospel which Paul preached come under a curse (Gal. 1:6-9).

**PROPOSITION 7:** *The doctrine of Christ is the only teaching worthy of our moral, physical, financial, and spiritual support (2 John 9-11).*

According to the foregoing scripture, anyone who teaches or preaches another (Please turn to page 11)

# Christ's Coming, Our Only Hope

By Howard H. Hawkins

PAGES upon pages have been written about the return of Christ, yet this subject is always new. When Christ comes again, the history of human governments and nations will close. His coming will mark the passing of man's disastrous, age-long rebellion against God, and bring about a new order of righteousness to cover the earth.

Men should rejoice to know that Jesus has been here once. This is the biggest fact in history, and our lives are worth living because of it. Then, add to this, that His coming has brought the only genuine hope of a future. If He had never come, we could see only darkness, gloom, and hopeless despair ahead of us.

It is a sad condition that so many today scoff at the promise of a personal return of Christ. How can men deny the truth of His return? Men cannot dispute it, though they may ignore it. Living as we are in the "last days," we may learn of His return at any moment. Why is He coming back? Jesus went about preaching "the kingdom of God" (Luke 4:43). This was only another way of preaching about the "restoration" and "restitution" of the things God has promised through the prophets. If, therefore, we wish to know what the promises are, we must consult the prophets' writings—inspired of God. They tell us that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14; Isa. 11:9).

It is imperative that Jesus return to the earth to establish the Kingdom of God and to restore the throne of David, if lasting peace is to be established. Jerusalem will then be "the city of the great King," and the "law shall go forth of Zion, and the word of the Lord from Jerusalem . . . nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:2, 3).

The foregoing text gives us a glowing picture of the age to come, when Christ "shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . all kings shall fall down before him: all nations shall serve him" (Psalm 72:8-11). We find the same testimony in the New Testament: "He must reign, till he hath put all enemies under his feet"—"when he shall have put down all rule and all authority and power," and "the last enemy that shall be destroyed is death." (See 1 Cor. 15:24-26.)

The Word of God is emphatic in its teaching that Jesus is now in the heavens, but will come again. It is emphatic that when He comes, He will establish the King-

dom on the ruins of the kingdoms of men, and bring peace to this troubled world. If we believe the Bible, we cannot accept any other gospel than that which has been handed down to us.

Men today, more than ever before, ought to stop to realize that even the present degradation of the world demands the return of Christ. If there is anything that needs His return, surely it is this poor, sin-cursed world of ours. Look at it; and what do you see? A world everywhere racked with suffering and out of joint; a world convulsed with misery in which nations have been wiped out in a few days or weeks, hundreds of war vessels have been sunk, and human lives destroyed upon a scale heretofore unknown. We are witnessing the greatest upheaval in all recorded history, all entailed by the curse of sin; a world now in its very death throes, with even hope vanishing.

We know that the world is afflicted with difficulties—political, social, and religious. It is merely self-deception to ignore them. To ignore them does not put them out of existence. Humbly speaking, they appear to be unsolvable, as man has been trying for centuries to solve them, yet he is constantly baffled.

There is a way out, for 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). "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

Many great and speedy events are taking place at this very hour, and, no doubt, they will be more rapid as we are nearing the end of "Gentile times"; but the greatest event of all events will be the return of Christ, which will fulfill the one hope that has sustained His followers in all ages since His first coming. He has been expected in all generations. He was looked for eagerly in the days of the destruction of Jerusalem, when His followers were persecuted as they have been so often persecuted at the hands of their enemies. His followers have always been stimulated and encouraged by this belief.

The fact that the disciples believed that the return of their Master was near at hand strengthened their hope, and their lives were transformed. The nearer the realization of one's hope, the greater becomes one's faith, for



nearness brings clearness and a greater depth of appreciation. Although they died, "not having received the promises," their lives were abundantly enriched because they believed that Christ's return was near at hand. We, of this day, seeing what is transpiring, should rejoice and say He is at the very door.

The many prophetic signs indicate that we are nearing the end of a great time period which will soon usher in

His coming. Nothing else can cure and restore our ruined world, but Christ at His coming. He alone can regenerate this old, sin-smitten, tear-stained earth. The second coming of Christ is the world's greatest need; it is the solution to the political, social, and economic problems that now harass mankind.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

---

## Nebuchadnezzar's Other Dream

---

By Gerald L. Cooper

---

THE dream of Nebuchadnezzar concerning the *great image* has been a theme for countless sermons and articles, but another dream that he had is not as well known. It is this latter one that we wish to consider at this time. It is recorded in Daniel 4, being written by Daniel as it was told to him by the dreamer, several years after its fulfillment.

Nebuchadnezzar dreamed a dream that he could not understand. Remembering the prowess of Daniel in the telling and interpretation of his "image" dream, he called in the Prophet to make known to him the meaning of his latest. The dream was this: Nebuchadnezzar saw a tree—a very tall tree—in the midst of the earth, and it grew and flourished. Its leaves were fair, the beasts of the field had shelter under it, even as the birds of the air nested in its branches. He also saw a "watcher" come down out of heaven who gave orders to "hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth" (Dan. 4:14, 15). Also, God said, "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him" (v. 16).

Daniel explained the dream to Nebuchadnezzar, telling the great king that the tree represented him, that he was a great king and that the whole earth was dependent on his existence. His greatness was to end, however, and he was to be driven from his kingdom, being forced to live with the beasts of the field, and to become as one of them for seven years.

As Nebuchadnezzar later told the story, he said that this is exactly what happened to him, but even as there was to be a stump of the great tree left in the ground,

that his kingdom was saved unto him and he once again took charge of it. At the end of those seven years, while he was as an insane man dwelling with the beasts of the field, Nebuchadnezzar was abased and was not the proud king that he was before. In fact, God had sent this affliction on him in order that he should see that God would do with him what He desired, and that God controlled the kingdoms of the earth. The lesson "took" with the once proud king, for he proclaimed to all the world that God was the Ruler of the universe, ending with these words: "*Those that walk in pride he is able to abase.*"

As we view history from the time of Nebuchadnezzar forward, we see that the words that God told him in this memorable dream have ever been true. The words to which we refer are: "That the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (4:17). It was only a little while after, that the grandson of Nebuchadnezzar lived—the infamous Belshazzar who was even more proud than his ancestor had been. We remember that God abased him, giving his kingdom to the Medes and Persians. History tells us that this kingdom was later taken by the Greeks, and still later by the Romans. In every case, when the nations began to think they were greater than God, He took away their power and gave it to someone else. Coming down to the history of our own country, we find that the man who was the ruler of our colonies in 1776 lost his right to rule them. Many of us remember the menace of Kaiser Wilhelm of Germany, who openly boasted that he intended to conquer the world. God had a different idea, though, and we truly believe that God debased the Kaiser as He did Nebuchadnezzar of old.

Now we have a menace that is the greatest that the modern world has known, and perhaps the greatest in history. I mean, of course, the man who is known as *Der Fuhrer*, Adolf Hitler. Yes, (Please turn to page 11)

# Serving the King

## Article Three

By James M. Watkins

CONTINUING our study of ways for the church to better serve the King, we suggest:

(19) *Educational Director.* Christians forget many times that the church is an educational institution. In order to educate others, we must keep abreast of things, ourselves. Each church needs someone to foster such things as extension courses, special lectures, Bible motion pictures, museum trips, teachers' training classes, and so forth. It is surprising how little such things would cost by co-operating with others; also, how many outsiders will help support worth-while lectures at your church.

(20) *Athletic Director.* A sound body creates a sound mind. Both are a glory to God. We see no reason why we need to neglect this item in our labors. Basketball, football, baseball, tennis, and other sports can all be used to add interest and make better young men, especially if they are used to encourage fair play, good will, and right living.

(21) *Musician.* An indispensable part of our services is that of a regular musician. It is necessary, in fact, to have one for both church and Sunday school—the Sunday school musician substituting for the church. This is a good way to lead a younger person into later service.

(22) *Gospel Unit Director.* Much good can be done and interest created by a gospel unit. This group, organized to put on special church services at schoolhouses and unused churches, can provide much interest for the talents of the young people. Singing, instrumental, and speaking talent can be used, and they will add interest and benefits to all.

(23) *Quartette, Trio, Etc.* Many churches are known simply by a well-organized quartette, or trio. It is the best way for a few, with even a reasonable amount of talent, to accomplish a great deal of good. Every church should have at least one group of this nature. With a small amount of talent and proper practice, this would not be difficult to accomplish.

(24) *Janitor.* The most important job in the mechanics of our church is that of being a good janitor. Upon him rests a great responsibility. A tidy house, well cleaned and dusted, lights on at least thirty minutes ahead of services, room at a comfortable temperature, are all necessary for a successful service of any sort, and have a profound effect upon the newcomer.

(25) *Ushers.* No church is too small to make use of

ushers. They are indispensable at funerals and special occasions and, of course, must be ready before needed. For this reason, we should encourage a regular system of ushers. A pleasant greeting, a manifested interest in their coming to church, and consideration for their placing are most necessary things to the continued interest of strangers—a very good way for either young men or young ladies to serve.

(26) *Junior Church Director.* A most valuable asset to most churches would be to have someone direct a junior church. These services could be held in the basement or Sunday school rooms while the morning services are being held, thus relieving the parents of a divided attention between services and the smaller children. It would, in addition to various teaching efforts, encourage a habit among the children of staying for regular services in later life.

(27) *Sunshine Friends.* Many organizations have a system of drawing secret names of individuals, and then devoting their attention to them—bringing little rays of sunshine by small special gifts, and little secret kindnesses. What better place to practice such an idea than among our brethren? Either organizing or taking part would be very worth while.

We do not pretend to have covered the field of the possibilities of service to the King. Neither have we included the regular duties of officers of churches or Sunday schools and the many unique and original ideas that may be presented as a part of their duties. We propose to simply ask the one who says there is nothing left to do, or no progress in doing it, one simple question: *Would any church which put into practice the foregoing fail to be an outstanding success?* The answer, of course, is clear—we would lead every church in every vicinity. Are we dying on our feet because there is nothing to do, or simply because we have done nothing? We have, nevertheless, covered probably no more than fifty per cent of the things that could be done.

The Church of God needs a *working* church. Where we have *working* groups, we need never fear that there will be a lack of continued interest. Neither need we fear any prospect of dissention. The busy person has no time to concern himself with the faults of his fellows, he is too pleasantly occupied with his own interest in service. We hear much of the proverbial faultfinder; personally, I

question if there is any such thing. In most cases we rate him thus, simply because we have not given him something in which to become interested. There is a place for every interest or talent in the King's service. Help the faultfinder or the knocker to find his interest, show him

that the labor suggested by his interest is just as worth while as the other person's. In most cases, he will then be so interested in his part of the general success that how much or how little the other person accomplishes won't mean a thing. *(Please turn to page 9)*

---

## Sinai or Jerusalem?

---

By A. Nichols

---

*"Prove all things; hold fast that which is good" (1 Thessalonians 5:21).*

SOME people believe that God gave the seventh-day Sabbath and the Ten Commandments to man from creation, and that they are binding on all of God's people through all ages. We read, however, that "the law is not made for a righteous man, but for the lawless and the disobedient" (1 Tim. 1:9). Moreover, Paul tells us that the law was added because of transgressions. For how long? "Till the seed should come to whom the promise was made" (Gal. 3:19). According to Exodus 16:4, God gave the children of Israel a law to see if "they (would) walk in (his) law or no." In Deuteronomy 5:2, 3, we read: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." "Wherefore then serveth the law?" (Gal. 3:19). Paul answered his own question in these words: "It was added because of transgressions, *till the seed should come* to whom the promise was made. . . . Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:19-22). Now we have found that the law *was* given, the Seed *came*. No one will deny the "seed" as being Jesus Christ!

In Romans 10:4, we read: "Christ is the *end* of the law for righteousness to every one that *believeth*." To everyone? No! Just to those "that believe." Dear reader, we want to say to you that all of the promises of God are of no effect to you if you do not believe what He says.

We read in Colossians 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." 2 Corinthians 3:7-14 shows positively that the glory that attended the giving of the law to Moses was "to be done away." Romans 7:4, 6, shows that we are "dead to the law" and that the law is dead that we might,

or could, be "married to another." We believe that when a man or anything dies, it is *dead*. The foregoing shows that the law is *dead*. We are asked, What then? Are we better than they? The answer is, No, in no wise, for we have proved that both Jews and Gentiles were all under sin, but "now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:13, 14). We are all one people in Christ.

In Hebrews 7:12, Paul tells us: "The priesthood being changed, there is made of necessity a change also of the law." "Now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11). "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the *two covenants*; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all" (vv. 21-26).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

"Beware lest any man spoil you through philosophy and vain deceit; after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

Now, dear reader, we have not tried to harmonize God's Word, but to find harmony in it, by which Word we are all to be judged—whether we believe it or not.

## Women of the Bible

By Grace Skinner

THE women of the Bible are for the most part Hebrew women, so we shall now consider some of the Hebrew women's general characteristics. Beginning with the Hebrew woman as a bride, we learn the betrothal was made by relatives of the bride and groom. Representatives of each were the contracting parties, and the engagement was ratified by oaths and presents to the bride. By this procedure, the couple was, as far as the law stated, *married*, but to complete the ceremony the bridegroom must come someday with festive rejoicing to take his wife home. The bridegroom prepared himself with garlands and spices. The bride would don a veil which covered her from head to foot, having a peculiar girdle, and a chaplet on her forehead, beneath which her hair was left to hang free. The ceremony itself was celebrated with pledging the wine-cup (fruit juice was called wine in those days), an invocation of blessing, and the company marched around the bridal pair chanting hymns and throwing rice. The home-going was in the evening, the bridegroom and his attendants playing on musical instruments and carrying torches accompanying the bride and her maidens to the new home. Festivities followed, which lasted from seven to fourteen days, and at which the guests were provided with garments at the expense of the host. (Evidently there was no depression at that time.)

To the Hebrew bride, the word "home" was one stirring deep affection and of great significance, for the goal of every true homemaker was to "become a mother of men from the Lord." Childlessness was considered a curse as well as a sorrow; witness the prayers of such persons as Rachel (Gen. 30:1), Hannah (1 Sam. 1:9-11), and Elisabeth and Zacharias (Luke 1:13), parents of John the Baptist.

The influence of the women upon their children was much greater than that of the men, due to the rather general practice of polygamy. We are thankful today that polygamy is frowned upon, and that our children may know the more balanced training that both parents give. However, it is still a woman's task in many homes where the husband and father must spend most of his waking hours at work away from home. How fortunate are farm boys in this respect, that they may work side by side with their fathers, during their formative years, and learn from them the many things not taught in books.

The dress of women of those times differed little from that of the men. Both wore an inner, tight-fitting, sleeve-

less garment, reaching only to the knees, and comparable to a present-day shirt, but called a "coat." When wearing only this garment, the wearer was reckoned naked. A second "coat" which extended to the feet and had full-flowing sleeves was worn over it. For a wrap, an outer mantle or shawl, resembling a scotch plaid in shape, was used to wrap the body, or throw about the shoulders and over the head. For women, this was ample to cover the head and feet.

Much jewelry was worn. There were bands of various metals used as anklets, often joined by a chain, causing the wearer to take short, mincing steps and making a tinkling sound as she walked. We read about them and the opinion the Prophet had regarding them in Isaiah 3:18-20. Armlets, too, were popular. They were bands of ornamental metals used in such profusion as to almost cover the arm in the case of the wealthy; they were very heavy. Bracelets for the wrist were worn by both men and women, and their value marked the wealth of the wearer; thus, they became symbols of vanity or pride of wealth.

Earrings, generally of gold in circular shape, sometimes with jewels attached, were worn by nearly everyone. They were originally adopted as amulets having some superstitious significance, and they were often of great weight.

The veil, as an article of dress, was not worn except by a bride during the ceremony or by a woman of loose moral character.

There were no shoes; everyone wore sandals. A sandal was a mere sole fastened to the foot by thongs. These were often embroidered. They were not worn in the home, but only when walking abroad. They were always removed in sacred places and before important persons.

One very odd service women were hired to perform was that of making a great clamor with musical instruments and loud, wild cries at funerals. This was done, of course, by professional mourners.

A custom of the women was to gather at the wells in the evenings to fill their pitchers for household use, and to exchange news of the day. Here, also, they sang their songs, perhaps to the accompaniment of the lute or timbrel. To draw water from the well was an honored task. The gathering and carrying of firewood upon their heads was another feminine task.

The ideal Hebrew woman is described in Proverbs 31:10-31. She is described as a helpful, loyal wife, a wise

mother, a generous mistress to her servants, a faithful friend, a successful business woman, and a religious influence in home and community. Does she not fulfill nearly all the aspirations of the well-balanced homemaker of the twentieth century?

So much for Hebrew women in general. Now, let us consider the life story of one in particular? Let us study Miriam, the sister of Aaron and Moses and a religious leader of her time, as an example.

All know the story of how Miriam watched patiently while her baby brother, Moses, was adrift in the rushes, until Pharaoh's daughter found him, and how she came up and offered the suggestion that the baby have a Hebrew nurse, and then bringing their own mother. There is implication of her attractive personality, and the ability to inspire confidence in the fact that the Pharaoh's daughter listened to her advice and acted according to it, at once.

In the second scene of her life story (Ex. 15:20), we find her using her gift in music, her skill in song and dance (which was used religiously at that time) to lift the people emotionally, to inspire them morally, and fill them with religious fervor. Miriam was well fitted to be an adviser to Moses and his assistant as leader of the women.

Miriam was possessed of the quality known as "religiosity," a trait seen in many of the great Jewish leaders. She had a deep sincerity and was sometimes called a prophetess. Her sincerity was emphasized by the next act of her history. This is recorded in Numbers 12. Moses, it seems, had married an Ethiopian woman, whose influence was feared and resented by Aaron and Miriam. So, they desired to take the leadership away from Moses. We find them speaking thus: "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" (Num. 12:2.) The story continues to tell that the Lord was displeased, and Miriam was stricken with leprosy. Aaron pleaded with Moses to restore her, admitting they both had acted foolishly. Moses prayed for Miriam and she was healed after seven days. There is a reference here which shows Miriam's influence upon the people, for in spite of her reproof and discipline, they waited patiently for her recovery. Scripture records, "The people journeyed not till Miriam was brought in again" (12:15).

It seems somewhat strange that not one of these three great leaders—Moses, Aaron, and Miriam—was permitted to enter the Promised Land, but Miriam died at Kadesh, near the place where "there was no water for the congregation" until Moses was given power to bring it forth from the rock. (See Num. 20:1.)

Miriam was the wife of Hur, son of Caleb, and one of the captains of the divisions of the people, made by Moses. Josephus wrote that Miriam was in her fortieth year from the Exodus when she died, that a public fu-

neral was held for her, and that for thirty days the people mourned her death.

There have been many beautiful interpretations of Miriam in art, music, and literature. William Hensel's, "Miriam Leading Her Maidens" is a fine picture; Schubert's "Song of Miriam" adapted by Novello is listed among classical music; and Thomas Moore paraphrased the ode attributed to her and Moses, with rhythmic accents:

"Sound the loud timbrel o'er Egypt's deep sea!  
Jehovah has triumphed—His people are free.  
Sing—for the pride of the tyrant is broken,  
His chariots, his horses, all splendid and brave,  
How vain are their boasting! the Lord hath but spoken,  
And chariots and horsemen are sunk in the wave.  
Sound the loud timbrel o'er Egypt's deep sea!  
Jehovah has triumphed—His people are free."

Lastly, we wonder, was not Bezaleel, the man so skilled in many kinds of artistic workmanship in constructing the Tabernacle, Miriam's grandson? We read in Exodus 31:1, 2: "The Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship."

You will notice he was the grandson of Hur, who was the husband of Miriam. If he was also her grandson, surely her versatile talents were passed on to him.

So it is, lives of great men and women remind us that we, too, may pass on some good if we will serve the Lord with all our hearts, for "only he who serves is truly great."

---

## SERVING THE KING

(Continued from page 7)

The chronic complainer is largely the product of an inferiority complex. It is induced by the feeling that the other person's labors are considered more important than his own. Perhaps, he feels that the other person is a better teacher or speaker. In most cases, we are guilty of making these matters worse by constantly pushing and encouraging the talented person, while we make no attempt to find a niche for the less talented to fill. Out of the many things that can be done in service, we should encourage the backward person to find his place and satisfy his interests. Such a person will never worry over how good a *teacher* the other fellow is, if there is a subconscious knowledge that *he can outplay him on the coronet*. The blame then rests on us, if we have failed to

encourage him to play the coronet. Do not look upon the complainer as one having no desire to serve, but remember that in most cases *he is a person whose desire to serve has not been gratified.*

So, again, I stress our need as a *one hundred per cent working* organization. Put every man who shows an interest in something to work, regardless of what his interest is. If you haven't any such work, jump at the chance to provide such. Our biggest fault is that when the backward person timidly suggests a possibility, those in front immediately frown him down and, accordingly, there are no more suggestions from that source. Immediately chronic symptoms of complaint begin to develop, and we frown harder and the matter gets worse and so on. Perhaps it was our fault in the first place. Where there are one hundred jobs for one hundred people, there is one hundred per cent interest. Where there is one hundred per cent interest, there is no need to worry about the outsider not being interested in you. When the outsider is interested in you, there is no need for the attendance director—but do not put him out of work; *encourage him to join the ushers*, you will need an extra one.

Kingdom-in-your-heart theology, close relative to ghostology, has a pitifully lame interpretation of such scriptures as Isaiah 60; Ezekiel 34:11-16, 23-26; Daniel 7:27; Matthew 19:27-30; Luke 1:32, 33; and Matthew 25:31-46.

### "THAT THEY MAY BE ONE"

(Continued from front page)

holy and without blemish. So ought men to love their wives as their own bodies. 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. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:25-32).

To make a successful home, the husband and wife must work together as one. In fact, it cannot be home where there is division of purpose between the two. In the foregoing language, Paul used the one to aid the other. As husband and wife must be in harmony to succeed, so Christ and the church must be one in purpose. The Revelator expressed the figure nicely in the following language: "I John say the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). Again: "There came unto me one of the seven angels which had the

seven vials full of the seven last plagues, and talked with me, saying, Come hither, and I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (vv. 9, 10).

In this picture we see not only the perfected Son of God, but the perfected body of Christ, His wife. Here is oneness in perfection. The Son of God has perfected Himself, and His bride is now in process of perfection. They who would become members of that holy body must be engaged in that work *now*. There will be no wood, hay, nor stubble in that holy city. When Jesus comes, the church will go out to meet Him. These are the new Jerusalem, the holy city, seen coming from heaven by John.

### ARE YOU SLEEPING?

By Barbara Fish

"Jonah was gone down into the sides of the ship; and he lay, and was fast asleep" (Jonah 1:5).

**G**OD asked Jonah to go to Nineveh and preach against the wickedness of the Ninevites. Jonah, believing he could flee from the presence of the Lord, set sail for Tarshish. Jonah felt so confident that he would soon be away from the Lord's sight, that he went into his cabin and fell asleep.

As we who are Christians journey along our paths, let us stop—even this very day—and check ourselves. Perhaps a few years ago we gave our lives to our Father and were baptized. At first we studied our Bibles, prayed, and went to church, but as the newness wore off, did we not gradually forget God and slip back into our old paths? God knows whether we remained true or whether we have forgotten, for in Psalm 139:1-4 we read:

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."

As we examine ourselves today, do we find that we are asleep, or are we getting drowsy? If we are, let us once again go to church, for God's Word is the sweetest alarm clock we can ever hear.

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations" (Psalm 22: 27, 28).

## ESSENTIAL DOCTRINES

*(Continued from page 3)*

doctrine than the "doctrine of Christ," creates in so doing "evil deeds." In other words, it is wrong to present a different message. Now, it is plainly stated, that anyone who bids "God speed" to such a promoter of other doctrines, is also a party to the "evil deeds." There is one way and only one way to avoid such participation, and that way is, to keep aloof from all "divers and strange doctrines" (Heb. 13:9).

The foregoing propositions have been set forth for the purpose of establishing the vital principle of sound doctrine. That which constitutes sound doctrine must follow later. The first step in acquiring truth is to recognize its absolute importance. When truth is considered essential to our being set free (John 8:32), then it is that we begin to develop a love for truth. With the coming of love for truth, our hearts and minds begin to reach out, search out, the answer to Pilate's question, "What is truth?"

## NEBUCHADNEZZAR'S OTHER DREAM

*(Continued from page 5)*

Hitler is now on the top of the proverbial heap, and has openly defied God and man. God, though, is not asleep, neither has He forgotten the lesson that He gave to the ancient king—that lesson which was intended for all men. God will abase Hitler in His own good time either by raising up another earthly king, or, better still, by sending His Son, Jesus Christ, who will rule the world in righteousness.

Thus we see that God, through the medium of a dream to a wicked king, has shown us that He is the ruler of the universe. It seems that there is another lesson in this story. You will remember that in the dream of Nebuchadnezzar, the stump of the great tree was to be left in the earth, with a band of iron and brass around it. To the king this signified the fact that after seven years of insanity, he was once again to be the ruler of his kingdom. To me, it typifies Israel. God has scattered the nation of Israel, once the proudest and greatest nation of all, throughout the world, but He has around the "stump" of that nation the "iron and brass band" of His promise that He will regather the Israelites, and bring them into their own land, Palestine. This He will do, for His Word is sure and true. Then will come the time when the nation of Israel, as well as the nations of the world, will say as did Nebuchadnezzar of old: "Those that walk in pride he is able to abase."

That it may please God to abase those who walk in pride today, and usher in the Kingdom of His Son, is my earnest prayer.



## BUILDING YOUR LIBRARY

Book Reviews

*By Arlen Marsh*

Odd, perhaps, to review in this column books as well known as those published by the National Berean Society. But are they well known? Only a few have used them as they should be used, and still more rare have been those who have applied the books to most of their potential uses.

There are five lesson books in the Berean Senior Series. Each is twenty cents a copy. Prepared by the best talent in the Church of God available at the time of publication, the books cover the Bible doctrine more exhaustively than any other printed matter issued by this denomination or its affiliates.

Other churches have their theologies—dull, voluminous tomes of great technical accuracy and of little interest to anyone except the ministry. The Church of God, on the contrary, has the Berean books—which may be used by anyone who wants to know more of the gospel.

Some have recognized this fact and have put it to good use. One Sunday school supplies its teachers with complete sets of the Senior Berean Series to help those teachers in presenting doctrinal ideas to their students in the course of their regular Sunday school lessons. A good many Church of God ministers, Bible class teachers, and writers have drawn liberally upon the books for information regarding texts and outlines on specific subjects, from the unity of God to the behavior expected of young Christians in everyday living.

Personal study of the Bible obviously can be given powerful help by the combining of Berean lessons. Unguided study not only is difficult, but sometimes is definitely misleading. Few have either the time nor the reference material to assure to themselves really thorough study of any given Biblical topic. The Senior Berean Series fills the need for satisfactory help.

There is no important doctrinal subject not touched at least once—and most subjects are covered several times from several different angles and by different authors—by the Berean books. Outlines are authentic; few Biblical references are mismentioned, and these only because of extremely rare typographical errors.

\* \* \* \* \*

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



*"He said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).*

### The Pharisees

Jesus had been talking to His disciples about a "steward" (Luke 16:1). The disciples were not the only ones who heard Jesus say, "No servant 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" (Luke 16:13). "The Pharisees also, who were covetous, heard all these things: and they derided him" (Luke 16:14). To "deride" means to "scorn" or mock; the Pharisees "made fun of" Jesus, didn't they?

It was then that Jesus told the Pharisees that they were the ones who tried to make everything they said and did seem righteous and just before men. However, God saw their hearts! He can't be fooled. He knows all about us!

The Pharisees wouldn't accept Jesus. They were the ones who lived in luxury and the best of everything from a worldly view; but, sad to relate, they forgot to give their hearts to God. They went to church often and made long prayers in public to let men know they prayed. The Bible teaches us to pray, but it tells us to go into our closets and shut the doors. That is the place for our longer prayers: all alone with no one to see or hear us *except God* who hears us through Jesus Christ, His Son. (Matt. 6:6.) We read, also, that we should not use vain repetitions, but the Bible assures us that God knows what we need, even before we ask Him! (Matt. 6:7, 8.) So our prayers should be sincere and full of thanksgiving.

This educated group of Pharisees, as I picture them were the "socially correct" of their day. Their garments were correct and spotless; their manners, very proper outwardly. They forgot judgment, mercy, and faith, though, for Jesus told them so (Matt. 23:23). They were not *genuine*, for Jesus called them "*hypocrites*" (Luke 11:44).

### The Rich Man and Lazarus

This is a parable. It could not be taken literally. There are different beliefs among our own church people as to what it teaches.

We know that the rich man was very self-satisfied. He forgot a great many things he should have done. He was

too proud to notice the man at his gate. We find his earthly blessings coming to an end with his death. How very uncertain are worldly riches and very foolish is the one who puts his trust in such things. (Matt. 10:23, 24.)

There is a verse which tells us to hide God's Word in our hearts, so that we will know right from wrong, and not sin (Psalm 119:11). We are not to keep the Word hidden there, though, we are to share it with others—preach, teach, and live it. (Psalm 40:9, 10.) When we have done our best, we shall still be able only to cry, "I am poor and needy"! (Psalm 40:17.) Yes, this rich man forgot to do many things.

Many liken Lazarus to Christ. He was wounded for our sins. His feet and hands were pierced for us; His side riven. He was not accepted by His people.

"Abraham's bosom" is a term used in that day to tell the seat of honor. The people reclined rather than sat to eat. The one who was in "Abraham's bosom" was the first one. Lazarus was held in Abraham's bosom when He died.

The Gentiles were called "dogs" before they were given the opportunity to accept Christ.

The rich man, in torments, began to think of his brothers. Father Abraham told him that they had Moses and the prophets. If they wouldn't hear them, they would hear no one, even though one should "rise from the dead." Jesus died and was raised before their very eyes, yet not accepted! May each of us accept Him today.

### ECE Club Bible Study

Continue by memorizing the next four books. They are Paul's letters to the Galatians, Ephesians, Philippians, and Colossians.

### Call for Members

Send me your name, month, day, and year of birth, and your address. Your membership card will be sent to you.

### Happy Birthday Wishes

Ivy McKinney, Feb. 4, age 13, Springfield, La.  
Iris Foster, Feb. 3, age 15, Ponchatoula, La.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### God First

\* \* \*

*By Zelda Cooper, Fredericktown, Mo.*

God should be put first in everything. He will bless His people in many ways, if we do this. In Matthew 6:33, Christ told His disciples: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

We put God first in our prayers. He is all-powerful and merciful. We look to Him for everything in this life and in the life which is to come, and have so much for which to thank Him. So many of us are continually asking for blessings, and forget to be thankful for what we have.

We should never fail to attend church services, always being ready to serve in our places—giving our lives wholly to Christ. We should never let anything come before God's work.

In Matthew 26:41, Christ warned Peter, saying, "Watch and pray, that ye enter not into temptation." Paul, in 1 Thessalonians 5:22, exhorted the people to "abstain from all appearance of evil." When we repeat the Lord's Prayer, we are praying for God to lead us not into temptation. Do we earnestly mean what we say in all our prayers?

In Biblical times, God asked for the firstfruits and the best of everything. He asked for the best lamb of the flock—one without spot or blemish. We know, also, that He was to get a tenth of all the income, or a tithe. We read in Malachi 3:8: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." God wanted His people to take this tenth out first, and not do as some people of today who pay their other bills first and give what is left to God's work.

We are looking forward to the day when Christ will come to set up His Kingdom upon the earth, as is prophesied in Revelation 22:12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." We must put God first, that we may be worthy of this reward in the Kingdom.

### Strike Two!

Do you know that Frances Munshaw wrote the article, "Why Go to Church?" which appeared on the Decem-

ber 3 Berean Page, and that Iris Hall and not Virginia Smith wrote, "At Eventide" on the January 14 Page? We do now, and we apologize and retire to our den to ponder over 1 Corinthians 14:40.

### The Broad View

\* \* \*

*By Arlen Marsh, Los Angeles, Calif.*

Ever since practical psychology came into power as a driving force behind business and personal relations, religion has degenerated—and is continuing to degenerate—in many sections into the merest drivel.

There have come into being, for example, such groups as the National Conference of Jews and Christians, dedicated to the proposition that all men, whatever their distinctive interpretation of the Bible, are equal in the sight of God. Tolerance—the broad view—has come to replace acute denominationalism in the field of religion the while nationalism has come to replace tolerance—the broad view—in the field of international relations.

Actually, nothing could be more opinionated than true Christianity. Tolerance has no part of it. When tolerance enters, dogma departs: and when dogma departs, so do multitudes of church members who are honestly seeking spiritual guidance, and not simply an improvement in their relations with the heathen Chinese.

Jesus was not tolerant. He excoriated the Pharisees as few Nazis could excoriate democracy. He laid down dogmas which, He said, *must* be accepted by the Jews and by those Gentiles who would later follow Him. And He predicted the age-long punishment of the Jews for their crime of not accepting Him and His teachings. Tolerance was something for those who would condone hypocrisy, for those who would fraternize with Roman idolaters as freely as they would with Jewish monotheists.

Paul emphasized this whole idea when he declared in Ephesians 4:14 that we should "be no more children, tossed to and fro, and carried about with every wind of doctrine." Tolerance, as the United Church of Canada discovered to its sorrow, breeds ignorance—a discarding of all the old doctrines in favor of the broad view, in favor of an ethereal belief in Something Better but in Nothing Much. Bigotry, practised wisely, confirms belief; tolerance destroys it.

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

- February 16—California Conference at Pomona.
- July 29-August 10—General Conference at Oregon, Ill.
- July 29-August 10—Illinois Bible School and Conference at Oregon.
- August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

## EDEN VALLEY, MINNESOTA

It has been a long winter, and we have had plenty of snow. It began snowing November 11, and we have not seen the ground since. We now have from two to five feet of snow, blocking the way of the people who live in the country, but our attendance has been good. Sunday, January 12, we had about a hundred attendants out for church. We hope to keep them coming, and when the roads are open again would like to see the church filled.

We are planning some special meetings to begin March 24 and ending April 13. We hope that much good can be done, and that new ones will be added to the fold.

The parsonage has been blessed with new built-in cupboards, sponsored by the Ladies' Aid. They add to the looks of the kitchen, and help the wife as she prepares the pastor's meals.

We have a wonderful spirit here. The people have been very good to us, as we have been doing our little bit. While we were visiting in Illinois, the local church had a wood-cutting bee, and a good supply of wood awaited us when we returned. We hope to be able to repay this in some way.

The newlyweds, Mr. and Mrs. Elmo Gaspar, Mr. and Mrs. Lester Mills, and Mr. and Mrs. Carrol Bennett, are as busy as beavers about their new homes. May the Lord continue to bless them.

The new additions to the church are showing the way to some of us older ones in faithfulness. Old Man Winter has a difficult time blocking their road to church. More like these is what we need. Guy and Augusta Mills will soon be in their new home. These two are living examples of what it means to "walk in newness of life" (Rom. 6:3, 4).

Walter Wiggins, Pastor.

## TEXTBOOKS FOR SALE

As the first semester of our Bible Training School ends, we have a few textbooks that were not used by the students and which we offer for sale, postpaid, to any of our brethren who may be interested in keeping pace with our School. Should orders be received for more books than we have on hand we shall, nevertheless, fill all orders by ordering anew from the publishers. The books are:

- "The Apostolic Age" by Purves \$2.50
- "The Twelve Minor Prophets" by Robinson 2.00
- "Story of the Christian Church" by Hurlbut 1.00
- "Principles of Religious Education" by Fickes 2.00

The Bible Training School, Oregon, Illinois.

## POMONA, CALIFORNIA

The brethren in Pomona conducted a series of meetings in January. On January 19, it was our privilege to speak to them on the subject, "Christ in a Changing World." We did our best to awaken them to the times in which we are living, to the changing conditions which mean nothing to worldly people, but which are so significant to us who are looking for the coming of our Lord. At the end of the meeting, Bro. Norman J. Macleod, president of the California Conference, presented us with a lifelong ministerial certificate, for which we are thankful. Previous to this, we had for six years held a ministerial certificate from the Pomona church. We believe that to those whose ears and eyes are open to the truth, it makes very little difference whether or not a minister has a stamp stuck on him, but it helps to have credentials if a minister wishes to apply for a clergy fare certificate on a railroad, crossing the international line, receiving bus privileges, or traveling abroad.

Our only ambition is to continue to serve the brethren, as we have done in many places. The Lord willing, we shall be starting sometime in April on another round trip across the Continent. Our blessed Lord has most wonderfully supplied all our need, and we can firmly trust Him another year—come what may.

J. Eagleston.

## CONTRIBUTIONS TO N. B. I.

Mary E. Howard	\$ 3.00
Mr. and Mrs. Ivan Hughes	25.00
Oregon, Ill., Church	5.75
Mr. & Mrs. Delos Andrew	1.00
Amy Young	5.00
Mr. & Mrs. Arthur Otto	1.30
S. H. Boyer	10.00

## MRS. LAURA E. LAKE

Mrs. Laura E. Lake, beloved widow of the late Jasper M. Lake, who died in Morris Hospital of Plymouth, Ind., on January 20, 1941, was born near Richard Center, Ind., on August 26, 1860. She was the daughter of Amos and Mary Price, and was united in marriage with Jasper M. Lake, November 2, 1879. On June 22, 1937, he preceded her in death.

Both had long been members of the Church of God at Argos, Ind.

Surviving are eight children: Mrs. Nora Helsel, Plymouth; Mrs. Clara Stults, Argos; Mrs. Orley Zerbe, Hanna; Orvin, Argos; William, Plymouth; Arnold, South Bend; Mrs. Olive Kline, Culver; and Milburn, South Bend—all of Indiana. There also survive her seventeen grandchildren, and fourteen great-grandchildren: a brother, Ora Price, and a sister, Rosa Irwin, besides other relatives.

Funeral services were held in Poplar Grove church which was filled to capacity by friends of the surrounding neighborhood where Sr. Lake's entire life had been given. Aware of approaching death, the deceased asked that verses 25, 26, of the 11th chapter of John's Gospel be used as expressive of her faith and hope. Rev. Kline, of Chicago and Plymouth, assisted in the services.

In the hilltop cemetery beside the church, on its gentle slope toward the rising sun, near her lifelong residence, Sr. Lake was laid away in death, beside her life's companion, to await the call of Him whom she confidently trusted to be "the resurrection and the life." May the time till He calls be short. F. L. Austin.

## BIBLE TRAINING SCHOOL

A Friend	\$ 1.00
A Friend	1.60

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. James McLain's new address is 46 Pencil Road, S. E., Grand Rapids, Mich. We pray that he will have a profitable pastorate with the Pennellwood brethren.

"I hope to be able to do more real active work for Christ this year."—Virginia R. Kincheloe, Fairfax, Va.

Bro. Alan McLain has been elected reporter of the Bible Training School for the second semester, and will begin his new duties as a scribe next week.

Bro. Charles Netts reports that he has twenty-five more miniature Golden-Rule-Home banks about ready to send out to Sunday schools which may wish them. They may be obtained for the asking; write Charles Netts, 192 White City Trailer Park, St. Petersburg, Fla.

"Born to Bro. R. M. Cox and wife, January 7th, an eight-pound girl. They gave her the name of Helen Aletta."—W. G. Moffet, Magazine, Ark.

"Father and Mother Williams plan to leave for Rochelle next Tuesday night and arrive in Rochelle, Ill., Saturday (February 8)."—G. E. Marsh, 230 W. 103 St., Los Angeles, Calif. . . . We shall be glad to have them back home.

Bro. and Sr. Charles Lindsay, formerly of Pearl City, Ill., are now residing at Milford, Kans.

"I should like to express my appreciation through The Herald of Sherman P. Baker's article, 'Thoughts Concerning Christmas, or Yule Day.'"—Florence E. Tuttle, Geneva, Ohio.

The Frederick Claussen family, accompanied by Orpha and Diane LeMasurier, all of Oregon, Ill., visited Sunday, February 2, with Sr. Claussen's sister, Pearl Hatton, Granville, Ill.

"An evangelist cannot do much in a dead church, except to preach its funeral."—Nancy B. Robison, Arkansas City, Kans.

**BERRY — WEGNER**

It was the pleasure of the writer to unite in holy matrimony Miss Lilly Berry of Lester Prairie and Martin Wegner of Waconia, Minn., Sunday, January 26, using the double ring ceremony. The wedding was performed in the Church of God, Eden Valley. Miss Mildred Kirkpatrick was bridesmaid, and Edwin Wegner was best man.

We pray God's richest blessings upon this new home; they will be at home to their friends at Waconia, Minn.

Walter Wiggins, Pastor.

**LEVI COFFIN**

In the passing of Bro. Levi Coffin, a life-long resident of Lenawee County, near, Adrian, Mich., the church has laid away one of the last of the once active members of the group which Bro. Levi Chase preached for through many years. This church constituted the first pastorate of the present writer, and the home of Bro. and Sr. Coffin was the writer's first home there when he served that church as a boy-preacher.

Bro. Coffin died of pneumonia on January 20, 1941. Had he lived four more days he would have been eighty-three years of age.

On December 30, 1885, he was married to Hattie Stephenson of Saline, Mich. To this union only one child was born, a daughter who became Mrs. James Preston and died thirty-two years ago. The only grandchild, Miss Ruby Preston, was reared at the home of Bro. and Sr. Coffin, and she lovingly and faithfully cared for the aged couple in their declining years. Sr. Coffin died in the summer of 1938.

This loyal and generous couple were among the best workers of the onetime active church near there, and after the local church disbanded they continued to co-operate with the state and national work. They were like a father and mother to the writer, and were loved and respected by a multitude of friends and neighbors.

Today they sleep side by side in beautiful Oakwood Cemetery, awaiting their Master's return.

F. E. Siple.

**ANNOUNCEMENT**

The publishing committee of the National Berean Society has prepared and is now offering for sale a Christian Worker's Kit. This Kit contains sixteen of the leading tracts published by the National Bible Institution and National Berean Society, grouped as they support the seven essentials of doctrine outlined in the general tract, "The Church of God."

The Kit is designed to be exactly what the name implies, a work-kit for the Christian worker. The tracts are of uniform size, neatly packed in an attractive envelope. The names of the tracts and their authors, together with the section of the general tract they supplement, are printed upon each Kit so that, as tracts are given out in reply to questions, others may be obtained and the Kit kept complete. These tracts are not odds and ends, but the best we have on their respective subjects. When better ones are available to support these thoughts, they will be included in following Kits. It is an attempt to give the Christian worker, at one third their value, a complete sample of what we have for use.

Your use of this item will determine its future as a permanent feature. So, if you feel obliged to help that fellow next door find his answers, be sure to order one now. The cost is only twenty cents, and you may order from the National Bible Institution, Oregon, Ill.

James M. Watkins,  
Chairman Berean Publishing Committee.

**GEORGE BRIDGES**

Funeral services were conducted Friday, December 6, at the Church of God in Eden Valley, Minn., for George A. Bridges, aged pioneer resident who died suddenly at his home north of Eden Valley.

Bro. Bridges was born in North Dakota, August 5, 1861, was one of the first white children born in the then "territory" of North Dakota.

He leaves a widow, Mrs. Nettie Bridges, one son, three daughters, thirteen grandchildren, and eight great-grandchildren.

Bro. Bridges was a well qualified Bible student. At one time he attended the Mendota, Ill., Adventist college.

Funeral services were conducted by the writer, using the words of Job 19:23-27. Interment was made at Annandale, Minn., where he awaits the call of the Life Giver at the resurrection morning.

Walter Wiggins.

**HERALD RECEIPTS**

Zenas Murphy; Mrs. C. S. Prime; Mary E. Howard; Mrs. Edith A. Burke; S. P. Dismukes; S. G. Elton; J. M. Boyer; Mrs. Frances Gillespie; P. B. Ingram; Nancy Robison (for another); Lorenzo Beamen; Mary Elton (self & others); S. H. Boyer; Russel Thoms; Mrs. Ella Rose; Mrs. James Kincheloe.

**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  
Orpha LeMasurier . . . Treasurer

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 . . . \$.....  
For Fieldman and Evangelism \$.....

Name .....  
Address .....

**MRS. CHRISTINA KREIDER**

Funeral services were held December 21, 1940, for Mrs. Christina Kreider. Mrs. Kreider died at Fergus Falls, Minn., having been in poor health for the last few years.

Mrs. Kreider was born in Indiana, September 15, 1857. She made her home in Minnesota since 1899. Since her husband's death in 1927, she had lived alone.

The writer conducted the funeral service from the Church of God in Eden Valley, using Proverbs 31:10-31. She was laid to rest in the Eden Valley cemetery, to await the call of the Master.

Walter Wiggins.

"When you see a man has fallen,  
Gently take him by the hand,  
Brush the earth stains from his garments,  
Do not stop to reprimand;  
Close your eyes upon his errors.  
Other men may drag him down,  
Seal your lips when others question,  
Write in silence on the ground."

**God's Covenant With Abraham**

- \* Written by S. J. Lindsay, pastor and evangelist, former editor of The Restitution Herald
- \* Concerns the greatest promise ever made—that to Abraham by God
- \* Liberally sprinkled with Bible references which are quoted in full
- \* Considers the major dogmatic implications of the covenant
- \* Modern printing; bound in heavy blue paper
- \* 10¢ each; 50¢ per dozen; \$4.00 per hundred.

National Bible Institution  
Oregon, Illinois

**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 5¢; per hundred 30¢.

# — 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. Pages	Per Doz.	Per 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	The Sabbath, S. J. Lindsay	13	.30 1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25 1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, 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	Resurrection, S. E. Magaw	8	.10 .60
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	<b>BOOKS</b>		
Shall Never Die, F. E. Siple	4	.10	.60	Name	Pages	Each Per 6
The Thief on the Cross, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$.10
A Study of the Word "Soul"	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75
Did Christ Preexist? H. B. Hathaway	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75 \$3.50
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	.25 1.25
What Is a Christian?	4	.10	.60	The Student's Textbook, board cloth, Wilson	200	.45 2.60
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25 1.25
The Coming of Christ, R. A. Curtis	6	.15	.90	Ancient Mysteries, George Johnston	116	.50
Can You Believe?	6	.15	.90	The Visitor, paper, Boice	212	.50
What Do the Scriptures Teach?				The Way of Life Eternal, paper, Lyman Booth	88	.40
R. H. Judd	6	.15	.90	<b>BEREAN BOOKS</b>		
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	Name	Pages	Each
Hell—What Is It?	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$.25
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	Children's Bible Story and Study Book	60	.20
Baptism, S. J. Lindsay	8	.20	1.20	Senior Berean Book One (The Gospel Plan)	50	.20
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	Senior Berean Book Two (Life and Immortality)	50	.20
Some Things for Which We Stand	6	free for postage		Senior Berean Book Three (God's Kingdom)	50	.20
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Senior Berean Book Four (The Gospel and Christian Living)	50	.20
Do You Believe That—	1	free for postage		Senior Berean Book Five (The Church of God)	50	.20
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, R. H. Judd	12	.25	1.75			
First Principles, G. E. Marsh	18	.35	2.00			
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00			

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, FEBRUARY 11, 1941

NUMBER 19

## Mysterious Melchizedek

By F. E. Siple

ONE of the most interesting things about the Bible is its unique way of teaching some of its lessons. Some things are taught in direct statements, some by illustrations in parables, and some by types or by certain personalities or facts in the life of one person being shown to illustrate points in the life of another. This latter appears to be the main purpose for which mysterious Melchizedek is mentioned.

So little is told us in the Bible about Melchizedek that it would be impossible to construct a life story of consecutive events, yet some very outstanding things are told about him. Things of such import are told that one is amazed and begins to realize that some definite purpose was behind such a revealing of facts.

That definite purpose is plainly and frankly stated by Paul in Hebrews 7:17, and by the Psalmist in Psalm 110:4. So far as a historical figure is concerned, Melchizedek means little to us—Moses revealed only a few facts in Genesis 14:18-24. We would be only a little wiser, and not the least benefited, even to know whether such a person ever lived or not. From the standpoint of typical value, however, and insofar as Melchizedek illustrated the life and work of Jesus, he at once becomes of great importance.

Further, since Jesus is the outstandingly important character of the Bible, whom to know is life eternal, it must be recognized that any person or fact which adds to a better understanding of Him is, indeed, important. It is only by making use of the many lessons and illustrations of Jesus that we are able to comprehend Him in His completeness.

The mystery surrounding Melchizedek was deliberately arranged, that the facts given might accomplish their purpose. Had his father and mother been named, the occasions of his birth and death given, and his ancestry stated, the force of the whole illustration would have been lost.

He would then have become just a man in the eyes of men. In presenting him as though he had neither father nor mother, beginning nor end, he holds his place not because of human ancestry, but because of God's appointment to a position. Hebrews 7:3 thus presents him in such way that he is a proper type or illustration of Jesus, who came not according to the human order of birth, but divinely produced by miracle of God.



F. E. Siple

Not being a descendant of any known line of mankind, Melchizedek fitly illustrated Jesus as a priest, not on the line of Levi, nor according to the Levitical priesthood. That the Levitical priesthood had failed to bring necessary aid and succor to the human race is testified by Jesus' parable of the good Samaritan. Mankind lay robbed and half dead by the side of the road. The Mosaic law and the priesthood had come and passed by, leaving man still prone and

helpless. It was then time for the priest "not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:16).

Another astounding fact about Melchizedek is that he was superior to Abraham. The great man of faith, and father of the faithful, stood and stands revered by all, yet he, himself, paid tithes to Melchizedek and bowed for a blessing. Paul explained in Hebrews 7:6,7, that "the less is blessed of the better." In this, again, Melchizedek becomes the proper illustration of Jesus, the Priest greater than Abraham.

Perhaps the one point in which our mystery man of God most completely illustrated the mission and purpose of Jesus is that he was *both* king and priest. In early Israel, Moses had charge of the executive end, and Aaron the religious. These were very separate and distinct tasks, and through the later history of the nation Saul and succeeding kings took charge 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

## “Male or Female”

God inspired Moses to write concerning an Israelite's peace offering: “If his offering for a sacrifice of peace offering unto the Lord be of the flock; *male or female*, he shall offer it without blemish” (Lev. 3:6). Though the Passover lambs were males only, one errs in concluding thereby that all sacrificial animals were males. The important specification of a peace offering was that the animal be without blemish—whether “*male or female*.”

The Apostle Paul seemingly taught that women should have no voice in the church. He said: “Let your women keep silence in the churches; for it is not permitted unto them to speak . . . and if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church” (1 Cor. 14:34, 35), and “Let the women learn in silence with all subjection . . . I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Tim. 2:11, 12). Plainly as these texts seem to teach that women should be utterly silent in church, a study of God's calls to womankind and of the historical background of these texts reveals that God is no misogynist.

In Old Testament times, *Deborah*, not only a woman, but the wife of Lapidoth, was called of God to be a “prophetess” (Judges 4:4), and forty years she served as one of Israel's best judges. Several other Old Testament women were likewise called of God to serve publicly as prophetesses: *Miriam* (Ex. 15:20), *Huldah* (2 Kings 22:14), *Noadiah* (Neh. 6:14), and the *wife of Isaiah* (Isa. 8:3). God did not command these women to sit decorously at home, listening to their husbands.

In the New Testament, we read of the Prophetess *Anna*, who served in the Temple (Luke 2:36-38); of the *repentant woman* who, before several witnesses, kissed Jesus' feet and washed His feet with her tears—thus winning the praise of her Lord (Luke 7:37-50); of *Dorcas*, whose service in the church extended far beyond her own doorstep (Acts 9:36); of *Priscilla* who, with her husband, “expounded . . . the way of God more perfectly” to Apollos who was already “eloquent . . . in the scriptures” (Acts 18:24-26), and Paul wrote of her: “Greet *Priscilla*

and *Aquila* my helpers in Christ Jesus” (Rom. 16:3). Likewise, Paul wrote of another woman: “Greet *Mary*, who bestowed much labour on us” (Rom. 16:6). We read of Philip's *four daughters* who could prophesy (Acts 21:9), and of *Phebe* who was “a servant of the church . . . at Cenchrea” (Rom. 16:1). Second John was addressed to “*the elect lady* and her children” (1:1). Philippians 4:3 suggests that Christian women, even in Paul's time, did more than sit at home to “learn any thing” from their husbands, for the Apostle greeted certain women—evidently public workers—saying: “Help those *women which laboured with me in the gospel* . . . whose names are in the book of life.” First Corinthians 5:11, 13 indicates that women publicly prayed and prophesied in the “churches of God” (v. 16); and 1 Timothy 3:11 is, at least, a fair shot in the dark to license the office of deaconess.

How, then, shall we interpret Paul's learn-at-home texts? The church at Corinth was in several respects a naughty child of Paul's. There were divisions there (1 Cor. 1:10-13), unthinkable fornication (5:1), and so many of the zealous sisters tried to talk in tongues, that Paul cried out: “God is not the author of confusion” (14:33), and, “I speak with tongues (languages) more than ye all: yet in the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue” (vv. 18, 19). He further shamed Corinth's noisy women with the plain charge to “keep silence,” and to “let all things be done decently and in order” (v. 40). “It is a shame for women to *speak* in church” (v. 35) really meant: “It is a shame for women to *chatter* in the church” (Int. Bible Com.). Only by quieting the women, was the Apostle of God able to get in “five words” edgewise.

Basically, 1 Timothy 2:11, 12 does not prohibit a woman from public Christian service, but teaches that, first of all, she must be discreet, modest, a keeper of the home, and “not *usurp* authority over the man.”

“There is neither male nor female: for ye are all one in Christ Jesus” (Gal. 3:28). Whether “male or female,” every soul offered to God must be “without blemish”—*character means tenfold more to God than sex!*

## A Study on Immortality

By C. E. Randall

CONTINUING our study of essential doctrines of the Church of God, we consider several propositions relative to immortality.

**PROPOSITION 8:** *Bible subjects should be expressed in Bible language, and in harmony with all Scripture.* "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).

This proposition is set forth as an introduction to this study. If all the basic teachings concerning immortality were set forth in Bible language, the confusion that now surrounds this subject would be eliminated. It has been a traditional policy with the Church of God to speak where the Bible speaks, and to be silent where it is silent. Our mission is to "preach the word." If we confine ourselves to this task, and limit ourselves to the Word of God as being the only authoritative source of the gospel of "life and immortality," our access to the truth that makes men free will be insured. To us, a "thus saith the Lord" should be the end of all questioning.

**PROPOSITION 9:** *Immortality is something to be sought by patient continuance in well doing.* "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:7).

A proper understanding of the life and work of Jesus Christ is vital to a proper faith—a Biblical faith. Unless one understands immortality, he cannot apprehend the life and work of Jesus. Well did W. Brookman, in "The Words of Eternal Life," published by J. O. Woodruff, say: "Here I am bold to say that no one can clearly understand and declare the great and central doctrine of the atonement, and Christ's wonderful love, whose views upon life and death and immortality are clouded by this false philosophy of 'natural immortality.'" If we are to seek after immortality, it is evident that we are not already by birth or nature in possession of it. The *seeking* implies non-possession. Belief in the natural immortality of the soul removes the cause for seeking immortality, as admonished by Paul. Further, it eliminates man as being in need of immortality; and, therefore, makes him independent of Jesus Christ in respect to eternal life. In this connection, the eminent theologian, H. H. Dobney, said: "The Bible is silent on the point of an absolute and unconditional immortality of all men."

**PROPOSITION 10:** *Immortality originates with God,*

*and He, therefore, is said to be the sole Possessor of this blessing.* "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" (1 Tim. 6:16).

This is the second occurrence of the word "immortality" in the Bible. In the first instance it was set forth as something for which men should seek. Here, it is applied to God. Olshausen, the commentator, said: "The doctrine of the immortality of the soul and the name are alike unknown to the entire Bible." Not once does the Bible speak of man as being immortal.

Elder J. M. Stephenson, one of our early workers, in his book, "God's Plan of Salvation," says, "Where may we expect to find the origin or existence of a deathless nature in man, if not in the Record of his creation, trial, and execution? If God put in Adam an immortal soul or deathless spirit, there is the place to find it. And what must be the astonishment of the advocates of immortal-soulism, if in the entire Bible record of these great events, we shall fail to find a single intimation of the origin or existence of any distinct nature apart from the man formed out of the dust of the ground?"

**PROPOSITION 11:** *Christ brought life and immortality to light through the gospel.* "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

The gospel becomes the medium of revelation of "life and immortality" which God is pleased to bestow upon those who by continuance in well doing seek for it through Jesus Christ. Hence, the gospel becomes "the power of God unto salvation" (Rom. 1:16). If Jesus had not been born into the world and brought immortality to light, mankind would have had no source to which to go for this unmerited blessing bestowed through grace.

John Cargile, outstanding Advent Christian minister, in his book on "True Theology," says, "The doctrine of natural immortality robs Christ of much glory. He it is through whom we must get it, if we ever possess it. As long as men think themselves immortal, as a natural consequence they will not come to Christ that they might have eternal life."

The earlier believers of the Church of God and other Adventist bodies were thoroughly convinced that a right understanding of "life and (Please turn to page 11)

# Christian Deportment in Ungodly Governments

*Abstract of an Address by Robert G. Huggins*

**I**NTRODUCTION: Human governments are civil powers under God. They are used by Him in the government of the world. Their subserviency under God appears from Job 12:17-23: "He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. . . . He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again."

Through successive centuries of man's delegated rule of nations on earth, God has kept His sovereignty clearly before them. "The Lord most high is terrible; he is a great King over all the earth" (Psalm 47:2). Democratic elections do not change God's sovereignty, "for promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psalm 75:6, 7). God's Kingdom in heaven always governs the kingdoms of men on earth. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psalm 103:19). He changeth the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding" (Dan. 2:21). In a word, He "ruleth in the kingdom of men, and giveth it to whomsoever he will," and sometimes He "setteth up over it the basest of men" (Dan. 4:17). "The heavens do rule" (v. 26).

## *Christian Respect for God and Man*

(1) Disrespect to human rulers in church or state indicates a depravity in man lower than any beast has yet fallen. Jude says of those who "defile the flesh, despise dominion, and speak evil of dignities . . . these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they cor-

rupt themselves" (Jude 8-10). The unjust judge who boasted that he "feared not God, neither regarded man" (Luke 18:2), is the *ne plus ultra* sinner in the New Testament, for his sin was both Godward and manward. Murder is prohibited in Genesis 9:6, on this ground: "In the image of God made he man." This "image" consists largely in the exercise of "dominion"; that is, rulership. "Thou shalt not revile the gods, nor curse the ruler of the people" (Ex. 22:28). Saul, not recognizing the vestments of the high priest Ananias, perhaps on account of impairment

of his eyesight (Acts 9:9; Gal. 4:15), transgressed this commandment unwittingly, for which he promptly apologized in sincere Christian courtesy. (Acts 23:4, 5.)

Both the editor and business manager think it unwise to publish any rebuttals to these articles, at least for six months or a year. Consider well the testimony given.

(2) There never has been a Christian who was not a good citizen; who did not honor both God and man; who did not love God and his neighbor. The law which said, "Honour thy father and thy mother" (Ex. 20:12), also said: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God" (Lev. 19:32). Please do not miss the significance of this compound statement: "Honour the face of the old man, *and* fear thy God: I am the Lord." To the questions, "Who shall abide in thy tabernacle? who shall dwell in thy holy hill?" David answered immediately: "He honoureth them that fear the Lord" (Psalm 15:1, 4). A Christian cannot bless God one minute and curse man the next; for man was made "after the similitude of God" (James 3:9, 10). Those who disrespect and sin against Christ's brethren, "sin against Christ" (1 Cor. 8:12). "This commandment," says John, and it *is* a commandment we have from Christ, "That he who loveth God love his brother also" (1 John 4:21). "Honour all men. Love the brotherhood. Fear God. Honour the king," is an apostolic summary of Christian duty. (1 Peter 2:17.)

(3) In a more elaborate form and with more clarity, divine authority commands us to be subject to civil governments because they "are ordained of God." Follow Paul's argument closely in Romans 13:1-7:



"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

For the sake of clarity we will recapitulate the salient points in this remarkable scripture:

1. "The powers that be are ordained of God."
2. These powers are not called "ministers," but they are three times called "the minister of God."
3. We are told two times to be "afraid" of them.
4. Those who resist them "shall receive to themselves damnation."
5. We are not only commanded to be "subject" to them generally, but definitely to pay them Tribute, Custom, Fear, and Honor: all of which is their "due."

#### *Christian Deportment in Ungodly Governments*

(1) A political government is a civil power, supreme in its sphere; the church is a religious power, and is supreme in its sphere. They are incompatible powers, and must not be mixed. Saluting the flag is a civil act, and is as much due Caesar as saluting a friend is his due. When the church invades the rights of the state, she becomes a usurper; and when the state invades the rights of the church, it is guilty of usurpation. Keep the church and the state distinctly separate; then we have clear thinking, and can render honor to them both in their respective spheres.

(2) Christ had a clear-eyed perception of Christian obligation and duty to the state within its legitimate prerogatives. Asked at Capernaum by a Roman tax collector, who represented a pagan and warring power, if his Master paid tribute, Peter answered, "Yes." Then Christ made the comment that if the assessment was for strangers, then "the children were free" and added: "*Notwithstanding, lest we should offend them*"; and paid the tribute. (Matt. 17:24-27.)

(3) At another time and place, Jesus was asked point-blank by the Pharisees and Herodians: "Is it lawful to give tribute to Caesar, or not?" His reply was concise and to the point, separating distinctly our duty to state and

church: "Shew me the tribute money. . . . Whose is this image and superscription? They say unto him, Caesar's. Then said he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:15-22).

(4) Therefore, when Caesar demands the "things which are his," render to him his due; but if he demands "the things that are God's," we have no choice but to refuse. We cannot give to Caesar the things which belong to God. When the state by law required the worship of an image of Nebuchadnezzar, or destruction in the fiery furnace, the three Hebrew children responded kindly but firmly: "We are not careful to answer thee in this matter. . . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:16-18). Daniel prayed to God three times a day; and when the state prohibited prayer, he went on praying "as he did aforetime" (Dan. 6:10). When the state interdicted preaching the gospel, the disciples continued preaching, and said: "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). "*We ought to obey God rather than man*" (Acts 5:29).

#### *Christian Opposition to War Vindicated*

(1) In a democracy the people are sovereign. When they elect the president and the congress by vote, they transfer their sovereignty to their representatives, which gives them power to declare war. We, as Christians, do not vote. Not having transferred our sovereignty to others, they do not represent us when they declare war. Therefore, we justly claim exemption from combative service in war, which is declared without our representation.

(2) Success in war depends upon the qualification and fitness of the soldiers to fight. Governments recognize this fact; therefore, they "train" enlisted citizens in the art of war before they engage in it. Good citizens are not in the habit of killing people, so they have to be "trained" to kill. The technique of war is now so complicated, the mediocre mind cannot master the science of war. And no amount of "training" can convert a sound-minded saint into a soldier; for Christ has taught Christians: "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you*" (Matt. 5:44). How can a saint, imbued with such a gentle and benevolent spirit toward enemies, make a success of killing them unprovoked? Were all this loving, blessing, doing good, and praying done on the field of battle before the wholesale slaughter begins, war would be stopped before the first gun is fired.

(3) "The children of God" are "scattered abroad"

(John 11:52) among all nations and under all kinds of governments, where they live in peace and helpfulness with "the powers that be." Some of them have served in these "powers" actively and officially; while they have prayed for the peace of Babylon (Jer. 29:7), and "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all goodness and honesty" (1 Tim. 2:2): as Joseph, to whom Pharaoh said: "Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou" (Gen. 41:40). Daniel, too, was identified officially with a pagan government; and of him it is written: Nebuchadnezzar, the king of Babylon, "made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon" (Dan. 2:48). In a famine, Joseph fed the Egyptians; Daniel was a blessing to the Babylonians in statecraft. But neither Joseph nor Daniel, nor any other child of God, no matter where "scattered," nor when, ever joined hands with any government, whether pagan or "Christian," in a crusade of war and destruction upon either enemies or friends. Like their Master, they are here, not "to destroy men's lives, but to save them" (Luke 9:56).

(4) The Kingdom of Israel in the past was the Kingdom of God on earth. (Ex. 19:6; 1 Chron. 28:5.) God Himself was Israel's King, who reigned over the Israelites by vicegerents. (1 Sam. 8:7.) Therefore, when God declared war against the Canaanites, the Israelites fought, because divine authority commanded them. But, even when this militant nation was polled for enlistment in war, "from twenty years old and upward, all that (were) able to go forth to war in Israel" (Num. 1:3), one whole tribe was exempted from military conscription. The reason is given immediately, which please consider with care: "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel . . . the Levites shall pitch round about the tabernacle of testimony, *that there be no wrath upon the congregation of the children of Israel*" (Num. 1:49-53).

(5) "Ye call me Master and Lord," Christ said to His disciples, "and ye say well; for so I am" (John 13:13). To the Christian, Christ is *exclusively* his Master. He said Himself: "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). Now war-service and Christ-service are mutually exclusive: the one excludes the other, and precisely the same things, and to the same extent. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). The war lord is not "pleased," in fact he demands that the innocent citizen must separate himself from all "the affairs of this

life," and do the work of a soldier exclusively. He must give up his business, family, wife, children; his mind, freedom, independence, individuality, judgment, ideas of right and wrong; his life; "to please him who hath chosen him to be a soldier." This kind of a life was not the voluntary act of the citizen: the war lord chose it for him. He never decided himself to be a soldier; that privilege would give him the power of choice, decision, freedom, the manhood of self-action. No; he is "chosen" without his consent; overnight he falls under coercive power, and is reduced to an automaton. Unnamed, he makes the supreme sacrifice at the behest of another, and fills the earth with husbandless wives, fatherless children, and visits upon others poverty, starvation, pestilence, and premature death. He sends back home, after the war is over, thousands of helpless, suffering cripples, who die gradually by inches. He kills at sight thousands of innocent people, no one of whom he knows. He slays brothers, sisters, and babies. To achieve these terrible results he makes the "supreme sacrifice" of himself.

(6) On the other hand, the Christian makes the "supreme sacrifice" for his Master. He forsakes his wife, children, lands, and life itself to save himself and others. He cannot serve two masters like these, because their demands are exclusive, and because he cannot make the "supreme sacrifice" twice. "Ye are not your own," Paul wrote, "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). Having been "bought with a price," we do not own ourselves. We are God's property by purchase; and we must "render . . . unto God the things that are God's" (Matt. 22:21).

(7) Conscientious objectors are the ultra patriots of all nations. They love their nation superlatively, and for this reason they try to restrain it from military violence. From authentic history, we learn at least one thing, namely: war is a nose dive to destruction. Assyria goose-stepped and died. Babylon Almighty fought and gave up the ghost. Medo-Persia, militantly aggressive, was destroyed. Greece, civilized and refined, expired in battle. *All the world empires of the past died fighting*. About twenty years ago we engaged in a war to make "the world safe for democracy." Ever since then democracy has been unsafe, and becomes *unsaf*er every day. We waged war then "to end war." From that day to this we have had no respite from war. Today it is spreading like a prairie fire blown by the wind, and it threatens to enwrap the world in flames. When will war lords learn that war breeds war!

(8) Lastly, we give a summary of Bible teachings on the holy disposition which God requires of His people, their aloofness from the sordid work of war, and the fatal penalty which shall befall them if they are unfaithful to the God of peace who, by the great "Prince of Peace," has called them to be the sons of peace. (Phil. 4:7; Isa. 9:6.)

Read with prayer and understanding.

"I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16).

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52).

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

"Recompense to no man evil for evil. . . . Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:17-21).

"The weapons of our warfare are not carnal, but

mighty through God" (2 Cor. 10:4).

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation" (Phil. 2:14, 15).

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye adulterers and adulteresses!" (James 4:1, 4.)

"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 3:9).

"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 the faith of the saints*" (Rev. 13:10).

---

## God's Remnant

---

By Gerald L. Cooper

---

A REMNANT is generally thought to mean something of little value, or something left over. Recently, I discovered that in a standard dictionary the word had still another meaning, which is: "a small number of people." There is an anecdote told of a dry goods merchant who advertised as follows: "Remnants—20 cents a yard." His sales were very few, but when he changed his sign to read, "A limited supply of fancy goods; while they last at 40 cents a yard," he sold out his stock in a short while. So it is with God and the world. To the world a remnant in any sense of the word is valueless, but God now and in the past has often used a "small number of people" to further His cause. Let us go to the Word to find out if this is not true.

In an early story of the Bible we read that Noah was a preacher of righteousness, having very few people to listen to him. God "repented" that He had made the world and the people in it, and decided to destroy it with a great flood. To Noah alone was the word given that this was to be done, and to him was given the task of saving a remnant of the people to propagate the race. While building the ark, Noah did his best to convince the people that the end of the world was coming, but when the time came to enter the ark there were only *eight* people who believed him—and they were members of his family. Further reading of the account shows us that with this remnant God furthered His plans, and it is the belief of Christians who take the Bible literally that all races have developed from Noah and his three sons. Thus, we see

that God used a remnant, something of little value, a small number of people to advance His great work.

The story of Lot is not a noble story such as the one of Noah, but in Genesis 19:37, 38 we read that Lot became the father of the Moabites and the Ammonites after the destruction of Sodom and Gomorrah, in which destruction only Lot and his two daughters were saved. Again God saved only a remnant to further His plans, and to create two tribes of people.

Probably the greatest example of the remnant occurs in the story of the children of Israel, the people God chose for His own. In the first place, we know that God chose Abraham to be the father of His nation, and that Abraham's grandson, Jacob, was later named Israel and became the father of the twelve tribes of Israel. Many years afterward, when the people of Israel were coming out of Egypt where they had been enslaved, they sinned, and God punished them by condemning to death all over twenty years of age. (Num. 14:29.) In spite of this, God brought the remainder into the promised land of Canaan, and there the remnant lived and thrived for many years—becoming under the reign of Solomon one of the greatest nations of all times. Not only that, but from that remnant God will again bring into being a great nation of Israel, one that will be respected and admired by all the nations of the world. Truly, God does not look upon a remnant as something of little value, but uses this small number of people to bring about His ways.

An almost amusing story is (Please turn to page 10)

# When Brimstone Fell

*By Arlen Marsh*

ACCORDING to Ussher, it was about 1900 B. C. Probably it was earlier, perhaps it was later. Who can tell? For this purpose, Ussher's guess is as good as yours or mine.

The Vale of Siddim stretched deeply north of the Gulf of Akaba, and separated from the gulf by a stretch of dry land. A hundred years before, nine kings had, in it, rebelled against the rule of Chedorlaomer, tyrant of Asia Minor and master of one of the greatest empires ever to appear in the Near East. The Vale was salty, wet. Near it stood ten cities, and two of them were famous: Sodom and Gomorrah. The ten cities were called the Cities of the Plain, for the surrounding country was flat.

In the year 1898 B. C. (according, as has been said, to Ussher) Sodom and Gomorrah and their companion, smaller, cities were centers of commerce. Population was not large as population is counted nowadays, but it was large for a time when most peoples lived in tents and moved about with the freedom of jackals.

The Jordan River flowed near by. Down at the northern tip of the Gulf of Akaba, it spilled its waters, gathered from springs and wadies in the far north, into the sea. It was not a rapid stream; its current was sluggish, for there was little fall in the river.

With commerce and industry had come evil. The city dwellers were wicked; those who lived along the Jordan were wicked; the few who penetrated the marshy saltness of the Vale of Siddim were wicked.

But there were two exceptions. Abraham had come and gone. Lot was still there. And Lot had by this time a large family—daughters, and sons-in-law, and grandchildren. Lot liked Sodom; it was a delightful place to live despite its homosexual inhabitants. You could make a fortune when you lived in Sodom.

And then, one day, two men came to call on Lot. The Oriental attitude toward hospitality, still evident among tribes who roam the desert, came to their rescue. Lot refused to consent to their maltreatment at the hands of men of Sodom. The visitors, in self-defense, blinded those who tried to break into the house in which Lot lived; and they warned Lot to take himself and his entire family into the distant hills, inasmuch as God intended to destroy the city.

But Lot's sons-in-law were native Sodomites, and they laughed at the warnings that Lot gave them. So the visitors instructed Lot to take his wife and his two daughters and leave at once.

Sodom was a delightful place to live. Lot hesitated about going. So his visitors forcibly removed him and his wife and his two daughters from the city, and urged them to run for their lives. They were not to take even sufficient time to look behind to see precisely what was happening; they were to leave the entire plain behind them.

And then what must have seemed like hell turned upside down broke loose. Dante in all his fevered nightmares could have conceived of nothing worse. Herculaneum and Pompeii, lying far in the future, were to die peacefully and easily in comparison with the Cities of the Plain.

For centuries, volcanoes had smoldered and occasionally erupted near the Vale of Siddim and the Cities of the Plain. For centuries, minor earthquakes had infrequently rocked the region. Now, in the year 1898 B. C., the volcanoes simultaneously belched forth such an outpouring of red-hot ash and rock as has been paralleled but twice in all recorded history.

Fiery flakes poured down like drenching rain on the crops about the cities. Flames burst into life for miles along the plain. The acrid smell of burning rock swept like a noxious gas across the level ground, and down into the Vale of Siddim. Lot and his wife and his two daughters raced madly for their lives, while behind them fissures opened in the earth and spewed out smoking asphalt.

Lot's wife was curious, and her curiosity overcame her dread. She hesitated, turned, and stared backward toward the city. Ash fell about her, a cloud of gas drifted close. And then, from somewhere, came a stream of molten lava, carrying the salts which had appeared on the surface of the ground down in the Vale of Siddim. Lava and ash and gas—and she was dead, almost as quickly as thirty thousand were to die when Mount Pele erupted four millenniums later. Salt-encrusted, ash-encrusted, she became a pillar. And Lot and his two daughters raced onward to the hills.

As the eruption grew worse, the earth began to rock. The plain stood where it was. Land lifted, sank, rolled like a heavy swell at sea. And the burning and the smoking carried on. . . .

It was done. The volcanoes were still. Forty centuries later, only a vestige of them was to remain. But throughout Old Testament times, they were to continue to smoke and mutter.

The landscape had changed. Where once had been a fertile plain was now a barren desert. The ten cities stood in ruins. All life for miles had been destroyed—a disaster quite as thorough and quite as deadly as that which laid waste Lisbon, Portugal, in 1755. But at Lisbon some survived; in the Cities of the Plain, there were now no living things.

The Vale of Siddim suddenly became a lake. The earth, lifted higher between the Vale and the Akaba Gulf, turned back the Jordan River from its bed. And the Jordan, like any water seeking its own or a lower level, poured into the deepened, salt-founded valley.

A depression spread along the land. Rock faults, hundreds of miles below the surface of the earth, had slipped enough to let an entire valley form. The Jordan swept down from the Lake of Galilee, new-formed by the convulsions of the ground. The lake was resting six hundred twenty-six feet below the level of the Mediterranean on the west and the Gulf of Akaba on the south; and the Jordan leaped from it to the lowered Vale of Siddim and

made a great Salt Sea, thirteen hundred feet beneath the Mediterranean-Akaba surface line.

This is the story geologists have found. It is the story told by Moses. Even in Jeremiah's time, volcanoes roared in the Ded Sea region, and may sometimes have rained fire and brimstone down from heaven.

Can it literally be that, as an introduction to the return of Jesus to the earth, "the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4)? Can it literally be that, at the same time, water will flow "toward the former (eastern) sea"—that there can be a watery connection between the Dead and Mediterranean Seas (Zech. 14:8)?

It can be literally true. Volcanic explosions and earthquakes already have remade completely the topography of Palestine and Moab. It can be done again.

---



---

## A Discovery

---

*By S. J. Lindsay*

NOT long ago we attended a meeting of ministers of various denominations. We had attended these meetings on occasion before, but never had matters come up in such a way as to engage us directly. Among other things, a "Church of God" minister of the holiness sort asked us about our Church of God. We explained to him that our church designation was "The Church of God of the Faith of Abraham." He said that didn't mean anything to him, but wanted to know if we were Pentecostal or Holiness. We told him that we believed in Bible holiness and sanctification, but not the emotional sort commonly so called. He failed to understand. We finally said, "If you know what Abraham was taught and what he believed, then you know what we believe and teach." The look in his eye showed that we hadn't reached him yet.

After a time, another one present said in an aside, "Abraham and Solomon lived long before they had heard that there was a heaven to go to." Not being addressed directly on this point, we kept our peace, but on the way home we fell to thinking of the worth of such men to God and His truth. Here was a man, a minister, who knew no more about God's plan than to make a wisecrack like that.

So far as that criticism goes, we find others of a later date, writing in Holy Writ, who seemed to know no more than Abraham and Solomon as to going to heaven. Paul was one of them. He tells us that we are to walk in that faith of our father Abraham. Again, he tells us that if we are "baptized into Christ (we) have put on Christ," and are become the heirs of the promise made to Abraham. Jesus, too, said, "Blessed are the meek: for they shall inherit the earth." Then, again, in Revelation we read the redemption song: "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" (5:9, 10).

The question is asked, "How can people be so ignorant of the plan of salvation as to make such statements?" There are ministers who know nothing about the plan of God. The reason is that in many cases they do not study the Bible, but accept other men's estimations of the Bible. They have studied away from the Bible.

A young man of our acquaintance some years ago determined to prepare himself for the ministry, so placed himself in one of the theological universities of our land.

(Over)

After a year and a half he quit short. Upon being asked why, he said, "I have spent better than a year in the university and have had no instruction on the Bible, but I have studied all kinds of heathen religion and matters pertaining to almost everything else than that I planned to study, so I'm through." He is in business today.

---

## INSURANCE IN CHRIST

*By Delos Andrew*

**I**NSURANCE in Christ is necessary to one's eternal salvation, but life insurance, so-called, is not necessary to a Christian's protection. In the Sermon on the Mount, Christ taught implicit faith in God. Jesus, moreover, *had* that complete faith, as was proved by His faithfulness unto death. Jesus knew that God's way was best, and He put His faith in God's great plan.

Christians are now asked to show a little of that same faith. We are expected to put complete trust in Christ and in the things He taught. In fact, our salvation depends upon having that faith. Christ tells us to take no thought of our lives—of what we shall eat, or what we shall wear—and we believe He means exactly what He says. Being faithful unto Him, we should throw our whole effort into the work of Christ, letting everything else come second to His work.

There is a promise which is passed down to us if we forsake all for Christ, the promise first having been given to the disciples. It is: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

So-called life insurance is a good thing to have as a means of saving the surplus that God may be gracious enough to give one, but if a Christian must deprive the church or his family of proper support in order to pay for life insurance, we believe that he is doing wrong in that he shows a lack of that faith which is so necessary to salvation. We are taught in the Lord's Prayer to ask the heavenly Father for the things necessary for the present, not the things we might wish for some future time.

Doubtless, incidents can be cited which show that insurance has helped many widows and their families, but God has many ways—not appreciated by the world—in which to direct the lives of His faithful ones. God will direct and bless everyone who is faithful to put complete trust in Him.

The insurance in Christ is the best insurance of all, for it insures for all eternity. The premium is complete faith and consecration of life. Those who subscribe to this insurance will receive everlasting life in a Kingdom of perfection ruled by the perfect King, a Kingdom in which there will be no death, neither sorrow, nor crying (Rev. 21:4). Such promised conditions should be much appreciated in this present time of war and bloodshed.

## GOD'S REMNANT

*(Continued from page 7)*

told in the Scriptures in regard to Elijah. This ancient prophet of God had done his work well, but he was beginning to think that it was of no avail, that all the people had forsaken the words of God and had become worshipers of Baal. Imagine his surprise when God told him: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings 19:18). We will come back to this story a little later in this article.

Returning to our consideration of the nation of Israel, we read that after several years of prosperity the nation was divided, because of internal trouble, into two separate kingdoms of ten and two tribes. The two tribes became the Jews, only a few people, but from this remnant of a once proud nation came Jesus the Christ. We know what that means, for Christ has brought salvation to anyone who will accept it from Him. The Jews today are considered of little value to most of the other nations of the world, but God will, in His own good time, bring them to exaltation, and the very nations that now persecute the Jews will bow down to them. Jesus will be their King; He will establish the Kingdom in Palestine, and "all nations shall flow unto it" (Isa. 2:2).

Since the time that Christ was on the earth and founded the Christian church, God has "added to the church daily such as should be saved." At many times through the centuries, things in general have looked very dark for the church. During the so-called Dark Ages, the Word was known to only a very few, and those few preached to the people only what they wanted them to know. However, Martin Luther, who was truly one of God's servants, took it upon himself to defy the strong Catholic Church, and he started the Reformation whereby the Scripture was given again to all people. Since that time, the Protestant movement has "bogged down" at various times, but it is still moving along strongly. Today, Protestants are in the majority, but as many writers have pointed out, "The Protestant church no longer protests." There are a few people today who take the Scripture to mean what it says, and who have the Scripture alone for their "creed." We are proud to say that our own small church group is among that number.

It would be foolish to believe that we have never been discouraged. We have been discouraged many times, and will be again. The statement has been made a number of times to ministers who have attempted to evangelize a community, or who have tried to establish a permanent work: "But we are too few in number. We can't get anywhere on that account." Brethren, remember that God has shown us in His Word that more often than not He has chosen a few, the remnant to further His cause.

Remember that Elijah thought that he was alone in his belief in God, but later learned that God had saved *seven thousand* others. Again we hear of many being discouraged because the world considers the church of little value—in fact, looks down upon it. Again, we refer you to the Scriptures to show you that those whom others ignored, as being of little value, God took and with them furthered His plans.

Yes, we are few in number, but God is our strength, and we should not in the least be discouraged. Someday this remnant, this small number of people, will be rulers of the world which now ignores it. The faithful remnant will rule with its King, Jesus Christ. May the great God hasten that day!

---

“Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and . . . Gomorrah” (Isa. 1:9). . . . “Sing with gladness . . . Shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel” (Jer. 31:7).

---

### MYSTERIOUS MELCHIZEDEK

(Continued from front page)

the regal work, and the priests after the order of Levi administered religious rites. Melchizedek, however, had been both king and priest, and as such illustrated the complete work of Christ. (See Heb. 5:6; 7:1.)

Thus, we see our Lord coming soon to put an end to human government and bring all nations under His jurisdiction as “KING OF KINGS, AND LORD OF LORDS”; but we also see Him coming as the great religious leader, to direct in teaching the people, in healing them of their diseases and sins, and bringing them to full and complete lives.

Melchizedek, the man of mystery, is, in what few things we are told of him, a picture of Jesus our Lord and Savior.

---

### A STUDY ON IMMORTALITY

(Continued from page 3)

immortality” through Christ was essential to salvation. One could not listen to one of their sermons, read an article or peruse a book of their writing, without discovering almost immediately that they stood for life only in Christ and were definitely opposed to the popular teaching of the immortality of the soul and the offshoot doctrines. They were positive in their convictions and soundly doctrine in all their teachings on life and death. Their championship of these doctrines naturally made them a separate people. If we are faithful to our ministry of truth, the same results will obtain with us!



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

An unusual approach to the religious theme is contained in *Business Men of the Bible* (National Publishing Company; \$1.00), a 112-page opus by one James C. Muir.

It is not a book of sermons. It is intended, rather, to give a fair appraisal of actual Old and New Testament characters in the light of their business dealings—with a fair admixture of historically accurate discussions of commerce, industry, and merchandising as they were carried on during Bible times.

Although the Biblical narratives and descriptions of the ancients are treated with reverence, Mr. Muir endeavors to present more an idea of those long-dead characters as they must have appeared to everyday business associates than as they now appear in the light of religious developments.

The whole makes exceedingly interesting reading—and exceedingly instructive reading as well.

\* \* \* \*

Best of the smaller concordances is Cruden's, now available as a John C. Winston publication at only \$2.00. Formerly, editions of Cruden's—the first of all anywhere near complete concordances of the King James—have been printed in type so small as to make them almost unusable by anyone with eye trouble; but the \$2.00 Winston edition is done in blackface type that can be read with ease. Thumb index: 50 cents additional.

\* \* \* \*

Among the inexpensive Bible helps is Nelson's (Thomas Nelson & Sons) *Concise Bible Dictionary and Combined Concordance* at \$1.00. It contains a fairly complete (although by no means exhaustive) concordance, a subject-index, and a Bible dictionary—the same assortment of helps to be found in most Nelson's teachers' Bibles in the King James Version.

Of the same approximate completeness is Oxford's (Oxford University Press) *Cyclopedic Concordance*—a cloth-bound edition of the helps to be found in any Oxford teachers' Bible. Price, \$1.00. Also available in leather, in a slightly larger size (5 1-2 x 8 1-4 inches), with round corners and gilt edges, at \$2.50.

\* \* \* \*

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



*"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."*

### Be Thankful

When we pause to consider that only *one* leper returned to thank Jesus, yet all ten were glad to go to show themselves to the priest, and be healed, should we not wonder if *we* are thankful?

How glad we are to be at peace! We have no fear of going to school without gas masks! We fear no enemies' guns or airplane bombs. We need not go hungry or cold.

We can remember to thank God for food at our tables at meal time. Not many remember to say "Thank you" to God and to ask His blessing upon the food.

Good health is another thing for which many of us should be thankful.

### A Picture of Contrast

We have been thinking of some material blessings common to us all who live in the United States. In one foreign country, that is not at war now, we read of little boys and girls who know nothing of God.

For many reasons there are large numbers of children without homes. They have no one to care for them. Many are between the ages of four and eight years. They *steal* for a living! They snatch purses, hats, gloves, and so forth. Some things they sell to buy what they want.

There are camps for older children. They are sent to work for their government, if they are well and have both legs and both arms. Yes, many have one, *only one*, for they do not live in one city, but travel from city to village on the trains. Yes, they "hook rides," and often get a limb cut off in getting on or off the train.

These children sleep anywhere. Several sleep crowded together for warmth. Once in a while a lady will give them an old covering, if they will sleep *under her porch* and keep other bothersome children away from her house.

That isn't a very nice picture, but I believe you ECE Club members should know something about how some boys and girls live in a country where God is not known.

### ECE Bible Study

Learn the next five books—all beginning with "T"—following Colossians: 1 and 2 Thessalonians, 1 and 2 Timothy, and Titus.

### Membership Call

Many have joined the Everyday Christian Expression Club, but we need *you*, too.

While the ECE Club was formed for a Children's Page club, one group organized a real club. I saw one example of their work which was a map exhibited at General Conference last summer at Oregon, Illinois. They also sent a group of dolls dressed in different costumes. Perhaps you saw the exhibit, too. They worked as well as read, in Cleveland, Ohio.

To everyone who joins we send a Membership Card. The aims stated on the card are: "To read the Children's Page every week, to study the Sunday school lessons or have other Bible study every day, to study with others in your family if possible, to pray and sing, to learn to love God more, to try to do kind deeds every day, to have a Bible motto on your wall, to regularly attend Sunday school and church."

Those aims are ones everyone should be working on every day. The motto of the ECE Club (which was selected by the Cleveland, Ohio, club) is also stated:

"I'll always speak the truth,  
I'll watch each word I say,  
I'll try to do the things I should  
To please God every day."

### New Members

John Phillips, William Sizer, and Amie Lou Moss of Waterloo, Iowa, and Yvonne Peterson of Cedar Falls, Iowa. These names, of the "Live Wires" class, are sent by their teacher, Mrs. Charles W. Howe of Waterloo, Iowa.

### Happy Birthday Wishes

Dorothy Richardson, age 6, Feb. 10, Hammond, La.  
Dwain Demmitt, age 11, Feb. 10, Tipp City, Ohio.  
Marie Landry, age 15, Feb. 11, Hammond, La.  
Vivian Johnson, age 16, Feb. 14, Hector, Minn.  
Sara Beth Savage, age 6, Feb. 15, Waite Park, Minn.  
John Anthon, age 13, Feb. 15, Hammond, La.  
Rebekah Jane McLain, age 4, Feb. 15, Gr. Rapids, Mich.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Some Things Don't Change

\* \* \*

By Mary Richardson, Hammond, La.

In September the season changes from summer to fall. Leaves turn brown and fall to the ground. The temperature drops lower and lower, and in some parts of the country the weather grows very cold. After the fall weather, winter sets in with its ice, snow, and cold rains; but one thing is certain—the winter will not always remain, for spring will emerge in March or April, and things will seem to have new life. Summer will not be long in making her appearance. This is the cycle of the seasons which are ever changing.

Fashions change from year to year. The things we purchase this year may be entirely out of fashion next year. A certain design or pattern may be all "the rage" this year, but next year it will be replaced with something new to meet the fancies of people.

Customs and habits change from time to time. A certain custom established by our grandparents may be considered old-fashioned by the younger generation. Habits that young folks have in this age of machinery and industrialism may be frowned upon with disdain by the older folks. Each generation has a different environment, because invention makes this possible. Their surroundings are as new and different as that of a foreigner when he is transplanted to this country.

Some things, though, do not change. Man is always in need of God's guiding hand and protecting care. There is always the need for forgiveness, because of the frailty of human nature. We are ever subject to temptations and human weaknesses and, therefore, we need to rely upon One higher than ourselves. Often, man is prone to not realize this great need. God's love for us is just as great today as it was when the disciples lived and walked among men. He extends to all the invitation to eternal life, but it is the individual's responsibility as to whether or not he will accept it.

God is always in need of helpers in spreading His Word. Today the harvest is truly great, but the laborers few. The church always needs workers, but this need is not always met, because men have become lovers of themselves rather than lovers of God.

Man is always in need of prayer, for through prayer the

spiritual life is strengthened and renewed. In times of trouble, sorrows, and death, man may come to God through prayer and there find comfort and solace.

God is always desirous that man live a clean and unspotted life. The Christian should live at all times as one who waits for his Lord's return. Our standard should be Romans 12:1: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The goal of the one pursuing a worthy life is permanent and abiding. These worthy purposes result in lasting satisfaction. The path to greatest usefulness and fullest happiness is through a life that will glorify God and His Son in devotion to those about you. Such a life loses none of its appeal as the years increase.

Some things don't change—man's need, God's love.

### Take Up Your Cross

\* \* \*

By Iris Hall, Alto, Mich.

Christ said, "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38). "Cross," according to Webster, is "any suffering borne for Christ's sake." Does each one of us have a cross to bear? Are we sacrificing personal desires, worldly pleasures, and friendships for the sake of our Christian principles and beliefs?

What is your cross? It may be a self-willed, impetuous disposition, an unruly temper, or, though we are apt to be unaware of it, our cross may be mental or physical afflictions which monopolize our thoughts, making it impossible to truly follow Christ. Can we not put these things at the back of our minds and let the light of the Christ-life in us shine through to brighten the way for ourselves and others? Are we not able to bear our crosses without grudging, regardless of the intense pain they may inflict? Of course, we cannot—*without* the strengthening aid of God, for without Him we are as helpless children.

Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). That is a reassuring thought for every Christian, if he will only believe it. "I can do *all* things"—control my temper, forget selfish desires, overcome mental misery—"through Christ which strengtheneth me." May we take up our crosses anew, and "let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

February 16—California Conference at Pomona.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### NORTH SALEM CHURCH OF GOD (North of Plymouth, Indiana)

Beginning December 1, 1940, and continuing to December 15, the North Salem Church had the privilege of enjoying services conducted by Indiana State Evangelist, J. W. McLain.

His subjects and main line of thought were about Christian living and leadership, and he gave lectures by chart and pictures on prophecies of Daniel and Revelation. He also conducted services on the first and third Sundays, until and including January 19.

On January 19, we had an all-day meeting arranged by the North Salem group. This meeting was conducted by Bro. McLain, who was assisted by Bro. F. L. Austin of South Bend. The church was filled with interested listeners. The churches of Burr Oak, South Bend, and North Salem, offered their appreciation and thanks to Bro. McLain for his good work accomplished in Indiana.

The following week, Bro. McLain and family left for Grand Rapids, Mich., where he will pastor the Lord's work. Bro. Austin was chosen to finish the evangelistic work at this place.

Our pastor, Elder J. H. Anderson, conducts services every fourth Sunday, in the afternoon. We have Sunday school every Sunday, Berean study every Thursday evening; at present we are having Bible study on Friday nights, conducted by Bro. F. L. Austin, and preaching services the first and third Sundays by same, in the afternoon.

Hazel Logan, Secy.

### SOUTHLAWN PARK CHURCH OF GOD Grand Rapids, Michigan

Upon returning from two weeks of evangelistic work in Illinois, the pastor was called to Adrian, Mich., to conduct the funeral of Bro. Levi Coffin, January 22.

The Wednesday evening devotional meetings for the three weeks were conducted by Bro. Lloyd Stevens, Sr. Martha Doan, and Bro. Leslie Niles.

The congregation enjoyed getting acquainted with four of the Bible Training School boys, and appreciated their sermons. Bros. Orris Mills, Alan McLain, Celaine Randall, and Richard Smith, each, gave one sermon.

During the past year the Parent-Teacher Class has sponsored improvements to the annex. An outside stone chimney was built, that the center chimney and post could be removed, and now the main room floor has been painted.

Much sickness among school-age young people, as well as adults, has been prevailing, but a faithful attendance is maintained.

The choir is already busy on Easter music, and we look forward with joy to the "Resurrection season." F. E. Siple, Pastor.

### The Summer School

Plans are being made to conduct a summer course of the Bible Training School, June 17 - July 25, provided twenty or more students enroll by June 1. The Board of Religious Education believes the Summer School should be self-supporting; therefore, it will be necessary for at least twenty students to attend. There will again be the best possible teaching talent, and the tuition complete for the six weeks will be only thirty dollars. Announcement of the teachers will be made within two or three weeks, but in the meantime we wish to hear from the students who are already planning to come. Address, The Summer Bible Training School, Oregon, Illinois.

Sydney E. Magaw, Chairman  
Board of Religious Education.

### HERALD RECEIPTS

Annabelle Ritenour; Mrs. Isabel Perkins; Sherman Baker (for others); F. B. McCullough; Mrs. Nellie Ling; Mrs. Emma L. Claypool; William Kilfoyle; Mrs. Claude Graham; Mrs. Isabelle Smith; Mrs. Barbara Addington; S. E. Magaw (for another); Mrs. R. H. Kellogg; Wanda E. Nelson; Emma Railsback (for others); Vivian Kirkpatrick (for others); O. H. Berry; Mrs. Eva Logan; Inez Titus; Mrs. Anna Cochran; Dr. Samuel McHenry; Paran W. Anderson; Mrs. F. M. Cawby; Merle E. Bell; Mrs. Julia Bay; Mrs. Lola Clark.

### Gleanings From the Field

"The field is the world."—Jesus.

Sr. Orpha Sanford, 4714 Highland Ave., Downers Grove, Ill., is convalescing from an attack of pneumonia. May her full strength be regained.

Bro. C. L. Netts, 192 White City Trailer Park, St. Petersburg, Fla., reports sending out seven more miniature Golden-Rule-Home banks. Sunday schools not yet using these banks may obtain the same by writing Bro. Netts. They are to be used in making offerings for a fund to provide care in Golden Rule Home for our aged ministers and their wives.

Bro. Fred Larsen, Wyman, Mich., is in the Veterans' Hospital, Dearborn, Mich., recovering from an operation.

Bro. Delbert Jones, Upper Iowa University, Fayette, Iowa, writes that he recently attended a Sunday school class where he could not agree with "the teacher's viewpoint of a good hot sizzling hell." Significantly, in the same letter, Bro. Jones ordered a dozen tracts entitled, "Hell, What Is It?" . . . By investing twenty cents, you, too, may help twelve souls to learn the true temperature of hell.

### LOS ANGELES, CALIFORNIA

The Sunday services on February 2 were of unusual interest. Bro. Marsh's sermon on "The Incarnation of God in You" was full of food for thought for all who have a desire for the indwelling of God's Spirit. The Memorial service which followed was characterized by thoughts gleaned from John 13:10. "He that is washed," completely cleansed by the blood of Christ, does not need another complete cleansing, but Jesus adds "save to wash his feet," which Christians can do for each other in reproving, rebuking, exhorting each other to keep clean from the contamination of the daily walk.

After the greetings and handshakes, particularly with the visiting brethren, a picnic dinner was enjoyed outside, under the pergola. The sun was warm, and the weather ideal for the time of year. Upon making a few inquiries, we learned that eleven states and Canada were represented at this dinner.

At 2:00 p.m., Bro. Arlen Marsh gave a discourse on, "The Prayer Perfect." Before this is in print, some of our eastern visitors will have returned to their homes, namely, Sr. Arthur Johns of Schribner, Nebr., and Bro. and Sr. J. H. Williams of Rochelle, Ill. We have very much enjoyed their company and presence at all our services. Sr. T. J. Ellis of Waterloo, Iowa, has recently come to this section, also, and we trust she will remain with us indefinitely. Bro. and Sr. Holzhauser of the Dixon, Ill., congregation are also sojourning in Los Angeles, and they attend services occasionally.

Our Sunday school, Berean, and Doreas Societies are all functioning regularly, and showing some growth.

Emma C. Railsback, Secy.

Send The Herald to your friends.

Extra Heralds. Send us names and correct addresses of persons to whom you may wish to send this week's Herald. We have a good supply of extras which we shall gladly mail out for you at five cents each. Or, if five or more are mailed to one address, they may be purchased for three cents each; possibly your church can distribute twenty-five or fifty. Rouse up that slumbering missionary spirit!

Writers who wish to help us in preparing the Easter number of The Herald should send us their copy not later than March 15, and we could use it if it were here now. Yes, the world is too fast, but the church is at least a "jiffy" too slow. (Cp. Luke 16:8.)

"I lost my car January 19. I had to leave it beside the road because of a flat tire, and when I returned to it about an hour later, it was a blazing wreck."—Vivian Kirkpatrick, Blanchard, Mich. . . . That prompts an idea about my '29.

"Pray for our little congregation here at Austin, that our faith may continue, and that we may be fruitful."—Mrs. Julia Bay, 308 1-2 Bowie St., Austin, Texas.

THANK YOU, MINNESOTA

In appreciation of the kindness the brethren in Minnesota have shown this writer, I wish to thank you for financial support which has permitted my attendance at Maranatha College this past semester.

Hoping to see many of you folks in a couple of weeks, I conclude with the words of John as they are recorded in 3 John 13, 14. Orris Mills.

FONTHILL, ONTARIO

Bruce Douglas, born to Ruby and Don McCombs, Fonthill, on January 3, was ill in the Welland hospital for nearly two weeks, trying to win the victory over a painful and severe ear infection, but the enemy of all. Death, prevailed, and baby Bruce passed into sleep on Friday, the 31st. The baby's mother, Sr. Ruby, is the daughter of Bro. and Sr. Horace Haines of Fenwick. She and her husband have our deepest sympathy. The private funeral was conducted by Bro. C. E. Randall from the home of the grandparents, Bro. and Sr. Haines, on February 3.

How glad we will all be when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain!"

On Friday night, January 17, our church held its annual supper and business meeting. The election of officers resulted as follows: elders—Joseph Fletcher, Jr., and William Holland; deacons—Maurice Anger and Herbert Lampitt; assistants—Peter Standing and Alfred Payne; deaconesses—Addie Haines and Ella Beemer; trustees—Horace Haines and Velmer Bousfield; secretary—Howard Beemer; treasurer—Irvin Barnhart; auditors—Marion Brown and Pearl Brown; ushers—Horace Haines and Joseph Fletcher, Jr.; property committee—Lillian Railton, Rena Fletcher, Maurice Anger, and Wilson Kirkwood.

The average weekly church attendance, as recorded by Bro. Holland, showed an increase of eleven over last year. Eleven baptisms were reported from the Niagara Falls, N. Y., and Fonthill, Ont., churches.

By unanimous request, Bro. Randall begins his eleventh year as our pastor.

The Fonthill choir held its practice at the Fletcher home on January 23, and, after the sing, joined Mabel in celebrating her birthday with a "hunkie" shower. Lunch was then served by the family.

The David Elliott family is moving into the Ashbury house near Fonthill. This will provide easy access to the church, and the children to Sunday school.

Evangeline Brown of Welland is confined to her bed with rheumatic fever. Our wishes are for a speedy recovery.

Our weekly Bible studies are being held in the homes this winter. The purpose for which the change was made, that of going into the homes where various church members could invite their friends to attend, seems to be meeting with success and splendid response. Meetings held in the homes seem to have a personal warmth of good fellowship, and our attendance, to date, has increased from about twenty to close to forty. We know, of course, that quantity is not the most important thing, but we are praying that each one attending these studies will grow spiritually. To the brethren everywhere, we would say, Read and obey the admonition given in Hebrews 10: 22-25.

If The Herald readers want to partially share in the spiritual feast we are having at our studies, read Bro. C. E. Randall's series of articles about the essential doctrines of the Church of God.

Irene Holland, Reporter.

BIBLE TRAINING SCHOOL NEWS

The Bible Training School is now in the third week of the second semester, and every student is enjoying the Bible training. Only by such training are we able to equip ourselves for life's duties and the work of the ministry. Too many people think a minister does not need special training, but this is a mistake, for the best is none too good for the Lord. Every vocation requires leaders as well educated as possible; this is also true in the ministry.

Bro. Emory Macy, one of the new students, attended about five weeks the first semester. He and his family are staying with Bro. and Sr. S. E. Magaw. He is planning to stay only a part of the semester.

Two of our freshmen, Sr. Verneille Lawrence and Bro. Robert Hardesty, are talented in music.

Bro. Francis Burnett, another of our new students, has recently recovered from the mumps. We are glad to have him again attending classes. Fearing that Verneille might contact the mumps, a room was temporarily provided for her at Golden Rule Home, but she is now residing at the Students' Home.

The Ambassador Bible Class recently had a sleigh-ride party at the Schier farm. The Berenu society, also, had a party. By fellowship we become better able to understand one another. A famous writer said, "To know a person is to like him."

Our basket ball team has been getting some good practice. We have a good team, considering the little amount of practice we have had. We have our new suits: trunks of royal blue, jerseys of gold and having blue letters which spell "Maranatha" across the fronts. We recently played a local team, and though we lost, the score was close: 32-27. Those who played were: Celine Randall, Orris Mills, C. Alan McLain, Ellsworth Routson, and Emory Macy. Terry Ferrell and Francis Burnett have been practicing with us, but were unable to play in this game.

The following courses are being taught this semester: by Bro. L. E. Conner—"Orthodoxy," "The Bible and Archaeology," and "Business Administration of the Church"; by Bro. S. E. Magaw—"New Testament Interpretation," "Progress of World-wide Missions," "Religious Journalism," and "Public Speaking." Also, Sr. Leila Mae Doeden conducts a class each week in music and voice culture.

C. Alan McLain, Reporter.

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 Orpha LeMasurier . . . Treasurer

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 . . . \$.....
For Fieldman and Evangelism \$.....

Name .....

Address .....

The Summer Bible Training School

Enrollment Coupon

Wishing to better prepare for Christian service, please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost for my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks.

Recommended by (Name) (Address)

My name is: .....

My address is: .....

# The Illinois Evangelist

By C. E. Lapp

## Quarterly Conference at Ripley March 29 and 30

Now is the time to plan for the Quarterly Conference to be held, D.V., in the Church of God in Ripley, March 29 and 30. All who were present last year will remember the blessing and uplift received by meeting with the brethren from other churches over the State. We hope to have the program arranged and published so you will have more of an incentive to come.

Ripley is the most centrally located church of all the churches working with the Illinois State Conference. Will your church send at least *one* carload as a delegation to this first Conference of 1941? Following is the approximate driving time you will need to be at the Ripley church on Saturday morning, March 29, at 9:00 a.m.: Rockford—4 1-2 hours; Oregon—4 hours; Dixon—3 hours, 40 minutes; Macomb—50 minutes; Bosworth, Mo.—3 hours, 45 minutes; St. Louis, Mo.—3 hours; Fredericktown, Mo.—5 hours; Eldorado—6 hours; Marshall—5 hours; Casey—4 1-2 hours. The time is short, so hurry while the announcement of this Conference is fresh in your minds. Make plans and *come!*

## Bubbles Burst, but—

God never fails to keep His word. One year ago the Macomb church was slightly in debt, was not supporting a regular worker, had no church and small hopes of getting one. Within one year over four hundred fifty dollars has accumulated in the building fund, rent on a small building has been paid regularly, the allotment to the State Conference fund has been paid each month, and there is no debt. When the very small membership is taken into consideration, there is only one solution to the whole thing. The windows of heaven have been opened! God, and God alone, is to be praised!

All of us have been joyfully surprised to see how the building fund grows. Have you guessed the secret? It is found in Malachi 3:8-10. With some misgivings and a few doubts, about ten of us joined ourselves together at the beginning of the year into a "tither's club." A number have testified that they personally have been blessed, and have been made very happy to see the building fund grow. This church can never be accused of being wealthy, for only two in the entire congregation drive cars. Without fuss or bother, each individual is put on his honor before God to give Him what belongs to Him, and the result has been far beyond our greatest expectations.

If you are among the skeptics who are struggling to make God's finances meet expenses, we can heartily rec-

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

ommend God's way as the surest and best because Paul said, "My God shall supply all your need according to his riches in glory by Christ Jesus." Our testimony is that God is able, and has done "exceeding abundantly above all that we ask or think."

The job is not complete. We still have to meet in a very undesirable, little, tar-paper-covered building, but God will supply if we keep faithful. Pray for us that we may all be faithful.

## Is Your Sunday School 100 per cent?

Too often our churches do not grow because the Sunday schools do not furnish them with potential members. Many church members of today are faithful because they were trained to be faithful in the Sunday school.

If you should grade yourself as a Sunday school worker, how high would you stand? Give yourself a test. If you are always present, count 30 per cent; on time, 10 per cent; give an offering (not a collection), 10 per cent; take your Bible, 10 per cent; stay to church, 10 per cent; and study your lesson before Sunday school, 30 per cent. Now, how do you stand? A good many are surprised to find that they are not even 50 per cent efficient.

Jesus went to the Temple to be about His Father's business, or to be about His Father's employment. "Not slothful in business; fervent in spirit; serving the Lord" was written for Christians, not the world. Our greatest need is to be zealous in the business of teaching people about Jesus, and above all, of having that warmth of heart to win the lost. Ours is the task of seeking and saving the lost. We shall be successful only if we are 100 per cent efficient for the Lord and His work.

## State Treasurer's Report

Balance on hand January 1, 1941		\$245.37
<b>Income:</b>		
Received from individuals	\$ 36.25	
Received from churches	169.00	
Belated Dollar Day receipts	6.00	211.25
		<hr/>
		\$456.62
<b>Expense:</b>		
Extra Heralds and receipt cards	\$ 7.45	
Evangelists' salaries	240.90	248.35
		<hr/>
Balance on hand February 1, 1941		208.27
		<hr/>
		\$456.62
<b>Silverware Fund:</b>		
On hand January 1, 1941		\$10.00
From Mrs. Anna and Almeda Wertz		2.00
		<hr/>
Total		\$12.00
Approximately \$50.00 will be needed for new silverware.		

Delos Andrew, Treasurer.

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, FEBRUARY 18, 1941

NUMBER 20

## The God We Serve

By G. E. Marsh

*"God said, Let us make man in our image, after our likeness."*

"WHAT we have in us of the image of God is the love of truth and justice," declared Demosthenes some three hundred years before Christ. To reverse the order of the old Greek's statement: What we have in us of the love of truth and justice are lingering marks of the character of Him after whose likeness we were made. Because such impressions of divine origin are ineradicable, the hearts of men instinctively turn Godward, groping in the darkness for a glimpse of Him in whose image they were made. Directing attention to the scientists and their increasing interest in religion, Dr. Edward H. Cotton in his recent book, "Has Science Discovered God?" says: "These men know full well that no quest in which man can engage can, for a moment, equal in interest the search for God through His universe. . . . Telescopes, microscopes, laboratories, expeditions for research, are only means—the end is the discovery of the First Cause, the Value of Values." From



G. E. Marsh

"The poor Indian, whose untutored mind  
Sees God in clouds, or hears Him in the wind,"  
to the Einsteinian scientist and the Voltarian philosopher, consciously or unconsciously, thoughtful men throughout all ages have been seeking for God. The Psalmist but voiced this universal desire when he cried in the Forty-second Psalm:

"As the hart panteth after the water brooks,  
So panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God."

Who is this majestic Being,

"Who sees with equal eye, as God of all,  
A hero perish or a sparrow fall,  
Atoms or systems into ruins hurl'd,  
And now a bubble burst, and now a world"?

What mortal man with finite mind can comprehend God, the eternal Creator and Sustainer of the universe? Jesus realized the magnitude of the task men undertake when they try to come to a satisfactory understanding of God. He agreed with the writer Herrick, who said, "Tis hard to find God, but to comprehend Him as He is, is labor without end." And because Jesus appreciated this difficulty, because He knew that "threescore years and ten" is much too brief a period for men to come to fully comprehend the being and character and qualities of God, He said, "This is life eternal, that they might know thee the only true God" (John 17:3). It will indeed require endless ages of spiritual and intellectual development, which only immortality can provide, for men to come to know God in all His glorious reality. That is why God has promised eternal life to those who love Him, that they may have all the time they need to come to know Him better and to love Him more.

### *Who Is This God We Worship?*

The gift of future immortality is not the only provision God has made in order that His children may know Him fully. Dr. Young has rightly said, "A God alone can comprehend a God." That is why God, wanting men to know Him, purposes to confer upon us, who were made in the beginning but "little lower" than Himself (Psalm 8:5, A.R.V.), His own divine nature, that we may be of godly stature and godly understanding, capable of really knowing God.

To you and to me, who have thought much on the problem of God from a Biblical standpoint, Paul expressed the basic fact on which all other definitions of God's nature must of necessity rest, when he said that "to us there is but one God, the  
(Please turn to page 9)

# 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

## “Be Ready Always”

The Church of God, assembled in General Conference, August 17, 1922, adopted a resolution concerning conscientious objection to military service. This resolution appears in full on page 15. Sections 3 and 4 provide that the General Conference “take steps to keep the government properly informed of those thus conscientiously opposed to military service,” and “use at all times its every good office with the government in an effort to secure to each such registrant those exemptions from military service to which such persons are Constitutionally entitled.”

Accordingly, and being so counseled by an attorney, we have reported to the War Department, Washington, D. C., the names and addresses of all who from the time of adoption have signed this resolution. Others who may yet sign the resolution will also be reported. Lest, however, anyone should believe signing the resolution to be sufficient testimony wherewith to gain exemption from either military training or service, we quote part of a letter received from the Adjutant General’s office:

“If the individuals who are interested are liable for service under the Selective Training and Service Act, it is suggested that they advise their local boards in this connection, inasmuch as the matter of selecting individuals for service under the provisions of the aforementioned Act comes under the jurisdiction of such officials.”

Thus, two things of interest stand out: 1) the War Department, in acknowledging receipt of names reported, does *not* say that it is useless to report the names of conscientious objectors; giving us, thereby, reason to believe that it is well to continue reporting the names of such objectors as may yet so declare themselves; and 2) every conscientious objector is expected to personally report his convictions to his local Selective Service Board.

Well did Peter charge Christians: “Be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear” (1 Peter 3:15). No pastor will be permitted to plead another person’s cause before the Judge of all the earth; well would it be for every youth to so sincerely study the Bible as to become qualified to explain the hope before any man.

## Test Yourself

Without the privilege of using their Bibles to read more of the texts, Bible Training School students were recently required to explain the following quotations:

- “Every cow” (Amos 4:3).
  - “Beauty for ashes” (Isa. 61:3).
  - “That great city” (Jonah 3:1).
  - “Cleanness of teeth” (Amos 4:6).
  - “Burdens of wheat” (Amos 5:11).
  - “I have surnamed thee” (Isa. 45:4).
  - “The day of the Lord” (Zeph. 1:7).
  - “They are greedy dogs” (Isa. 56:11).
  - “The lady of kingdoms” (Isa. 47:5).
  - “Out of the belly of hell” (Jonah 2:2).
  - “Not a famine of bread” (Amos 8:11).
  - “I will make thy grave” (Nahum 1:14).
  - “The Sun of Righteousness” (Mal. 4:2).
  - “His visage was so marred” (Isa. 52:14).
  - “Though it tarry, wait for it” (Hab. 2:3).
  - “Called my son out of Egypt” (Hosea 11:1).
  - “Dust shall be the serpent’s meat” (Isa. 65:25).
  - “Wages . . . into a bag with holes” (Hag. 1:6).
  - “They were not called by thy name” (Isa. 63:19).
  - “Multitudes in the valley of decision” (Joel 3:14).
  - “The desire of all nations shall come” (Hag. 2:7).
  - “Ephraim is also like a silly dove” (Hosea 7:11).
  - “Plowman shall overtake the reaper” (Amos 9:13).
  - “There was no man . . . no intercessor” (Isa. 59:16).
  - “Who shall stand when he appeareth?” (Mal. 3:2).
  - “Calling a ravenous bird from the east” (Isa. 46:11).
  - “Ye shall eat the riches of the Gentiles” (Isa. 61:6).
  - “A plumbline in the midst of . . . Israel” (Amos 7:8).
  - “His feet . . . upon the mount of Olives” (Zech. 14:4).
  - “Shall abide many days without a king” (Hosea 3:4).
  - “So will we render the calves of our lips” (Hosea 14:2).
  - “As a cloud, and as doves to their windows” (Isa. 60:8).
  - “Pressed under you, as a cart . . . of sheaves” (Amos 2:13).
  - “Whose goings forth have been from of old” (Micah 5:2).
  - “One I called Beauty . . . the other . . . Bands” (Zech 11:7).
  - “I will make Jerusalem a cup of trembling” (Zech. 12:2).
- If you know all, you are above average.*

# The Messianic Covenant

By James A. Patrick

IT WOULD seem from the verses quoted in the inset, that the prophets of old "enquired and searched diligently" trying to determine when the Christ should come into the world, just as prophetic students of today are trying to determine the time of His second appearing.

At the birth of Christ the whole world was looking for some great event, and the faithful in Israel, like Simeon and Anna, were looking for "the consolation of Israel."

On what did they base their hope? On the words of the prophets, scattered here and there throughout the Old Testament. As soon as sin came into the world there came the promise to the Serpent, direct from God, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). These words, whether spoken in thunderous tones or not, have reverberated down through the ages, until they come to us as clearly and forcibly as when they were spoken to the Serpent. From that day forward, other words were spoken by God through the prophets, words that have come ringing down through the ages, and can be heard today by those that are attuned to God, as clearly as when they were spoken.

I wonder what Balaam meant when he said of Israel, "The shout of a king is among them"? Balak had bribed Balaam to curse Israel, but instead of a curse, God put a blessing in Balaam's mouth. In Numbers 23:21, it is recorded that Balaam said, "He (God) 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."

I am wondering if, when Balaam said, "The shout of a king is among them," he didn't have in mind the same Person as when he said, "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. . . . Out of Jacob shall come he that shall have dominion" (Num. 24:17-19).

So, throughout the Old Testament, we have illuminating flashes like the foregoing.

*"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:9-11).*

I once heard it said that there was a golden thread running through all the cordage of the British Navy, that would identify the smallest piece. I wrote Brother R. H. Judd, and asked him if this were true. He said that according to all the evidence he could obtain, it was not true. However, even if it isn't true, the thought will serve

as an illustration in this case. There is a scarlet thread running through the whole of the Old Testament, that points to a certain Personage that is so necessary to the eternal life of the world, that it is well we follow it closely. It received its first color in the blood of the animals slain to provide skins for the covering of our first parents' nakedness, and was colored again and again in the blood of the animals slain in the Jewish sacrifices till the spilling of the blood of the great Sacrifice on the cross of Calvary.

Why all the blood spilled in the offering of the sacrifices? Because "almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). Why should sins be remitted? Because "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

In Genesis 12:3, we are told that God said to Abraham, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Likewise, God said to Isaac, "In thy seed shall all the nations of the earth be blessed" (Gen. 26:4), and in Hebrews 11:18 it is said, "Of whom it was said, that in Isaac shall thy seed be called." Again, we read in Galatians 3:16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

In a former article, we stated that Adam was created to be a king. "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. 1:28). Adam failed to attain to his rulership, because of his disobedience. Christ was sent into the world to regain what Adam lost. Christ did this by obeying the law in its entirety.

Will Christ have the same (Please turn to page 10)

# The Will of God

By Arlen Marsh

REGARDLESS of one's personal attitude toward the political philosophy of the first third-term President in United States history, it must be conceded that Mr. Roosevelt spoke with a great deal of truth when, in a recent address regarding the Axis powers, he declared that "one cannot argue with an incendiary bomb."

The burgeoning of war in September, 1939, had given considerable impetus to the American movement for encouraging conscientious objections long before the President delivered his excoriation of the German-Italian-Japanese triumvirate. Some, perfectly honest in their beliefs, had endeavored to teach that no Christian should undertake even to salute a civil flag; others, less strict but no less honest, confined themselves to firm objections to any form of military service, whether it be defensive or offensive.

With an eye to just such situations as now exist, the General Conference of the Church of God, at its session of 1922, passed a resolution providing for the registration of those of its members who were sincerely conscientious in objecting to service with the armed forces of the United States or of any other nation. Blank forms were furnished for this registration, and a file of objectors was kept by the National Bible Institution so as to expedite the release of such objectors from possible draft in time of war. (At that period, a peace-time draft in the United States was hardly contemplated.)

But the official resolution made no effort to put the Church of God, *in toto*, on an anti-military footing. Too many members of the church were convinced that Christians should obey their civil governments even to the point of bearing arms in case of need; and, wholly aside from this quite obvious condition, a congregationally governed church could not undertake to determine by fiat what individual groups or individual members might believe and teach. So the resolution, by its own terms, protected only those who really were conscientious objectors, and left all others free to believe and teach and act as they saw fit.

By editorial invitation of The Restitution Herald, this article is now being prepared to present in the official organ of the Church of God, the views of those who,

This scholarly article by Brother Arlen Marsh, Los Angeles, California, advocating Christian loyalty to government, even to bearing arms, is presented as a sequel to Brother Huggins' article of last week advocating the views of conscientious objectors. These timely articles have been presented to help young men of the Church of God to better understand the military question. The "resolution" of which Brother Marsh speaks in his third paragraph is published in full on page 15.

Both the editor and business manager think it unwise to publish any rebuttals to these articles, at least for six months or a year. Consider well the testimony given.

with Roosevelt, believe that one cannot argue with an incendiary bomb—unless it be with an anti-aircraft gun and a fire brigade.

## II

At the outset, it should be made clear that there is a distinct difference between the prerogatives of the state and those of the citizen. Many of

the laws which God gave to Israel were directed at the state; many others, at the citizen. Few were directed at both. Circumcision, for example, could be applied only to the citizen; whereas the privilege of collecting taxes was restricted solely to the state.

So when it was divinely indicated—as it was, as early as Genesis 4—that men should not kill their fellow men, murder and personal vengeance alone were branded as evil in the sight of God, state executions and state functions were not concerned. For so slight a misdemeanor as fracturing some small portion of the intricate law of the Sabbath, the Israelite was summarily executed (Ex. 31:15). For adultery, for theft, for blasphemy, for other crimes too numerous to mention here, the strict wording of the God-given Mosaic law left no choice but prompt capital punishment.

God Himself did not perform miracles to see that these penalties of the law were carried out in accordance with His orders. Human hands cast stones and wielded the swords that put periods to the lives of those who had kidnaped, stolen, blasphemed, broken the anti-work regulations of the Sabbath. Human hands—despite the fact that God had expressly commanded that no man should put another man to death! Human hands—despite the fact that God had condemned Cain for murdering his brother! Yet there was no contradiction here; in the one case, individuals were forbidden, as individuals, to take life; in the other, the state, acting through government-empowered executioners, fulfilled the will of God.

So with war. The precept against murder still stands. Men still are forbidden to take other men's lives, *unless they are empowered to do so by the state*. In time of war, as in time of peace, the state is greater than the man; it is the master of life and death, specifically appointed to wreak vengeance upon evil-doers (Rom. 13:4), and deriving its authority from the Master of the universe (Dan.



4:32). Those who act as executioners—or, if one prefers, “soldiers”—for the state are no murderers in the sight of God, but properly assigned instruments to perform a necessary, if unpleasant, task.

It would, indeed, be odd if God were so contradictory as to command, first, that men should not take human life under any circumstances and, second, that men should not merely go to war but should exterminate every vestige of a population which was only potentially hostile. If the commandment, “Thou shalt not kill,” is to be correctly applied to *all* circumstances, regardless of governmental authority to perform executions, it inevitably follows that God *is* contradictory, regardless of the fact that the Bible expressly states that God can neither lie nor change (Titus 1:2; Mal. 3:6).

For God, on several occasions, sent Israel, to whom the Ten Commandments, including the one just quoted, had been especially addressed, into war for the primary purpose of annihilating entire peoples, men, women, and children—and, in some instances, even livestock. Because King Saul failed to observe the command of God to exterminate the Amalekites, his succession was forbidden the Israelitish throne, and the Davidic line came into power (1 Sam. 15). It hardly can be argued, without denying the basic truth of the Scriptures, that God was self-contradictory in demanding that a law against killing be violated; yet, unless this argument be made, there is no satisfactory explanation for the various Israelitish wars other than this: that the commandment, “Thou shalt not kill,” applies strictly to the individual, and not to the state; and that individuals empowered by the state to kill in the performance of their duty are not murderers, but divinely appointed to “execute wrath” on sinners (Rom. 13:1-7).

They who love types have frequently observed the similarity between Levitical inactivity during war and modern religion-inspired pacifism. Actually, however, the Levites aided in war, and on many occasions did all in their limited power to see that the battle went for Israel. Two priests held up the hands of Moses when, tiring, he let them drop and so turned the tide of battle against Israel (Ex. 17:8-13); priests carried the ark of the covenant to battle after battle (e.g., Josh. 6:2-5). In any event, it is more probable that the Levites were a type of the ministry and the whole of Israel a type of the church than that the Levites alone were a type of the present-day Christians.

### III

As the Bible says with surprising clarity, the Christian is subject to the higher, or governmental, powers, which are appointed by God. Reference already has been made to Romans 13:1-7, which establishes this subjection of the Christian beyond any doubt. Reference also has been made to Daniel 4:32, which quotes God Himself as say-

ing that He personally rules among the kingdoms of men, and sets over them whomsoever He chooses.

Now if—as has been shown—God ordered Israel, which He personally ruled, into battle regardless of His prior law that men should not take human life, it seems likely that He will, now and again, exercise the same privilege in the same way among nations in general. It has often been said, among students of religion, that the only important result of the first World War was to free Palestine from the Turks—a freedom which, in the light of prophecy, must take place in order to fulfill God’s plans. Christians pray, “Thy will be done,” and then do all in their power to see that God’s will—which, in some cases, can be accomplished only through the human instrumentality of war—be *not* fulfilled. That war is essentially evil is undoubtedly true; but that war sometimes accomplishes purposes—righteous purposes—which could be accomplished in no other way also is true. Had modern Christian pacifists been in Ancient Israel, they would have sworn allegiance and obedience to God—and refused to carry out His wishes.

“Recompense to no man evil for evil.” Paul, who left this observation in Romans 12, has been quoted times without number to support the contention that war is unchristian. Yet Paul was speaking of individual vengeance, of individual recompense. God, a millennium before the Pauline dictum was written, had told Israel that vengeance should be left to Him (Deut. 32:35). But God, during that entire millennium, had obliged Israel to administer capital punishment, to go to defensive war, and even to undertake the annihilation of possible enemies. The principle is the same today: individual vengeance is forbidden, but punishment meted out by the state—which must, of course, use human hands to accomplish its penalties—is given divine sanction. Inasmuch as God appoints men’s rulers, and inasmuch as Christians are bound to be obedient to civil governments, it appears an obligation upon us to assume our share of responsibility, when we are called upon to do so, in carrying out the judgments—whether by war or by judicial decision—of constituted authorities.

To be sure, as Jesus remarked, those who take the sword will perish by the sword (Matt. 26:52); but is this news? It is too obvious that men who go to war are in danger of being killed for anyone to deny safely the truth of the Christ’s curt saying. At the moment of His speech, He was protecting the ebullient Peter from immediate death—Peter had a work to do, and premature death would have been unfortunate for the future of Christendom as well as for Peter. Had Peter persisted in his mad effort to defend the Savior by his lonely sword, he would have met nothing more noble than a martyr’s grave; this, Jesus prevented by commanding him to cease attempting the impossible, and by telling him why it was impossible.

This interpretation of the Christ's words is given color by other events of New Testament times—events which have a remarkable correspondence with events of the Old Testament period. John the Baptist, approached by soldiers who wanted to know what to do to be saved, skipped any reference to forsaking their warriors' profession and declared instead, "Do violence to no man, neither accuse any falsely, and be content with your wages" (Luke 3:14). Other versions than the King James make it clear that the Baptist's reference to "violence" alluded, not to war, but to the habit of Roman soldiers of mistreating subject peoples in an effort to wrest more taxes from them, or in an effort to secure what modern racketeers call "protection money."

The first of all Gentile converts to Christianity was a soldier—Cornelius. Although he was divinely sent to Peter for special instruction regarding the Christ, he was baptized by the Apostle while he was still a Roman officer. There is no evidence to show, or even to hint, that Cornelius was asked to give up his soldiering as a result of his undertaking Christianity. Indeed, Cornelius apparently was among those in a Gentile company who, to the astonishment of Jews present, received miraculous gifts from God. Acts 10 is explicit about all this; and it is unreasonable to suppose that Peter would have neglected the opportunity to require resignation from the army on the part of Cornelius, had such resignation been a prerequisite to real Christianity. Somewhat the same circumstances surrounded the Roman officer who was described by Jesus as having more faith than anyone He had found in Israel (Matt. 8:5-13).

#### IV

Solomon, a great many years before child psychologists began to disrupt homes and give parents constant nightmares, settled on a principle which, like all the rest of the sage's wisdom, still holds good: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). He supplemented this axiom with another: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

Actually, of course, both these saws were embodied in the more inclusive Golden Rule later laid down by Jesus Christ. Chastening is held by God Himself to be a requirement for correct training of children—for was not Solomon inspired by God when he wrote those words? In short, the law of love sometimes requires that the rod be given to the child in pretty severe measure, for the child's own good and for the good of the society in which the child must live. Paul declared that he whom "the Lord loveth he chasteneth" (Heb. 12:6); so even the proceedings of the Almighty are governed by the frequent use of that which, if it is spared, spoils the child.

Now God generally has chosen human beings to do His chastening for Him. In the case of Israel, He chose,

in rapid succession, such militarists as Nebuchadnezzar, Belshazzar, Darius, and Cyrus to pour out His wrath upon the rebellious Hebrews. Wars are to be used in the present and future in precisely the same way (Matt. 24), and will be pointed against all nations as well as against Israel.

Hitler and Mussolini and the Japanese hegemony have established that there can be international outlaws even now, and international manias which require segregation as surely as any case of personal insanity. Secular pacifists would have us control these egomaniacs with diplomacy and ballots and education; Christian pacifists would have us do the job by waiting for a miracle from heaven or by an abiding faith in God.

But, as Mr. Roosevelt suggested in his recent speech, one cannot argue with an incendiary bomb. Stuka dive bombers and tanks that travel sixty miles an hour cannot be stopped with words. And God has—this was pointed out before—relied almost exclusively upon human agents to carry out His plans; He has intervened with miracles but rarely in the affairs of men. From a wholly humanitarian point of view, therefore, the democracies must maintain a military machine capable of crushing or at least checking the advances of the Jew-baiting, race-hating enemies of Christianity and liberty. Bullets must be answered with more bullets, planes with more planes, tanks with more tanks, men with more men. The chastening of outlaw nations cannot be done with words and hope.

It may be suggested that this is written from the viewpoint of democratic nations only. Suppose we were citizens of one of the outlaw governments, a government frankly out to get all it can get by force? The situation remains practically the same. At the time Paul wrote that rulers are not a terror to good works, but to the evil (Rom. 13:3), he was in prison, subject to the capricious whims of one of the most cruel emperors of all history—Nero Caesar. Christians were being burned as living torches to light Nero's garden parties. Paul himself was in constant danger of torture and death. And Cornelius was endowed with the Holy Ghost when he was an active officer in the army of iron Rome! The individual has no concern, in an absolutism, with the mistakes the government may make; he is as surely subject to the laws of that government as if it were a wholly Christian nation. Unless, of course, it demands of him that he worship another god than Jehovah (Dan. 6), and unless the government demands service contrary to positively expressed laws of Jehovah.

Here arises a problem tied in closely with the first: in a democracy, the citizen is the government; he cannot escape the fact even if he will; if he permits, through religious or other causes, his share of the government to lapse, he still is a part of the government, even though in-

active. In an absolutism, he is not responsible for the government's mistakes; in a democracy, insofar as he can influence the majority opinion, he is. Joseph, Daniel, Cornelius, others famous in the Bible for being righteous men, served pagan governments as important rulers, and without condemnation from the God whom they revered. Have circumstances altered since Cornelius was baptized? Are we now to avoid taking our share in governmental enterprise on the grounds that we are not citizens of human nations, but of heaven? Are we to pray, as Paul required (1 Tim. 2:1-3), that those who rule over us do well, and then refuse to have our legal part in the selection of those rulers and their policies? Indeed, since in a democracy we are the government whether we will or no, it is not useless to pray for those in authority unless we who are in authority take some steps to see that Christian practices prevail? And if we take our rightful share in government, have we fulfilled our duty when we send others to do our fighting for us at those times when the nation is in peril?

## V

"The weapons of our warfare are not carnal," according to 2 Corinthians 10:4. But precisely what is the warfare to which Paul alluded? Physical war, with guns and fists and bayonets? Spiritual and mental war, with opinions and ridicule and cynicism? The balance of the chapter from which this short, much-quoted excerpt is drawn seems to point rather to war with sin—a war which must be conducted, not with spears (not even with pruning-hooks), but with the mind and spirit. David confessed frequently that Jehovah was the God of his strength—but David did not permit this faith to interfere with his military establishment. He had a religious and a civil life; so have we. To escape this dual existence, we should have to escape from life entirely. We cannot serve sin and righteousness together (Matt. 6:24); but we cannot avoid serving God and civil governments—which, in reality, are a single master, inasmuch as obedience to civil law is obedience to God's law.

## VI

Some have tried to settle the whole problem by straddling the fence of opinion and action by going out for noncombative military service. It is a poor solution at best. Building guns for other men to shoot, building planes for other men to fly, healing soldiers so they can go back to be shot once more, buying bonds to provide the guns and bullets and tanks and bombs and bandages—there is no essential difference between encouraging a man to murder and committing the murder oneself. And in the sight of the conscientious objector, war is murder. Even civil law holds the accessory to a crime guilty with the actual doer; God will do no less. Some men must make the guns and bullets; but the man who

does the making is as guilty of the killing as the man who does the shooting. For, without the guns and bullets, how could the soldier do his shooting? Jesus said that whoever might cause a child to fall might better be drowned than face the judgment of God (Matt. 18:6); is it unlikely that a similar judgment will be meted out to those who cause adults to fall? And is it causing adults to fall, if one believes in evading combative military service, to encourage others to undertake such service, by providing them with the wherewithal to fight?

## VII

These, then, are the condensed opinions of those who believe that it is impossible to argue with an incendiary bomb. In so limited a space, no comprehensive treatment of the multifarious facets involved in the question of military service could be given. Nor has it been possible to treat of many texts, generally quoted, which have been used by both sides of the controversy. In summation, it can only be stated that it is the desire of both conscientious objectors—who are *really* conscientious on religious grounds—and non-pacifists to do the will of God. Neither faction has the desire to violate the law, neither the desire to lead anyone astray. The question is one which must be settled individually—it cannot be satisfactorily settled by a blanket dictum of a General Conference or a local church, nor can it be settled by any minister or leader for those other than himself.

## LET US PRAY

By Mrs. Floyd Mills

IN PSALM 55:17, we read: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." These were the words of David, one of the greatest men of the Old Testament times.

Many of us neglect prayer as much as any other part of our Christian duties. We read in Daniel 6:10, that Daniel was a man who offered prayer three times daily, though he knew that he might lose his life if the king discovered that he was praying to Jehovah. Our daily lives would run more smoothly if we would take time each morning before we arise to ask the Lord for guidance through the day. We might not then do or say those things which displease Him and which make life so miserable for ourselves and our loved ones.

Some of us also neglect to offer a few words of thanksgiving before we eat. We must do this, too, and we should teach our children to give thanks before eating. In all instances recorded in the Bible where Jesus ate. He first offered thanks to God. If we are to pattern our lives after Jesus, we must not forget to pray every day. Further, we should pray more at home, and not wait until Sunday to do it all in church.

# Religious Education

By Barbara Fish

EACH day at one o'clock, five days a week for a whole semester, we students of the Bible Training School have joined Brother L. E. Conner to study *Religious Education*. I sat down last night and thought: Just what have I received from these four months of study? At first I could not think of very much that I had received from it. Then gradually this and that came to me, until I found I had a goodly list of things added to my knowledge.

When a child comes into the world it brings no knowledge with it, but it *has* an ability to learn. Of course, it has a few of the traits of its parents, but they do not show in the child for some time. If the child is taken from its parents when only a few days old, he will be entirely different than if he had been left with his parents. Why? Because the environment is slightly or a great deal different than it would have been had the child stayed with his parents. The traits of the parents that he has inherited may never show, because his new parents have done nothing to bring those traits to the front.

To develop a child into a Christian, one must begin slowly. When the child is very small, he will want to hear stories from the Bible. If the child begins to show he is getting tired, one should quit immediately and wait until the child again gains his interest. The child must be taught carefully at home. As the child grows older, the parents will want him to be popular. Children are never better than their parents; therefore, the parents must be careful how they conduct their lives. Moreover, they must study and learn to understand their children during early youth and adolescence. The methods change in how to solve the problems that arise. Each parent must study his children's problems, and learn how to take care of each problem.

The first few years of the child's life are the most important, for then he is thinking and asking about all he sees and hears. The child will hear certain ideas of God when he is playing. He will tell his father or mother about this, and the parents must be capable of adding to the idea or showing the child where his idea is wrong. All questions of children should be answered at once and answered truthfully. If the parent or teacher does not know the answer, he should tell the child, and later find an answer.

As a child comes into the adolescent period, he will gradually want to drop out of Sunday school. He will not want to take part in programs and other church activities,

because he is self-conscious. This period is a very important time, for it is the most difficult time to keep the boy or girl interested. He begins to study, at school, different ideas of the religious subjects, ideas which will cause him to doubt former teachings. Then it is up to the parent to teach him the right idea.

During this period an adult friend is very valuable to the boy or girl, if the adult is a worthy person. The young person then will have someone to whom he may turn when he wishes to confide in someone. The father and mother are the favorable ones, if they will let the child feel that they are sincere and ready to help him in trouble and have fun with him when he feels good.

The average parents do not think of their responsibilities for the religious development of their children. They seem to think some miracle will come to their children and turn their characters into good Christian ones. Parents should learn that they must help to give their children a Christian education.

The teachers, too, should be those who understand children, for a child usually thinks his schoolteacher and Sunday school teacher are always right, and he will keep in mind what they say even more than what the parents may say.

The leaders in our churches should be trained, for they, too, have great problems. It is a fortunate church that has a trained leader for the superintendent and Sunday school activities. The preacher should work more with the young people of the church, rather than with the adults, for the young people are the ones who will soon comprise the church.

We also studied the meaning of the subconscious and the unconscious mind. Always before, I had believed that the subconscious mind was brought forth when one was dreaming and faintly recalled things that he had heard when awake. Also, I thought that the unconscious mind was when one had been hit too hard on the head in an accident, and just laid on a cot, and knew nothing at all. According to our author, however, the subconscious mind is one that, though I may be looking at one special object, I see other things besides. The unconscious mind is the experiences and ideas that are registered and laid up in one's mind.

Then, there were ideas on how to study, and principles about learning. Also, many personal experiences were brought up in class which added knowledge and better understanding of the life we probably have just begun.

## THE GOD WE SERVE

(Continued from front page)

Father, of whom are all things, and we in him" (1 Cor. 8:6). A recognition of the unity of God, that is, that there is but *one God*, is a necessary postulate to all logical reasoning concerning the origin and order of the universe. Aratus and Cleanthes, the Greek poets quoted by Paul in his address on Mars' Hill (Acts 17:28), uninspired though they were, had reached the conclusion at which the Apostle had arrived by a different route—not only that we are the offspring of God, but that God is a unit being and consequently supreme over all.

While the knowledge that God is *one* does not tell us what He is altogether, it does indicate one of the most important qualities that constitute the divine nature and character. The first of the utterances thundered forth from the trembling Mountain of the Law was, "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). Paul carried the affirmation of God's unity over into the New Testament with the positive declaration: "There is . . . one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4, 6).

If we are to understand God, who He is and what He is, we must not confuse Him with any other being, however majestic and worthy of our worship such an one may be, for God is unique; He stands alone, declaring that "before me there was no God formed, neither shall there be after me. . . . I am the first, and I am the last; and beside me there is no God" (Isa. 43:10; 44:6).

It is by this unity, this oneness of being, that the supremacy of God is assured. Without it, He would not be God. The ancients ascribed to their multiple deities powers differing both in kind and in degree. Each god was believed to be supreme and all-powerful in one or more of the qualities he possessed, but was subordinate to the other gods in other things. But the God of Abraham, Isaac, and Jacob, "the God of our fathers," is the one true and living God, originator, creator, and possessor of all the powers in heaven and in earth; supreme in all things, subordinate in none. Neither His authority or ability is limited in any way, nor is it shared with any being in the universe, except as God may will it to be for a given time. In the case of Jesus, to whom, after His resurrection, God gave "all power in heaven and in earth," the assignment was made for a limited time: until He shall have put all things under His feet. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28). For when God said that "all things are put under him, it is manifest that he (God) is excepted, which did put all things under him" (v. 27).

## *The Perfection of God*

Because God is perfect in all things, He never makes mistakes. And because He never makes mistakes, He is altogether righteous, holy, faithful, and lovable. There can be no imperfections of purpose, character, or accomplishment with God. It is this very quality of perfection, so contrary to our own imperfect natures, that enables our heavenly Father, who cannot know pain, sorrow, or disappointment in Himself, to sympathize with us in our human weakness. Because His knowledge of our natures is perfect, He knows all about us; He understands us thoroughly. David realized this and said: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14).

God not only knows our bodily weaknesses because He made us subject to such weaknesses, but He knows our emotional natures as well. James must have experienced much of the Lord's sympathy, for he wrote so understandingly of it. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:11).

It is God's unchangeable perfection, assured by His oneness of Being, that makes it possible for us to approach Him under all circumstances without anxiety. Why should we be afraid of God? His perfection forbids that He should do anything that is not for our good. Job correctly analyzed His character when he said: "Surely God will not do wickedly" (Job 34:12).

The thought of God's perfection need not frighten nor dismay us, for in it we find our most cogent reason for having confidence in Him. Were He less than perfect, we could not trust Him completely. But God's sight, His hearing, His understanding—all of His faculties of perception—are perfect, they are without limit. Consequently, we know that He can see our tears, hear our prayers, and understand exactly how we, as mortals, feel, and fully sympathize with us in all of our sorrows and disappointments.

*God knows!* And how glad we ought to be that He knows!

It was because He knew our needs in every way that He sent Jesus the Christ to provide a means by which we might escape the result of our own misdeeds and the misdeeds of our fathers and of our fathers' fathers! "For all have sinned, and come short of the glory of God" (Rom. 3:23), and "the wages of sin is death" (6:23). Nothing can change those facts. But the Lord, understanding the frailty and limitations of our natures, "laid on him the iniquity of us all" (Isa. 53:6).

*This Is the God We Serve!*

Such, then, is the God we worship and the God we

serve! He is tender, just, loving, and infinitely kind. He is more than a great Creator, who remembers the weakness of our dust-formed bodies and is merciful! He is more than a mighty King, who rules the universe for our eternal good! He is more than a tender Father, who keenly realizes and sympathizes with our mortal pain and bitter disappointments! He is all this, but more, much more, than all this! For He is more than we can ever see with our natural eyes, or understand with our finite minds, or appreciate with our fleshly hearts! For God, our God, is *love*! He is love personified, love in action, love in process of accomplishing its desire! His purpose, His wish, His plan for us today, tomorrow, and for eternity, is grounded in love, divine love, supreme love, a love that only a God who is supreme in all things could have to show! And He wants us to love Him in return! He craves our confidence! He invites our faith! For He needs us now — today — to bring hope to the hopeless world by assuring it of His love and of the coming of a Kingdom of peace, prosperity, and brotherhood. And, then, God needs us for eternal service. He needs us to help Him carry out His age-spanning program of redemption, restitution, and re-creation, after Jesus comes!

So, why not confess our love for Him now? Why not acknowledge our confidence in His faithfulness, our appreciation of His Fatherhood, and seek in humbleness and obedience, henceforth, to do His will?

---

### THE MESSIANIC COVENANT

(Continued from page 3)

dominion that Adam was to have had? Pilate asked Jesus, "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" (John 18:37).

In Daniel 7:13, 14, it is said, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Where will this Kingdom and dominion be? Most people believe they are going to heaven to inherit their eternal Kingdom. It is the Kingdom of heaven, and Christ is in heaven, isn't He? But Christ said, "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). Daniel 7:27 tells us very definitely where this Kingdom will be: "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."

What kind of a kingdom will it be? Will it be the same old world we have now under the whole heaven, with all its sickness, sorrow, and horrors of war? I know we are a very literal people, and sometimes people try to make light of us and make us look ridiculous. The Brush Creek, Ohio, brethren have sometimes been accused of believing that they would live in the same old house and plow with the same old gray mare as they do now. I guess it will not be quite like that, but I'll tell you, brethren, that we are going to be real people in the Kingdom of heaven, and that Kingdom will be under the whole heaven on an earth made new. Listen to Isaiah speaking for God: "For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind" (Isa. 65:17). Praise the blessed Father! Who would want to remember a world such as we have today with all its horrors of war and sickness and sorrow? Let us read farther: "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her" (vv. 18, 19).

Of course, all this was spoken of Israel, but you may be sure that the Church of God will come in for its full share of all this glory, for we are to be co-heirs and co-rulers with Christ in this glorious Kingdom.

Is it worth while to struggle on amid all the discouragements with which we are beset? The world goes by with a smirk and a sneer when we try to teach men the gospel. So many professors are such miserable hypocrites. The world is going to the dogs, anyway, why not let it go? This country was founded on the principles of the Christian religion. Today, less than half of the people make any profession, at all. I heard this statement in a sermon over the radio: "Before the war Europe was nominally Christian, today the majority are atheists." Well, what is the use to continue the struggle? We are not getting anywhere. Besides, we can have so much fun in the world.

But, brethren, let us turn our faces toward the "Sun of righteousness," and the shadows will all be behind us. Do we love the father or mother, husband or wife, brother or sister, or the little hands that caressed our faces, and the little lips that were pressed to ours, but who are now sleeping in death? Is life worth living if we can't see them again? No, it is not. Then, let us do as Christ did, "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), or as Moses, who, "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 pleas-

ures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the . . . reward" (Heb. 11:24-26).

When the Kingdom is set up, the following conditions will obtain: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4).

Is it worth while to sacrifice a little, to suffer a little for Christ's sake? He is offering us everything that is worth while. No more parting, no more sorrow, no more pain, no more death!

My beloved brethren, what Christ has done for us is worth everything. Let us be always ready to pay the price.

Dear reader, are you ready for the Master's coming? If not, get ready now, for He is coming very soon.

---

## A DATE ! ?

By Alfred Anthon

"That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias . . . verily I (Jesus) say unto you (Jews), It shall be required of this generation" (Luke 11:50, 51).

THIS prophetic threat (curse, punishment) was spoken in the first part of the "thirties," A.D., and was fulfilled in 70 A.D. Therefore, the word "generation" as used by Christ, at this time, meant about forty years.

"Now learn a parable of the fig tree . . . When ye shall see these things come to pass (*the budding of the fig—return of Jews to Palestine*), know that it (He) is nigh. . . Verily I (Jesus) say unto you, that this *generation* shall not pass, till all these things be done" (Mark 13:28-30).

Jesus said He did not know when He would be sent back from heaven. But, here in Mark 13:26-30, Christ said that He would be sent back before the end of the *generation* that would see the *budding of the fig tree*. Christ did not then know when the fig tree would bud. He knew how soon after it did bud that He would be sent back. If in Luke 11:50, 51, Christ's word, "*generation*," meant forty years, then why does not the same word mean the same thing in Mark 13:26-30?

We *think* the fig tree began to bud in 1917, when the Balfour Pact was signed. Forty years later would be 1957.

This is not date-setting. It is given to enthuse us that Christ's return is nearer than when we first believed.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Popular though it is, *Arnold's Commentary* (Fleming H. Revell; \$1.00) on the International Sunday School Lessons has always seemed to this somewhat prejudiced critic a little weak. The *Truth Seekers' Sunday School Quarterly* was founded on *Arnold's*, but your reviewer still thinks *Arnold's* is weak. *Arnold's* has a good deal to offer the teacher who has facilities for securing general background material outside a single book; but unless the teacher does have such facilities, *Arnold's* gives him little but the taste of suggested teaching methods. The suggested methods are good, but the material given by the *Commentary* for backing up those methods with interesting facts and questions is notable mainly by its absence. Nevertheless, "Building Your Library" can be wrong—and *Arnold's* is certainly the most popular of all the Sunday school lesson one-volume annual helps.

*Snowden's Sunday School Lessons* (Macmillan; \$1.50), on the other hand, is less well known but more complete. It's a larger book, and it fills the extra space with extra comments, extra questions for class discussion, extra suggestions for teaching, extra background material. The blackboard outlines provided by *Arnold's* are not found in *Snowden's*—but just how many teachers do you know who ever use blackboard outlines, anyway?

If you have good eyesight and plenty of patience, you may like the best of the one-volume Bible commentaries: Jamieson, Fausset, and Brown, authors. It's orthodox in its viewpoint, naturally—there is no generally circulated Bible commentary that is not—but this is one of the trials which we heretics must bear. The triumvirate of authors has endeavored to condense critical comments on the whole Bible into four volumes—and the publishers (William B. Eerdmans; \$4.95) have put all four volumes into one binding, making an easily handled but pretty hard to read book of the whole. A good concordance is more valuable than a commentary—but every teacher and student ought to have some kind of critical aid to study, even so. Jamieson's, Fausset's, and Brown's efforts meet the requirement fairly well.

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



*"Lord, teach us to pray" (Luke 11:1).*

### A Parable on Prayer

In many parables we are not told the meaning, but have to search for it ourselves. In this story we are told the reason for it, before we hear the story. It is "that men ought always to pray, and not to faint" (Luke 18:1).

There was in a city a judge who feared neither man nor God. There also was a poor widow in this city. She had no money to pay someone to aid her in getting her cry for help heard by the judge. So, for a while the judge did not heed her cries. Finally, he decided to help her, because she troubled him with her continual crying.

Now, our God is just. He looks upon our hearts. A poor man has the same chance as a rich one. He it is who is the very opposite of the unjust judge. We should not stop praying if our prayer is not answered the first time we pray. If we are "full of faith," we will pray all the more, for we know to whom we pray. We know He hears us and will answer us in His own time.

Sometimes we are tested. We pray for things God would like to give us—wisdom, perhaps—but He cannot give it to us because we fail to study His Word. We must be ready to receive the answer He has to our prayer. He waits for us to do our part, then He will do His.

### The Publican

A publican was a taxgatherer. The Roman government collected taxes from the people.

The Roman Senate gave the work of taxgathering to the highest bidders. That wasn't a very sure way to tell the kind of men who obtained those jobs, was it? These men were usually Romans. They, in turn, let the work out in the different districts and localities. These latter publicans were often Jews. They were disliked by their fellow men, because they were dishonest and were working for the Roman government which the people disliked.

### Two Prayers

The Pharisee, who was outwardly a good church member, went to pray. He stood and prayed with himself (Luke 18:11), "God, I thank thee, that I am not as other men are . . . or even as this publican." "And the publican, standing afar off, would not lift up so much as his eyes

unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:13).

Jesus told this parable to the ones who "trusted in themselves" and "despised others" (Luke 18:9). Following the story, Christ said, "I tell you, this man went down to his house justified rather than the other." He also tells us *why*: "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14).

The publican could feel God's mercy, for he truly was sorry and repented. The Pharisee should have remembered that with all his "good works" he was still a sinner and stood in need of forgiveness and God's mercy.

The righteousness of God is made known upon all who believe, "for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24).

### Time for Tasks

"It seems that everyone of us  
Is in a great big hurry,  
We haven't time for deeds of worth;  
Just time to rush—and worry.

"Do we give so many hours  
To nonsense and lament,  
That when we reach the worth-while jobs,  
We find our time's all spent?"

### ECE Club Bible Study

Memorize the three books following the five we learned last week that all began with "T": Philemon, Hebrews, and James. Also, review the books of the Old Testament.

### Happy Birthday Wishes

Donald Voelker, Feb. 20, age 14, Cleveland, Ohio.  
Earl Poland, Feb. 21, age 5, Shady Springs, W. Va.  
Joyce Landry, Feb. 23, age 14, Hammond, La.  
Barbara Coulter, Feb. 22, age 10, Eden Valley, Minn.  
Jackie Hearps, Feb. 22, age 16, Cleveland, Ohio.  
Robert Johnson, Feb. 17, age 10, Hector, Minn.  
Betty Jean Hammer, Feb. 20, age 10, Bird Island, Minn.  
Pauline Miller, Feb. 23, age 11, Macomb, Ill.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### If You Are, You Will

The invention of the "klystron" wasn't just an accident or luck, it was the result of very thorough preparation. This little gadget, heralded as the greatest advance in the field of radio since 1906, will increase the safety of air travel manifold, and will be of great assistance in the defense of our country.

The natural laws behind the invention of the klystron have been in force ever since the world began, but two men who set out in life with a purpose and prepared themselves for their work ahead finally succeeded in harnessing the forces of nature governed by those laws. Sigurd Varian, a skilled air line pilot with a technical school training, saw the need for a new, powerful, and completely dependable radio transmitter. His brother, Russell, with a Master's Degree in physics, undertook the task of solving the theoretical problems involved. With the help of William V. Hansen, a professor of physics, the two brothers, after many months of ceaseless work finally succeeded in their quest. Their preparation will continue to pay ever-increasing dividends to the entire world in the years to come.

Christ did not begin His ministry until He was approximately thirty years of age, but at a very early age He was astounding the learned men of the Temple—as related in Luke 2:46, 47. He surely did not receive His wide knowledge of the Old Testament Scriptures merely by chance. Although little is known about the period in His life between the ages of twelve and thirty years, when the time came for Him to begin His work among men, He was prepared—prepared to withstand temptation, and prepared for the task of laying a foundation for His church.

Are you preparing yourself for a place in the Kingdom? In your church and in your local Berean Society there are many positions to fill and much work to be done. If your Berean meetings are to be interesting, and if your friends who have not yet heard of the gospel of Christ are to learn the truths in the Bible, someone is going to have to study in order to tell them. That is something each one of you can do. Your forefathers had the Bible alone, and had to dig the truth out as best they could. Today you have a great many books to assist you to understand the Scriptures. But you must go after the

truth; you have to study these books, and you must take time to think about what you have read.

What, too, of the other duties in your church? Perhaps you cannot write, lead a study hour, or fill an office—now, but if you really want to, you can learn. If you will study the requirements of the work you would like to do, and will make every effort to prepare yourself for this work, your opportunity will come—if you have to make it for yourself. *If you are prepared, you will succeed.*

### Of the World?

\* \* \*

*By Vivian Kirkpatrick*

Someone once uttered a profound truth. It was, "Actions speak louder than words." We might utter another one—"Churches have too many members in proportion to the number of Christians." Jesus once spoke a parable of two sons. Father asked one to work in his vineyard. He answered, "I will not," but later he had a change of heart, repented, and went. The second son on being asked, said, "I go"—and did not. Actions speak loudest.

Talk to young people. Sure, they are Christians! "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me."

"They are not of the world, even as I am not of the world." But does this *versè* hold true of the present-day Christians? Do they know more about the things of the world or about the things of the Christ who gives them the only hope which they have?

Check up, and see for yourself where interest seems to be today. The average young person can name many more movie stars than he can Biblical characters, can name more movie or song titles than he can recite verses from the Bible. Young people can name you more modern novel titles than they can name you titles of Bible books. Which will do the most good when Christ makes His appearance?

Truly, in the age in which we live it behooves us to "about face," prove to God and the world that we may be living in the world, but that our thoughts are on higher things, that we are preparing ourselves for a far greater place than the one in which we live today, that we are *in* the world, but not *of* it, and have no communion with the world, continuing true to the trust we hold for God.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

June 18-29—Indiana Bible School and Conference at North Salem.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### KOKOMO, INDIANA

We are glad to announce that another new member has been added to the Kokomo church. Mr. Alton Shaw was given the hand of fellowship on February 2.

Bro. Cecil Smead is with us the first and third Sundays each month. The attendance is very good. We will begin a two-weeks' meeting the first Sunday in March, the Lord willing, with Bro. Smead as our speaker. We hope that many may avail themselves of the opportunity to attend these services.

O. J. Parker.

### BIBLE TRAINING SCHOOL NEWS

The freshmen are receiving much help from Bro. L. E. Conner's class in Orthoepy. Every minister needs to know how to read correctly, how to give the correct pronunciation, emphasis, and inflection.

All the students are studying Archaeology from Bro. Conner. Our textbook is, "The Bible and Archaeology" by Kenyon. The book is not as interesting as we had hoped, although, as Bro. Conner says, "We may strike oil a little farther on." The findings of archaeologists that corroborate the Scriptures are what interest us.

Bro. Sydney E. Magaw teaches New Testament Interpretation. The classes are so interesting that the time passes swiftly. We are now studying in the Book of Romans.

We are studying Missions on Mondays and Tuesdays. Our textbook for this course is, "The Progress of World-wide Missions" by Glover, and Bro. Magaw is our instructor. More emphasis should be placed on missionary work. We, as a denomination, have not done our part in carrying the gospel to other lands—only one man, as far as I know, who might be called a foreign missionary. Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Let us, therefore, awake, arise, and go.

Religious Journalism is also taught by Bro. Magaw, on Wednesdays and Thursdays. We learn the importance of writing, how to write, and how to correct copy. There is much work in preparing articles for publication.

The Junior's are studying Cushman's "Business Administration of the Church." Bro. Conner presenting this subject in an interesting way. His experiences are very helpful. Our churches need better business executives; many ministers are not capable in such leadership.

Sr. Leila Mae Doeden teaches music every Friday. We are being taught choir directing, how to lead congregational singing, and voice culture.

Bros. Frank Laning, Leonard Robins, and William Fey of the Ripley, Ill., Church of God recently came with Bro. C. E. Lapp to visit our School. Francis Burnett and I especially enjoyed seeing these brethren from our home town. Bro. Robins gave an interesting talk about bees—he surely knows his "bees-ness."  
 C. Alan McLain, Reporter.

### The Summer School

Plans are being made to conduct a summer course of the Bible Training School, June 17 - July 25, provided twenty or more students enroll by June 1. The Board of Religious Education believes the Summer School should be self-supporting; therefore, it will be necessary for at least twenty students to attend. There will again be the best possible teaching talent, and the tuition complete for the six weeks will be only thirty dollars. Announcement of the teachers will be made within two or three weeks, but in the meantime we wish to hear from the students who are already planning to come. Address, The Summer Bible Training School, Oregon, Illinois.

Sydney E. Magaw, Chairman  
 Board of Religious Education.

### MINISTERS OF THE CHURCH OF GOD

This notice is to clarify any misunderstanding regarding the card identification certificates which have been issued the past two years to ministers of the denomination.

Each card is a Certificate of Membership, National Ministerial Association of the Church of God, and is issued only to ministers who are paid-up members of the Ministerial Association. Any minister of the Church of God may become a member of the Association upon payment of the regular annual dues of fifty cents. Immediately upon receipt of the dues payment, a Certificate of Membership will be sent to the member.

These certificates must be renewed annually, and will be issued upon receipt of the annual dues. Certificates issued between this date and August 1, 1941, will be void after that date.

Vivian Kirkpatrick, Secy.  
 Ministerial Association.

### DOING OUR DUTY

The Church of God has an opportunity of helping England in a much different way than is being generally considered today, but it is an opportunity, nonetheless, and in God's sight may well be our responsibility. As previously reported, certain men in England have requested that we send ten thousand tracts for distribution across the water. However, due to the war, we must both publish and pay for the shipment. The tracts are now ready, and we have recently heard from Britain that the men are alive, active in their tract-distributing work, and hoping to soon receive our shipment.

To date, we have received \$20.00 toward the expense of this order, but we need about \$120.00, that is, about \$100.00 more. Will our missionary-minded brethren please quickly respond to this responsibility, that the tracts may soon be sent to England. The tracts will be messengers of life in a land where death constantly threatens. Send your offering today.

Sydney E. Magaw, Secretary.  
 National Bible Institution

### HERALD RECEIPTS

Mrs. Fred Brough; E. E. Rogers; Mrs. Andrew Forsberg; Mrs. Ray Saylor; Ira E. Arnold; Mrs. Joe Chapman; Bert Reighard (self & another); Frances Pierce (for another); Taft Richardson; Mrs. Roland F. Cox; Mrs. R. C. Drew; J. W. Lovett; Mrs. Elias Thorenc; Robert McInturff; Mary Richardson (for others); A. B. Wilson (for another); Eunice James; F. Carpenter; Mrs. F. L. Marsh (self & another); L. F. T., Niagara Falls, N. Y. (for others); Mrs. Edson J. Breece; Elnora Skinner.

### BIBLE TRAINING SCHOOL

Mrs. Ida Frederick	\$10.00
Mr. & Mrs. George Siple (T. F.)	10.00
Ripley, Ill., S. S. (F. B.)	5.60
Brush Creek, Ohio, church (R. S.)	50.00
A Friend (A. M.)	25.00
Dixon, Ill., S. S.	5.00
Mrs. Joe Chapman	5.00
Mr. & Mrs. H. S. Bell	5.00

## Gleanings From the Field

"The field is the world."—Jesus.

"If I can get my stiff fingers pliable enough to hold my pen, I shall supply copy sometime this month for The Herald. I know it adds to an editor's trouble in getting out a breezy paper to be short of copy, as it added to the Israelites' perplexity in Egypt to have to make bricks without straw."—R. A. Curtis, Dayton, Ohio.

Bro. and Sr. James A. Patrick, Orange Road, Ashland, Ohio, will celebrate their fortieth wedding anniversary, February 27.

"We plan to build a new church this year, if the Lord wills."—Mary Richardson, Hammond, La.

Bro. H. H. Hawkins and family, Cleveland, Ohio, and Bro. and Sr. George Loudenslager, Oregon, Ill., were recent visitors with Bro. and Sr. S. J. Lindsay, Tempe, Ariz.

Extra Heralds. Send us names and correct addresses of persons to whom you may wish to send this week's Herald. We have a good supply of extras which we shall gladly mail out for you at five cents each. Or, if five or more are mailed to one address, they may be purchased for three cents each; possibly your church can distribute twenty-five or fifty. Rouse up that slumbering missionary spirit!

Attention is called to the announcement by Bro. Vivian Kirkpatrick, secretary of the Ministerial Association, as ministers who may wish these Ministerial card certificates are to obtain them by addressing him, rather than writing the National Bible Institution.

Wanda Louise, weighing nine and one fourth pounds, arrived January 27, to brighten the home of Bro. and Sr. Laurel Macy, Troy, Ohio.

**RESOLUTION**

Passed by the General Conference of the Church of God August 17, 1922, and published with the minutes of said Conference in a supplement to The Restitution Herald September 12, 1922.

WHEREAS, There are many of the members of the Church of God who, as individuals, sincerely and earnestly believe that military service, like similar activity in private life, is, in principle, contrary to the principles of forgiveness and love as taught by Jesus, and later by His apostles, and is, therefore, unchristian; and,

Whereas, Many of said Church of God believe, as is reported to have been stated during the administration of ex-president Wilson, that "there is no non-combatant service," but that what is called non-combatant service is a necessary part and parcel of any and every military campaign; that the participant therein is a contributor to the main service, and, as such, is, in harmony with common law and practice of holding one who aids and abets another in the commission of unlawful deeds, a participant and an offender with the instigator and executor of the offense; and,

Whereas, The Government of the United States has from its beginning recognized the right of every person to exalt service unto God and His Son above the service to country and to flag (and this without in any manner manifesting disrespect to one's country) in that it has provided, by its Constitution, in Amendment 1, Article 1—

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof";—and, Article 1, Section 9, Paragraph 2.

"The privilege of the writ of habeas corpus, shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it";— and, further, Article 6, Paragraph 2,

"This Constitution . . . shall be the supreme law of the land"; and,

Whereas, The Government has continuously sought to execute the spirit of these constitutionally recognized duties and provisions respecting all persons who furnish conclusive evidence that they, as avowed followers of Christ, are conscientiously opposed to military service; and,

Whereas, This Church of God does not profess a creed, other than the Bible, by or according to which it receives or controls its members, and therefore cannot declare, as a matter of denominational creed, as to military service of its membership; therefore,

Be It Resolved, That this General Conference of the Church of God, in Conference assembled at Oregon, Illinois, August 17, 1922—

(1) Urge each individual member of its number to at all times, in military and all other matters, continue true and faithful in the performance of Christian duty according to personal conviction as to what constitutes faithful and loyal service to God through His Son;

(2) Open a book of registration for the use of each and every one of its members, male and female, who may wish to register as one religiously and conscientiously opposed to military service, combatant, non-combatant, or both;

(3) Take steps to keep the government properly informed of those thus conscientiously opposed to military service;

(4) Use at all times its every good office with the Government in an effort to secure to each such registrant those exemptions from military service to which such persons are Constitutionally entitled;

(5) Cancel from the register the names of any and all persons who by habitual life prove lack of sincerity in their conscientious objection to individual military service; and,

(6) Be It Further Resolved, That nothing

in this resolution shall be construed to constitute a cause for Christian fellowship with reference to such as do, or do not, register as personally opposed to military service, either in a combatant or non-combatant manner.

**CERTIFICATE**

This is to certify that I, Miss, Mrs., or Mr.

(Street or R. F. D.)

(Post Office)

State of \_\_\_\_\_ a member of the Church of God with headquarters at Oregon, Illinois, hereby declare my personal, conscientious objection to rendering service in any \_\_\_\_\_, combatant \_\_\_\_\_ (mark X in space following your choice) form, as set forth in the foregoing resolution regarding military service, which was passed by the General Conference of the Church of God, assembled at Oregon, Illinois, August 17, 1922, and that I hereby subscribe to said resolution.

(Signature in full)

(Witness)

(Forms similar to the foregoing, which can be used as permanent records, may be obtained by addressing the National Bible Institution, Oregon, Illinois. Please inclose six cents in stamps to cover cost of handling.)

**CONTRIBUTIONS TO N. B. I.**

W. A. Reid	\$ 4.00
Arkansas City, Kan., S. S. (Ministers' Fund)	3.50
Maurertown, Va.	4.53
Anonymous	5.00
Benjamin Nettis	5.00
Niagara Falls, N. Y., S. S. (Ministers' Fund)	5.00
Maybelle Hanson	5.00
Maybelle Hanson (laundry)	1.00
Mr. & Mrs. H. S. Bell (Fieldmen & Evangelism)	5.00
Mr. & Mrs. H. S. Bell	10.00
Maurertown, Va. S. S. (Ministers' Fund)	3.25
Waterloo-Cedar Falls, Iowa, S. S., (Ministers' Fund)	3.70

**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  
Orpha LeMasurier . . . Treasurer

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 . . . \$.....
- For Fieldman and Evangelism \$.....

Name .....

Address .....

**The Summer Bible Training School**

*Enrollment Coupon*

Wishing to better prepare for Christian service, please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost for my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks.

Recommended by \_\_\_\_\_  
(Name) (Address)

My name is: \_\_\_\_\_

My address is: \_\_\_\_\_

# — 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	The Sabbath, S. J. Lindsay	13	.30 1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25 1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25 1.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Wince	32	.12 .75
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.10 .60
Shall Never Die, F. E. Siple	4	.10	.60	<b>BOOKS</b>		
The Thief on the Cross, F. E. Siple	4	.10	.60	Name	Pages	Each Per 6
A Study of the Word "Soul"	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10 1.65
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Jesus Christ in the Old Testament	88	.30 1.65
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75
What Is a Christian?	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75 \$3.50
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs 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, Wilson	200	.45 2.60
Can You Believe?	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25 1.25
What Do the Scriptures Teach? R. H. Judd	6	.15	.90	Ancient Mysteries, George Johnston	116	.50
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Visitor, paper, Boice	212	.50
Hell—What Is It?	8	.20	1.20	The Way of Life Eternal, paper, Lyman Booth	88	.40
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	<b>BEREAN BOOKS</b>		
Baptism, S. J. Lindsay	8	.20	1.20	Name	Pages	Each
Pleasures of Youth, J. R. LeCrono	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25
Some Things for Which We Stand An Important Biblical Discovery, J. G. Haupt	6	free for postage		Children's Bible Story and Study Book	60	.20
Do You Believe That— Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book One (The Gospel Plan)	50	.20
How Much Do You Believe on the Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Two (Life and Im- mortality)	50	.20
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Three (God's Kingdom)	50	.20
God, R. H. Judd	12	.25	1.75	Senior Berean Book Four (The Gospel and Christian Living)	50	.20
First Principles, G. E. Marsh	18	.35	2.00	Senior Berean Book Five (The Church of God)	50	.20
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00			

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, FEBRUARY 25, 1941

NUMBER 21

## A Minister and a Witness

By Harvey Krogh, Jr.

**I**T WAS the greatest work given to a man to perform, since our Savior's work of atonement. This man was not yet a Christian, but all that he needed was to be set in the right direction. He had zeal, he was faithful and steadfast, but before turning to Christ he was struck down—even as we are sometimes.

Saul, having authority to imprison followers of Jesus, was on his way to a great city when the bright light from heaven made him blind. Having been thrown to the earth and hearing a voice inquire, "Saul, Saul, why persecutest thou me?" he answered, "Who art thou, Lord?" Then Jesus revealed Himself and His purpose: "I have appeared unto thee for this purpose, to make thee *a minister and a witness* both to these things which thou hast

seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18).

What a charge! We note, too, that *before* the main part of the command, Jesus assured deliverance. Jesus always assures His servants protection, and He also sees that their expenses are paid. He knows how to take care of His own.

The first thing that Paul was sent to do was "to open their eyes." Why? Were the Gentiles' eyes shut? Yes, and, O, how blind they were in those days! They were blinded by sin and the filth into which they had fallen. Their idols and their teachers of philosophy had closed their eyes, and they could not see God.

Paul was also sent "to turn them from darkness to light," for they were lost in the appalling ignorance of their time. They groped in superstitions. They needed the blessing of light. Paul was also able to turn them from "the power of Satan unto God."

What was the purpose of doing all of these blessed things for the Gentiles who were so miserably blind and unworthy? Jesus gave the answer: "That they may receive forgiveness of sins, and inheritance among them

which are sanctified by faith." Unworthy as they were, Christ wanted them to be forgiven. He desired for them positions among such upright men as Peter, and James, and John the beloved disciple. Yes, Christ died for the ungodly. His sacrifice was also for you and me.

Paul went to important centers of the world and faithfully obeyed the Savior. When we look over the world today, we see the same need of Paul's day multiplied a thousand times. Today, there is blindness among the people, from the most ignorant to those who



Harvey Krogh, Jr.

are supposed to be the most enlightened. Men do not believe that one of the world wars, and maybe the present one, will lead to the coming of the Great King, the Son of God, who will establish an unending Kingdom of peace. Men are blinded with pleasure. "As the days of Noe, were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39). We hear reports from some of the warring nations concerning their pleasure madness, and wonder if it would not be better for them if they were in sackcloth and ashes.

Men are blinded with the cares of this life. We are warned of this by the Savior, saying: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34, 35).

Men are blinded with self- (Please turn to page 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

## God's Invisible Hand

Though "fingers of a man's hand" wrote upon the wall of Belshazzar's palace, Daniel interpreted a part of the writing as: "God hath numbered thy kingdom and finished it" (Dan. 5:26). Obviously, the invisible God, though "slow to anger, and plenteous in mercy" (Psalm 103:8), was moved for His name's sake to judge the Babylonian king; and, though uninvited, attended the drunken feast to prove that there is one Omnipotent who mingles in every game, and that he who forgets this silent Partner must surely lose.

Romans 8:28 assures that "all things work together for good to them that love God." This text challenges a Christian to believe implicitly in Providence. He who complains, either unwittingly confesses that he does not wholly love God, or that he has not discerned the blessings of God which are, indeed, often in disguise. Both death and life are institutions of God: "Thus saith the Lord; Behold, I set before you the way of life, and the way of death"; but death has no horror "to them that love God." The Hand that wrote and wrought havoc against Babylonian debauchery is the Hand which also closed the lion's mouths in protection of Daniel.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 34:5). Said Solomon: "The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted" (Prov. 10:24). Paul testified: "God is able to make all grace abound toward you" (2 Cor. 9:8), "I can do all things through Christ which strengtheneth me" (Phil. 4:13), and "My God shall supply all your need" (v. 19).

Ferdinand de Lesseps, an eminent French engineer, was once detained by quarantine in the Mediterranean. Not an idler, he used much of his waiting time in reading; and one book in particular intensely interested him. Had it not been for that delay which for the moment seemed so "unnecessary," seamen might to this day be sailing around the Cape of Good Hope instead of short-cutting through the Suez Canal, for it was while the Frenchman was seemingly hindered that he was inspired to plan the Canal.

Likewise, all true Christians are in some way blessed in every seeming trial, and we learn, eventually, that "all things work together for good." Said Jesus: "Men ought always to pray, and not to faint" (Luke 18:1). Not infrequently, prayer—rather than reading—is the border line between failure and success. First was the prayer in Gethsemane; then the victorious "It is finished"! The Apostle Paul "thanked God," "took courage," then "came to Rome" (Acts 28:15, 16).

Shortly after deciding to become a minister, we were traveling from Lester Prairie to Paynesville, Minnesota. En route, it was necessary to change trains in Minneapolis, which necessitated, too, going several blocks from one depot to another. Though taxicabs were available, we walked; consequently failing by two minutes to board the train we were so certain we wanted. Long hours slowly passed, as we impatiently waited for the next train. Then, *there was announcement of the Annandale train wreck!* Other hours slowly passed before there was any assurance that another train would have a clear road, but we were at last on our way. As we approached the wreckage of the preceding train, an invisible Hand wrote upon a boy's heart and soul—something about two minutes, impatience, Providence. . . . The train we missed had been derailed. Several cars were smashed to slivers. Bodies were still being recovered from the wreckage piled high. If memory is correct, there were about twenty dead. The following Sunday, we listened attentively to a funeral sermon preached by Brother James A. Patrick at Eden Valley, Minnesota. . . . Not that the accident occurred for us!—that would be preposterous. Rather, He who foresees knew the accident would occur, and by His grace saved "even me."

To explain *why* God permits train wrecks is not now our task, neither to explain *why* a boy was spared by being two minutes late; but "one thing I know, that, whereas I was blind, now I see" that "all things work together for good to them that love God, to them who are the called according to his purpose."

How writes the invisible Hand upon your heart and soul? Are you witness that "all things work together for good"? or must there appear writing on the wall?

# The Purpose of God

By G. E. Marsh

TO DISCOVER *purpose* in the universe is to discover God, for there can be no purpose unless there is first a mind to conceive it and an intelligence to direct its accomplishment. From the tiniest grain of sand, washed by the ocean's waves, to the mightiest sun that revolves in space, all things that are, reveal a wise, beneficent, and harmonious purpose everywhere present. The finite mind may not hope to comprehend in its entirety a purpose so vast, so endless and immeasurable in its progression, as that which God has planned, but men may hope by diligent study to discover in a limited way their place in the cosmic scheme of the Eternal, if God wills; that is, if He desires that they shall comprehend it. And if there is anything that we know about God at all and about His desire for men, it is that He does want them to know the divine purpose of their being. There are many things about God that we do not and cannot know, at least in this life, but "whatsoever is to be known of God is plain . . . God himself has made it plain" (Rom. 1:19, Moffatt).

And His purpose for us is one of those things that He has made plain.

## *God's Purpose for Us!*

*God's purpose for us!* What an inspiring thought that is! What an ennobling thought! The Creator and Ruler of the Universe has made us because He has a *purpose* in our being! He *needs* us, therefore, He created us! He requires our co-operation throughout eternity and for that reason has made us subject to eventual eternal life! We are not here by accident. We are the product of no mere whim of nature. We are creatures with a purpose, a divine purpose, and we have an important place in plans conceived by God before the worlds came into being!

David entertained such a lofty conception of man's place in the universe when he stood out under the stars and contrasted their magnitude with the littleness of man.

"When I behold Thy heavens, the work of Thy fingers,  
The moon and the stars, which Thou hast established;  
What is mortal man, that Thou art mindful of him,  
And the son of man, that Thou dost interest Thyself in him!

And hast made him little less than divine,  
And with glory and honor hast crowned him.  
Thou madest him ruler over the works of Thy hands,  
All things hast Thou put under his feet:  
Sheep and oxen, all of them,  
And also the beasts of the field,

The fowl of the heaven, and the fish of the sea,  
Whatsoever passeth through the paths of the seas.  
Jahve (Jehovah), our Lord,  
How glorious is Thy name in all the earth!"  
(Psalm 8:4-10, Delitzsch Version.)

Dominion, power, authority; co-rulership with God!  
What a splendid destiny is ours!

When one comes to understand and fully appreciate his exalted place in the mighty purpose of God, like David, he stands in amazed astonishment. Why should God choose so frail an instrument for so great a task? But God, if He is God, is wise, though to us His ways of wisdom are "past finding out."

What is God's great purpose, in the accomplishment of which He contemplates the use of mortal men like us? That is the question! So far as our place in that purpose is concerned, it has already been defined by David in the language of his beautiful hymn: "Thou madest him (to be) ruler over the works of thy hands." This tells us only what our place is to be in the carrying out of God's purpose; it does not tell us what that purpose is.

Unfortunately, much of what God wants men to know about Himself and His desires for them, has been made obscure by those who are most interested in making it known. Friends of the truth often present God's message in language which the ordinary layman does not understand. That is, theological terms and archaic words not in common use are employed by well-intentioned Bible teachers and ministers which convey little meaning to the mind of the average person who is uninformed in such matters. If the truth of God is to be brought to the attention and comprehension of the masses it is designed to reach, it must be expressed in words familiar to the people addressed, not in the English of the King James Bible, which largely passed from common use two to three centuries ago.

The remarkable results that followed the preaching of the first Christian sermon on the Day of Pentecost may be attributed to a great extent to the language, or languages, in which it was given. People were present from all parts of the Roman world, and, after listening to the disciples, exclaimed in amazement: "Are not all these men who are speaking Galileans? Then how is it that each of us hears his own native tongue? . . . Visitors from Rome, Jews and proselytes, Cretans and Arabs—we all hear them tell in our native tongues the mighty deeds of God" (Acts 2:8-11, Goodspeed). (*Please turn to page 10*)

# ETERNAL LIFE

By C. E. Randall

**C**ONTINUING our study of essential doctrines of the Church of God, we consider several propositions concerning eternal life.

**PROPOSITION 15:** *Eternal life is a gift from God, and, therefore, cannot be the natural possession of man.* "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Samuel Minton, England, author of "The Glory of Christ," contrasts truth with popular orthodoxy in setting forth this declaration: "Scripture declares that 'the gift of God is eternal life through Jesus Christ our Lord.' The popular theory teaches that eternal life is the common possession of all men, and that the gift of God through Jesus Christ is the privilege of spending it in holiness and happiness."

As Bible students, we cannot subscribe to this fashionable teaching, that eternal life is the common possession of all men. I have heard Brother G. E. Marsh say on several occasions that the nominal church of today does not teach positive doctrines as being essential. This, we believe, is a true statement, but what better are we, if we do not teach our doctrines as essential to salvation? One of our chief objectives in preaching and teaching should be to show that eternal life is obtained only as a gift from God through Christ. In an early publication, the old *Restitution*, forerunner of the present *Restitution Herald*, was stated: "It is one of our chief objects in the establishment of this journal, to expose the mischievous presumption that man is immortal; and develop the Bible doctrine that he may be on certain well-defined conditions."

A question which should be considered at the outset is, What is eternal life? A prophetic statement in the Psalms gives a very simple answer to this question. The scripture concerns Christ. "He asked life of thee, and thou gavest it him, even length of days for ever and ever" (Psa. 21:4). It is this kind of life for which we must seek. It is this type of life which God gives to the faithful as a gift through Jesus Christ. This unending life is not the kind which man now possesses. Our present life is bounded by "threescore years 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" (Psalm 90:10). It should not be hard to discern between a life that is unending and one that falls short of reaching even the century mark. Our objective should be to set forth the life that is to come as a gift through Jesus Christ.

**PROPOSITION 16:** *Eternal life belongs to the world*

*to come.* "Then Peter said, Lo, we have left all, and followed thee. And he (Jesus) said unto them, 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).

All that one gets in this life for following the Lord is stated as "manifold more," whereas, in the world to come "life everlasting" becomes the chief blessing for faithfulness in this age. Nowhere does the Word promise us eternal life as our portion in this life. The promise of eternal life is given to us, but the fulfilling of the promise must await the world to come.

**PROPOSITION 17:** *Eternal life is a matter of hope.* "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2).

The truthful God has here decreed the present status of eternal life. He makes it a matter of "hope" and "promise." To do otherwise, according to His own words, would constitute a "lie." God knew that eternal life was not the natural possession of mortal man. There is a "faithful saying" in Titus 3:7 that reads: "That being justified by his grace, we should be made heirs according to the hope of eternal life." In the following verse Paul would have us to "affirm constantly" this faithful saying. To be faithful to our calling, this we must do. According to this statement of inspiration, the nearest we can come to eternal life in this present time is to be "heirs." This proposition is concluded with a plain message from John: "This is the promise that he hath promised us, even eternal life" (1 John 2:25).

**PROPOSITION 18:** *Eternal life must be obtained through Jesus Christ.* "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" (John 10:10).

This saying of Jesus very definitely makes the more abundant life as something more than two chickens in every pot, or two cars in every garage, or even, an ever-normal granary; it is a life that comes through Him as the Life-giver. Had Jesus not come into the world, this life would not have been brought to light. On the other hand, if man had always been in possession of immortality, which is popularly termed "an immortal soul," then we ask: What need was there for Christ to suffer, die, and rise again the third day, that He might bring life and im-



mortality to light through the gospel?

PROPOSITION 19: *Eternal life will be given by Jesus Christ at His appearing and Kingdom.* "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

To us, this makes the coming of Christ of paramount importance. Our hope, like Paul's, is bound up with His *appearing*. To all who accept Jesus Christ as the only Life-giver, the day of His appearing becomes a definite "that day," and with love we wait for the shout, the voice of the archangel, and the trump of God. (2 Tim. 4:7, 8; 1 Thess. 4:16, 17.)

PROPOSITION 20: *This record of eternal life must be believed, otherwise, God is made to be a liar.* "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" (1 John 5:10).

There is a record concerning Jesus Christ. This record of the Son of God has to do with Him as the Life-giver. To believe this record makes one a witness of God; to disbelieve the record makes God a liar. The record is stated in the next verse. It reads, "And this is the record, that  
(Please turn to page 11)

---



---

## Jesus Is Coming Again

---

By Lydia E. Miller

---

JESUS said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 1:1-3).

As we consider the above text, we would ask, Where was Jesus when He was speaking this message to the disciples, and where will He be when He comes again? It is only in connection with His coming that we have promise of being with Him. A few verses preceding the above text, Jesus had 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). Next, Jesus gave them the new commandment of love and said, "By this shall all men know that ye are my disciples, if ye have love one to another" (v. 35).

Jesus Christ is represented by the "nobleman" who "went into a far country . . . and to return" (Luke 19:12). The "far country" represents heaven, to which Jesus went to "receive for himself a kingdom," but having received this right to rule, he is "to return." It was because some of the Jews "thought that the kingdom of God should immediately appear," that Jesus spoke this parable which clearly shows that the Kingdom will not appear until He, the King, appears.

Let us study a little in the Book of Revelation where we shall notice several truths about Christ's coming. Speaking of the blessings God has promised the overcomers, John said, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and

there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:1-4). These blessings will prevail after Jesus' return to earth to reign on the reestablished throne of David.

Dear readers, please read the last two chapters of the Bible, and consider the good things God has in store for them who love Him. Of particular interest to us, and especially as we consider Christ's promise to the disciples as recorded in John 14:1-3, is Revelation 22:12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

When Jesus comes again, may we hear Him say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21). Our Lord's promises are sure, so let us try to live worthy of His promised blessing.

What a gathering of the loved ones there will be when the blessed who are now sleeping in Jesus will arise from their dusty graves and from the sea! At the Savior's coming, He will bid all His sleeping children to arise and, together with the living saints, will change their mortal bodies into immortal bodies like His own. It is then that He will receive us unto Himself, that where He is, "there (we) may be also" (John 14:3).

# The Miracle of the Word

By Norman J. Macleod

**M**OST church people have a more intimate knowledge *about* the Holy Bible than do members of the Church of God, though the latter excel in their knowledge *of* the Bible. So often the lack of knowledge of the way in which a particular group of books came to be bound into a single volume which we call the Holy Bible leads to many errors and ridiculous attitudes toward them. A knowledge *of* the Bible is more important, but information *about* the Bible is also important.

## *"Authorized" Versions*

The story is told by a clerk in the Baptist Book Store in Los Angeles of the battle of the versions. The clerk suggested that a customer purchase a copy of Moffatt's translation. The irate customer replied that the Bible written by James, the brother of our Lord, was good enough for him. Thus has the King James Version become so firmly rooted in the minds of many people, but they seldom stop to contemplate the King James Version, and how it came to be. Many of them speak of it as THE Authorized Version. As a matter of fact, there are many authorized versions. The Tyndale and Coverdale Bibles were both authorized by the government of England. The Douay edition was authorized by the Council of Trent. The King James Bible received its prestige largely through the Puritans. If the King James Version is so infallible, then what do the people who do not speak English do for authoritative Word? !! And if we accept the idea of inspired translation, then we should be willing to accept Joseph Smith's so-called "inspired" translation of the Bible. Few people realize that the King James Version that we have now is quite different from the original King James translation. Gradual changes have been made by the editors of the various publishing companies, so that if you compared the present King James Versions with the original one you would find it quite different. Gradually, extreme archaisms have been changed into more modern form to accommodate the language of the Bible to more modern usage. How did the King James Version come into being?

## *The Hampton Court Conference*

When Queen Elizabeth died, James VI of Scotland was invited to take the throne of England, as he was next in line. He had been brought up in Scotland under the tutelage of the non-conformists who were the foes of his mother, Mary Queen of Scots. Inwardly, though, he nursed a grudge against the non-conformists. As James

came into England, the Puritans met him at Hampton Court to present their "demands" to the new monarch. Reforms which would return some power to parliament and grant more freedom of religion were advocated by these men. But of all the demands, only one was granted: the translation of the Bible into English under the influence of Puritanism. James told the Puritans that they would be forced to conform to the Anglican Church, or he would "harry them out of the realm," and that is what he did do. Thus arose the first American colonies of the English.

When the canon of the Scriptures was discussed, there were many and various arguments as to what books should be included. The books which we now call the "Apocrypha"—books of hidden meaning—were included in the new translation, but the Puritans did not like them. As a result, the King James Authorized Bible was soon found in two forms: with and without the Apocrypha. Today, the King James Bible is almost never found to include the Apocrypha. As a child, we always thought that it was almost sinful to read the Apocrypha! Certainly, though, no harm could come from reading such books as tell the history of the Maccabees. In fact, many strange and weird ideas about the prophecies of Daniel would be corrected if people would read the story of the Maccabean revolt.

## *Biblical Chronology*

In the time of Cromwell lived a certain man who came to be known best for his studies in chronology. Archbishop Ussher spent most of his time delving into the mysteries of dates and genealogies. In his researches, he came upon the writings of Origen and Eusebius. These two men, in conjunction with the writings of Julius Africanus, developed a theory which has gained wide acceptance even among the members of the Church of God—strange as that may seem. The theory is that which was brought forward by Pastor Russell. They said that the day of man, the sixth day of creation, should be six thousand years, followed by the one-thousand year reign of Christ which was to be the seventh day of creation. Just why one day should be so much longer than the others nobody ventured to say. Eusebius lived about 500 A.D. He said that the second coming of Christ could not be more than five hundred years following his time, therefore, 1000 A.D. would be the date for the Second Advent. Figuring back six thousand years would place the date of creation at 5000 B.C., but Eusebius and Origen were mis-

taken—even as many other date setters. Archbishop Ussher, however, was not daunted by so minor a matter as that. He merely lopped off a one thousand years, and set the date of creation at 4000 B.C. Now, manifestly, such a process is rather arbitrary. If such a procedure was to be followed, then the other dates of the Bible had to be readjusted. Consequently, he had a difficult time to determine whether the Exodus took place in the time of Ramses II (shortly before the time of Solomon), or during the time of some other worthy of Egypt. Confusion unlimited and unbounded is the result of Archbishop Ussher's chronology. Notwithstanding, the Puritans of the time of King James, as well as many well-meaning people of the present day, accept his theories without question. Perhaps they do not go as far as he did when he said that Adam was created at 9:00 a.m., Friday, October 9, 4000 B.C. During the Eighteenth Century, the Anglo-Saxon people adopted the Gregorian Calendar, and so Adam, according to the dates at the top of the margins in the older King James Versions, was created in 4004 B.C. Why is this important?

Few church people now hold to the theory that the earth is flat, and all its accompanying ideas, yet the dates of ancient history are determined by a process which is more scientifically accurate than the laws of celestial mechanics upon which the Copernican Theory is based. So, in his study of ancient history, the ninth grader will be shown with great deal of scientific accuracy that the Solar Calendar was introduced into Egypt in the year 4241 B.C. According to Archbishop Ussher and his followers, that would be impossible. But when the student is made to understand that Archbishop Ussher's chronology is based entirely upon a theory which has no basis in fact, fancy, or Bible teachings, he is saved from doubting the authenticity of teachings which are contained in the Bible itself. If the King James translators were inspired, then we must accept many things such as Archbishop Ussher's fallacious chronologies.

#### *Professor Goodspeed's Work*

Professor Goodspeed is a member of a committee which is continually reading and retranslating the various books of the Bible. When he began working, he found that the Apocrypha had not been revised for some time. He took the task of revising them. He took the original language, which was Aramaic, along with the Greek text. As he was reading, he suddenly was aware of the fact that the English text bore only a slight resemblance to the original text. How had that come about? Simply because the men who translated the English text did not use the original language, but translated their text from the Latin Vulgate text. Thus, the English translation came from the Latin Vulgate, the Latin Vulgate from the Greek, and the Greek from the Aramaic. In such a series of transla-

tions from translations, the original thought had been so changed that it was scarcely recognizable. The value of the work carried on by such men as Goodspeed is that they have texts with which to compare their work which were not yet discovered in the days of King James of England. Why should the Bible student not have the advantage of all the newest scientific discoveries instead of fighting science, as many religionists do? Why not ally yourself with scientific research, instead of casting aside the learning of the learned as "foolishness with God"?

---

"Unless thy law had been my delights, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me . . . I have sought thy precepts" (Psalm 119:92-94).

---

#### A MINISTER AND A WITNESS

*(Continued from front page)*

service. Paul describes men of the last days as being, "lovers of their own selves," and "lovers of pleasures more than lovers of God" (2 Tim. 3:2, 4). Blindness is similar to being in darkness, so men today need to be turned to the light. With all of man's knowledge, he is still in darkness and has not seen the "light of the world."

Men are ignorant of their Creator. Men are ignorant of their own miserableness. Men are ignorant of God's plan, His love, His Son, His purpose, and *their opportunity* of sharing in the blessings of God.

The people of today need to be turned "from the power of Satan unto God." The world is under that evil power. Jesus said, "The prince of this world cometh, and hath nothing in me" (John 14:30). Paul added, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4).

We believe the powers of evil will soon come to their fullness just before Christ's coming, and they will be known by their persecution of the righteous. Men do not realize the hidden forces that are at work in the governments of the world today. Oh, that we would turn many from "the power of Satan unto God" before it is too late!

Do you have the desire that others may have forgiveness of sins? Do you want others to have an inheritance with you? No more than we *do* toward gaining these things for others, some might think us selfish.

Are you doing your part to open men's eyes and turn them from darkness to light? Paul did his part and was confident at the close of his life that he would receive the reward, the crown of life. Will you have that confidence?



**M**ANY of you will readily recognize the above picture as one taken of those attending the Indiana Conference of the Church of God several years ago at North Salem. You will probably recognize several people in the picture. Possibly you are one of the group. We hope that the picture brings many pleasant memories of former Indiana Conferences. Perhaps you are thinking, "My! what a crowd! A few old-timers will recall the even greater crowds that have been in attendance at Indiana Conferences a few years before this picture was taken. I have been told that an attendance of thousands was not unusual. This was at the outdoor meetings held south of Plymouth, Indiana. It may sound like a "tall story," but the source of information is reliable. Those must have been the "good old days." One cannot help wishing for a little of that old-time enthusiasm that inspired people to drive miles in slow horse-drawn vehicles to attend our Conference. How much more convenient it is for us to reach North Salem today!

We hope that all Indiana members and friends will have more than a passing interest in the accompanying picture. Is it too optimistic to believe that it will provoke an active interest in the coming Conference? We need more help, if we are to serve our churches well. For the last several years we have conducted a Bible School in connection with the Conference. The Bible School has been under the supervision of the State Berean Society. Classes are provided for children of all ages, and two classes each day are provided for adults. The Indiana Conference and Bible School begins on Wednesday and lasts for twelve days, which includes the last two Sundays of June. This year the dates are from June 18 to June 29, inclusive. Last year Brother James McLain was in charge of music. He was also one of the instructors for young peoples' classes, and was one of the speakers. Brother J. H. Anderson and Brother F. L. Austin taught

classes and presented sermons at the church services held in connection with the School. At a meeting of the State Executive Board, by a unanimous vote, Brothers McLain, Anderson, and Austin were all invited to assist in the Bible School again this year.

The Indiana Conference and Bible School last year was very successful. The attendance was fair and the interest good. The general enthusiasm and the spirit of co-operation were excellent. Young people and adults alike co-operated splendidly to make the discipline and general attitude good. We believe in strict but reasonable rules and regulations, and intend to see that they are enforced. Parents who wish to send children to our School this summer may be sure that the greatest care will be taken to see that they are provided with the best of spiritual instruction and spiritual environment. We need your child and your child needs the spiritual experience. The members of the Church of God feel that they are not only servants of God, but also servants of men. We feel that we are serving best when we provide for the spiritual development of our youth. We are gradually improving living conditions at the dormitory in order to make your stay there more agreeable. Last year a pressure water system was installed with showers for both boys and girls. This also made possible a constant hot water supply for the kitchen. Further improvements are planned for this summer.

A few years ago the Conference Board hired Brother James McLain for part-time evangelistic work in the State. He has worked faithfully in this capacity until recently when he was called to the pastorate of the Pennellwood Church of God, Grand Rapids, Michigan. Last

## The Indiana

By Otto



The Au  
Conference



# Conference

E. Dick

year the Conference voted to authorize the president to appoint a committee of two members of the Board to serve as an evangelistic committee. The committee, which consists of Brothers Willard Naylor and Floyd Stilson, has complete charge of the evangelistic program for our State. We feel that the evangelistic program has done a great deal of good, but regret that more promising fields have not been available. If anyone knows a promising field in Indiana for evangelistic work, he should get in touch with the committee.

Last year the Conference Board considered the advisability of establishing a scholarship fund for the purpose of sending some worthy young person to the Summer Bible Training School at Oregon, Illinois, each summer. This proposal was not discussed at the Conference, but a few interested members contributed to a fund already started by the Burr Oak and North Salem churches. This fund was used to send Lois Burch of the North Salem church to Oregon last summer. The scholarship idea is a worthy endeavor and should be considered at the meeting this summer. Perhaps we can make it possible for some Indiana youth to attend the regular nine-months' Bible Training School. This is one of the very commendable ways in which we may sow the seed that will produce an abundant harvest. A few other state conferences have taken action to pay the tuition fee for some student of the Training School.

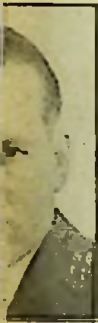
Any discussion of the Indiana Conference and Bible School would not be complete without giving due praise to those who have labored faithfully and regularly in support of the Conference and Bible School. I wish I had the time and space to mention the names of the many

faithful workers who have given willingly of their talents, time, and money throughout the years of our Conference history. Someone who has more information upon this phase of our Conference than I could write a very interesting article on the subject. I am personally indebted to those upon whom we lean so heavily each year. Brother Floyd Stilson served as president of the Conference for twenty-five years, and is still actively engaged on the Board. Brother J. H. Anderson has worked faithfully with us for seventeen years. Many others who teach classes, labor in the kitchen, or serve in other capacities are contributing to the success of the Conference work. We shall depend this year upon those same busy but willing workers.

### *The Need for Conferences*

The church conference is a means by which united effort is accomplished. By the conference organization, each church is made a part of an organization that has the power and resources to accomplish greater results, than were each church to function only as an isolated unit. Many of our churches are geographically isolated; therefore, we have great need for state and national unity. We need to feel that we have an important duty to perform in an endeavor that reaches beyond our own small community. The church conference helps to broaden our spiritual vision, and encourages an unselfish interest in all church work. The aims of the church become more missionary in character, and we come to a greater realization of our duty toward society. It might be well to recall that the church was called out to be a separate people, but *not an isolated people*. We are to be a united people separated from the world of sin, but we must not isolate ourselves from sin. Instead we, as a church, need to realize our duty as a missionary force. This can best be done through efficient organization.

One of the most pleasant benefits of our several church



or and President

conferences is that of the associations and close friendships that are made. We always enjoy the experience of close Christian fellowship with those of like religious faith. The influence of such association is of lasting benefit. The Christian environment of a conference of the Church of God leaves us spiritually enriched.

---

### THE PURPOSE OF GOD

(Continued from page 3)

"In our native tongues"—in that lay the secret of the disciples' success on that occasion.

God wants all men everywhere, of every race and social status,

"Rich man, poor man, beggar-man, thief,  
Doctor, lawyer, merchant, chief,"

(to drop into the doggerel of childhood), to hear in his own familiar language of His wonderful purpose for mankind and for the world. God not only wants them to hear, but He wants them to *understand* what they hear, which is quite a different thing. "There are probably a great many different languages in the world, and not one of them fails to convey a meaning. If, however, I do not happen to know the language," Paul reasons, "I shall be a foreigner to those who speak it, and they will be foreigners to me. . . . So with you; unless you use . . . intelligible words, how will what you are saying be understood?" (1 Cor. 14:9-11—20th Century N. T.)

#### *God's Great Purpose Revealed*

What, then, is the purpose of God in the simplest terms? It is tersely stated in the anthem of praise which the four worshiping beings addressed to "the Occupant of the Throne," as recorded in Farrar Fenton's Current English rendering of Revelation 4:11: "You, our Lord and our God, are worthy to receive the majesty, and the honor, and the might; for You have created all things; and for Your purpose they were and are created."

Although *divine purpose* in creation is clearly indicated here, the nature of that purpose remains more or less a mystery. Nevertheless, it is a mystery which we may be sure God does not intend shall long continue unrevealed to us.

The purpose of God is to make a garden; to sow a field; to plant a vineyard; and to reap a harvest of everlasting beauty and unending happiness upon this earth! It is His purpose to make every shining dewdrop, every tinkling brook, every ray of sunshine, reflect the splendor of His power and the grandeur of His might!

It is not, however, God's purpose or desire to enjoy these things alone! He would have other intelligent beings of His own creation, who, in themselves, shall exhibit those same marvelous qualities of perfection, beauty, and

usefulness in which He takes delight, associated with Him in the development and enjoyment of them all. He would have them assist Him in carrying on the glorious work of the new creation—for such indeed it will be—under conditions in which success is assured, in a world where no divine or natural law will ever be broken—consequently, in a world where no disappointments occur, no sorrows come, no death enters!

The language of men lacks fluency, eloquence, power, and expression, to tell the whole wonderful story of the eternal purpose of God for mankind! Only when we actually experience it for ourselves will we be able to fully understand the supernal glory of it all. Paul realized the limitations of mortal comprehension were of "those whose faith is matured," and how much more restricted must be the understanding of men and women whose minds have not been already enlightened by the Sun of eternal truth!

"What we speak to those whose faith is matured is really wisdom, but it is not the wisdom of today nor the wisdom of the leaders of today—men whose downfall is at hand. No, the wisdom of which we speak, when we deal with secret truths, is divine; it is long-hidden wisdom, which God, before time began, decreed, that it might bring us glory. This wisdom is not known to any of the leaders of today. Had they known it, they would not have crucified our glorious Master. But the Scripture speaks of it as

"What no eye ever saw, what no ear ever heard,  
What never entered the mind of man—  
All that God prepared for those who love him."

Yet to us God has revealed it through his Spirit; for the Spirit fathoms everything, even the profoundest secrets of God" (1 Cor. 2:6-10, 20th Century N. T.).

Beautiful and alluring indeed are the descriptions the Spirit of Inspiration provides of the eternal purpose of God! Jehovah Himself speaks:

"I ignore the troubles of the past,  
I shut mine eyes to them;  
Lo, I create new heavens and a new earth!  
The past shall be forgotten, and never come to mind;  
Men shall rejoice for ever in what I now create;  
Jerusalem I create to be a joy, her people a delight."

And by the same clear-visioned prophet of glory, God sums up His whole marvelous purpose in these words:

"The wolf shall couch then with the lamb,  
The leopard's lair shall be the kid's;  
The lion shall eat straw like any ox,  
Wolf and lion shall graze side by side,  
Herded by a little child.  
The cow and the bear shall be friends,  
And their young lie down together;

The infant shall play at the hole of the asp,  
 With the baby's feet at the nest of a viper.  
 None shall injure, none shall kill,  
 Anywhere on my sacred hill;  
 For the land shall be as full of the knowledge of  
 the Eternal as the ocean-bed is full of water."  
 (Isa. 65:16-18; 11:6-9, Moffatt.)

Such is the splendid purpose of our God. Wonder of wonders!—He invites, He urges, He pleads with mortal men like you and me to learn of His plans for us today, that we may be prepared to join with Him, to co-operate with Him, in the accomplishment of that purpose throughout all ages! Can anyone resist such an appeal?

### "PREACH THE WORD"

THOUGH there is no reason to believe that Timothy preached unsound doctrine, Paul, wishing to make doubly sure that his junior partner preached only sound doctrine at all times, wrote: "I adjure you to preach the word; keep at it in season and out of season, refuting, checking, and exhorting men; never lose patience with them, and never give up your teaching; for the time will come when people decline to be taught sound doctrine, they will accumulate teachers to suit themselves and tickle their own fancies, they will give up listening to the Truth and turn to myths. Whatever happens, . . . discharge all your duties as a minister" (2 Tim. 4:1-5, Moffatt). Likewise, Jesus charged Peter: "Feed my lambs . . . Feed my sheep . . . Feed my sheep" (John 21:15-17).

### ETERNAL LIFE

(Continued from page 5)

God hath given to us eternal life, and this life is in his Son." If I claim that I have eternal life within me, do I not, then, disbelieve the record that this eternal life is in the Son? In so believing, I would make God a liar, and as a person remarked recently, I, too, would be a liar. Every person that believes that he or she has an immortal soul within, and as such, has eternal life, makes God a liar. The time has come when we as a church should cease from pussy-footing on this important subject, and give to the people the plain truth as did our early church fathers. On this issue there cannot be any compromise. We must either believe the record God has given, or deny it and thereby make God a liar. Life only in Christ is the most important doctrine in our teaching, and should be the most emphasized in our teaching and preaching. To shrink from this duty because of possible offense to popular thought is beneath the honor and dignity of the Bible Church of God.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Your morbid correspondent recently was offered a job at a good salary as sales promotion and advertising man with one of the largest distilleries in the United States. It made him think of Ada Rose Demerest's *Educate for Total Abstinence* (Standard Publishing Company; \$1.00, cloth; 60 cents, paper), one of the best volumes for teachers on the temperance problem he has seen.

Mrs. Demerest designed her book for teachers of students from about nine or ten years of age on up through the Sunday school. Chapters take up various effects of alcohol on the human frame, character, and mentality, and provide some really excellent material for separate teaching or for use in supplementing the quarterly—and generally boring—International Sunday School Lesson on temperance. Thirteen temperance stories—not patterned much after the famous old *Face on the Barroom Floor!*—are included in the book, together with a unique feature: six temperance worship services which may easily be used among students of almost any thinking age.

Jesse Lyman Hurlbut has solved the perennial question: Why are church histories always so dull? Dr. Hurlbut has delivered himself of *The Story of the Christian Church*, a 254-page John C. Winston publication (\$1.00). The Hurlbut style is perfectly delightful; it runs with the grace of a religious James Truslow Adams, and avoids the common mistake of church historical technique by segregating notes about Biblical texts and ancient authorities into marginal references—there are no distracting footnotes and no voluminous small-type quotations. Not much can be said for the blackboard outlines for teaching each chapter, but the review questions are excellent. For student, teacher, or casual reader, *The Story of the Christian Church* is recommended highly. Especially notable is the Hurlbut observation that sprinkling was not introduced until some centuries after the founding of the Christian church. The volume covers church history from 33 A.D. to 1933, and is accurate though not exhaustive.

(Note: Dr. Hurlbut's solution of the question, Why are church histories so dull? is easy. Others haven't had the Hurlbut ability to historify interestingly.)

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



*"Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)*

### The Holy City

The city of Jerusalem is a very old city. In the days of Abraham, it was called by the last five letters of its present name, making it "Salem." It is also called the "City of David," "City of Zion," "City of God," and "Holy City."

It is built upon four hills. It is located thirty-two miles east of the Mediterranean Sea, and eighteen miles west of the Dead Sea. Jerusalem has suffered from war and strife more than any other city in the world; yet, its general outline has always been kept the same.

David and Solomon reigned there. There the Temple was built and destroyed.

Jerusalem has had many changes in government. At present, the English government protects it. When Jesus returns, He will sit on the "throne of his father David."

### Jesus Wept Over It

As Jesus drew near to Jerusalem, He wept. The Israelites had refused to own Jesus as the Son of God. We have read how the church people, the Pharisees, treated Jesus. They laughed at Him.

Jesus came to the Israelites. The Gentiles had not been asked to accept Him. They were called "dogs." (Recall the story of the Rich Man and Lazarus, and the "dogs" who licked the poor man's sores.) Also, in Matthew 15: 24-27, Jesus said, "I am not sent but unto the lost sheep of the house of Israel," when a Gentile woman asked Him to have mercy upon her sick daughter.

The mother did not leave Jesus, but fell at His feet worshipping Him, saying, "Lord, help me."

Jesus answered, "It is not meet to take the children's bread, and to cast it to dogs." He meant He had come to the Israelites, and what He had offered to *them*.

The woman of faith answered, "Truth, Lord: yet the dogs eat of the crumbs . . . from their masters' table."

Jesus, who never fails to be merciful, said, "O woman, great is thy faith: be it unto thee even as thou wilt"—and her daughter was well from that very hour.

When the Israelites refused to accept Jesus, Paul was sent to the Gentiles. A people are being chosen from the Gentiles, today, to be the bride of Christ.

### "Hast Thou Faith?"

We may have this wonder-working, saving faith. "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22).

If we need faith—and who among us has all he would like?—we are told where to get it. Faith comes from hearing, "and hearing by the word of God" (Rom. 10:17). When we are unable to attend Sunday school and church services as often as we wish, we can read our Bibles every day. If the Word is hard to understand, pray for guidance. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). God is still calling for His people. He doesn't need any certain one of us, but we need Him. The faithful ones of old died without having received the eternal life promised. Faithful ones continue to die, and to await the time when Jesus will return. "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. 11:39, 40). Turn to Him today. Accept His forgiveness, be baptized, and live for Him and in Him that you may have eternal life.

### ECE Club Bible Study

Finish memorizing the New Testament books: 1 and 2 Peter, 1, 2, and 3 John, Jude, and Revelation.

### New Members

Junior Gainey, his mother writes, is so proud of his membership card, which he has had for over a year, that he wants his little sister, brother, and cousins to join. Their names are: Juanita and Samuel Gainey, Katherine and Shirley Robinson, and Ophelia and Betty Richardson, all of Hammond, Louisiana.

### Happy Birthday Wishes

Marilyn Millner, March 2, age 14, Cleveland, Ohio.  
Virgil Granquist, March 2, age 12, St. Cloud, Minn.  
Winford Tackett, Feb. 28, age 15, Mt. Vernon, Ark.  
Roger Swanson, Feb. 27, age 9, Eden Valley, Minn.  
Sarah Kessler, Feb. 24, age 11, West Milton, Ohio.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### It's a Good Formula

Come, gather round, fellow Bereans, and let's chat a bit. What have you been doing during the last few weeks? Some of you are in college. Probably no two of you are majoring in the same course, but you are all striving to get an education. Some of you are not fortunate enough to be able to go to college, but you are not going to let that stop you. Some of you are going to study correspondence courses, go to night school, and in various other ways supplement your education. You're going to learn, somehow. Others of you have finished your formal schooling and are now out on your own, earning your living and in every way are trying your best to "get ahead." Ahead where?

All of you want to be successful? Those of you who work hard enough will reach your goal and will get those things that you want. What is your goal, and what do you want? Now is an excellent time to make money. There is a lot of it "floating around." Billions are spent with utter abandon. Fun! A person can have more fun today than perhaps at any time in the nation's history. Science and invention have made it possible for us to travel far and see many things, so a person should never have to spend a dull moment. You want security. A little extra work and study on the side will prepare you for a good steady job that will support you well during good times and bad.

You are, however, going to be rather embarrassed when you start to gray about the temples and you begin to think about that "long home" to which everyone must go. You see, you've done a good job preparing yourself for security in this life, and you have gone through the years just about as you had planned. You knew how to make your business or profession pay. You kept constantly at your job, learned the latest methods, met the right people, kept up with the rest of the industry, and, whenever possible, you kept a couple of jumps ahead of it. You did a good job; you succeeded in your career.

### A Disciple of Whom?

In all the rush and commotion, you find that you forgot just one thing—your religion. Remember the time you said that you wanted to be one of those chosen to be

workers in Christ's Kingdom? You had heard several good sermons and had done a bit of studying of your own. It didn't take you long to figure out that the Bible really had the answer to several questions you had in your mind. You figured that you would cast your lot in with Jesus.

Now, if you were to be successful in your Christian career, it would seem only logical that you would apply the same principles to your Christian life that you would to your business or professional life, would it not?

It stands to reason that you cannot apply your time-tested formula for success to two separate efforts, simultaneously. There's the "rub." 'Tis prophesied what many people are going to do. They will take one thing at a time. Business first, and then after retirement from business they will concentrate on Christian work. Suppose your car should skid over an embankment, you should cross the street at the wrong moment, or Christ should come tomorrow—while you were concentrating on business!

### Firmer Ground

The following report received from Lorna Macy, National Berean treasurer, is rather encouraging:

Balance on hand, January 1	\$16.85
Receipts:	
January 4—Hector, Minnesota	\$ 4.00
January 5—Oregon, Illinois	2.75
January 9—Rockford, Illinois	8.60
January 10—Ripley, Illinois	6.25
January 27—Berean Echo	1.00
January 29—Blood River, La.	5.00
January 30—Minnesota State	11.80
	39.40
Balance on hand, January 31	\$56.25

We hope that the remaining societies who may have neglected to send their share of dues will find an opportunity to do so shortly. Because of the nationwide scope of our effort, a great amount of work must be done by correspondence. Lessons and tracts must be put in printed form so that they may reach all who are eager to receive them. Keep up the good work of the past month, and we shall not run low on funds.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

June 18-29—Indiana Bible School and Conference at North Salem.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### SUMMER SCHOOL INSTRUCTORS

We are pleased to announce that the instructors for the Summer Bible Training School have been engaged. They are Elders S. J. Lindsay of Tempe, Ariz., and Harry A. Sheets of Ellurn, Ill. Bro. Lindsay is really the father of the Bible school work at Oregon, Ill., and because of his combined knowledge of the Scriptures and ability to teach is one of the very best instructors that could be engaged to take charge of the Bible classes. Bro. Sheets, too, is one of our ministers well-read in the fundamentals of the Bible and has been an educator in public schools for several years. He will have charge of the more secular type of work, and has been chosen Dean of the Summer School.

For the School to open, however, it is necessary that at least twenty students enroll by June 1. The dates for the School are June 17 to July 25. Students planning to attend should enroll as soon as convenient by signing an enrollment coupon as appears on the opposite page. Sydney E. Magaw, Chairman Board of Religious Education.

### SAINT CLOUD, MINNESOTA

We have had nightly meetings here since February 9. Bros. Walter Wiggins of Eden Valley, Thomas Savage of Waite Park, and John Denchfield of St. Cloud have been guest speakers the past week. The meetings will continue through next week, every night but Saturday.

Friday evening after church the young people entertained the congregation with a valentine party. It was well conducted, and among the guests were Mr. and Mrs. Ben Johnson and son Alden of Spicer, Minn.

We regret to report that Bro. John Mercer was called home by the death of a sister, last Tuesday. He will be back to take charge of the meetings this next week.

Mrs. John Savage, our music director, is organizing a ladies' chorus. The young people already have an active choir which is much appreciated.

Grace Skinner, Reporter.

### WESTERN NEBRASKA WORK

We have Sunday school each Sunday morning at Moorefield, and preaching when the pastor is at home. We had the largest attendance Sunday, February 16, at Jeffery Queen that we have had for a long time. The interest there is good, and we have reason to hope for some fruit of our labors soon, maybe in the spring meeting to be held there.

There will be preaching services at Holbrook the first Sunday in March. The sermon topic for the eleven o'clock service will be, "The Mind of Christ," and the sermon topic for the afternoon service will be, "Hand-writing on the Wall."

Invite your neighbors to attend church. If they have no way, make room for them in your car.  
 E. E. Giesler, Pastor.

### BIBLE TRAINING SCHOOL NEWS

The students elected the following as members of the Student Council for the second semester: Bros. Ellsworth Routson, Terrence Ferrell, and the writer. We had a meeting to decide about the penalties for the breaking of the dormitory rules, and to decide a date to take pictures of the class and the basketball team. We may have some of the pictures of the team tinted. The team will play a local high school team, February 25, after school.



The accompanying picture is of Bro. S. E. Magaw in action. He has been asking for pictures, and has sometimes surprised the subject of such. This picture was taken when he was off-guard. Ever since he has been shy of cameras in the classroom. He believes that words without action are void. Do you get his point?

We did. Natural pictures are better than poses. We hope that everyone will enjoy this demonstration of instruction with action.

Bro. Francis Burnett has spoken at the Church of God in Rockford, Ill., the last two Sundays. Bro. Ellsworth Routson preached at Dixon, Ill., February 16. Good reports have come from every place in which the students have spoken. The writer preached in Dixon, February 23.

The Ambassadors' Bible Class enjoyed a delightful time at the valentine party in the Charles Gesin home. Bro. John Mercer, pastor of the St. Cloud, Minn., church, was a visitor. The class met at the Students' Home, February 17, with Bro. Richard Smith as teacher. Srs. Elizabeth and Jean Ford and Florence Rice, from the Dixon church, enjoyed the class with us.

We have two students who received bumps on their heads, but not love bumps this time. The evening shadows that fall upon the veranda are not always unnoticed.

Bro. Terrence Ferrell, our roommate, awak-

ened us the other night by talking in his sleep. . . . This is your chance, girls.

Bros. Ellsworth Routson, Richard Smith, and Emory Macy and family left last Friday for a short vacation to their home, Brush Creek, Ohio. Ellsworth led the singing for Richard and Emory, who preached at the Brush Creek church Sunday, February 23.

Alan McLain, Reporter.

### DOING OUR DUTY

The Church of God has an opportunity of helping England in a much different way than is being generally considered today, but it is an opportunity, nonetheless, and in God's sight may well be our responsibility. As previously reported, certain men in England have requested that we send ten thousand tracts for distribution across the water. However, due to the war, we must both publish and pay for the shipment. The tracts are now ready, and we have recently heard from Britain that the men are alive, active in their tract-distributing work, and hoping to soon receive our shipment.

To date, we have received \$20.00 toward the expense of this order, but we need about \$120.00, that is, about \$100.00 more. Will our missionary-minded brethren please quickly respond to this responsibility, that the tracts may soon be sent to England. The tracts will be messengers of life in a land where death constantly threatens. Send your offering today.

Sydney E. Magaw, Secretary.  
 National Bible Institution

### STAINLESS STEEL

Some of us took it upon ourselves to see that better knives, forks, and spoons will appear on the tables at the General Conference next summer. Although it has been mentioned on the Illinois Page on the back of The Restitution Herald as "silverware," it is really stainless steel, the untarnishing, everlasting, tasteless metal that can be kept immaculately clean. We have arranged to buy a good quality at wholesale price.

We have asked a few Sunday schools to help us buy the new table service, but would also appreciate individual contributions. Address Delos Andrew, Oregon, Ill.

Harvey Krogh, Jr.

## Gleanings From the Field

"The field is the world."—Jesus.

**All Bills Paid:** To date, all bills of the Bible Training School are paid, but Treasurer Orpha LeMasurier reports that there is no surplus. Having done so well thus far, let us not now allow the School to run a deficit. Support the School, and the School will support you.

"We are living in times when we should be consecrated, prayerful people, watching for and loving the Lord's appearing."—Mrs. May Moore, Bartley, Nebr.

• Gideon's wives blessed him with enough sons for fourteen basketball teams (Judges 8:30), and he had an extra one from his concubine (v. 31) for scorekeeper and cheerleader. Rahi Rahi

Now is the time to prepare your article for the Easter number of The Herald. We need it, want it, ask it, but you must write it. March 15 is the "dead line."

"There was an attendance of seventy-five members in our Sunday school yesterday (February 16)."—Mary Richardson, Hammond, La., Mt. 1.

The Bible Training School is thankful to the Brush Creek, Ohio, brethren for a splendid set of maps mounted in a cabinet. The maps are of Europe, Asia, Africa, and South America. The contribution for the maps was made some time ago, but we waited until maps reasonably up-to-date and of the quality wanted could be located.

**DELTA, OHIO**

We are standing on our feet to proclaim our faith and stand to the world. Last Monday night, February 17, we had an attendance of twenty students to our third Bible study class at my brother Glen's home. Despite the bitter cold and the driving snow, the faithful Howard Elton family from Toledo, Ohio, drove up to Delta—a distance of twenty-six miles—to study with us; and zealous Bro. Frank Dielman of Napoleon, Ohio, drove nineteen miles. His able and capable leadership is a great asset to us younger ones in the faith.

Amy Dunbar Frye.

**EDEN VALLEY, MINNESOTA**

On Sunday, February 16, the church gave us a very well-planned surprise. It was a very snowy morning, and we didn't expect many for church, as the roads are blocked with snow five to ten feet deep, but we had a very nice crowd. To our surprise, at the close of the morning service the congregation began singing "Happy Birthday." A trip to the basement revealed a long table spread with fine food which was enjoyed by all.

We received many tokens of love and happy wishes. Well do we remember our last birthday, 1940, when we were called to the bedside of our father, who died the following day. We have had many wonderful experiences this last year. What will another year bring? Maybe, the Kingdom of God! Watch and pray!

Thanks to all for the expressions of love.  
Walter Wiggins, Pastor.

**DREAMS**

By Mae Nedrow

Peeping out of a downy nest,  
From a bundle I tightly held to my breast,  
Were yellow curls, and large brown eyes,  
My wonderful, beautiful, precious prize.

He laughed, he played, he sang with glee,  
He truly was a joy to see.  
Soon he grew up; 'twas like a day,  
For boys, you see, are just that way.

I prayed that he would ere abide  
Ever closely by my side.  
But fate said, "Nol that cannot be";  
Too soon, he went away from me.

And now, I work, I walk, I see,  
I dream of days that used to be;  
Of large brown eyes and yellow curls,  
Of tiny toes, and teeth like pearls.

Fond memories stored within my heart!  
From me, they never will depart.  
I live again in days gone by—  
Sweet dreams like these can never die.

**HERALD RECEIPTS**

Mrs. Pauline Chapman; Howard Moore; Mary McRae; S. W. Hiott (self & another); Ora H. Cline; S. E. Magaw (for others); P. D. Choat; Almeda Wertz; Freeman Fike (for others); Vernon Chaplin; Valura Karnett; Jessie M. B. Kauffman; Mrs. Nora Feiser; Richard Rahn; Mrs. Arthur Ward; B. A. Cummings; Levi Bowman; William H. Moore.

Send The Herald to your friends.

**CONTRIBUTIONS TO N. B. I.**

Mr. & Mrs. Harvey Krugh, Jr.	\$6.50
W. S. Tomlinson	5.00
Dorothy Magaw	2.00
Vernon W. Chaplin	1.00
Jessie M. B. Kauffman	1.00
Blood River, S.S. (Ministers' Fund)	5.00

**MRS. DALE BREWER**

Mrs. Lillian Mae Mercer Brewer of Good Hope, Ill., died February 11, at St. Mary's Hospital in Rochester, Minn. Death was due to pneumonia which set in after the operation. Mrs. Brewer was born October 14, 1906, in Vermont, Ill. She moved to Macomb in 1910, and was a member of the graduating class of 1925 of the Macomb High School. She was a faithful member of the Open Bible Church of God of Macomb. On December 5, 1931, she married Dale Brewer.

Besides her husband, she is survived by her parents, Mr. and Mrs. Robert Mercer of Macomb; five brothers, Robert Mercer, Jr., Richard, Joe, and Billy Mercer of Macomb, and John Mercer of St. Cloud, Minn.; two sisters, Mrs. Leo Wilson of Adair, and Gladys Mercer of Macomb.

Funeral services were held at the Dods-worth Chapel, February 13, at 1:30 p.m., and interment was at Vermont, Ill.

It will be a joyous time when the Lord Himself calls, and these sleeping ones are called forth to meet Him.

C. E. Lapp.

**MINERVA CATHERINE SIMMONS**

Minerva Catherine Simmons was born November 24, 1874, and fell asleep in Christ January 24, 1941, at her home near Magazine, Ark., in the county in which she was born.

She was married to J. G. Simmons, December 25, 1892. To this union were born nine children, of which only two remain living: one son, Lee, and a daughter, Ophelia, both of Magazine, Rt. 2. Also, two sisters, Mrs. Eliza Barnard of Coolidge, Ariz., and Mrs. Sallie Barnard of Seranton, Ark., and four grandchildren mourn her death.

Over twenty years ago, Sr. Simmons embraced the faith of the Church of God and was baptized into the all-saving name of Jesus Christ by Bro. Owen Jones. She continued a devoted servant of God, and her hope was in the return of Jesus and the resurrection from the dead. She was laid to rest in the Bee Mountain Cemetery, January 25, the Evans Funeral Home being in charge of the services.

Sleep on, Sister, and take your rest,  
You will miss the future strife,  
And when our blessed Savior comes,  
He will give eternal life.

W. G. Moffet.

**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  
Orpha LeMasurier . . . Treasurer

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 . . . \$.....
- For Fieldman and Evangelism \$.....

Name .....

Address .....

**The Summer Bible Training School**

*Enrollment Coupon*

Wishing to better prepare for Christian service, please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost for my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks.

Recommended by \_\_\_\_\_  
(Name) (Address)

My name is: \_\_\_\_\_

My address is: \_\_\_\_\_

# THE OHIO PAGE

By Harvey Krogh, Jr.

ON September 16, 1939, a group of delegates from the Cleveland, Lawrenceville, and Brush Creek churches met at the home of Brother and Sister James A. Patrick at Ashland. Then and there the present Ohio Conference had its beginning. Temporary officers were elected, and it was agreed that the Conference in 1940 would be held at the Lawrenceville church, July 7-14.

The Conference was held as planned, a constitution was adopted, officers were elected, and many enjoyed the classes and sermons and the fellowship that so enriches our life of service for the Master. It has since been decided that the Conference in 1941 will be, D.V., at the Brush Creek church about one and one half miles south of Nashville, between Tipp City and West Milton. The time is August 17-24.

## Our Name

As a Conference we call ourselves, *The Ohio Conference of the Churches of God in Christ Jesus* (of the Abrahamic Faith). In 1 Thessalonians 2:14, churches are mentioned as a group in the following words: "the churches of God which in Judaea are in Christ Jesus."

## What Shall We Do?

Just look at our Conference Constitution, and we shall find out. "The object of this Conference shall be: (a) to unite the Churches of God in Ohio in closer fellowship." That work began last July. Some may glory in our comparatively small number, but it does us a world of good to get acquainted with more of our brethren and find there are more than just the few we already know. The more we fellowship with fellow servants of Christ, the more interest we will have in the work Jesus gave us.

"Closer fellowship" means unity. We have all heard the statement, "United we stand, divided we fall." We might change it just a little to suit us and say, "Divided we fall down on some of the work we could do if we were more firmly united." There are many things that we can do as a group that could not be done by an individual. Along with fellowship, is the exchange of thoughts. The sharing of knowledge is knowledge gained.

"(b) To strengthen their work." It is the Lord's will that the work of all of our churches be strengthened. But what is their work? Is it not first to preach the gospel that others may know God's Word and become members of the body of Christ? Then comes the continued work of the evangelist, pastor, and teacher, "for the perfecting of the saints, for the work of the ministry, for the edify-

ing of the body of Christ" (Eph. 4:12). By close co-operation, the work of the churches can be strengthened. We need strength in these days.

"(c) To aid the spiritual life of scattered believers." The entire first letter that Peter wrote was to those scattered abroad by the persecution. They needed the encouragement that would keep them faithful to the Lord. Isolated believers today need our help, for it is very difficult in these days of indifference to be a shining light, alone. If you know of any isolated ones in Ohio, please send their names and addresses to the secretary. Contact them, revive hope, renew faith.

"(d) To promote the establishment of new churches and centers of Christian work in the State." Not long ago, Brother Arlen Marsh gave us some good ideas on "It's the quality, not the quantity, that counts." Most of our churches have grown slowly and are firmly based on fundamental truths. Here, though, is another idea: Why not have more of these churches growing at a time? The field is large, and new generations are maturing every year. Sometimes an isolated family or a small Berean class can be the beginning of new churches. Let's sow more seed.

## Our Officers:

President, James A. Patrick, Orange Rd., Ashland; vice president, H. H. Hawkins, 15864 Glynn Rd., Cleveland; secretary, Clark Ballentine, 1007 Pine St., Springfield; treasurer, June Macy, Troy, R.F.D. 3. Board members: one year, Edna Brewer, Oregon, Illinois; two years, Paul Overholser, Springfield, R.F.D. 2; three years, Charles Netts, 192 White City Trailer Park, St. Petersburg, Florida. Hereafter, one board member will be elected annually for a period of three years.

## The Name of Our Page

We don't know what to call this page, so we are asking that you Ohioans send in the name that you think would be best for this page which we trust will appear from time to time. The first person who sends in the name which the Conference Board selects for the page will be given a year's subscription to *The Restitution Herald*. Send in a name today, and don't delay.

## The Why of It

If you do not receive *The Restitution Herald* regularly, this issue was sent to you by the Ohio Conference as a part of its work to bring you and others into closer fellowship with us for the work we love to do for Jesus.

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, MARCH 4, 1941

NUMBER 22

## Faith Versus Fear

By Mabell E. Bell

*"Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).*

ARE you ever afraid? I am, sometimes, and I know that I need much help and encouragement in these evil times. Though our country is not actually at war, we are fearing that war may come, as we read of the awful devastation and suffering caused by modern warfare. It seems all of the calamities mentioned in prophecy are coming upon us: adultery, uncleanness, strife, drunkenness, heresies, hatred, and murder—all are common happenings. We are living in a time when parents rise up against the children, and children against the parents. It is almost impossible to read a newspaper without seeing an account of one member of a family having murdered one or more of the others.

Are we Christians going to be able to stand firm against all of this chaos, and not be swept under? Have we any reason to be afraid? Are we all certain we shall not be deceived by an anti-Christ? I doubt not that they will be presented to us in many subtle forms, for Jesus said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ." Perhaps you feel sure you will heed this warning, but remember Christ said, also, that these "shall deceive many."

We need not hide our fears of falling into temptation, for Jesus in His understanding and utter compassion for us said, "The spirit indeed is willing, but the flesh is weak." We need each other in these evil times, we need to bind ourselves closer together, to give every help and encouragement to each other, and especially to our young people. Christ Himself felt this need when He asked His disciples to watch with Him in the Garden of Gethsemane. Although Jesus knew He would not fail to bow to the will of the Father, He feared the agony of the cross, saying, "Father, if thou be willing, remove this cup

from me" (Luke 22:42). There are those who do not believe Jesus ever gave any evidence of human weakness, but it adds greatly to His meaning to me, as my Savior, that He was "in all points tempted like as we are," so that He is "touched with the feeling of our infirmities."

How do I know that I would stand firm in my faith if I were called upon to endure bodily suffering? Sometimes mental persecution is no easier to endure. If Peter, that wonderful man of God, three times denied his Lord, will I be strong enough to stand up for Christ when all about me there are people following an anti-Christ?

We need knowledge, we need to study, and to be taught concerning these things which are coming upon the earth, so we shall not be among those mentioned in Proverbs 1:27, 29,



Mabell E. Bell

which says, "Fear cometh as desolation" because men "hated knowledge, and did not choose the fear of the Lord." Knowledge will be a safeguard to us, for we are told in Isaiah 33:6, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation."

We need to realize that our trials are very short, compared to the cons of eternity. As to what *eternal* life in the ages to come really means, I have never been fully able to grasp. The magnitude of it is beyond knowledge, but Paul says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." I know I should like to live on this earth when all fear of every kind is taken away—when only love and kindness, beauty and truth are known.

Then, let us hold tight to one another's hands, that not one of us may fall. Let us forget all petty differences of opinion, be patient one toward another, lending our strength. When we each realize (*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

## Pre-Easter Evangelism

As Easter nears, Christians more sincerely meditate the significance of Jesus—especially of His death and resurrection. The Easter season is a time, too, when all men, even doubters, consider to some extent the possibilities of Him who said: "I am the resurrection," "Every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." The season, though commercialized, radiates a divine spirit that cannot be explained by bunnies and bonnets.

Easter is, therefore, an ideal time for churches to work most faithfully to convert souls to Christ and to develop and deepen the spirituality of men and women previously pledged to share the responsibilities of the cross. It would be wise and praiseworthy for every congregation of the Church of God to conduct a series of pre-Easter evangelistic meetings. The Lord will bless us more when we attempt more work for Him to bless. True, God made man from only dust, and Christ fed thousands with only five loaves and two fishes, but *neither God nor Christ ever blessed nothing.*

## "Not Slothful in Business"

The Board of Religious Education is planning a Summer Bible Training School to be conducted June 17—July 25 for young men and women who are enough interested in the message and mission of Jesus to really study to become better qualified for public Christian service. The instructors, Elders S. J. Lindsay of Tempe, Arizona, and Harry A. Sheets of Elburn, Illinois, are already employed.

For the Summer School to be successful, however, there must be a goodly number of attendants. We need an enrollment of at least twenty students by June 1 for the School to open June 17. We are building on faith, but the young people of the Church of God must also build on faith. Youth, *you* are an important part of the Church. "Down to business, girls and boys"—*learn to know the Gardener's joys!*

As heretofore, the six-weeks' training will cost thirty dollars, plus a small charge for one or two textbooks. The cost is so "reasonable" as to be almost charitable, especially

when it is considered that the thirty dollars pay for: board, room, good instruction, the privilege of association with other youths from various parts of the nation, and, without question, a most enjoyable time. He who in youth sows to the wind must in his senior years reap the whirlwind, but he who in his youth sows to the Spirit will reap life everlasting. May *at least* twenty of our young men and women quickly sense the opportunity of attending the Summer Bible Training School, and enroll by filling out the coupon which appears on page 15.

## "Go Up, Thou Bald Head"

When "little children" mocked the Prophet Elisha, saying: "Go up, thou bald head; go up, thou bald head" (2 Kings 2:23), neither the Prophet nor God excused them with any such thought as, "Oh, well, they're only children, anyway, and the Prophet is only a man as human as anybody." Elisha "turned back, and looked on them, and cursed them in the name of the Lord" (v. 24). God, obviously in accord with Elisha's curse, sent "two she bears out of the wood, (which) tare forty and two children of them" (v. 24). The mockery of the "little children" betrayed a similar disrespect of the parents who should have better taught their children. When a child makes a "snoot" at a minister, the minister may be reasonably sure the child's parents will not soon ask for baptism.

Well does the Bible teach: "Thou shalt rise up before the hoary head, and honour the face of the old man" (Lev. 19:32); "The hoary head is a crown of glory, *if* it be found in the way of righteousness" (Prov. 16:31); "The beauty of old men is the grey head" (Prov. 20:29), and "Rebuke not an elder, but intreat him as a father" (1 Tim. 5:1).

Who today receives more criticism than a minister who may be a little past his best service? It should not be supposed that if Elisha were now living he would grin if mocked by children, nor should it be forgotten that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). "She bears" may not come out of the woods, but "many are weak and sickly among you, and many sleep" (1 Cor. 11:30). Honor the "Ancient of days."

# Life That Now Is

By C. E. Randall

**I**N OUR last study, the subject of "Eternal Life" was analyzed. In this article, the life which Paul termed the "life that now is" (1 Tim. 4:8) will be considered. By contrasting the two: "the life that now is" and "that which is to come," we shall be able to discern a marked difference between them. It will be readily observed that the characteristics of each are entirely different than those of the other; that the descriptions of either one cannot be applied to the other.

**PROPOSITION 21:** *Our present life is expressed in terms that indicate it as being of short duration.*

(1) James defines our present life as being a vapor, saying: "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). Several translations render the Greek word *atmis* as being a "mist." This is the root of our word "atmosphere." Man is like a mist or a cloud that appears for a short time, then disappears—vanishes away. There is no certainty in the time element of mists or clouds. They may continue for an extended time, or they may disappear as quickly as they came. Their existence is most uncertain. The life that now is, is just that—*uncertain*.

(2) Several Old Testament writers liken the "life that now is" to a "shadow." "We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." (1 Chron. 29:15; Job 8:9; 14:2; Psalm 102:11.)

A shadow is not the substance, but a reflection or likeness of the substance. The "life that now is" is not genuine life. That which is really life is the "life to come," which will be length of days forever and ever. Life lived under sin and in sin is so circumscribed and shackled, that one can only speak of it as the "sufferings of this present time."

(3) The Psalmist compared his days to smoke, saying, "My days are consumed like smoke, and my bones are burned as an hearth" (Psalm 102:3). The brevity of our present existence, and the fleeting character of all who are born of woman, stand out in bold relief in this simple language. Smoke appears for a moment, then disappears—it is gone.

(4) A fourth characteristic of transient life is set forth by the Prophet Isaiah, as follows: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the

spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (40:6-8).

What could be more explicit of human frailty, and the temporary character of "the life that now is," than the flower of the field, or the grass that soon dies? Such expressions cannot be spoken of the life to come, which is a gift of God through Jesus Christ. Only mortality can be described by such short-lived and transitory things.

**PROPOSITION 22:** *Our present life was conceived in sin and shaped in iniquity, and is therefore subject to all the ravages of sin.*

In reviewing his birth, David related, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). What was true of David is likewise true of us. Race, color, or class makes no difference. All are born under the blight of sin—all are under its condemnation as far as its evils affect this life. Experience proves the worth and truth of Job's words, "Man that is born of a woman is of few days, and full of trouble" (Job 14:1). All are born of woman, and without exception, all have their proportionate share of trouble throughout their days. Why? Sin is the answer—ever bestowing its wages upon fleshly controlled mankind. It may be vanity of vanities; nevertheless, "What hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?" (Eccl. 2:22.) "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Sickness and suffering, pestilence and plague, war and win against mankind. "We know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). We are born into this world under the curse of sin, live "threescore years and ten; and if by reason of strength they be fourscore" (Psalm 90:10), still, we must "go the way of all the earth," said this same man in a charge to his son Solomon (1 Kings 2:2). Paul defined the beginning and ending of "the life that now is" in the following words: "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). The beginning is *birth*, the ending is *death*. This end is common to all. It is an appointment that none can escape (Heb. 9:27). Solomon termed it a warfare from which there is no discharge (Eccl. 8:8). In respect to death, man has no preeminence over other creatures (Eccl. 3:18-21).

In brief scope, the Bible view- (Please turn to page 10)

# Haggai, The Temple Builder

By Francis Burnett

**H**AGGAI was born either shortly before or immediately after the Babylonian Captivity. Many students believe that Haggai was an old man when he wrote his book. He was, undoubtedly, older than Zechariah, his contemporary, because in such texts as Ezra 5:1 and 6:14, where both prophets are named, Haggai's name is *first* mentioned. His birth may have occurred during a feast, for "Haggai" means "festival of Jehovah."

The book was written in the year 520 B.C., which was sixteen years after the regathering of the house of Judah. Haggai was sure of his message, and was a prophet of great faith. The rebuilding of the Temple was the central theme of Haggai's preaching. His writings are not poetic in style, but are very plain and forceful. The book may be divided into four sermons or discourses.

The first sermon was preached on the first day of the sixth month of the second year, in the reign of Darius (Hag. 1:1), probably September 1, 520 B.C. In this sermon, Haggai rebuked the people for living in their own ceiled houses and neglecting the Lord's house.

The second sermon was delivered on the twenty-first day of the seventh month. Haggai gave encouragement to the people who desired to rebuild the Temple as it had been in the days of Solomon. He also told them that Jehovah would "shake all nations" and that "the desire of all nations" would come. (Hag. 2:7.)

The third sermon was presented on the twenty-fourth day of the ninth month. This was after the work on the Temple had been resumed. Haggai told the people that the neglect of building the Temple had tainted their lives; but he gave the people encouragement that by turning to the Lord and pushing forward the rebuilding of the Temple, Jehovah would again bless them. (Hag. 2:15-19.)

The fourth sermon was delivered the same day as the third sermon. In this sermon, Haggai prophesied the overthrow of the "throne of kingdoms." He also prophesied that Zerubbabel would take the throne. (Hag. 2:22, 23.)

Haggai reproached the people for not rebuilding the Lord's house, for they were living securely in their ceiled houses. We read in Haggai 1:2: "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built." In

our study, we learn that the rebuilding of the Temple had been neglected for sixteen years. When Cyrus, king of Persia, let the Israelites return to Palestine, it was that they might have their own land and rebuild the Temple. We read in Ezra 1:2, "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah." This proclamation was made during the first year of the reign of Cyrus, which was 536 B.C.



Francis Burnett

Therefore, we see that from the first year of Cyrus until the time of Haggai's writings, the people who had forgotten about the rebuilding of the Lord's house were spending their time in their own ceiled houses, as mentioned in Haggai 1:4: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" How many people today are spending their time at home and forgetting all about church or even about God!

One may travel into any city and see the construction of many new houses—but what of the churches? One finds many dilapidated churches, instead of new churches being built. In fact, some have fallen or have been made into garages or corncribs.

Of course, one may say Haggai's message does not apply to Christians today. Let us see. We read in Haggai 1:6, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put into a bag with holes." In the foregoing verse we see that God's judgment was placed upon the people. There was drought and famine in the land. Again, in verse 9, we read: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." People are today plagued with famines, droughts, and pestilences of all kinds. Yet, do we consider that these are judgments from God? How many people today are taking the money that belongs to the Lord, and are buying new cars or using it for things other than the gospel!

People are discouraged and think that God has forgotten them, but we read in Isaiah 59:1, 2: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have



separated between you and your God, and your sins have hid his face from you, that he will not hear." When we feel discouraged about our churches, we should not think that God has forsaken us. More probably, we have forsaken God and the work that He has placed before us. How many churches do we have that need help? There seems to be many. Yet, we have churches that could help the others—but are they? Nevertheless, we wonder why our churches do not grow. We wonder why more people do not read our church paper or help support our Bible Training School, but do we realize that in order for the Lord's work to grow we must forget about worldly gain and give our time and money unto the Lord?

We know that Cyrus gave the people of Israel money and material with which to rebuild the Temple (Ezra 1:7-11). Though Cyrus was not an Israelite, it seems that

he sensed his duty toward the God of the Israelites who had called him to perform this work. The Israelites used this money and material for their own use. Likewise today, the people are using the money that belongs to the Lord to buy cars, build houses, and for everything except to push forward the Lord's work.

The year 1940 was one of the greatest years known for the construction of new homes, and in recent weeks, automobile manufacturing has increased to a maximum production, the highest since 1929. What are we to do about this? We read in 2 Corinthians 9:6,7, "This I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

---

## "Whom Say Ye That I Am?"

---

By R. M. Abbott

---

*"I, if I be lifted up from the earth, will draw all men unto me." "All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him."*

THESE verses (John 12:32 and 5:23) tell us that Christ is the drawing power in the plan of salvation; therefore, He is the center of attraction. "I . . . will draw all men unto me." Jesus said, "No man cometh unto the Father, but by me" (John 14:6).

We are privileged to know the Father only when we have first made the acquaintance of Christ, and we have seen the Father after we have seen the Son. Jesus said to His disciples: "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him" (John 14:7). In verse 8, "Philip saith unto him, Lord, shew us the Father," and Jesus answered him, saying: "He that hath seen me hath seen the Father" (v. 9), "I am in the Father, and the Father in me . . . the Father that dwelleth in me, he doeth the works" (v. 10). This helps us to understand 1 Timothy 3:16 where it speaks of Christ by saying, "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."

Not only did Jesus bear the name "Jesus," which was a common name among men of that time, but He bore the Father's name, as well. In John 5:43, Jesus 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." The prospective parents of Jesus were instructed by the

angel that they were to call His name Jesus, but "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 . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11)—not "at" the name "Jesus," but at the name "of" Jesus. Now, we want to know His name.

In Mark 1:11, Jesus is referred to as "my beloved Son," and in John 3:18 the importance of believing in the name of His Son is stressed when Jesus said, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

In prophecy, the Son was to be called "Immanuel," which being interpreted is, "God with us," and again, "His name shall be called . . . The mighty God" (Isa. 9:6).

In Ephesians 1:20, 21, it tells that God has "set him at his own right hand . . . far above . . . every name that is named, not only in this world, but also in that which is to come." Now, what is the name that God gave Him? We have our answer in Hebrews 1:8. It is God speaking: "Unto the Son he saith, Thy throne, O God, is for ever and ever." Here we see that "God also hath highly exalted him, and given him a name which is above every name." God doesn't call Him by the name "Jesus," a common name, but by His own name "which is above every name."  
*(Please turn to page 10)*

# A Stumbling Block Removed

By Rufus A. Curtis

*"For me to live is Christ, and to die is gain" (Philippians 1:21).*

**T**O STUMBLE is not always to trip in walking, though that is frequently its meaning. It may, according to Webster, be a productive cause of sliding "into crime or error." The need for the removal of stumbling blocks is not diminished by the rapid flight of time, but increased, because of abounding iniquity, and the love of many waxing cold (Isa. 57:14-17; Matt. 24:12, 13).

Paul, who wrote the text under consideration, was one of Jesus' disciples, "as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9). Paul was despised, having "no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day" (vv. 11-13). "This sect" was "reproached," and everywhere it was "spoken against" (1 Peter 4:14; Acts 28:22).

"Truth crushed to earth shall rise again;  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshippers."—Bryant.

Those professed religionists who hold to the natural immortality of our race eulogize death as their friend and gatekeeper to all the beatitudes of the life "which is to come." Paul, who "was not a whit behind the very chiefest apostles" (2 Cor. 11:5), in his Epistle to the Romans, stated: "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" (5:12). Such wording does not agree with the modern conception of death as joyfully exchanging "a hut for a palace," or a pleasant trip "going home," escorted by a convoy of angels bearing one away on their snow-white wings," to their "immortal home." Bible students, who "hear the word of the Lord" (Isa. 66:5), discriminate between assertion and proof; between rhetoric and logic. (See John 3:33; Rom. 3:4.) They appeal to the right Source for true "testimony" (Isa. 8:19, 20). Other sources are absolutely "vain" (Col. 2:6-8; 1 Thess. 5:21; John 5:39).

Death is not our friend, but an "enemy" (1 Cor. 15:26). Death is described to "him that knoweth not God," as "the king of terrors" (Job 18:14, 21; Psalm 73:17-19). Death does not, and cannot, furnish our passport into the Millennial City, whose walls are of jasper, whose gates

are of pearl, and whose streets are of gold! (Psalm 2:6-8; Matt. 5:34, 35.) Instead of opening the gates into "the regeneration" or "the world to come," death will, to the unrepentant sinner, effectually lock them forever against an entrance into "the kingdom of God." (Mark 10:28-30; Matt. 19:27-29; 1 Cor. 6:9, 10; Luke 13:1-5.)

With the foregoing prefatory remarks, I wish now, in studying this controverted text: "To die is gain," to learn *who* was to be benefited. Paul was not thinking of "gain" to himself. That was the "strait" that he could not "choose." Paul desired to do that which would bring the most "gain," to his adorable Master. His expectation was that in nothing he would "be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1:20).

There was a third expectation that entered the mind of this peerless logician who followed his "leader and commander" through "evil report and good report." (Isa. 55:4; 2 Cor. 6:3-10.) It was "far better" than the "great things he must suffer" for Jesus' "sake." (Acts 9:16; 20:22-25; Matt. 10:22; John 15:18-21.) It was "a desire to depart, and to be with Christ." Paul explained *when* this desirable event will take place for all true followers of Jesus. It will not be when they die and enter "the land of the enemy," but when Christ shall "appear the second time," for their final deliverance. (Jer. 31:16, 17; Heb. 9:28; 1 Thess. 2:19.) Paul made this statement in his letter to "the church of God" at Corinth: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-55).

To the brethren at Colosse, Paul wrote: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). "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). To the

Philippian brethren, Paul wrote: "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21). "A prudent man forseeth the evil, and hideth himself: but the simple pass on, and are punished." (Prov. 22:3; Isa. 26:20, 21; Matt. 25:46.)

I append Horatius Bonar's earnest entreaty to persons halting "between two opinions" (2 Kings 18:21).

"Time's sun is fast setting, its twilight is nigh,  
Its evening is falling in clouds o'er the sky;  
Its shadows are stretching in ominous gloom,  
Its midnight approaches—the midnight of doom.  
Then haste, sinner, haste, there is mercy for thee  
And wrath is preparing—flee, lingerer, flee."

---



---

## WARNING!

---

By Arlen Marsh

---

**N**OW that Easter and Children's and Mother's Day programs are being considered by many churches, it seems wise to issue once more the warning which has appeared at least twice in *The Restitution Herald* during the last ten years—a warning against violation of the copyright law of the United States. (Herald writers are equally concerned with program directors.)

It cannot be stated too bluntly and too firmly that no quotations of whatever length and for whatever purpose may be reproduced from a copyrighted work without the written permission of the owner of the copyright. This blanket rule covers not only books such as *Inside Asia*, but also hymns, programs, new translations of the Bible, outlines of the International Sunday School Lessons, and magazine articles. In fact, it includes anything that may be copyrighted.

For example: If *The Restitution Herald* were to carry a quotation of any length, from a sentence to a dozen or more paragraphs, from an article previously published in *Reader's Digest* or from a chapter in Hurlbut's *Story of the Christian Church*, without first having secured the written permission of the copyright owner, both *The Herald* and the author of the piece in which the quotation appeared would be liable to suit for heavy damages. Furthermore, each such quotation, even after written permission for its publication had been secured, would have to be accompanied by the notice: "This quotation is copyrighted by ———, and is used by permission."

Precisely this same regulation, although the fact is not generally understood, applies to recent translations of the Bible, from the American Standard Version (copyrighted by the Federal Council of Churches "to insure purity of text") to the still newer *American Translation* (copyrighted by the University of Chicago Press). Under the law, *not one verse* may be reproduced in any form whatsoever, from these copyrighted versions of the Scriptures,

without the permission of the copyright owners. Such permission, for any reasonable quotation, is always forthcoming on request; but to avoid possible trouble and certain infraction of the law, that permission *must* be obtained.

Similar rules apply to the use of Children's Day, Mother's Day, Easter, and other programs. Verses and songs may not be copied from any copyrighted program by any process—not even on a blackboard! (An Ohio public school teacher was successfully prosecuted some years ago for copying a copyrighted verse from a special program leaflet on her classroom blackboard.) If you have followed the current disputes between Broadcast Music, Inc., and the American Society of Composers and Publishers, you will know by this time that not even three bars from a copyrighted melody may be copied, whether by pencil for your own use or on the mimeograph for the use of a number of students in your Sunday school class.

Program and music publishers are especially hard-boiled about this matter, and with good reason. A publisher cannot afford to spend thousands of dollars publishing a new program, only to have it sell meagerly while teachers hand out unauthorized copies of it to thousands of children and adults for practice purposes. No part of a copyrighted program, therefore, may be copied anywhere, anytime, for anyone—and you will find big warnings printed on most copyrighted program material to that effect. Fines for violation of the rule are heavy—and, in addition, so-called "punitive damages" usually can be secured by the owner of the copyright.

But the matter of fines should not be, for the Christian, the thing that restrains him from violation of copyrights. Copyright laws were passed simply to offer greater protection to property already protected by age-old common law: manuscripts, lectures, pictures, which had been

(Please turn to page 11)

# The Heart's Guest

By J. R. LeCrone

A TELEGRAM has arrived, and every member of the family has sprung into activity. The message announced that one whom we hold in great respect and love dearly would soon arrive to spend a few weeks with us. Because we desire so earnestly to please him, we are striving to have everything in the best of order when he arrives. Mother is cleaning the house from top to bottom, and Father is striving to so arrange his work that he will have time to visit when our guest arrives. The children, who have also been pressed into service, receive careful instructions as to how they are to conduct themselves in the presence of the visitor. When all is finally arranged, the entire family awaits his arrival with pleasant anticipation of good times to be shared.

This is, we think, an experience more or less common to all homes. The nature of the preparations will, of course, depend to a great extent upon the personality of the guest who is expected. They will be made with a consideration for his particular likes or dislikes. We do this because we are genuinely pleased with the prospect of enjoying his companionship and desire to make him want to stay with us as long as possible.

Would we be equally pleased if we were to receive word that Jesus expected shortly to arrive at our home for an indefinite stay? What changes would we feel it necessary to make before we were ready to welcome Him into our home? What doubts and questions would be raised in our minds? How should we treat Him? How does one go about entertaining a Savior? What changes will His presence require in our manner of living?

Shall we gather up all our cheap fiction and "naughty" picture magazines and place them in a convenient place, just in case Jesus should feel like reading? What about cigarettes? Are there plenty on hand with enough ash trays and matches at strategic points so that He need never be without His "smoke"? Shall we just leave the liquor where He can see it and help Himself, or shall we offer Him a "nightcap" in the evening and an "eye-opener" in the morning?

What shall we do for entertainment? Shall we take the Master to the movies, a burlesque show, a night club, or a tavern? Or, perhaps He would prefer to stay home and play "penny ante" while we listen to the radio programs that extol the virtues of this or that brand of beer or tobacco?

Suppose that our Christ just wants to visit—what shall we talk about? Shall we regale Him with the latest gos-

sip about our neighbors and retell for His amusement that vulgar story that we picked up at the shop or office today? Do you suppose that He would be interested in hearing the lurid details of the scandal that we had in our church that time? Then, too, wouldn't it be a good opportunity for us to explain to Him that we never go to church any more because we never got anything out of it and nobody ever did anything for us? Others have been so heartless as to try to tell us that the fault was ours for never putting anything into the services and never helping others, but of course Jesus will be our guest and bound to appear sympathetic!

If we were to choose the above mentioned methods of entertaining Jesus, how long could we rightly expect Him to continue with us? How deeply impressed would He be with our love for Him and our respect for His likes and dislikes—His judgment and advice?

Of course, none of us would treat Jesus thus! On the contrary, we should go over our house most carefully and destroy every suggestion of evil. We should consign to the furnace all questionable literature, together with any pictures, games, or other devices about which we are in doubt. We certainly would be careful to remove any evidence that there had ever been any liquor or tobacco in *our* house!

We would carefully instruct the children concerning the proper way to conduct themselves in the presence of the Son of God. We should no longer regard their disobedience or disrespect as "cute." Our reaction at having Jesus witness this evidence of our failure to properly train them would be quite the reverse. We would be deeply chagrined.

As for ourselves, we would most carefully guard our speech, lest in an unguarded moment we utter some profane oath. Imagine our embarrassment if our Guest were actually to hear us take His name in vain! We would also get a firm hold on our temper, lest in a moment of uncontrolled passion we say or do something to insult our beloved Guest. It certainly would do nothing to increase His regard for us to have Him behold us at such a moment!

Now, about entertainment: We would surely brush up on our knowledge of the Bible, paying particular attention to that portion which deals with the life and mission of the Messiah. When we would sit down with Him to visit, we would be able to understand the allusions which He would in all probability make to the Scriptures. We

would ask Him to enlighten us concerning the more difficult passages. We would call the attention of the Prophet of Nazareth to the news of the day, and ask Him to explain the news to us in the light of the utterances of the prophets, while we listened entranced to the voice of Authority concerning a question about which there has been so much speculation among men. We would invite Him to lead our family devotions, and we would insist that He take the liberty of pointing out shortcomings in our own Christian lives and suggesting means of improvement. We would ask His opinion and advice concerning our personal, social, and business problems, and, recognizing the superiority of an eternal viewpoint, would strive to follow His leading.

While He continued with us, we should try to anticipate His every need and supply His every want. We would make our home a center for Christian activities, and would permit none that Jesus would not approve. In short, we would do everything in our power to demonstrate our love for Him and respect for His authority.

All this would we do *if* Jesus were dwelling with us, but listen: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). This is not a promise of a visit sometime in the dim distant future, but of a fellowship that may be enjoyed from day to day, now! Jesus says that He and His Father will make Their abode with us today!

Paul explains the glories of this invisible Presence in Ephesians 3:16, 17: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." Jesus promises that, through the medium of His Holy Spirit, He will dwell in the hearts of the faithful. "Behold," He cries, "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).

Many make the mistake of trying to have their hearts fully cleansed before they will admit the Master. This they can never do. The cleansing of an evil heart requires the assistance of the Son of God. "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 happens when the Master enters a temple that is being defiled is recorded for us in Mark 11:15: "They come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them,

Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." We may be very sure that when Jesus is admitted to the sanctuary of our hearts, He will immediately commence the cleansing process.

There is a great temptation for men and women to attempt to confine their evils and vices to just one room of their hearts, locking the door and forbidding Jesus to enter. The whole heart for Jesus, one room for Satan—that, they feel ought to be a fair enough arrangement. Their explanation of it usually takes some such form as this: "I am willing to become a Christian and work with a church, but I have one little sinful pleasure that must be overlooked. After all, it is a comparatively small matter, and I feel sure that if I am true to the Lord in other respects, He will not regard this one reservation. It is about the only pleasure that I get out of life, so please do not ask me to give it up."

The Scriptures make it plain that so long as an individual clings to his "pleasures of the world" it is likely to remain "about the only pleasure that he gets out of life." It is a spiritual impossibility for him to enjoy the "lusts of the flesh" and the "peace that passeth understanding" at the same time. One life will not contain both. Christ and Satan cannot dwell in the same heart. "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" (2 Cor. 6:14-16).

A. T. Pierson, in "Record of Christian Work," calls attention to the Law of Reserved Right, and illustrates it by saying that if he were to sell ten thousand acres of land and were to retain one acre in the middle of it, he would have a legal right to go over the nine thousand nine hundred ninety-nine acres to get to his own. Then Mr. Pierson offers the following thought-provoking comment: "One trouble with us is that we reserve a room in our hearts which belongs to Satan, and he knows it and uses his right of way."

If we sell or lease one room of our house, we must permit the owner or tenant, if need be, to pass through that portion of the house belonging to us in order to reach his own. How often have we beheld the spectacle of Satan trampling underfoot that portion of the heart belonging to Jesus, in order to reach that part belonging to him. How frequently are the best of intentions brought to nought by the presence of one little unevicted sin!

Saint and sinner, alike, are familiar with the plight of the alcohol addict who attempts to live the Christian

life. The progress that it has taken him weeks to accomplish in Christian growth may all be lost in a few short hours when he yields to his "thirst." Satan has trampled that which was Christ's to get to his own.

Neither will we have to call upon our imaginations to picture the individual who occasionally permits a violent temper to destroy the results of much devoted labor in the vineyard of the Lord. There is one or more in every congregation who apparently has reserved the right to yield to his anger, saying and doing things that otherwise he would shun. Satan uses his right of way.

If your congregation lacks gossips who, for the sake of the pleasures of the moment, are willing to destroy the reputation, and consequently the effectiveness of your best Christian workers, you are extremely blessed. The pity of it all is that those who gossip are often "the cream of the crop" in other respects. Satan, however, destroys much good in getting his corner of their hearts—that corner labeled "gossip." Then, of course, we have all known cases in which the "love of money" has prevented wholehearted service. We have deplored the disintegrating effect of hatred on the hearts of Christians and have recalled John's assertion that "he that hateth his brother is a murderer." We have seen the results of one adulterous heart reflected on an entire congregation. But enough! Each individual is capable of adding many such results of a "reserved for sin" room in the hearts of men and women.

All this heartache and pain because Jesus was not given free rein of the entire heart! Were Jesus admitted, these "thieves" that steal away the "love, joy, peace" from the lives of people should be cast out. When given free access to all our hearts, the Word of God searches out these hidden "dens of iniquity" and exposes them to the purifying sunlight of *truth*. "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

What of the Guest in your heart? Do you treat Jesus when He is present in Spirit with as much respect as you would were He present in Person? He expects you to!

---

### FAITH VERSUS FEAR

(Continued from front page)

we have brothers and sisters watching with us, who stand ready to help us, we shall lose our fear of earthly threatenings. May we have only *one fear*: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).

Let us pray that we may grow in wisdom and faith in our Lord Jesus Christ, for "this is the victory that overcometh the world, even our faith."

### LIFE THAT NOW IS

(Continued from page 3)

point of "the life that now is" has been presented. We have confined our study to Adamic life and its final end. Beyond this end (death) natural life does not go. If man is to live after death, he must be revived—brought to life—by resurrection. Present life has no power with which to combat death, nor has it any way of redeeming itself from death, once it has been overcome. Redemption from death must come from God through Jesus Christ. Our next lesson will concern the question of early origin: "If a man die, shall he live again?"

---

The virtuous woman, who is so wonderfully described in the last chapter of Proverbs, has as one of her virtues the law of kindness in her tongue. How often the unkind word is spoken in a rash moment, and no matter how hard we may try, that word can never be recalled. If every Christian could have that same law working to control his tongue, there would be fewer mortal wounds.

---

### "WHOM SAY YE THAT I AM?"

(Continued from page 5)

Sons of earthly parents bear their father's name, and the "beloved Son" of God bears His Father's name, and He is the central attraction to draw all men to Himself: for "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). In the light of Jesus being given "a name that is above every name," we can now understand 1 John 3:16, which reads: "Hereby perceive we the love of God, because he laid down his life for us"; also Acts 20:28: "Feed the church of God, which he hath purchased with his own blood."

The Jews sought to kill Christ because He made Himself equal with God (John 5:18), but Jesus "thought it not robbery to be equal with God" (Phil. 2:6). (See Emphatic Diaglott translation—Editor.)

It is very important that we believe in His name: "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Then, we are commanded to "honour the Son," and the question might be asked, "How much shall we honor the Son?" The answer is, "Even as they honour the Father"—not one iota less, for "he that honoureth not the Son honoureth not the Father which hath sent him," and surely to honor Him less than is commanded, is not to honor Him, but it would be denying Him instead. Jesus said:

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33). John 10:30: "I and my Father are one." Thus we see They are one in name, and with one aim.

A great danger in denying the Lord is spoken of in 2 Peter 2:1: "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." "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

What is His name? "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

How much shall men honor Christ? "All men should honour the Son, even as they honour the Father."

---

### WARNING!

(Continued from page 7)

sweated into existence by hard-working artisans. As a commercial writer, I know from personal experience that preparing material, handling interviews, undertaking research work, doing endless writing and arduous revising, require too much time, energy, and money for the author to want the product of his efforts to be used here and there without his permission or without his being paid for that use, either in satisfaction or in checks that don't bounce.

Commercial publishers and writers have a word for violation of copyright which is illuminating and accurate: "pirating." Using what a man or woman has slaved long hours—and perhaps spent much money—to produce, and using it without permission of the producer, is quite as much theft as picking someone's pocket. Religious papers quote back and forth freely, it is true; but religious papers are not printed to make money, and their writers are not trying to make a living from contributions to them. Some religious papers, however, are copyrighted (*Moody's Monthly* and *Christian Century*, for instance); and care must be taken to avoid quoting from these without the permission of the editors.

So when you undertake your choir or your children's program, *don't* copy a copyrighted program—not even one verse from it, or a single bar of music. If you do, you'll be not only violating the law—you'll be taking property that belongs to someone else!



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Of the two great unabridged concordances to the King James Version of the Bible, we are inclined to favor Strong's (Methodist Book Concern; \$7.50) over Young's (Funk & Wagnalls; \$7.50). Each of the two has its own peculiar advantages, and among Church of God readers Young's is probably more familiar, although why this should be is hard to say.

In any event, Strong's *Exhaustive Concordance* is exactly what its name implies: exhaustive. Literally, it covers every word in the King James Version, from such unusual items as "reeward" to common words such as "the" and "and." In addition, Strong's is more accurate than Young's, which carries a somewhat larger "erratum" section to take care of errors and omissions in the main body of the text. Young's does not carry all the words in the Bible; short conjunctions and articles are all omitted, as well as certain pronouns.

But Young's has a system of indexing unlike that of Strong's. Young's sets apart English words according to their Hebraic, Greek, or Aramaic derivation. If a single English word has come from two or more original words, Young's divides the references to the English word into as many groups as necessary, with subheadings to show which original language word goes with which references. Some like this feature (which gives Young's its name of *Analytical Concordance*) very much; but it seems to us that Strong's method of disregarding original languages in the indexing of references makes it easier to find in a hurry whatever text is needed.

Strong's provides a thorough cross-index to original language terms, so that in effect it accomplishes in a less annoying way what Young's "analytical" system accomplishes. Also, Strong's has thorough dictionaries of Aramaic, Greek, and Hebrew words used in the old-time Scriptures. As still another extra feature, Strong's unlike Young's, shows variations among the King James, English Revised, and American Standard Versions.

The prices quoted on both volumes are those listed for buckram-bound editions; other prices of \$10.00, \$15.00, \$20.00, and even more are available if you like leather instead of cloth!

• • • • •

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



*"Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake (Matthew 5:11).*

### Jesus in the Temple

Jesus, teaching the people in the Temple, told them a parable of a vineyard. In Isaiah 5:1-7, we find out something of this vineyard. The soil was very good. It had all the stones removed from the land and a fence built around it. The lord of the vineyard had planted the very choicest vines. He had built a tower in the center, and put a press in it to press out the juice of the fruit of the vines.

### The Parable of the Vineyard

This parable informs us that the lord of the vineyard, who planted it, let it to husbandmen, and went away into a "far country."

When the season to gather the fruit came, the lord of the vineyard sent a servant to collect his share. What did the husbandmen do? They *beat* him, and sent him away *empty*. A second servant was sent. He, too, was beaten, and scolded, and sent away empty. The third was treated worse than the others, for he was also wounded.

Now, the lord of the vineyard said, "What shall I do? I will send my beloved son: it may be they will reverence him when they see him" (Luke 20:13).

When the husbandmen saw the son, they whispered together, "This is the son, We will kill him and have everything for ourselves." This they did.

Jesus questioned the leaders: "What therefore shall the lord of the vineyard do unto them?" (Luke 20:15.) He knew the priests and scribes understood He was talking about them. Jesus quoted Psalm 118:22 to them: "The stone which the builders refused is become the head stone of the corner." These leaders had the Old Testament books; yet, they refused to recognize or accept Christ, *the chief corner stone*, when He came to them.

### Israel, the Vineyard

We know that Israel is the vineyard, for in Isaiah 5:7 we read: "The vineyard of the Lord of hosts is the house of Israel." The servants are the prophets sent of God, and so cruelly treated. Jesus was the heir, for He said He was sent to "the lost sheep of the house of Israel" (Matt. 15:

24). He was killed. The privilege those people had was taken away from them. The ones who read their Bibles may accept Jesus and become part of the church, the bride of Christ. The place, once given to Israel, is now filled by the church. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29), the "children of the promise" and "counted for the seed" (Rom. 9:8).

### ECE Bible Study

Divide into two groups. Group one will *say* the books of the Bible and *write* them. Group two will only *say* them (they are too young to write them). Review for a test next week!

### ECE Membership

Mrs. P. W. Anderson sends the name of her daughter, Mary Louise, who becomes our two hundred seventy-second member.

### Favorite Bible Verses

The Twenty-third Psalm and the Lord's Prayer are the favorite verses of Mary Louise Anderson.

### God's Supply of Good

"God's supply of good is large;  
It's He who fills our needs.  
It's God who is our thoughtful friend,  
It's He the sparrow feeds.  
It's God who gives us food and clothes,  
And shelter from the cold;  
He cares for people everywhere,  
And loves both young and old."

—Selected by Mrs. B. A. Johnson.

### Happy Birthday Wishes

Virgil Granquist, Mar. 2, age 12, St. Cloud, Minn.  
Dean Gerald Pearson, Mar. 2, age 6, Tipp City, O.  
Richard Lindstrom, Mar. 5, age 14, Columbia Station, O.  
Ronald Randall, Mar. 7, age 6, St. Cloud, Minn.  
Sylvia Ballentine, Mar. 8, age 8, Springfield, O.





## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### What! No Copy?

Yes, Bereans, here it is Monday night again, and still no copy from any of you folks about the country. Two weeks have passed since we received the last "inspiration." With no more copy in reserve, the coming months present a rather gloomy outlook. You see, fellows and girls, the one who writes this little wailing note is just the editor of this page and not a columnist, reporter, or feature writer. All that he is supposed to do is read the copy you people send in, add a few commas, and trim it to the correct size to fit the space allotted. He doesn't mind writing an article now and then to help the cause along; in fact, he will even go so far as to write half of the page. Nevertheless, a little passing breeze whispers that if he is going to have to write all of it, you are not going to like it. (For proof, reread preceding sentences.)

How about helping yourself to better reading? Presidents of local societies, exercise a little of your authority. Appoint several of your members to write articles commenting on points brought forth in lessons you are studying. Have at least one person at each meeting write an article on, or resume of the lesson. Say, if you all got behind this idea and worked on it with the good old Christian spirit, it would mean that your editor would receive an average of twenty-five letters a week. Oh, joyful avalanche! Who will be first?

### Organize a Gospel Unit

Frances Munshaw of Grand Rapids, Michigan, writes that Brother James McLain, Pennellwood's new pastor, has organized a gospel unit of young people. Every Sunday afternoon the group travels to Dutton, Michigan, where at one time there was a Church of God. Brother McLain gives a sermonette—the rest are still a little bashful—and the rest of the program consists of solos, duets, instrumental numbers, and choir anthems.

Brother McLain laid the foundation for a similar unit in Oregon, Illinois, a couple of years ago. The idea didn't catch on right at the time—too much timidity. However, after several months had passed, a group of young people in the Oregon church organized a gospel unit with Brother James Watkins, now in Eldorado, Illinois, as speaker. The unit conducted services in the Churches of

God at Oregon and Dixon, also in a little country church west of Oregon. Later, Brother Magaw led the unit in services at the CCC camp, north of Oregon. Those who worked the hardest to make their work for the Lord a success enjoyed it the most, naturally.

What is the purpose of a gospel unit? Its purpose is to spread the gospel through the words of the speaker, with music, and by the association of the unit members with the people who are at least mildly interested in the Bible. The speaker brings a message directly from God's Word, the musician praises God with voice and instrument, and the rest perform other tasks that are essential.

Participation in a gospel unit is both a privilege and a duty. It is a privilege in that it gives the participant an opportunity to grow in knowledge of that which he is advocating for others, and it is a duty in that it provides an opportunity to hear the gospel of Christ for many who will listen, but who, for many reasons, have never gone to a regular church service.

### Spread the Gospel

When your neighbor finds a new gadget, material, or process that makes life a little easier for him, you are grateful when he tells you of his discovery. You would feel a little less kindly toward him if you found out that he had found something really fine and had just neglected to tell you about it. How would you feel, if, during the period of instruction for all people after our Lord's return, you were to meet a number of people whom you had met, but had never made an effort to reach with the Word of God, if they were to say to you, "You knew of these wonderful things all the time. Why didn't you tell us?" What would you answer? You never heard of the Kingdom of God until someone told you. How many of you started attending your present church without first being invited by another? Are you going to help others to decide to attend church, or are you just going to let them get along as best they can?

By organizing a gospel unit and doing your share to support it (which covers considerable territory), you will be doing all you can to give the other fellow a chance to hear the gospel. You will be pleasantly surprised with the results. Try it, and you will soon find out what we mean.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

March 29, 30.—Illinois Quarterly Conference at Ripley.  
 April 7-13.—Special meetings at Oregon, Ill.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### SUMMER SCHOOL INSTRUCTORS

We are pleased to announce that the instructors for the Summer Bible Training School have been engaged. They are Elders S. J. Lindsay of Tempe, Ariz., and Harry A. Sheets of Elburn, Ill. Bro. Lindsay is really the father of the Bible school work at Oregon, Ill., and because of his combined knowledge of the Scriptures and ability to teach is one of the very best instructors that could be engaged to take charge of the Bible classes. Bro. Sheets, too, is one of our ministers well-read in the fundamentals of the Bible and has been an educator in public schools for several years. He will have charge of the more secular type of work, and has been chosen Dean of the Summer School.

For the School to open, however, it is necessary that at least twenty students enroll by June 1. The dates for the School are June 17 to July 25. Students planning to attend should enroll as soon as convenient by signing an enrollment coupon as appears on the opposite page. Sydney E. Magaw, Chairman  
 Board of Religious Education.

### PENNELWOOD CHURCH OF GOD

Grand Rapids, Michigan

A reception was held for our new pastor and wife, Bro. and Sr. James McLain, at their home at 46 Pennell Road, S.E., on the evening of February 5. The evening was spent in getting acquainted and games. Light refreshments were served and gifts were presented the host and hostess by the church and the young people.

Some of the young folks and the pastor have formed a gospel team and hold services in the church at Dutton each Sunday afternoon.

The Southlawn Park church kindly gave us the use of their baptistry on the afternoon of Sunday, February 23, at which time Bro. McLain assisted Frank Malone to put on the all-saving name of Jesus. After the evening service, the young people met at the home of Mr. and Mrs. A. G. Townsend to bid him God-speed as he leaves on February 27 for a year's military training. They gave him a Bible to remind him always of his loving Savior and the friends at home.

A teachers' training class has been organized which meets each Tuesday evening following the devotional meeting. A half hour is spent in the rudiments of teaching and another half hour in the study of the lesson.

At this writing, Srs. Grace Abbott and Pauline Koon are confined to their beds by illness. May the grace of God soon restore them to health and strength again.

Mrs. L. F. Slocum, Secy.

### OREGON, ILLINOIS

Elder James M. Watkins, pastor of the Churches of God of Eldorado and Marshall, Ill., will preach at 7:30 each evening of the week preceding Easter, and at both morning and evening services Easter Sunday. The dates are April 7-13. Bro. Watkins, formerly of Oregon, Ill., has progressed rapidly in the work of the ministry, and we await with joy the privilege of hearing him proclaim the Word of God.

May many attend and co-operate in these special meetings.

Sydney Magaw, Pastor.

### SOUTH BEND, INDIANA

The Hope Chapel Sunday School held its monthly Sunday school night on February 25. Various programs are planned on these nights by our capable superintendent, Lottie Picklerl. This month's entertainment was a father and son banquet—forty-nine fathers and sons being treated to a delicious chicken dinner. Mrs. Lulu Stilson was general chairman, and the women of the church assisted her in the preparation.

Bro. Ernest Logan was toastmaster for the evening. Various greetings were made: Bro. Floyd Stilson representing the grandfather, Bro. Horace Pierce the father, and Forest Leighty the son. Responses were made by Bobby Pierce, Elwyn Stilson, and Bro. F. L. Austin. Similar affairs are planned monthly.

We are very proud of the progress in our Sunday school and church. Attendance has increased almost double. We have a great leader at the helm, everyone is co-operating to the fullest extent, and we know we are receiving God's greatest blessings.

Wilma F. Pierce, Secy.

### BIBLE TRAINING SCHOOL NEWS

Last week, Old Man Winter gave us an old-fashioned snowstorm. The "flu," like a creeping dragon, has confined many people to their beds. The following old adage is very good: "An ounce of prevention is worth a pound of cure." Bros. L. E. Conner and Terry Ferrell, and Sr. Barbara Fish have been sick with the "flu."

Our Archaeology teacher recently said, "We are beginning to strike a little oil." We have been studying about the findings concerning the Hittites that agree with the Scriptural account.

Bro. Francis Burnett conducted the opening services at the Bible study last Wednesday evening, and the writer led the study, because our pastor was ill.

We did not have any of Bro. Conner's classes last Thursday and Friday because of his sickness. We had our music class Thursday, February 27, instead of Friday which is the usual time.

Bro. Celaine Randall preached in Dixon, Ill., last Sunday. Celaine has a natural ability as a speaker.

Bro. Francis Burnett and the writer enjoyed a visit at home over the week end.

The Ambassadors' Class, after the Bible study a week ago, enjoyed the birthday party of Miss Edith White. Three young ladies from the church at Dixon, Ill., were present.

The writer, starting next Friday, will lead a Bible study once a week for the brethren at Dixon.

Some of the students are planning to go to the Illinois Quarterly Conference to be held at Ripley, March 29, 30.

Sr. Vernolle Lawrence has been attending to her knitting, until it was hid from her. She hunted from cellar to attic. The knitting was soon found.

Alan McLain, Reporter.

## Gleanings From the Field

"The field is the world."—Jesus.

**Better than fried chicken.** Bro. W. S. Tomlinson, Chagrin Falls, Ohio, whose "Times of the Gentiles" will appear on the front cover of next week's Herald, inquires: "How would you like an article on 'The Budding Fig Tree,' to be written in the light of current information?"

**Resting:** "Haven't been able to get my nerve up enough to write again for The Herald; it's going so good I hate to spoil it."—J. W. Cooper, Ripley, Ill.

**Editors' pastime:** That that is is that that is not is not is not that it is. Properly punctuated, the sixteen-word puzzle becomes intelligible reading. Solved at first glance denotes genius; within three minutes, O.K.; ten minutes or longer, wasted time.

Bro. and Sr. H. S. Bell, 1707 Wood St., LaCrosse, Wis., are planning to go to Tucson, Ariz., sometime in April, to visit their sons who reside there.

"The work at Koszta is moving forward. . . I have a Bible class of twenty-five ladies."—Mrs. L. M. Kiger, Marengo, Iowa.

"We have been preaching every first and third Sunday in Kokomo, Ind., since December. There is a splendid growing congregation with a grand opportunity. In the two-weeks' revival in March, we plan to center the sermons on Christ's seven sayings on the cross—hoping thus to bring a deeper consciousness to the people of God's love and presence in our lives."—C. A. Smead, Blanchard, Mich.

"There is hope for a Saul, but it is doubtful if there is any for a Nero."—Harry A. Sheets, Elburn, Ill.

"The brethren at Arkansas City, Kans., are planning to furnish the church with new pews. Any brethren desiring to contribute toward this work may send their contributions to Bro. Vernon Chaplin, Treas., 914 N. Second St., Arkansas City, Kans."—Miss Florence Griffith.

**SOUTHLAWN PARK CHURCH OF GOD**  
Grand Rapids, Michigan

The Parent-Teacher Class of the Sunday School, which last year sponsored some much-needed improvements on the church annex, is now bending every effort to the beautifying of the church. There is so much enthusiasm over this new project, that all departments are co-operating to accomplish it by Easter. At that time we shall reveal the nature of this improvement.

Southlawn friends of Sr. Eva H. M. Fletcher of Kalamazoo have been deeply concerned over her serious illness of the past several weeks. Always a loyal defender and supporter of the truth she holds so dear, Sr. Fletcher is loved by all our church family. Many prayers have arisen in her behalf, and we thank God for her recent improvement.

The Berean group of high-school-age young people, which meets every Sunday night at 6:30, is starting a series of studies on the Kingdom and the resurrection. There is much interest manifested in these lessons. The junior chorus from the Bereans adds inspiration to the Sunday evening church services.

Several new faces are being seen in the congregation. A cordial welcome to these new attendants!

As the hearts of our people warm to the approach of the day commemorating the resurrection of our Lord, we joyfully anticipate that Better Day when, with Him, we "shall live also."  
Reporter.

**FONTHILL, ONTARIO**

Bro. and Sr. Melvin Haines of Hamilton are the proud parents of a daughter, born February 10. Congratulations!

Ruth Jones Attercliff had the misfortune to break her leg while tobogganing. She is content to let others do the sliding for awhile. Ruth was baptized last summer.

We trust brighter days are ahead for Sr. Margaret Gilbey of Stony Creek, who has been suffering from several ailments recently.

The night before Valentines Day, following the usual weekly choir rehearsal, the choir joined other members of the church and Sunday school in the church basement for a Valentines party. After a few games—musical and otherwise—the valentine box was opened, and all rejoiced at its contents. Some nice missives were found, but missiles were lacking. A very good lunch was served as a climax. The warmth of Christian fellowship is felt in these get-togethers.

Personally, we have been so pleased to hear from our esteemed Bros. Patrick, Marsh, and Siple. We hope they will soon visit us again by pen, when by person is not possible. The Restitution Herald is such a comfort in so many ways.

Our weekly study was held in Bro. and Sr. Beemer's home at St. Catharines last night, about twenty-five students being in attendance.

It is difficult in these days of stress and strain to arouse much interest in God's plan, but we must continue to try sincerely to find a listening ear, here and there.

Irene Holland, Reporter.

**HERALD RECEIPTS**

Vernon Nichols; Mrs. James Galbraith; W. P. Corbaley; Mrs. J. W. Grimsley (for another); Harry Stroud; Emma C. Railsback (for others); Helen McInturff; Alice Blyth; Mrs. A. L. Hicks; Anne E. Sleight; Mrs. Ethel Dilamarter; Mrs. Lillie Matthews; W. E. Story (for others); Mrs. Franklin Moore; Mina Knodle; Jennie Salisbury (for another); E. W. Ritenour; Mary Richardson (for another); J. W. Cooper; Mrs. T. B. Fox (for another).

**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  
Orpha LeMasurier . . . Treasurer

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 . . . \$.....
- For Fieldman and Evangelism \$.....

Name .....

Address .....

**CONTRIBUTIONS TO N. B. I.**

Eva Fletcher & Helen Chisholm	\$2.00
Mrs. J. W. Grimsley	3.50
Lawrenceville, O., S.S. (Ministers' fund)	6.09
Mr. & Mrs. J. Arthur Johnson	4.23
Oregon, Ill., Church	8.72
Mr. & Mrs. Delos Andrew	1.00
Mr. and Mrs. Paul C. Johnson	2.00

**BIBLE TRAINING SCHOOL**

W. H. Moore	\$ 1.00
A Friend	20.00
Eva Fletcher & Helen Chisholm	5.00
Mrs. James Galbraith	1.00
Eden Valley, Minn., S.S. (O. M.)	4.30
Ripley, Ill., S. S. (F. B.)	4.81

**TRACTS TO ENGLAND**

Previously reported	\$20.00
Lillian Daunter	5.00
Dixon, Ill., Doreas Society	5.00
Argos, Indiana	1.00
John Mercier	1.00
Mr. & Mrs. Ben Magedanz	5.00
Kosztu, Iowa, Doreas Society	2.00
Jennie Salisbury	2.00
Mr. & Mrs. C. A. Smead	5.00

**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 5¢; per hundred 30¢.

**The Summer Bible Training School**

*Enrollment Coupon*

Wishing to better prepare for Christian service, please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost for my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks.

Recommended by \_\_\_\_\_  
(Name) (Address)

My name is: \_\_\_\_\_

My address is: \_\_\_\_\_

# — 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	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Wince	32	.12	.75
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60	BOOKS			
The Thief on the Cross, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
A Study of the Word "Soul"	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
What Is a Christian?	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	430	.75	\$3.50
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs 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, Wilson	200	.45	2.60
Can You Believe?	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
What Do the Scriptures Teach? R. H. Judd	6	.15	.90	Ancient Mysteries, George Johnston	116	.50	
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Visitor, paper, Boice	212	.50	
Hell—What Is It?	8	.20	1.20	The Way of Life Eternal, paper, Lyman Booth	88	.40	
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	BEREAN BOOKS			
Baptism, S. J. Lindsay	8	.20	1.20	Name	Pages	Each	
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25	
Some Things for Which We Stand	6	free for postage		Children's Bible Story and Study Book	60	.20	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Senior Berean Book One (The Gospel Plan)	50	.20	
Do You Believe That— Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book Two (Life and Im- mortality)	50	.20	
How Much Do You Believe on the 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 Christian Living)	50	.20	
God, R. H. Judd	12	.25	1.75	Senior Berean Book Five (The Church of God)	50	.20	
First Principles, G. E. Marsh	18	.35	2.00				
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, MARCH 11, 1941

NUMBER 23

## “Times of the Gentiles”

By W. S. Tomlinson

THESE were not meaningless words of the Saviour. They are recorded in Luke 21:24, saying: “Jerusalem shall be trodden down of the Gentiles, until the *times of the Gentiles* be fulfilled.” Jesus uttered these words in reply to a question asked of Him by the disciples. They had been in the Temple, together. Upon coming out, the disciples spoke of how it was adorned with “goodly stones and gifts”; to which Jesus replied: “These things which ye behold, the days will come, in the which there shall not be left one stone upon another.” Their curiosity being aroused, the disciples wanted to know when it would occur. They were not only informed when the Temple would be destroyed, but how long Jerusalem would be “trodden down.” “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh” (v. 20). “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (v. 24).

Is there any way whereby the length of Gentile times may be determined? There must be, otherwise there would be no purpose of informing us about the fact. If the treading down of Jerusalem is styled “Gentile times,” then Gentile times must have begun with the treading down of Jerusalem. Can this be proved? We believe it can be by several ways.

In Daniel 2, there is an account of a vision King Nebuchadnezzar of Babylon had, because of his meditation upon what should come to pass hereafter; and through it

the world’s history is made known to us from his time onward. It will be remembered that Nebuchadnezzar was the first Gentile ruler to make a complete subjection of the people of Israel. The Assyrian, about one hundred thirty-four years before, had overcome and carried away that part of Israel known as the ten tribes or kingdom of Israel; but with the fall of the kingdom of Judah, the monarchy ceased to exist, for the throne and dynasty were overturned and will so continue until He comes for whom it is reserved (Ezek. 21:27).

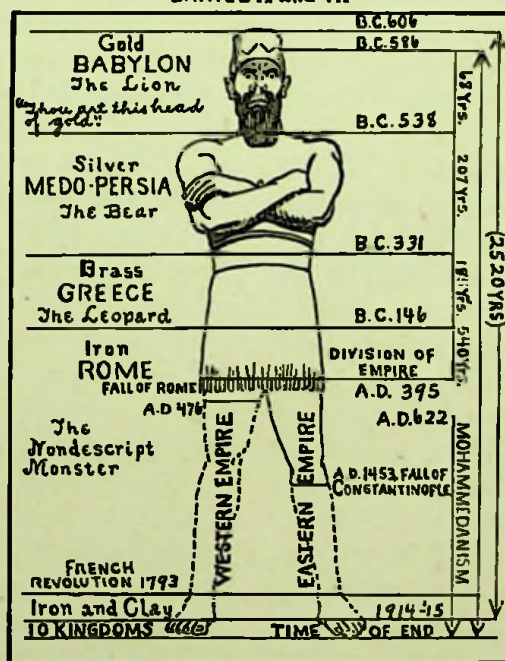
Also, in Daniel 7 is an account of a vision Daniel had. These visions are related, as will be seen by consulting the chart. Nebuchadnezzar saw an image of a man whose aspect was “terrible” (v. 31). The “head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.” He also saw a stone, which had been cut out of the mountain, smite the image upon its feet, causing it to

fall and become broken into many pieces, and the stone “became a great mountain and filled the whole earth.”

In the vision of Daniel, as given in chapter 7, beasts instead of metals were used to represent the kingdoms. The first was like a lion, the second like a bear, the third like a leopard, and the fourth was described as dreadful and terrible, exceedingly strong, with great iron teeth (because no animal could fitly represent it). It is further stated that it had ten horns. (Please turn to page 9)

### TIMES OF THE GENTILES

DANIEL II and VII



# Lessons on the Kingdom of God

## In Two Parts — Part One

By Lydia Pinckert

**M**ORE Scripture is devoted to the theme of the Kingdom than to any other subject in the Bible. It was the burden of the message of John the Baptist, Christ, the apostles, and disciples. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:5-8).

Correct preaching and teaching of the gospel must concern the Kingdom, for the gospel is the "gospel of the kingdom" which must be given to all the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

The Kingdom was promised to the "little flock." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

Entrance into the Kingdom was promised to the faithful and diligent. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

It is for this promised Kingdom that Christians pray. "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

The Kingdom is the subject of the oath-bound covenant God made to Abraham. "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).

This Kingdom covenant is irrevocable. "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. 6:17-20).

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.

The Kingdom was planned from the foundation of the world. Certain nations will enjoy an entrance into this Kingdom and the blessings which flow from it. "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" (Matt. 25:34). "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it" (Rev. 21:24). "Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper" (Psalm 72:10, 11).

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. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). "We which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the

(Please turn to page 11)

## “My Redeemer Liveth”

By Grace Lent

*“I know that my redeemer liveth, and that he shall stand at the latter day upon the earth”  
and that “in my flesh shall I see God” (Job 19:25, 26).*

**I**F JOB, three thousand years ago, had that inspiration of a living Redeemer, how much more should we have that surety! We have the words of seers and prophets, the example of Jesus the Christ to inspire us, and the enlightenment of the sure Word of God to sustain our hope and faith.

Through all Job's sufferings, trials and tribulations, the well-meaning but mistaken advices of wife and friends, he still maintained his integrity and faith in God, and his absolute sureness of a living Redeemer who at some time would vindicate and save him.

How much more should we have that faith, being grounded on words that will never die! “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).

We know that this Redeemer, the only begotten Son of God, is Jesus the Christ; that He was born a babe in Bethlehem over nineteen hundred years ago; began His ministry at thirty years of age—going up and down Judea and Galilee, teaching the doctrine of the Kingdom of God. He died on the cross as an atoning sacrifice for the sins of mankind.

This sacred doctrine of Christ's atoning sacrifice is the vital principle on which the Christian lives. Without this, Christianity has neither heart nor substance. Do we realize what this Jesus, who laid down His life on the cross, has done for us? He gave His life as our ransom, and in a very close and personal sense He is our very own Redeemer.

Do we realize that He is our Saviour—loving and tender? If we can humbly and heartily say it, and believe on His name, then assuredly in life and death and eternity we shall not want. “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:38, 39).

Try to picture Jesus to yourselves as of old. He lived, talked, and worked in Judea and Galilee. He had the tenderness of a woman, and at the same time the virile virtues of the manliest man. Though invincible to temptation, He always made the most generous allowance for

those who failed and fell. Jesus lived near to God, but this only seemed to bring Him closer to man. He delighted in solitary communion and prayer with the Father, but He was also fond of mingling with His neighbors at their social meetings and festivities. He was keenly alive to the paramount importance of His mission.

He was “a man of sorrows, and acquainted with grief.” Though all His followers deserted Him, under the belief that their confidence in Him had been misplaced, He persevered unto the end. He evaded no anguish or suffering, He shrank from no hardship or sacrifice in pursuance of his mission, that He might serve mankind in revealing a loving Father and reconciling man to God. His was a sad, beautiful, and sublime career. Think of Him as an elder brother, your close and dear relative who cares for you and loves you. Think of your Lord until you love Him and your love for Him has made you more like Him. Think of Him in that last stern and bitter hour, when His disciples abandoned Him; think of the terrible Roman scourging, the dark and shameful death on the cross of Calvary. Nevertheless, He reviled not His tormentors. His last thought was forgiveness, saying, “Father, forgive them, for they know not what they do.” He was led “as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

Then came the glorious resurrection morn, when Christ arose the victor over death and the grave. A new era began for the sinful world, a new hope, a faith, that regenerated man may advance with Christ as Commander to the glorious future of the redeemed. “As in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22).

Let us then fight onward to that glorious consummation. We are given great and precious promises, whereby we will be made fellow heirs and partakers of the divine nature in Jesus Christ. For all who follow the Redeemer, these promises are given: to be glorified with Him at His return, and to be ever with Him for the ages.

Then will come a “new heavens and a new earth, wherein dwelleth righteousness.” The Tabernacle of God will be with man, pain and sorrow and tears will be no more, and Death, the greatest enemy of all, will at last be conquered.

*“I know that my redeemer liveth.”*

# Missions of Our Church

## (Missouri)

---

### (1) The First Church—by *Mrs. Ethel Mankin*

In Mark 16:15, Jesus told His apostles to go "into all the world, and preach the gospel." About seventy years ago, a man from Indiana by the name of Baily, who was a firm believer in the promises made to Abraham, bought a farm near the present Blush church. This man wanted his neighbors to hear about his faith, so he sent for ministers to come to hold services in the homes. Some of the first ministers to preach here were: Brothers J. M. Stevenson, J. F. Waggoner, J. S. Hatch, John Foore, and W. H. Wilson. These services were attended by six or seven persons besides Mr. Baily's own family. Later, a few others came to listen. His neighbors scorned him and called him, "the old Soul Sleeper." As time went on, his children and their families embraced the faith, and others came to listen to the strange message; so they held services in the Piney School.

Every year they had a week's meeting. More members were added by faith and baptism. Because of the increase, they decided to build a church house—which is the Blush church of today. Mr. Baily's daughter, the late Mrs. P. G. Graham, remembered by a number of our people, was one of the faithful members of Blush church. Her sons and grandchildren are now leaders of the Blush and St. Louis churches. Mr. Baily's stepson, W. A. Cooper, remembered by many, was also one of the faithful workers in Blush church. His sons were instrumental in the securing of the church here in Fredericktown. We would like to mention a son, the late W. S. Cooper, as one of the leaders who helped establish our church here. The Grahams and Coopers and their families, all descendants of the Bails, are among our faithful workers—carrying on the teachings of the man who first brought this message of truth to Madison County.

### (2) Other Churches—by *Mrs. Rosa Thomas*

You have just read of what we believe to be the first organized Church of God in Missouri. Now, we shall mention our other churches of Missouri.

In St. Louis we have a church. Some of the members were formerly of the Blush church who had obtained work there. The distance made it impossible for them to attend church at Blush. In 1937, these people organized a church. At the present time they do not have a church building or a full-time pastor, but hold services in a hall.

At Bosworth, we have another church, which was organized several years ago.

Within the last two years, there has been a church organized at Greely. We have no report of the work there, but feel they are doing good work as that part of Missouri is a good field for work.

In July, 1937, we bought a church at Fredericktown, which was formerly a Lutheran church. This church was dedicated by Brother S. J. Lindsay, August 12, 1938.

We have several groups of active members located at different places in the State of which we would like to mention: Lockwood, Doniphan, Poplar Bluff, Jerico Springs, and Springfield. These people have no church buildings, but we hope the time will soon come when they can have church buildings of their own.

Following are a few lines of encouragement which were clipped from *The Restitution Herald*:

"No matter how difficult our journey may be,  
Over rough, stormy road or tempestuous sea  
The command is, 'Go on.'

"There's no stopping now, or turning about,  
For there rings in our ears our Captain's shout,  
'Keep going on!'

"At last we shall reach the end of the way,  
Though our number be few, our Saviour will say,  
'Welcome home!'"

### (3) The Progress of Our Church

#### A. Our Sunday School—by *Zelda Cooper*

Our Sunday school was organized in November, 1937. At the beginning of our Sunday school, we had only one class, the adult class, which had an average of ten to fifteen members in attendance. On some occasions, the Sunday school was dismissed to attend Sunday school and church at Blush church.

Our Sunday school has now been organized three years. Since that time, our attendance has doubled and almost tripled; we now have three classes instead of one. This shows our progress until this time. If we, as individuals, do our part in making our Sunday school a success, the Lord will bless us and our church will continue to grow. The first and most important thing is one's presence. One cannot do his part unless he is present. We read in Hebrews 10:25, "Not forsaking the assembling of ourselves together . . . but exhorting one another: and so much the more, as ye see the day approaching."

#### B. Worship Services—by *Mrs. Mildred Cooper*

After we bought our church, our only service was Sun-



day school. Later two of our home boys, each preached once a month. A short time later, Brother L. E. Conner began coming every three months for three or four nights of service. Then we felt the need of services more often than every three months, so we now have Brother C. E. Lapp for a series of services over the third Sunday of each month. We feel we are making good progress, considering that we have a small membership and a big debt on our church building. At present, we have paid our church debt down to one third the original amount, and we hope soon to have our church clear of debt. Then we shall be looking forward to having a full-time pastor. We all want to work and pray that our church may continue to grow. God has promised to help those who try to do their duties.

#### C. How We Help Missions—*by Mrs. Sibyl Holshouser*

We cannot all go as missionaries, but each one of us has a mission. We can help send others. We do help spread the gospel by having church once a month, as our contribution to our evangelist's salary helps to keep him in the field. Also, our Sunday school birthday offering is given to help evangelistic work. There are a number of things each of us can do that will be missionary. We can work in our own church and community as we are given opportunity.

#### D. How Our Services Have Won Others

—*by Mrs. Virginia Cooper*

Our monthly services have provided an opportunity for some to hear the gospel who could not have heard it otherwise. We have had thirteen new members added to our church.

#### (4) Other Organizations

##### A. Berean—*by Mrs. Nina Thomas*

According to Acts 17:10, 11, the people of Berea searched the Scriptures daily to learn whether or not their teachers were telling them the truth. Thus, we got our name and motto from them, and we try to do as they did—to learn the truth from the Scriptures by personal daily searching.

Berean was organized at Blush about twenty-five years ago (1915). There were only a few short intervals in all those years when the Saturday night Berean class was discontinued. In September, 1939, a group of us met to organize a Berean class in this church. Officers were elected, and we decided to use Book No. 3, "God's Kingdom," until we could get new books. Although most of us had studied this book before, we found it very interesting. We have all learned much from our Berean classes, and have progressed in Berean work as well as in Sunday school.



Church of God, Fredericktown, Missouri

Our monthly socials help us a great deal. At these informal meetings, we profit with many good ideas, and we discuss our problems more freely than we do in our regular Berean classes. Our aim is to continue to search the Scriptures daily, so that we can rightly divide the Word of Truth and prove that we merit the name *Bereans*.

#### B. Progress of the Bereans—*by Mrs. Lillie Cooper*

Our Wednesday night Bible class was discontinued because of poor attendance, but since the Berean organization was started our interests seem to have been renewed, and we have had good attendance. We are not only studying and learning, but our socials each month bring us together in closer fellowship.

Our Berean society has paid for several things for our church, such as the song books we are now using. The class sponsored a Christmas program here, and paid for the treat for the children. We have had good co-operation in our society, and we pray that God will continue to bless us.

#### (5) Women's Missionary Society

##### A. When Organized—*by Mrs. Rose King*

The Women's Missionary Society was organized in May, 1940, with seven members. We now have fifteen members and a growing interest.

##### B. Object of the Society—*by Mrs. Ollie Cooper*

When we organized our society, we saw the need of a women's organization. We hope to bring our women in closer fellowship, as well as to have something we can do in the line of missions. We hope, as a Society, to help our fellow sisters in any way we can, and to promote love and fellowship among us. We also hope to be ready to do something for others when the need arises. To do any work we may be able to do for others in the name of Christ is the aim of our Society.

##### C. The Progress—*by Mrs. Margaret Cooper*

After eight months, we feel we have been growing, and the women have shown good interest in their work. We have good attendance. We have one meeting with a program at the church each month. We also meet once a month in some member's home for working and a social time. These are both a great help to us. At present, we have made and sold one quilt for five dollars, and we hope to make some more. We have also done some canning for the Conference next year. May our women keep in close fellowship and continue in their work.

#### (6) Foreign Missionary Work—*by Mrs. Pearl Cooper*

When we think about the dense population of so many

(Please turn to page 9)

# What Say the Scriptures About Clothing?

By Grace Skinner

SOMETIME ago I was asked what the Bible said about girls wearing slacks. Of course, as slacks, they are not mentioned, but the question set me wondering what, if anything, does the Bible teach about clothes?

After much searching of the Scriptures and the study of some contemporary histories of dress, manners, and customs, I have reached a conclusion. It satisfies me; I'll give you the steps that brought me to the conclusion I've made, and see what you will decide.

Before I present these facts and scriptures, I want to say: If you have any prejudices or beliefs on the subject, ask yourself one question—"Is my belief the result of personal research, or was it forced on me, so to speak, by others?" If it is the result of honest thinking and study on your part, it is your duty to hold fast unless you are proved in error. If, on the other hand, it is merely someone else's prejudice handed down to you, hold it loosely and examine it in the light of these facts and scriptures I now present for your consideration.

We find much about the apparel of both men and women in the Scriptures. In Genesis 3:21, we find that God made coats of skins to cover Adam and Eve that they might not be ashamed, after having eaten of the tree of the knowledge of good and evil. From this we would gather that for enlightened people clothing is a necessity. Different materials came to be used. Fine linen was used for the robe David wore as a king performing a sacred rite (1 Chron. 15:27), and white linen symbolizes the righteousness of saints (Rev. 19:7, 8). Wool was being used in the time of the Prophet Ezekiel, for we find him rebuking the shepherds of Israel for making themselves comfortable with woolen clothing, while neglecting to care for the very sheep from which these luxuries came (Ezek. 34:3). Do you find any parallel situation in our day?

There were some strange laws regarding clothing. In Leviticus 19:19, the children of Israel were forbidden

to wear garments of mixed linen and wool. Do you think this law should be understood literally? Read 2 Corinthians 6:14-18 for Paul's interpretation of it. In Deuteronomy 22:5, we read a scripture which is often quoted when people are discussing whether or not women should wear trousers or slacks. Now, in the first place, we should remember that we are no longer subject to the laws of the Old Covenant, for being in Christ we are under the New (Heb. 8:13). Suppose, however, we *were* subject to that law. Studying it carefully, we learn it was meant to make it possible to identify the sexes by their clothing, which would seem to indicate that clothing exchanged for the purpose of disguise, or to deceive, was displeasing to God. Very little of that is done, and certainly it does not apply to slacks or other garments made expressly for women. They are not "men's garments."

In Christ's time, the women of Nazareth wore trousers. They were loose and gathered at the ankles, and a coat similar to the present-day redingote was worn over them. We do not find any remarks concerning them in the Bible, so they must have been considered quite all right. We do find instances of the prophets scolding about the clothes worn by women (as in Ezek. 13:18), which at first thought seem to have been much like some that are being worn at present. However, looking into the matter more closely, we find that the "pillows in armholes" were really pads worn at the lower edge of the elbow sleeve, and signified the wearer was a fortune teller. So, it was the deed for which the clothing stood that was being condemned, rather than the style itself.

Let us look now into the New Testament. If Jesus thought that warning was needed regarding the type of clothing worn, do you think He would have neglected to give it? He did emphasize the fact that what is in the heart is the important thing (Matt. 15:11).

The apostles evidently were pes-

## What May I Do?

"When you think, when you speak, when you read, when you write,  
When you sing, when you walk, when you seek for delight;  
To be kept from all wrong, when at home or abroad,  
Live always as under the eye of the Lord.

"Whatever you think, never think what you feel  
You would blush in the presence of God to reveal;  
Whatever you say, in whisper or clear,  
Say nothing you would not like Jesus to hear.

"Whatever you read, though the page may allure,  
That His smile is upon you be perfectly sure;  
If not, then dismay would be seen in your look,  
If God should say unto you, 'Show me that book.'

"Whatever you write, in haste or with heed,  
Write nothing you would not like Jesus to read;  
Whatever you sing in the midst of your glees,  
Sing nothing His listening ear could displease.

"Wherever you go, never go where you fear  
That the great God should ask you, 'How earnest thou here?'  
Turn away from each pleasure you'd shrink from pursuing,  
If God should look down and say, 'What are you doing?'"

—Selected by Lyle Rankin.

tered with similar questions, for in 1 Peter 3:1-4 Peter tried to make women understand that they should not *depend* upon outward appearances, but on genuine goodness of heart. Notice, Peter did not tell them *not* to wear those things (else we would leave off apparel?), only not to use them as the means of proving their worth.

Paul stressed the same idea in 1 Timothy 2:9. It is "modest apparel" that should be worn. This does not necessarily mean poor clothing, but clothing that fulfills, according to the standards of our time, the admonition in 1 Thessalonians 5:22.

I would like to mention one other topic that, while it is not about clothing, usually comes up in a discussion of this kind. It is that of the use of cosmetics. Usually the story of Jezebel is cited as an illustration of the sinfulness of using such things. Now, I am not talking for or against the use of cosmetics, but against the misuse of this story as bearing on the subject. When Jezebel is quoted as the first woman recorded to paint her face (margin, "eyes"), and when mention is made to her terrible punishment, it is to give one to understand that the painting of her face was her sin. The fact is it was a custom for women to paint their eyes at that time. Consequently, when Jezebel did so, it made her appear as other respectable persons. Then she betrayed others and worshiped idols, which was her real sin. In Ezekiel 23:40, we find another instance of a woman who looked all right (having washed and painted), and then was very sinful. In both these cases, it seems to me these women were doing exactly what Peter warned against later, relying on their appearance of respectability to hold positions, while being corrupt in their hearts.

Therefore, my conclusion is that the Bible lays down no definite laws as to our manner of dressing, and when we judge others it should be by their fruits—their actions—not by appearance (James 2:1-4).

The great danger in our time, of using these outward signs to judge by, is that it breeds a feeling of righteousness, or superiority, in those who refrain from certain customs and may, therefore, lead them into the sin of thinking themselves better than another on the mere basis of "outward adorning."

---

## MISSIONS OF OUR CHURCH

(Continued from page 7)

foreign countries, we see the need for foreign missionaries; these people's greatest need is surely a knowledge of Christ and His teachings. We read in Mark 16:15, 16: "Go ye into all the world, and preach the gospel," and in Mark 13:10, we read: "The gospel must first be published among all nations."

We once sent a missionary to India, but he was killed.

We believe we have one in India at present, a native of that country. Our people do not support him in any way, but later we hope to learn something of his work and how many converts to our faith we have there. It is very interesting to know about people in other lands who believe as we do.

## (7) Our Church Work—by Mrs. Agnes Cooper

Our work in the future is to pay off our church debt and have a full-time pastor. Our main aim is to try to win others to Christ, and doing this, we should try to be very careful how we conduct ourselves in all our daily life—whether in work or in recreation—and be an example for others. We are taught to be kind one to another, tenderhearted, forgiving one another, and not to be hasty in our judgment of others, and try to keep ourselves unspotted from the world. 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." We must always keep our light shining so others can see our works. Matthew 5:16 says, "Let your light so shine before men, that they may see your good works." Christians are the light of the world, so we do not want our lights hid, but if we are doers of the Word, and not hearers only, always keeping the great commandment in mind, "Love thy neighbour as thyself," always working in unity, we will win others to Christ.

---

## "TIMES OF THE GENTILES"

(Continued from front page)

It will be seen from the chart how the metal parts of the image correspond with the beasts which Daniel saw. In the interpretation of the visions, as given by the Prophet, the different metals and beasts represented successive kingdoms. History has verified the correctness of the interpretation. Accordingly, we are well advanced into the ten-toe time, possibly near—to use the other symbol—to the time when the ten horns "shall make war with the Lamb, and the Lamb shall overcome them" (Rev. 17:14).

Looking at the right side of the chart, we see two thousand five hundred twenty years marked off as the duration of Gentile times. The first thought that arises in the mind of one not familiar with the subject is, How are the two thousand five hundred twenty years determined? It is not so stated directly in the Scriptures, but there are many inferences which are almost equal to a positive statement. The reason for it being partially concealed may be that "it is the glory of God to conceal a thing: but the honour of kings (the future ones) is to search out a matter" (Prov. 25:2). The first clue is found in the title of this article, "Times of the Gentiles." "Times" is plural; therefore, it is more than *one* time.

(Over)

Time is measured by years, and here we have the long period of two thousand five hundred twenty years. This is indicated by what is known as the "day-year theory." A day is used to represent a year, as in Ezekiel 4:4-6. Since the interpretation of these visions was given to a prophet of Israel, it seems natural to use Israel's time of measurement. Israel's year consisted of twelve months of thirty days, making a year of three hundred sixty days; and seven times three hundred sixty is two thousand five hundred twenty.

Another interesting suggestion as to the length of Gentile times is found in Leviticus 26. Let the interested reader note carefully verses 18, 21, 24, 28, and it will be seen that the Israelites, after being punished for their sins and still disobedient, are to be punished "yet" and "seven times more." More than what? More than what they received while under the reign of their kings. This chapter also informs concerning the scattering and subsequent restoration of Israel to his own land. Therefore, it seems evident the "yet seven times" more punishment began with the Israelites' banishment from the land, and will continue until their return. The rise of Nebuchadnezzar to power marked the beginning of this "seven times," for in the first year of his reign (see 2 Kings 24:1) he began the deportation of the people of the kingdom of Judah to Babylon. This continued until the twenty-third year of his reign.

Now, what does history teach in regard to the length of the "seven times"? From 606 B.C., the beginning of the reign of Nebuchadnezzar, two thousand five hundred twenty years reach to the year 1914 A.D. This, on the chart, is designated as the "time of the end." Note carefully: *the time of the end*. *The end* has not been revealed, but *the time of the end* has been. Is there anything significant about the year 1914, which is used to indicate the beginning of the time of the end? There is, for in it the first World War began, and it resulted in the liberation of the land of Palestine from the Turk.

There are more interesting historical events in relation to this time of the end. In the year 597 B.C., as recorded in 2 Kings 24:10-16, Nebuchadnezzar came up to Jerusalem and besieged it, and carried away "all the mighty men . . . even ten thousand captives," and two thousand five hundred twenty years from this date reaches to 1923, when the British Mandate over Palestine came into force. Again, in the year 587 B.C. (2 Kings 25:1-9), he (Nebuchadnezzar) and all his army came against Jerusalem, and the city was broken up and destroyed by fire. Two thousand five hundred twenty years from this is 1933, the rise to power of the great persecutor of the Jews, Hitler; and because of his persecutions, thousands of Jews have returned to Palestine. In Jeremiah 52:30 is an account of the last visit of Nebuchadnezzar to Palestine, but only a small remnant of the Jews were carried away. This was

in the year 581 B.C., and two thousand five hundred twenty years from that date is 1939, the year of the beginning of the Second World War. What will be the outcome? No one knows. However, in the Parable of the Fig Tree, we are informed as to what we may expect: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled" (Luke 21:30-32).

"This generation," the generation that sees the beginning of these signs, will also witness their fulfillment. It behooves the Church of God to set its house in order, and to be ready for the greatest revolution earth has ever known.

#### *Still More Evidence*

There are many more interesting details that could be brought out by the chart, but only a few can be briefly mentioned at this time.

On the left side, near the bottom of the drawing, is a line indicating the time of the French Revolution in the year 1793, and under it are the words, "Iron and Clay," which words denote the breaking up of the old order. The reason for associating them is, as one careful writer states, "The French Revolution is by common consent regarded as the commencement of a new era for the nations of Europe." At this time, apostate Christianity received its first severe punishment to be followed by a gradual decadence to the time of the end. Religious liberty became more firmly established, the circulation of God's Word greatly increased, and finally came the revival of preaching the message of the gospel of the Kingdom of God on earth.

Another remarkable thing about that date is that it nearly synchronizes with the two-thousand-five-hundred-twenty-year period from the punishment and fall of the kingdom of Israel which took place in the year 722 B.C. When the two-thousand-five-hundred-twenty-year period from the various dates given are fulfilled, favor in some manner must come to the people of God.

On the right side of the chart, we have Mohammedanism reaching from 622 to the time of the end. This is significant, for we must remember that the power represented by one leg and foot of the image has been treading down the people of God, and the other has been treading down the land promised to the saints of the Most High. It is natural, therefore, to expect the promised blessings to the people and the blessing of the land to be simultaneous. So it has been.

We have seen that the power that oppressed the people has been greatly restrained. What is now transpiring regarding the land? In the year 1917, Jerusalem passed out of the hands of the once mighty empire of Turkey. In

1924, the Sultan was deposed both as political leader and caliph (spiritual head of the church), and a new form of government was established. This, we believe, is the drying up of the great river Euphrates of Revelation 16:12.

Looking again at the picture of the image, we find that the time of the end has been reached through the two-thousand-five-hundred-twenty-year period of Gentile times, and through both the feet. It is now time to give heed to the admonition: "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

---

## SIGNS OF THE TIMES

"When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:2, 3).

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his (the Savior's) coming?" (2 Peter 3:3, 4).

"When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all . . . even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30).

"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, . . . lovers of pleasures more than lovers of God" (2 Tim. 3:1-4).

---

## LESSONS ON THE KINGDOM OF GOD

*(Continued from page 5)*

world" (Heb. 4:3). "Known unto God are all his works from the beginning of the world" (Acts 15:18).

The establishment of the Kingdom requires the pre-millennial personal advent of Christ. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:1-3).

The throne of the Kingdom is to be the restored Davidic throne, and the heir to the throne is Christ; hence, to occupy the throne, He must personally return. "Be-

hold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:31, 32). "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

This rule is earthly, and must, therefore, be personal, and cannot be spiritualized or made symbolic. The early church believed Christ's return must precede the setting up of the Kingdom.

The promised "restitution of all things" is a Kingdom work, and will not be fulfilled prior to the establishment of the Kingdom. "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).

---

## THE WHEAT AND THE CHAFF

*(Continued from page 3)*

Daniel further prophesied: "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" (v. 44).

We believe that we are now reaching very near to the time foretold by Daniel, that we are far down toward the end of the great image. Perhaps we are in the feet. We have heard it suggested that we might even be in the toes. The nations of the world are now in such a dreadful state of turmoil, that it seems to us to portray the end of Gentile times. Soon the chaff of human governments will be carried away, and the "stone" Kingdom of Christ will fill "the whole earth" (v. 35).

When Jesus was taken up into heaven, two men stood by 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). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). When Jesus comes, as He surely will soon, do you not want to be found with the "wheat," or are you satisfied to be only "chaff"?

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).*

### Signboards

The country is full of signboards. They have a purpose. They tell everyone about something. There are two kinds. It is sometimes helpful to know which items so advertised are *good* and which to avoid as *bad*.

Did you know you may be a signboard? Or at least a "sign of the times"? We hear many sermons on the "Signs of the Times." Two signs are the Jews returning to Palestine and the "wars and rumours of wars."

Jesus gave us another sign. He used the term "men" which is a general term for women and children as well. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves . . . disobedient to parents, unthankful, unholy, without natural affection." (Read 2 Tim. 3:1-5.)

Now, no one needs to be a bad sign and advertise any of those evils mentioned above. We can be good signs and advertise the fact that Jesus rules our lives. We read in Proverbs 23:7 that as one thinks, "so is he." Some of the things we can tell abroad are: "Honour thy father and thy mother: that thy days may be long upon the land" (Ex. 20:12).

"Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col. 3:20). Our golden text a few weeks ago was another: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

We are to be truthful and not remain angry long, as told in Ephesians 4:25, 26.

### Think Awhile

What kind of a sign am I? (By our fruits we are known.) Think over the lesson just read. How can I improve myself? How long will it be before others know I am trying to be a good sign?

### The Lord's Supper

Do you wonder about the small pieces of bread and the little glasses of fruit juice passed among those who are gathered in worship?

Our golden text says we keep it in memory of Jesus,

who died for us. Someday He will eat with us, and drink again the fruit of the vine, in His Kingdom. The bread represents His body, broken for us. The fruit juice represents His blood, shed for our sins.

No one should partake of this Supper without first examining himself. If it is eaten unworthily, Paul says: "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged" (1 Cor. 11:30, 31).

Christians who have no opportunity to partake of these emblems must think of these words: "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).

When one is baptized and is trying to follow Jesus through a life of faith, then one should partake of this Supper.

### ECE Bible Study

A test: Write the books of the Old Testament. Have someone check them for you. If you wish, let me know the results.

### ECE Membership

Three new members were sent in by Mrs. E. E. Giesler of Moorefield, Nebraska. They are: a good friend, Frances Barrett of Powell, Wyoming, and her neice and nephew, Emogene and Wallace Hawkins of San Saba, Texas.

### Happy Birthday Wishes

Marilyn Millner, age 14, March 1, Cleveland, Ohio.

Helen Burnett, age 10, March 4, Ripley, Ill.

Eugene Muhvic, age 14, March 14, Cleveland, Ohio.

Gordon Landry, age 13, March 10, Hammond, La.

Dennis Pearson, age 2, March 16, Tipp City, Ohio.

"Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day" (Psalm 25: 4, 5).



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Boots and Saddles!

\* \* \*

By Arlen Marsh, Los Angeles, Calif.

During the last five or six months, I have received at least two requests from local Berean societies not then affiliated with the National Berean Society as to why membership in the national organization is desirable.

Frankly, unless a local Berean group is unselfish, membership in the National Berean Society is *not* desirable. It demands too much in the way of financial support and other co-operation—and, *on the surface*, it returns too little to its supporting members.

However, when a local Berean group—or a local church—or an isolated Christian—or a local Sunday school—is imbued with the idea that the mission of the church worker is not to confine his religion within himself, but to carry it to others, then—and then only—the local group or the isolated member *will* find much that is of value in affiliation with a national or state organization.

The National Berean Society for years has represented a united effort to teach the gospel to young people in all parts of the United States. Churches have grown from Berean efforts—the church at Rockford, Illinois, is a notable example. Church members have come frequently from among Berean ranks. In 1923—long before the General Conference of the Church of God was in a position to consider sending out evangelists—the National Berean Society sponsored an evangelistic trip by C. E. Randall which moved through such normally neglected communities as Memphis, Tennessee, as well as through many regions already possessing Church of God organizations. Since that time, the Society has contributed heavily to evangelistic enterprises backed by the General Conference.

Almost since its beginning in 1913—eight years before any other permanent national organization was formed in the Church of God—the National Berean Society has done its best to reach, by correspondence, children, young people, and adults who are in need of religious instruction, Christian inspiration, Christian consolation—and who, all too often, have not been in touch with any local church. A now-strong Berean group at Piedmont, South Carolina, was established some years ago chiefly as a result of work by one of the members of the National Be-

rean Society's Junior Social Correspondence Committee. More than three hundred children and adults (principally parents) have been taught Bible facts and doctrines through the Society's Junior Home Study Committee in a single year! Tracts have been distributed, subscriptions to *The Restitution Herald* have been given, on an international scale.

All this has been accomplished solely as a result of the financial and moral support given the National Berean Society by its members—local, state, and individual. In addition, the Society has been enabled to publish the only exhaustive lesson studies on *all* the essential Bible doctrines ever issued in convenient form by the Church of God. Local societies and state groups profit, themselves, by these lessons—one of the principal returns for an investment in affiliation with the national organization.

Selfishness has no place in the National Berean Society. Instead, its bugle call is "boots and saddles," its vision set on widening horizons, its purpose to fulfill in truth the ideal laid down by its constitution: "to stand for unity, truth and righteousness"—not in one section only, not even in one nation, but in *all* regions it can reach.

### One Thing at a Time

A leading book-distribution organization urges its members to isolate themselves from any disturbances in order to gain more enjoyment and benefit in reading a book. The efficiency of the most brilliant businessman is lowered when he is forced to supervise many things simultaneously. The most notable successes down through the ages have come through concentration—men chose one course to pursue and they were not satisfied until they had reached their goal. They did not jump to another idea before they had exhausted all the possibilities for one plan. Rather, they centered every effort on the one thing that interested them most and stuck to it.

Have you chosen Christian service as your primary work? If you have, you cannot afford to divide your interests. You will just naturally forget to participate in many of the pleasures that formerly took up your time. You will choose work, study books, and take part in activities that will help you to become a better Christian worker.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

**March 29, 30.**—Illinois Quarterly Conference at Ripley.  
**April 7-13.**—Special meetings at Oregon, Ill.  
**June 18-29.**—Indiana Bible School and Conference at North Salem.  
**July 29-August 10.**—General Conference at Oregon, Ill.  
**July 29-August 10.**—Illinois Bible School and Conference at Oregon.  
**August 17-24.**—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### YOUR ATTENTION, PLEASE

Because we have not received several letters containing currency, mailed to our address, we urge all our contributors, including those in Canada, to send their money by check or money order.

Orpha LeMasurier, Treasurer.

### NORTHWEST CONFERENCE

Oregon and Washington

The Northwest Quarterly Conference was held in Corvallis, Ore., January 31—February 2. Our president, Carl Barber, opened our Conference by a welcome address. Then, our first speaker was Bro. H. J. Prosser of Newport, Ore., who we were very glad to have with us again. Sickness had kept him from our midst for over a year.

Saturday morning, Bro. Alfred Anthon gave us a very interesting talk on Revelation 13 and 14, by illustrating or charting it on the blackboard. We were pleased to have with us Sr. Burk and daughter Hazel, Sr. Grace Hoganson and daughter Beth, of Tacoma, Wash.; Bro. Edd McIrvine and Sr. Prutzman of Felida, Wash.; Bro. and Sr. Baker and Sr. Minnie Rogers, our vice president, of Eugene Ore., and the Leo Behrends of Albany, Ore. Sr. Burk gave us a very interesting talk of her trip to Oregon, Ill., General Conference. Her report of the work was very interesting to us all, and especially to those who were not there. Srs. Hazel Burk and Beth Hoganson also gave us sermonettes, and they told us about the Bible Training School they had attended at Oregon, Ill., last summer.

In Sunday school, Bro. Anthon had Sr. Hazel teach the Bible class. We had an all-day meeting and basket dinner. In the afternoon, there was a Communion service, and a sermon at night brought our Conference to a close.

The Conference is to have Bro. H. J. Prosser at Corvallis the first Sunday in each month, and at Felida, Wash., the third Sunday of each month. How good it was to have been here! Flora E. Anthon, Conf. Secy.

### HERALD RECEIPTS

Eugene Grant; Hanna Barber; Clara Ve-Nard (for another); S. J. Lindsay (for another); D. Hatten; George Huffman; William Gitchell; Forest Stilson; Willis McMurtrie; Russell Currens; Mrs. Lydia Chapman; Paul Uline; Jennie Townsend (for another); Francis Burnett (for another); Sunshine Class, Lawrenceville, Ohio (for another); J. E. Wilson (self & another); Mrs. John S. Taylor; W. W. Booth; Mrs. Frank Henry; Mrs. W. J. Fine; Mrs. Charles A. Harris; Mrs. Alice Linsenmeier; Mayme & Nancy Penrod; Leland Marsh; Carl E. Johnson; Lillian Gunning.

### CALIFORNIA CONFERENCE

The Conference of the California Churches of God was held in Pomona, February 16, 1941. Approximately eighty-five people attended the all-day meeting. Sunday school began at 9:45 in the morning and preaching services at 11:00. Sr. E. C. Railsback spoke in the morning, her subject being, "The Purifying of Faith." The Communion service was conducted by Bro. Norman McLeod.

The day was rather rainy; consequently, the potluck lunch was eaten at the church. The business meeting was held at 2:00 p.m. Immediately following, sermonettes were presented by various young people of our group. Betty Hummel spoke on, "The Ten Plagues"; Arlen Marsh, "Memoirs in Preview (a Glorified Diary)"; Marie Meyers, "The Temple of God"; Jackie Rahn, "Christ's Glory"; Bro. Mook, "Faith and Relation to Works"; Robert Johns, "Christianity in Japan"; and Samuel Meyers, "Requirements God Makes for One to Be a Good Christian." We were very proud of our young people for being so willing to give these interesting talks.

At 6:30 p.m., Mrs. Dorothy Prickett told us of her unusual experiences in Manila and China. We learned how other races of people live in different parts of the world.

At 7:15, Bro. G. E. Marsh spoke on, "Straws in the Wind."

We were glad to greet several visitors from the East, those being Bro. and Sr. Hawkins and daughter Eunice of Cleveland, Ohio; Sr. T. J. Ellis from Iowa; and Bro. and Sr. Loudenslager from Oregon, Ill.

Charlotte Rahn, Conf. Secy.

### LOUISIANA CHURCH NOTES

The various services at both churches continue to show good interest and attendance, and we anticipate even better attendance this spring and summer.

Miss Clara Barnum, of the Blood River church, recently underwent a major operation at a New Orleans hospital and at this writing is improving nicely.

Mrs. Gilbert Bottolf, after a long siege of sickness, is able to be up most of the time now, and plans to attend church services soon.

The Ladies' Aids of both churches are busily engaged in work and plans for the coming months, and we know many good things will be accomplished by these groups.

Harry Gockler, Pastor.

### LOS ANGELES, CALIFORNIA

On the first Sunday of February, we were able to boast of enjoying our picnic dinner outside in the sunshine, but not so on March 2. This section had been experiencing some very heavy rains, which kept many from attending this service as they had planned, and those who did attend must of necessity arrange the picnic in the Sunday school rooms. However, the day was one of rejoicing to the group of about sixty members who were permitted to be there.

Bro. G. E. Marsh's morning discourse on "Erasing the Past in Baptism" preceded the obedience of two splendid young people, who are each from the fourth generation of believers in the precious truths believed and taught by the Church of God of Abrahamic Faith. Our new members are Sr. Betty Luper of 3606 Virginia Ave., Lynwood, and Bro. David Rahn of 645 Towne Ave., Pomona. We have also added to our list the names of G. E., Grace, and Arlen Marsh, with letters from the Grand Rapids, Mich., church. The baptismal service was conducted in the afternoon, and was followed by the memorial of our Lord's suffering—the Communion ordinance.

We greatly appreciated the two vocal numbers during the day, by our visiting Srs. Hawkins of the Cleveland, Ohio, church, also a vocal solo by Sr. Charlotte Rahn.

At this meeting, our congregation was permitted to greet Bro. and Sr. George Loudenslager of the Oregon, Ill., church, since they have come to visit in this section. Another who is sojourning among us, whom we forgot to mention in our former report, is Sr. Mary Laning of the Ripley, Ill., congregation. We have enjoyed her presence with us for some time, and we shall miss all these good people when they return to their respective homes.

Emma C. Railsback.

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Joe D. Lawrence (Fieldmen & Evangelism)	\$5.00
Anonymous	5.00
Mrs. B. F. Cook	2.00
Tempe, Ariz., Church (Ministers' fund)	1.75
Oregon, Ill., S.S. (Ministers' fund)	2.83
Ella Siple (Ministers' fund)	5.00
Maurertown, Va., S.S.	4.17
Mrs. John S. Taylor	3.00
Mrs. Charles A. Harris (laundry)	.80
Georgia & Wayne Thompson	2.00
Dorothy Magaw	2.00

## Gleanings From the Field

"The field is the world."—Jesus.

**Welcome Home:** The Oregon, Ill., church is glad to welcome Sr. Elizabeth Ordnung home after a year's visit in the West. In order to make her feel welcome and at home, she has assumed her former position as superintendent of the Sunday school Home Department.

"We much appreciate Bro. G. E. Randall's articles about the doctrines of the Church of God, also the timely articles on the military question."—Grace Skinner, Sauk Rapids, Minn.

**Holy Spirit:** "In any period of time when God sets apart a portion of His power with which to accomplish a certain task, that set-apart portion of power is properly called the Holy Spirit. Whether it is the power that creates an Adam, or that causes a donkey to talk to a Balaam, or that causes a Virgin Mary to become pregnant, or that resurrects a dead Jesus, or that heals a cripple in the Temple, or that directs the destiny of the nations—in all cases it is the power of God, it is His Holy Spirit!"—F. E. Siple, 140 Celia St., S.E., Grand Rapids, Mich.



**BIBLE TRAINING SCHOOL NEWS**

Sr. Edna Brewer was recently at her home near Tipp City, Ohio, on business for a few days, during which time Bro. Emory Macy and family stayed at the Students' Home. Sr. Mildred Macy was our matron while Sr. Brewer was in Ohio. Her services were appreciated.

Bro. Francis Burnett and the writer preached for the brethren while in Ripley, Ill. The brethren were glad to see us again. We enjoyed our visit at home, hoping to return for the Illinois Quarterly Conference, March 29. We understand that a number of people from Oregon, Ill., are planning to attend.

In our class in "Missions," we are studying about the missionaries that through much suffering endured the shame and ridicule of the people to proclaim the "glad tidings of great joy." Christianity grew through the whole world because these men were willing to pay with their lives for the faith which they held so dear.

Our class in "Business Administration of the Church" is studying about the sexton of a church. The duties and his ability to cooperate with the minister have been discussed.

A week ago last Sunday, Bro. Orris Mills spoke for Bro. L. E. Conner at Rockford, Ill. The next three Sundays Bro. Francis Burnett will preach there. Bro. Conner preached at Dixon, Ill., last Sunday.

The writer enjoyed the fellowship meeting at the Dixon church last Thursday evening. The officers were elected for the Berean Bible Class that is to be held every Friday evening at 7:30. We are studying in Berean Book No. 1.

Today, March 5, the class in "Religious Journalism" finished correcting Sr. Barbara Fish's article about Jonah and the whale. The title of her story is, "The Big Fish Story." We corrected the article by Bro. Francis Burnett that was in the last edition.

Alan McLain, Reporter.

"To what could we anchor in these troublous times, if we knew not our God and His loving kindness?"—Clara L. VeNard, 736 W. Jefferson St., Macomb, Ill.

**MRS. ORPHA SANFORD**

Mrs. Orpha Sanford was born December 3, 1864, in Lee Center, Ill., and died February 26, 1941, at her home in Downers Grove, Ill. Before moving to Downers Grove, she had lived in Dixon, Batavia, Aurora, and Chicago.

She was married December 28, 1882, to Edward Anderson in Dixon. Mr. Anderson died in 1887. She was married to Fred Sanford on September 3, 1892, who also preceded her in death.

Early in life, Sr. Sanford became a member of the Church of God, and was a faithful and zealous worker, especially in relief work, until the time of her sickness and death. Her faith was strong; her hope was for the coming of the King.

Surviving are: a daughter, Mrs. Edna Beck, and a son, Charles Anderson, both of Downers Grove, and a brother, W. G. Hartshorn, of Rock Falls, Ill.

Funeral services were conducted by the writer, Friday, February 28, at the Church of God in Dixon. Sydney E. Magaw.

**BIBLE TRAINING SCHOOL**

Georgia & Wayne Thompson (T. F.)	\$10.00
George L. Huffman	5.00
Minnesota Conference (O. M.)	30.00
A Friend (A. M.)	25.00
A Friend	2.00

**KROGH - PAULSON**

Miss Dorothy Virginia Krogh, daughter of Harvey Krogh, Sr., of Blair, Nebr., and Mr. Roy Milton Paulson of Herman, Nebr., were united in marriage at 4:00 p.m., Sunday, February 23, in the Church of God at Blair. The writer, who is a brother of the bride, performed the single ring ceremony.

The bride was dressed in a blue dress with turban to match and wore a corsage of white roses and sweet peas. She was attended by Miss Ruth Paulson, sister of the groom, who wore dusty rose and a corsage of pink roses and white sweet peas. Mr. Edward Paulson, brother of the groom, served as best man.

The bride entered the church on the arm of her father to the strains of Lohengrin's Wedding March, played by Miss Elizabeth Westerfield. Mrs. J. A. Westerfield, sister of the bride, sang, "I Love You Truly."

The church was decorated with ferns, palms, and flowers. The service was read by candlelight. Following the ceremony, a reception was held at the home of the bride.

The couple left after the reception for a short wedding trip. They will reside west of Herman.

May the Lord richly bless these two young people.

Harvey Krogh, Jr.

**OSLAND - APPLEBY**

A quiet wedding was solemnized at the home of Bro. and Sr. Harley Appleby in Arlington, Nebr., on the evening of February 22, when Beatrice Osland and Howard Appleby were united in marriage by the writer. The bride and groom were attended by the groom's son and daughter-in-law, Mr. and Mrs. Richard Appleby. Bro. Appleby has long been a member of the Blair Church of God. We pray God's richest blessing on these two who have started life's way together.

Harvey Krogh, Jr.

**TRACTS TO ENGLAND**

Fred C. Smith	\$ 1.00
F. P.	1.00
Mrs. B. F. Cook	2.00
W. M. Naylor	10.00
Mr. & Mrs. Herbert Stadden	1.00
Mrs. Minnie Rogers	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  
Orpha LeMasurier . . . Treasurer

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 . . . \$.....
- For Fieldman and Evangelism \$.....

Name .....

Address .....

**The Summer Bible Training School**

*Enrollment Coupon*

Wishing to better prepare for Christian service, please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost for my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks.

Recommended by \_\_\_\_\_  
(Name) (Address)

My name is: \_\_\_\_\_

My address is: \_\_\_\_\_

# — 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	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Wince	32	.12	.75
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60	BOOKS			
The Thief on the Cross, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
A Study of the Word "Soul"	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
What Is a Christian?	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs 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, Wilson	200	.45	2.60
Can You Believe?	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
What Do the Scriptures Teach? R. H. Judd	6	.15	.90	Ancient Mysteries, George Johnston	116	.50	
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Visitor, paper, Boice	212	.50	
Hell—What Is It?	8	.20	1.20	The Way of Life Eternal, paper, Lyman Booth	88	.40	
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	BEREAN BOOKS			
Baptism, S. J. Lindsay	8	.20	1.20	Name	Pages	Each	
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25	
Some Things for Which We Stand	6	free for postage		Children's Bible Story and Study Book	60	.20	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Senior Berean Book One (The Gospel Plan)	50	.20	
Do You Believe That—	1	free for postage		Senior Berean Book Two (Life and Im- mortality)	50	.20	
Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book Three (God's Kingdom)	50	.20	
How Much Do You Believe on the Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Four (The Gospel and Christian Living)	50	.20	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Five (The Church of God)	50	.20	
God, R. H. Judd	12	.25	1.75				
First Principles, G. E. Marsh	18	.35	2.00				
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, MARCH 18, 1941

NUMBER 24

## “Where Their Worm Dieth Not”

By Norman J. McLeod

*“They shall . . . look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Isaiah 66:24).*

THE eternity of punishment and the eternity of torment are two things often confused in the minds of Christians. Several passages tend to make that confusion greater, because the old idea of hell and eternal torment still lingers in the minds even of those who should know better. If we fully discard the idea of eternal torment, then these passages must needs be rethought.

“Then shall he say . . . unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . and these shall go away into everlasting punishment: but the righteous into life eternal” (Matt. 25:41, 46). Who are “the devil and his angels”? When are they to be cast into this “everlasting fire”? If we refer to verse 31 of the same chapter, we read concerning the time: “When the Son of man shall come in his glory.” What kind of a time is that? What are the “devil and his angels” doing? Opposing God as usual! “For I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives” (Zech. 14:2-4).

Passage after passage of Scripture tells of the great war which shall be raging at that time: Joel 3; Ezekiel 38 and 39; Isaiah 63; 66:15, 16; and Malachi 3 and 4. In 2 Peter 3, that time is referred to in the symbol of fire: “The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (v. 7). Judgment means many things, but here it means “punishment.” “Perdition” is a word not much used now; it

means “destruction.” We may, then, read 2 Peter 3:7: “reserved against the day of punishment and destruction of ungodly men.” This thought agrees with 2 Thessalonians 2:8, saying: “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.”



Norman J. McLeod

How does the Lord destroy His enemies? How does the Lord fight? We know that when Joshua entered Palestine, the Lord slew more men with “hailstones than they whom the children of Israel slew with the sword” (Josh. 10:11). When Gideon went out to fight, the Lord sent confusion into the enemy camp. (Judges 7.) When Sennacherib came against Jerusalem, God fought with pestilence. (Isa. 36.) In the war which is to be fought for Jerusalem at the time of Christ’s coming, God is evidently going to use all these means: (1) Confusion—“every man’s sword shall be against his brother,” (2) Pestilence—“I will plead against him with pestilence,” (3) Warfare with other nations—“and with blood,” (4) By miraculous means—“I will rain upon him, and upon his bands, and upon all the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone” (Ezek. 38:21, 23).

Anybody who has been in a modern war will soon understand why war and fire are synonymous terms in prophecy. Mr. Knickerbocker, in telling of the first German raid on London in August, 1940, said that he could read by the light of the fire at night, eight miles away, when the London docks were set afire! When our army detachment moved up front in the St. Mihiel drive in 1918, the whole countryside was (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

## The Summer Training School

Youth of the Church of God, it is your turn to move. Up! Up! What do you say? Do you wish another Summer Bible Training School, or not? The Board of Religious Education is planning and advertising a six-weeks' course to be offered June 17—July 25, but we must have the co-operation of our young people to make the plans fruitful. It is time now to enroll; let us hear from you, if you are planning to come.

Elder S. J. Lindsay will teach classes daily in "Christ in the Old Testament" and "The Old Testament in the New." Brother Lindsay is widely recognized as one of our very best Bible teachers. He comes all the way from Tempe, Arizona, which should be challenging to the youth of our church who may also live hundreds of miles away from Oregon, Illinois, where the School will be conducted. Elder Harry A. Sheets of Elburn, Illinois, has been chosen as the other instructor and as dean of the School. Brother Sheets will teach daily classes in "Christian Principles in Everyday Life" and "English and Public Speaking." He, too, is widely known as one of our leading educators and is sound in his interpretation of God's Word.

The cost per student will be the same as in former years—thirty dollars plus a small additional charge for one or two textbooks. The thirty dollars pays for the cost of instruction, board, and room. This cost is most reasonable, and young people who are really sincere in wishing to better serve the Lord should quickly respond to this opportunity of special training.

There is one further consideration that must not be forgotten. The Board of Religious Education has decided that the Summer Bible Training School must be self-supporting. Consequently, it is necessary for at least twenty students to enroll by June 1 for the School to open June 17. We are, therefore, asking that the young men and women who are planning to attend write immediately, so stating their plans. Use the enrollment coupon which appears on page 15 of this Herald, and, having signed it, address your letter to the Summer Bible Training School, Oregon, Illinois.

## Archaeology Digs the Critic's Grave

Cunning critics once argued that Moses could not have written the first five books of the Bible, their supposition being that the art of writing was not developed in Moses' time. Today, however, the Bible student has good reason to believe that Moses could have written the Pentateuch—this not implying that any real Bible student ever doubted the Bible history, but being of interest to him to know that scientific findings are in support of his faith. Clay tablets bearing Babylonian cuneiform have been found which date several hundred years before Moses. The code of Hammurabi, for instance, was written sometime between 1955 and 1913 B.C., more than four centuries before the time of Moses. Mr. Critic, if Hammurabi knew the art of writing, by what logic do you say Moses could not have written?

In fact, many students now believe that *the art of writing may have been developed before Abraham's day!* The archaeologist's spade digs the critic's grave, and so silent does the critic become that we sometimes think he has jumped in.

Not more than a hundred years ago, critics questioned the Bible history relating to such cities as Babylon, Nineveh, and Lachish. The wiser-than-God critics doubted there ever having been such cities! Today, however, the spade has revealed the ruins of these ancient cities, and the critics have been forced to seek new tunes to whistle.

The Bible has through the centuries boldly spoken of the Hittites, a people otherwise forgotten. Critics winked at there ever having been any Hittites, though the Old Testament dared forty-seven times to speak of them. Today, archaeology has not only proved that there *were* Hittites, but that they developed an empire from Mesopotamia northward and westward to the region of the Aegean Sea. Wink, Mr. Critic, wink—"a naughty person . . . winketh with his eyes . . . therefore shall his calamity come suddenly" (Prov. 6:12-15).

So certainly does archaeology corroborate the Bible, that if the critic would kindly write upon the spade his list of supposed Bible errors, it would not require much digging to obliterate his every charge.

## No Resurrection—No Life

By C. E. Randall

**I**N PREVIOUS studies, we have found from the written Word that the "life that now is" is of short duration, bounded by threescore years and ten; that the "life that is to come" is the gift of God through Jesus Christ. Man, according to the Scriptures, is dependent on God for future life, and this future life will come through the Life-giver, which is Christ. The study today recognizes the differences between these two types of life, making resurrection the only tie between those having given up this present life in death and their receiving life of any kind thereafter.

**PROPOSITION 23.** *Resurrection is the only means whereby man can live following death.*

Job asked a question which has been repeated millions of times since: "If a man die, shall he live again?" The emphasis is on "live again." The power to live again, following death, is not within the grasp of man. If man possessed such a power, he would exercise it before he ever came under the control of death. If man lives again following death, he must be made alive by some power above and beyond that which his own kind possesses. Job knew this, so in answering his own question, he said: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee" (Job 14:14, 15).

This hope of living again through resurrection was so strong in Job's heart, he wanted it "lead in the rock for ever." With positive assurance he could say, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and . . . in my flesh shall I see God" (Job 19:23-27).

David embraced this same hope, and with great confidence looked forward to the time when he would awake from the sleep of death in the likeness of the Lord (Psalm 17:15). Dear reader, would you not, too, be satisfied to arise in resurrection splendor with the image of the heavenly, if time marches along and you go into death, the house appointed for all the living?

Isaiah blends his voice of hope with other inspired voices when in triumphant language he asserts, "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). There will be no singing over the grave until it is conquered by resurrection. Those who arise in the morning of the resurrection will surely have

a melody in their hearts, and a song on their lips. It will not be hard for them to "make a joyful noise unto the Lord."

**PROPOSITION 24.** *To deny the resurrection is to err, to display an ignorance of the Scriptures, and to make void the power of God.*

When Paul was at Athens, he preached "the resurrection of the dead." This was the foremost doctrine of all Paul's preaching, that through Jesus Christ the dead would live again by resurrection. When the Athenians heard about the "resurrection of the dead, some mocked: and others said, We will hear thee again of this matter" (Acts 17:32). It seems strange that people would deride such a beautiful and hopeful teaching; yet, from the time that this wonderful doctrine became a part of the gospel of the grace of God, people have mocked those teaching it, and belittled the importance of the message. A faith that has no particular need for the resurrection as a means of attaining unto eternal life, is of different kind than the "faith which was once delivered unto the saints."

When the Sadducees attempted to inveigle Christ with their questions concerning resurrection in the case of the woman who had married seven brothers, Jesus promptly charged them with erring. He said: "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22: 29, 30). It is only known to the Lord how many folk have erred in the same manner since that time—erred through lack of knowledge of the Scripture concerning resurrection. The seven marriages were introduced as a smoke screen to cover up their main objective of discrediting resurrection, for they did not believe in the resurrection of the dead (Matt. 22:23).

Coming back to Paul at Athens, he was accused by the Stoics and Epicureans as being a "setter forth of strange gods: because he preached unto them Jesus, and the resurrection". (Acts 17:18). Why is it that so many people think of resurrection as teaching of strange gods? The ordinary teaching is, that as soon as a man dies he immediately goes to his reward or punishment. Accepting this teaching, what need is there of a resurrection? None! It becomes as useless as the teaching of strange gods.

When Paul was before Felix, the stated charge was "heresy." Why was he accused of heresy? Because of his teaching the "resurrection of" (Please turn to page 10)

## God's Adulterous Wife

By Emory Macy

THE name Hosea, like the names of Joshua and Jesus which sprang from the same root word, signifies: "salvation, help, and deliverance." Hosea was a native of one of the ten tribes of Israel. In his writings, he spoke of Ephraim (Israel) some thirty-seven times; and by this we assume he was especially acquainted with the northern ten tribes. In all probability, he was acquainted with the soil as a farmer or one that understood the life of a yeoman, because he has spoken: "The *call* of Samaria shall be broken in pieces" (8:6), "They have *sown* the wind, and they shall *reap* the whirlwind: it hath no *stalk* (standing corn): the *bud* shall yield no meal" (8:7), "Ephraim is an *heifer*," and "Jacob shall break his *clods*."

Hosea had a quiet personality, but one that was outstanding. He was gentle, inclined to be moody, and full of domestic feeling. In all the world's literature, there is no record of love like that of Hosea. His devotion for his wife, Gomer, though she was an adulterous woman, proved his loyalty and his affection. There is no true love apart from pain or suffering. We are again reminded of this principle as we read Paul's assuring words in his letter to Timothy: "If we suffer, we shall also reign with him." Our love for our friends may be measured by the suffering and the sacrifices we do in behalf of them.

Hosea lived "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel" (1:1). (750-725 B.C.)

The preaching of Hosea began in a time of great prosperity; at a time when the people regarded not God, nor His help and guidance. Israel was at the height of military strength, yet at the lowest state of debauchery, adultery, and sin. All classes of society became demoralized, priests turned bandit, and rejoiced in the sins of the people, because it increased their revenues. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy nor knowledge of God in the land. By swearing, and lying, and killing, and stealing and committing adultery, they break out, and blood toucheth blood" (4:1, 2). Ephraim was flirting with other nations, going after their gods, and accepting counsel of them. "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria" (7:11). She paid tribute alternately to Assyria and Egypt, until she finally lost her independence to Assyria through neglect. There was no sin too vile for Ephraim. The corruption within her can well be compared to that of the days of Gibeah. (See Judges 19:16-30.)

Ephraim would not repent, but continued to offer petty sacrifices unto God, which He would not accept. We read that God wanted more than these, for, said He: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (6:6). The calves that were sacrificed upon the altar were not offered in the spirit of true worship. He desired the "calves" of their lips—true prayer and praise.

The account of Hosea and his wife is believed by most Bible students to be allegorical, because every commandment that God spoke unto him was accompanied by a definite reason that seemed to refer in some way to God's relationship with Israel.

Hosea was instructed from the Lord to take unto himself an adulterous woman, who would cause him much grief and disappointment; one who would pollute his name. Hosea was to learn of the love of God for His people, Israel, through his tribulation with his wife, Gomer. "Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord" (1:2).

Hosea did as the Lord commanded. He took Gomer for his wife, and she bore him a son. "The Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel . . . I will break the bow of Israel in the valley of Jezreel" (1:4, 5). Jehu, king of Judah, destroyed all worshippers of Baal, with their temple and their gods. He put to death the seventy sons of Ahab, placed their heads in baskets, and sent them to Jezreel. He then proceeded to slay all of Ahab's kinsfolk and friends. (See 2 Kings 10.) This was the beginning of the *cutting off of Israel* (2 Kings 10:32). The final destruction was when the bow (military power) of Israel was broken by the Assyrians. Israel was carried away into captivity in 722 B.C. by the leadership of Sargon, perhaps from the ancient battlefield, the valley of Jezreel (Migiddo or Armageddon). (See 2 Kings 17.) This fertile valley was given to the tribe of Joseph. The Canaanites possessed the land many centuries before the Israelites entered, and caused much trouble afterward. In this valley, Joash died in battle against the army of the king of Egypt. Might this not be the very battlefield of which God has said, "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"? (Joel 3:2.)

(Please turn to page 10)

# Looking Ahead

By J. H. Fletcher, Jr.

*"Redeeming the time, because the days are evil" (Ephesians 5:16).*

THAT the year 1941 will yet bring many startling changes throughout the entire world seems evident. That these changes either directly or indirectly will affect everybody, whether they are expecting same or not, should not be a surprise when we look into the world situation as it exists today and consider the plans being prepared for tomorrow. Having a knowledge of these things, it is a matter of great concern to each one of us how we are shaping our lives and planning to meet the troubles ahead.

There seems to be many schools of thought among Bible students concerning this present conflict and its outcome. Some believe that the Roman Empire is going to be revived, that the Catholic church—with the pope at its head—will rule again. Others believe that Isaiah 11 is in process of fulfillment; others that Ezekiel 39 is about to be fulfilled, ending in the Battle of Armageddon; others that the Anglo-Saxon people—Great Britain and her company of nations in co-operation with the United States—will emerge victorious from this present struggle to establish a new order upon the earth under Christ as King.

Having lived during the World War of 1914—1918, and knowing the statements made during that time, which statements were similar to those being made during the present conflict, we are careful in our interpretations. "War to make the world safe for democracy" was once before the cry—war to end war, the Armageddon! We urge each reader to examine very carefully the evidence that is put forth to support the various theories, to see if they have support of God's Word, or are just the theories of men. From our study and understanding of God's Word, the Roman Empire will never be revived. The Catholic Church, with the pope as its head, has had its day. We believe that Isaiah 11 and Ezekiel 38 and the Battle of Armageddon will not likely take place until after the rapture—the coming of Christ for His church. This is very important: are we looking for the fulfillment of the foregoing events, or are we looking for Christ's coming with clouds?

That Christ will not come for His church during a world conflict is very apparent; that He will come during a time of peace and prosperity when nobody will be expecting Him is certain. Of the times and seasons we are not left in ignorance (1 Thess. 5:1-10), only "the day and the hour" we do not know.

Noah knew the rain was close when the ark was finished; that it was closer when the animals entered; that it was very close when his family entered; and he knew that it was "at hand" when God closed the door. The very day and hour it would start to rain he did not know. Noah, having done his part, knew that God would fulfill His Word at the proper time, and God did not disappoint him. The ones disappointed were those who believed in man's plans. Likewise, God has given us signposts to guide us down the stream of time.

Let us not make the same mistakes that the Israelites made. When Christ came to them as a babe and Saviour, instead of a king as they expected, they overlooked their King, and have suffered much and missed many blessings. All this was because they erred, not knowing the Scriptures and the time of their visitation. The same will be our lot, if we are overcharged with the affairs of this life instead of applying our lives and efforts, like Noah, to God's task. Let us heed Christ's words: "Watch . . . 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."

What we believe will naturally affect our plans and efforts for the year 1941. To avoid many disappointments, let us study God's Word, believe what He has written, and like Noah perform faithfully the task God has mapped out for us.

We have the assurance that in due time "we shall reap, if we faint not." What a difference it will make, when the trumpet sounds, in what class we are! Only the faithful ones in Christ will hear and respond. So, our pledge for 1941 should be to make our "calling and election sure."

When Noah entered the ark and God shut the door, it was too late for worldly people to decide. Likewise, when the trumpet call goes forth, it will then be too late to decide. What a difference it made in Noah's day whether men were in the ark or on the outside! What a difference it will make whether you and I are among the company ascending or among the company left behind! There will be only two companies, and to you—and you alone—lies the decision as to what company you will belong. Ever remember that "at such an hour as ye think not the Son of man cometh." So, in looking ahead, make that decision today.

# The Law of Righteousness

## In Two Parts—Part One

By H. J. Prosser

THE word "law" means a rule of action or conduct. All righteous rules must come, in the first place, from God, for He is the only source of real goodness. Jesus said, "Why callest thou me good? none is good save one, that is, God" (Luke 18:19). Thus, even Christ laid no claim to goodness.

Every law that God has given to man has been perfect. David said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes" (Psalm 19:7, 8). Paul said: "The law is holy, and the commandment holy, and just, and good" (Rom. 7:12). In 1 Timothy 1:8, we read: "We know the law is good, if a man use it lawfully."

God's laws, however, have not all been eternal, nor have they been proclaimed to all men of all ages. He has pronounced many laws because of the peculiar conditions and requirements of His people. As soon as these conditions and requirements became extinct, the law concerning them became a dead letter. This is proved by the fact that many laws given to the Jews ceased to be proclaimed after Christ began His teaching. We may search in vain in Christ's teachings and in those of the apostles for one hint that the Jewish laws concerning sacrifices, feast days, Sabbath days, and circumcision are the present will of God to men. Paul explained the setting aside of these laws. He said in Colossians 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

A tree casts a shadow, but the shadow is a very dim picture of the tree, and reflects only an imperfect outline of its form. The Jews were following a shadow which reflected Christ in various sacrifices, in the Sabbath, in circumcision, and the shadow fully explained to Jesus what the Messiah should do when He came. Thus, through Christ the Jews' salvation was to be wrought. They had learned by heart the prophetic utterances of their prophets, concerning Him. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass" (Zech. 9:9).

Jeremiah said of Christ: "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" (23:5). Thus, the salvation of the Jews was assured as ours is assured, but with this difference: with us, Christ is a reality—He has lived our life and died our death; with them He was only a shadow dimly seen in the ritual given to them by Moses. God gave the Israelites these laws, and required obedience to them, so their Messiah might be constantly kept in their minds, and that they might live to have faith in Him. It would be impossible for those laws to teach us as they did the Jews, for the substance which cast the shadow has been reached. We can learn of the Saviour from the Saviour Himself, having no further need of the shadow.

It is wrong to select any one of God's laws, and to teach men that God requires obedience to it, unless Christ first teaches men to obey it. Christ, personally and through His apostles, taught men of this age the full and perfect will of God concerning us. He says in John 15:15: "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." Paul expressed the same thought, saying: "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). We learn from these statements that our Saviour and the apostles did not leave unsaid *one law* to which God requires obedience from Christians. They spoke all that is needful for us to obey. Therefore, when we use the term "God's Law" in connection with the laws of the gospel age, we have no right to include under that term any other laws than those taught us by Christ and His apostles.

Let us not be sidetracked by any other teaching. The Bible presents to our minds two kinds of righteousness—that of God and that of man. Paul says in Romans 1:16, "I am not ashamed of the gospel of Christ: for it is the *power* of God unto salvation"; also, "therein is the righteousness of God revealed from faith to faith" (v. 17).

The righteousness of God is not a natural possession of man. Paul makes it plain that it is something to be acquired. "I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18). Again, in Romans 3:10, Paul quotes David, saying, "There is none righteous, no, not one." Note: While God places His law as the stand-



ard of righteousness, He nowhere tells us that doing the works of the law will change our natures to a condition like His own. Galatians 3:21, 22, will help us here: "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Let Paul tell how he obtained God's righteousness. We find this in Philippians 3:8, 9: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having *mine own* righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Two conditions of righteousness are mentioned in these verses. One he calls "mine own" which is of the law, and the other is through the faith of Christ and is of God. Let us keep these ideas separated.

In Christ's day, the scribes and Pharisees were "sticklers" for the law, yet Christ said of them to His disciples: "I say unto you, That except your righteousness shall

exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). With all their knowledge of the law and its strict keeping, with all their years of refraining from committing murder because the law said, "Thou shalt not kill," they failed to root out hate—the cause of murder—from their natures. John 15:25 says: "They hated me (Christ) without a cause," and they killed Him. Romans 10:3 reads: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

To acquire God's righteousness means salvation in the fullest sense of that word. It means possession of a righteous mind and character. Though God gives no instructions in His laws as to how to obtain the righteousness which the law describes, He does not leave us in the dark as to how we may obtain the righteousness without the law. "Now the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:21-23).

So, the righteousness of God (Please turn to page 10)

---

## THREE LAWS

---

By Emma C. Railsback

---

THREE laws are mentioned in Romans 8:1-3. First, Paul is speaking of those who are in Christ. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (v. 2). The "law . . . of life in Christ" is none other than faith in and obedience to the required three steps of hearing, believing, and obeying the gospel of the Kingdom of God, which constitutes the beginning or begetting of the new life. In verse 1, he is making clear that all who come into relationship with God in this manner are reckoned as not being under the condemnation of the law of sin and death. In chapter 5:12, we read: "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This is what Paul chooses to call the "law of sin and death" in Romans 8:2. Also, in chapter 7:17-21, he is explaining how hard it is to overcome this law, even after coming under the law of life in Christ.

Now, in Romans 8:3, he takes the third law into consideration. "What *the law* could not do, in that it was weak through the flesh" is the part that we shall consider.

This is God's law given through Moses. It could not liberate him from the "law of sin and death." Why? Because of the weakness of the flesh. Fallen man could not keep a perfect law. (The law was holy, and just, and good, 7:12.) That law could point out to him his helplessness. It could serve as his schoolmaster to teach him his need of a Savior—his utter inability of saving himself from the "law of sin and death." This is why Paul asks the question, "Wherefore then serveth the law (Mosaic)?" (See Gal. 3:19.) Paul proceeds to make it clear that the Mosaic law could not give life, but that God sent His Son and brought in the law of life in Christ Jesus.

If I were to draw a line representing the period of duration of the law of sin and death, it would reach from Eden to the second coming of Christ, but the duration of the Mosaic law was from Sinai to Calvary. "The *law of the Spirit of life in Christ Jesus* hath made me free from the *law of sin and death*." "What *the (Mosaic) law* could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

# Lessons on the Kingdom of God

## In Two Parts—Part Two

By Lydia Pinckert

THE work of restitution in the Kingdom will include:

(1) Satan will be bound and evil subdued. "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3).

(2) The "prince of this world" will give way to the "Prince of Peace." Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John 14:30). "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31).

(3) The dominion given Adam, but forfeited by sin, will be restored by the second man, the last Adam. "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, for he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:21-28).

"If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:17-19).

(4) Israel, being associated with the Kingdom, must, therefore, be restored to national life in the land of Pal-

estine. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosca 3:4, 5).

(5) War will cease, and peace prevail throughout the whole world. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And 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. 2:1-4).

(6) Righteous judgments will be in the earth, with the saints participating in the dominion over the earth. "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge the 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" (Psalm 72:1-4).

(7) Truth will be made available to all the inhabitants. "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).

(8) Israel, being restored to his own land, will seek forgiveness through the High Priest, though sitting on His throne. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10).

(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. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many 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" (Isa. 61:3-6).

(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. "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" (Micah 4:2).

(11) The law will go forth from Jerusalem, and the overcomers will administer it among the nations. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:26, 27).

(12) Israel will be recognized by the Gentile nations, and they will both fear and reverence Israel. "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me" (Isa. 49:22, 23).

The establishment of the Kingdom will be preceded by an apostasy among believers. "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).

The Antichrist will appear and set up his rule previous to the Kingdom, and will be destroyed by the revelation of Jesus Christ. "Let no man deceive you by any means: for that day shall not come, except there come a falling

away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things: and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 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: even him, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thess. 2:3-9).

The Kingdom will be preceded by a terrible time of trouble. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

The saints will be resurrected and translated before this trouble reaches its climax, therefore, escaping it. "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). "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. 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" (Isa. 26:19, 20).

"But 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. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:1-9).

## "WHERE THEIR WORM DIETH NOT"

(Continued from front page)

on fire!! "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them" (Joel 2:3). Is this not the fire into which those "goat nations" (Matt. 25:41, 46) shall be cast? Is this not the "fire against the day of punishment and destruction of ungodly men"? (2 Peter 3:7.)

The time of turmoil just before the coming of Jesus is most forcefully told: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). If that were literal, there would be little left! But if it were literal, then verse 12 would not make good sense: "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." The Revised Version reads: "Looking for and earnestly desiring." Only a fool would earnestly desire the coming of a day when the heavens and earth would be so hot they would melt. But a brave Christian, who sees the glorious day of Christ's Kingdom beyond, can long to see the day when even the most righteous governments of men shall pass away with great confusion! Be sure, though, you are a *brave* Christian, for terrible times are coming. Personally, we believe, those times are almost upon us!

---

*Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).*

---

## THE LAW OF RIGHTEOUSNESS

(Continued from page 7)

is revealed, not with the law as a medium, but with Christ as a medium or agent. The law and the prophets, acting as a witness in court, gave their testimony as to God's righteousness. (To be concluded)

---

## NO RESURRECTION—NO LIFE!

(Continued from page 3)

the dead" (Acts 24:14, 15, 21). It was not only because he preached the resurrection through Jesus Christ that they accused him, though this was an important factor. Like Agrippa, they thought it an incredible thing that God should raise the dead. Nominally, they believed in the resurrection, at heart they doubted the possibility of

it (Acts 26:8). Legions of professed followers of Christ acknowledge the teaching of resurrection, but at heart they doubt it, and in conversation they say it is "incredible."

At our last May Meeting at Fonthill, Ontario, our guest speaker was Elder James McLain. One evening he preached an unusually convincing and powerful sermon on resurrection. At the close of his service, two ladies, both active in the work of another prominent religious group, came to him and asked him how it would be possible for God to raise people who had long since been dead, who had returned to dust and perhaps been moved with surrounding dust to many different localities. These are typical cases. They are professing believers of the resurrection, but at the same time in their hearts rests Satan's most subtle weapon, "incredible."

Peter and John encountered a different type of resistance to the doctrine of resurrection from the Sadducees. They were grieved because they taught the resurrection through Jesus Christ—"being grieved that they taught the people, and preached through Jesus the resurrection from the dead" (Acts 4:2). Various translations render the word "grieved" as being "annoyed, exasperated, angry." Putting it in our vernacular, "they got mad." Human nature hasn't changed much. If ministers today put the same emphasis and attach equal importance to this doctrine as did the apostles, they will experience the same reactions. In our next study we shall continue this subject.

---

## GOD'S ADULTEROUS WIFE

(Continued from page 4)

Hosea called his second-born, a daughter, "Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away" (1:6). According to archaeology, a cylinder written by Sennacherib in 702 B.C. has been found telling of his conquest over the kings of Babylon, Kassites, Medes, and Elamites. After defeating the Egyptians, he proceeded to invade the territory of Judah, proudly saying: "I drew nigh to Ekron, I slew the governors and princes, I hung upon poles round about the city their dead bodies . . . I brought their king Padi forth from Jerusalem, and I established him upon the throne of dominion over them, and I laid tribute upon him. Then I besieged Hezekiah . . . I captured forty-six of his strong cities and fortresses and innumerable small cities . . . I brought out therefrom 200,150 people . . . horses and mules and asses and camels and oxen and innumerable sheep I counted as spoil. Himself (Hezekiah) like a caged bird I shut up within Jerusalem . . . I added to their former yearly tribute . . . which they paid unto me. He (Hezekiah) dispatched after me his messenger to *my* royal city Nineveh to pay tribute . . . with

thirty talents of gold, eight hundred talents of silver, precious stones, eye paint, ivory couches and thrones, hides and tusks . . . a heavy treasure, together with his daughters and the women of his palace." Such is the Assyrian description of 2 Kings 18:13-36, of which God said, "I will have no mercy on Israel. I will utterly take her away."

The cylinder presents only the first part of the reign of Sennacherib. It is not difficult to account for Sennacherib's tame acceptance of the repulse of his officers and the raising of the siege of Jerusalem. God said, "I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen" (Hosea 1:7). When Sennacherib marched against Jerusalem, God fought for Judah. "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib, king of Assyria departed, and went and returned, and dwelt at Nineveh" (2 Kings 19:35, 36).

Hosea called his second son "Loammi: for ye are not my people, and I will not be your God" (1:9). Because of Israel's conduct, she had forfeited her rights of the name and advantages of a wife. She could no longer be called "God's chosen nation"; she had asked for a divorce, because of her whoredom. God granted a divorce to Israel, putting her out from His help and guidance. God knows His wife, and is patiently waiting for her to say, "I will go and return to my first husband; for then was it better with me than now" (2:7). Thus, Hosea prophesied: "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" (3:4, 5). When Israel remembers her first love, and through repentance desires to return unto God, He will again accept her—giving back her former possessions: the land of promise to dwell in, and David to be her king. "I will give her her vineyards from thence, and the valley of Achor (trouble) for a door of hope" (2:15).

In every life in which there is repentance and trust in God, the valley of trouble becomes the door of hope. There is much joy in the restoration of a home. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head" (1:11). "David my servant shall be king over them; and they all shall have one shepherd" (Ezek. 37:24).

"The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God" (Hosea 1:10).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Although we would hardly agree with the publishers' claims that the J. B. Rotherham translation of the Bible (Standard Publishing Company) is "the most perfect rendering of the original Scriptures to be found in print," we do concede that for the student who enjoys his technicalities the Rotherham version has its points.

Like the *Emphatic Diaglott*, Rotherham's depends upon obscure symbolisms and queer punctuation to point out the essential and exact meaning of the Greek, Hebrew, and Aramaic. Copious footnotes add a good deal to the value of the translation. According to the publishers, the system of paragraph indentation and symbolism is easily learned; but from the depths of our own abysmal ignorance, we have found it somewhat difficult to understand precisely why all these Rotherham oddities were necessary. But then, *we* have found it hard to comprehend the necessity for Wilson's method of capitalization and punctuation in the *Diaglott*.

Four editions—all cloth-bound—are available: the complete Rotherham Bible in one volume, \$6.50; the Old Testament in three equal volumes, \$2.25 per volume; the Old Testament in one volume, 5.50; the New Testament in one volume, \$2.25.

\* \* \* \*

All commentaries have their values, and Maclaren's *Expositions of Holy Scripture* (William B. Eerdmans; \$15.00) is no exception. The seventeen volumes in the set cover the entire Bible with fair thoroughness. Formerly, the set sold for approximately \$50.00; but exhaustion of the original editions and the existence of so many second-hand religious book stores have combined to cut the new-edition price.

Maclaren was a Scot preacher. His commentary is purely expository—which means that it avoids the technicalities of such word studies as Vincent's, and at the same time provides an abundance of ideas for lessons, sermons, and articles. The commentary is, of course, orthodox; but it atones for this by representing the Bible as having been divinely inspired. All in all, we'd say the 15,000 pages are well worth the comparatively low price.

\* \* \* \*

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



*"What shall I do then with Jesus which is called Christ?" (Matthew 27:22.)*

### A Prayer of Thanks

(Dedicated to the "oldsters" of the "youngsters" of the ECE Club.)

"I wrote in words a thankful sort of prayer,  
 And on completion, read each sentence o'er.  
 Each line was full, and everything was there  
 Which I, in my small world, was thankful for.  
 But I could offer no such prayer as this!  
 I tossed my composition in the fire;  
 Such gratitude was selfish and remiss. . . .  
 Just thanks for some fulfillment of desire.  
 And though this heartfelt prayer which now I pray  
 May lack the eloquence I had before,  
 'Tis this: 'I thank Thee, thank Thee, Lord, today,  
 For all that Thou hast given me, but more  
 That Thou hast made me so remorseful be,  
 Till now I pray for all humanity!'"

—Selected by Mrs. R. A. Robinson.

### Fruits and Works

We know how Jesus was treated long ago. He was beaten, scoffed at, and died for us. How much He did for us! Today, He is mistreated by some people, too. He accepts our thanks and daily efforts to do His will. Above all, though, He wants us never to lose faith in Him. "By grace are ye saved through faith" in Him.

No, we are not saved by works. Christian works are called fruits. We obey the laws of Christ and God because we want to do Their will. The obeying of the law in itself will not save anyone. The "laws" are "rules." The teacher has rules for school. Knowing those rules will not make you a good girl or boy. If you obey those rules only because you "have to—or else!"—you most certainly are a naughty person in your heart. However, if you like your teacher and want to do what will please teacher—if you want to do right—then you will be good in your heart. Yes, even though you do something teacher doesn't like, because you didn't do it on purpose! Rules are given to guide and help you to do the good you wish to do.

The law is called the "schoolmaster" to bring us to

Jesus. Many good rules are in the laws. The Ten Commandments are some of the good rules we find. However, we must keep these rules in our hearts as well as outwardly. Now, read the paragraph above again. Use "Saviour" in the places where "teacher" appears.

The good that Christians do is called "fruit of the Spirit." We read: "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).

### ECE Club Bible Study

Say or write the New Testament books. I'm waiting for the results!

### A Prayer

"Dear heavenly Father, now we pray  
 For little children far away.  
 Take care of all of them, dear Lord,  
 And may they hear Thy blessed word."

—By Beatrice McDonald.

### Happy Birthday Wishes

Kathleen Grandquist, March 17, age 16, St. Cloud, Minn.  
 Jean Mock, March 18, age 14, Fruita, Colo.  
 Billy Stine, March 19, age 11, Tipp City, Ohio.  
 Norman Paul, March 20, age 8, Niagara Falls, N. Y.  
 Lois MacDonald, March 20, age 13, Lander, Wyo.  
 Dean Moore, March 20, age 14, Mineral, Calif.  
 Marty Lookmania, March 20, age 14, Cleveland, Ohio.  
 Paul Poland, March 22, age 10, Shady Springs, W. Va.

### Let Me Stand and Cheer

"Dear Lord, in the battle that goes on through life,  
 I ask but a field that is fair,  
 A chance that is equal with all in the strife,  
 A courage to strive and to dare:  
 And if I should win, let it be by the code,  
 With my faith and my honor held high;  
 And if I should lose, let me stand by the road,  
 And cheer as the winners go by."—Selected.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Only Three More Months!

Yes, Bereans, there are only three more months until you will again be offered one of the greatest opportunities ever presented to the young people of the Church of God. Elsewhere in this Herald you will probably find more information concerning the Summer Bible Training School, but we are taking this opportunity to wholeheartedly endorse this three-year-old movement of the Church of God. Church work, as a whole, presents many problems. Some of them baffle even the older hands who have worked in the various churches for many years. How large, then, must these problems loom to the younger, inexperienced members of our congregations—those who would like to organize or reorganize their friends into an active, hard-working group, but who, because they don't know just how to go about it, never quite get started!

We know that there are many of you young people all over the country who would like to do more for the church than you are doing at present. You don't have the knowledge of the Bible you need, and you don't seem to know the proper methods to use to keep things rolling along. If you only had a book or—say, why don't you plan on attending the Summer Training School? Sure, it will take six weeks of your life—eight if you stay for the two weeks' General Conference. Those will be the best six or eight weeks of any year that you have ever spent. Just ask anyone who has attended the previous sessions.

The food is good, the basement of the church where classes are held is cool in the hottest weather, and if you like to sing, the Oregon Church of God choir will welcome you. We know where you can get a couple of rowboats if you care to row on Rock River in your spare time, but somehow your instructors will manage to give you just enough *bookwork* to keep you quite busy.

*You'll Study—and You'll Like It!*

Why don't you plan now to attend? Make a list of those things which you would like to learn. Find out definitely what your problems are, and bring these problems to the Summer Training School. Your instructors are fully qualified to help you find a solution. Then, after you have learned how to learn more about the Bible and

how to organize work in a church, if you will remain for the Conference sessions, you will be able to increase your knowledge by becoming familiar at first hand with problems that face our church—problems that it seems nobody can answer right now. Then you will return home with the foundation necessary to support you in your effort to help others find the answers, and perhaps you will be the one who will lead the others out. Somebody will do it. Someone who is prepared.

WAITING: About fifteen local Berean societies have not reported to the secretary. Please do so with haste.

### No Matter What Happens

*By Thelma Richardson, Hammond, La.*

In each of our lives there come sorrows and disappointments. We cannot always have the world run our way—we must surrender to God's will. No matter what happens in life, we can find happiness through Christ if only we seek it. The attitude we take toward life has a great deal to do with our most deciding actions and thoughts. Many times we allow disappointment to ruin the happiness that we could have had, had we maintained a positive, hopeful, pleasant attitude. When we feel all out of sorts, the best remedy is to do something for somebody—make somebody happy! Instead of feeling sorry for ourselves and giving way to annoyance and anger, we can do something really beneficial. Tolerance of self and others will do more good. Kindness and thoughtfulness of others truly express one of Christ's striking characteristics.

Sometimes idle gossip will make us feel "low." That is one thing we should always shun. Christ wants us to please Him, and not the world. Worrying over the things we have done, the things we are doing, and the things we are afraid we will do, will surely make a person unhappy. A very vital part of the Christian's life lies in the fact that we substitute faith for doubt, and love for hate.

The sooner we learn to make the best of things, no matter what happens, the happier we will be. We can be really happy in Christian service because our faith is builded on a sure foundation. May we better learn to live the Christ-life and sow seeds of happiness over all the world.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

March 29, 30.—Illinois Quarterly Conference at Ripley.  
 April 7-13.—Special meetings at Oregon, Ill.  
 April 14-27.—Special meetings at Burr Oak, Ind.  
 June 18-29.—Indiana Bible School and Conference at North Salem.  
 July 29-August 10.—General Conference at Oregon, Ill.  
 July 29-August 10.—Illinois Bible School and Conference at Oregon.  
 August 17-24.—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### TRUTH SEEKERS' QUARTERLY

Have you ordered your Truth Seekers' Quarterlies for the second quarter of 1941? The price is 17 cents each, or 15 cents each if three or more are ordered sent to one address. It would be encouraging to receive orders from Sunday schools not yet using our Quarterly. Sample copies will be sent free to any Sunday school officer or teacher.

### FORTIETH WEDDING ANNIVERSARY

Readers of The Restitution Herald no doubt noticed in an issue of a few weeks ago that we were to have a fortieth wedding anniversary on February 27. That day and the things that accompanied it will always stand out in our memories as one of the bright spots in our lives.

Owing to the notice in The Herald and our daughter's activities, we received one hundred sixteen cards and fifteen letters. Many of the cards had short notes on them. If all my Sunday school class had known of it, we would have received forty or fifty more.

On the evening of February 27, Bro. Stadden and his daughter, Sr. Alice Lindstrom, and her two sons, came and took supper with us and spent the evening. This was a very pleasant occasion, as the Staddens have always been very fine to us since we came to this part of the world.

On the following Sunday, our children gave us a dinner at the home of our daughter and her husband, Mr. and Mrs. W. G. Williams, Wellington, Ohio. Besides our three sons and daughter and "in-laws," Mr. Alvin Leidigh was present, without whom no family gathering of ours would be complete.

I think you realize that it would be impossible for us to reply to all of you personally for your contribution in cards and letters to the pleasure of the occasion, so we are taking this method of saying, "Thank you, and may the God of peace keep you faithful till He sends His Son to establish His glorious Kingdom."

In order to say "Thank you" to those who are not subscribers to The Herald, we are sending a copy to each of them. We will also send them a copy of the Easter Herald.

We hope that some, if not all of them, will become subscribers. All new subscribers receive the paper for \$1.50 per year.

Mr. and Mrs. James A. Patrick.

### YOUR ATTENTION, PLEASE

Because we have not received several letters containing currency, mailed to our address, we urge all our contributors, including those in Canada, to send their money by check or money order. Orpha LeMasurier, Treasurer.

### TIME TO ENROLL

Students who are planning to attend the Summer Bible Training School should enroll as soon as possible. Teachers are employed, and other plans are being made to conduct the six-weeks' course from June 17 to July 25, but we must have an enrollment of at least twenty students by June 1 in order to open the School June 17.

See the editorial and Berean pages for further information about the School; then, if you are interested in attending, sign the enrollment coupon on the opposite page and send it to the Summer Bible Training School, Oregon, Illinois. Sydney E. Magaw.

### ILLINOIS SPRING DOLLAR DAY

March 20 has been selected as our Spring Dollar Day for the Illinois State evangelistic work. Help us keep this work going forward. A great deal has been accomplished in the past and we can see much more work and opportunities on the horizon.

Delos Andrew, Treasurer.

### HERALD RECEIPTS

Glen Starbuck; Maybelle Hanson; E. E. Mills; Catharine Davis (for another); Mrs. Emma Eaton (for another); H. S. Bell; B. H. Carpenter (self and another); Mrs. Lillian Bowers; J. H. Balliard; S. E. Magaw (for another); William Berry (for another); Mrs. Henry Ellingson; Mrs. Emma Drummond; Mrs. Bertha Logan (for another); Mrs. Mandes Reed; Hugh Huffer; Mrs. John Fyfe; Mrs. Olive Covell; Mrs. Roscoe Dunbar (for another); Mrs. William Ford (for another); Mrs. Harrison Barnett; Mrs. Morris Zeller.

### ILLINOIS QUARTERLY CONFERENCE Ripley, Illinois, March 29, 30

Following is the program outlined for the coming Illinois Quarterly Conference:

#### Saturday:

10:30 a.m.—Song service.  
 10:45 a.m.—Bible class in charge of Bible Training School.  
 12:00 m.—Dinner.  
 2:00 p.m.—Song service.  
 2:15 p.m.—Bible class—James Watkins.  
 5:30 p.m.—Lunch hour.  
 7:30 p.m.—Song service and sermon—C. E. Lapp.

#### Sunday:

10:00 a.m.—Sunday school.  
 11:00 a.m.—Sermon—S. E. Magaw.  
 11:50 a.m.—Communion—L. E. Conner.  
 12:15 p.m.—Dinner.  
 2:15 p.m.—Reports of Illinois State work.  
 3:00 p.m.—Bible Training School hour.  
 5:30 p.m.—Lunch.  
 7:30 p.m.—Song service and sermon—James Watkins.

C. E. Lapp.

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Charles Netts	\$5.00
Mr. & Mrs. James A. Patrick (Laundry)	1.60
Hugh Huffer	1.00
Hugh Huffer (Fieldmen & Evangelism)	1.00
White City Park, Fla. (Ministers' fund)	6.85
Eva Fletcher & Helen Chisholm	2.00
Maybelle Hanson	5.00

### BIBLE TRAINING SCHOOL

Mr. & Mrs. George McMurtrie	\$12.00
Hugh Huffer	1.00

## Gleanings From the Field

"The field is the world."—Jesus.

"We had a very enjoyable time on our recent trip to Nebraska. We preached twice at Blair, led a Bible lesson at Macomb, and preached at Ripley one evening."—Harvey U. Krogh, Jr., Tipp City, Ohio.

Sr. Ben Carpenter, Oregon, Ill., is visiting in the Pacific Coast States. At present, she is at the home of her brother, Charles Andrew, a bridge designer and engineer who lives in Seattle.

A thought for the week: "After the government takes our money to further the war, our hearts will burn within us when we think how much the gospel could have been preached by the proper use of that money."—Harvey U. Krogh, Jr.

Elder J. M. Morgan, Bristow, Okla., writes that he is ready to do evangelistic work, to go any place for protracted meetings or for funeral services, if his expenses are paid.

Next week's Herald will feature the Bible Training School, which is progressing well—except that receipts are dangerously modest.

Kangaroos? "Life keeps jumping out here."—Alfred Anthon, Corvallis, Ore.

Bro. R. G. Huggins, 10623 Lee Ave., Cleveland, Ohio, has prepared a paper entitled, "The Bride, the Lamb's Wife," a copy of which he will gladly send to young men of the Church of God who are of military age.

"I plan to hold two weeks of meetings at Burr Oak, Ind., April 14-27. Bro. M. W. Lyon will speak at Southlawn on April 27."—F. E. Siple, 140 Celia St., S.E., Grand Rapids, Mich.

Elder Harry Sheets, Elburn, Ill., visited in Oregon, Ill., Saturday, March 8. He is planning enthusiastically for his work in the Summer Bible Training School, which he will serve as both instructor and dean.

Bro. and Sr. L. E. Conner visited the Burr Oak, Ind., church, Sunday, March 16, Bro. Conner preaching at both morning and evening services.

Bro. Emory Macy and family, having visited in Oregon, Ill., for several weeks, during which time Bro. Macy attended the Bible Training School, have recently returned to their home near Troy, Ohio. We hope Bro. Macy and his family can return next fall, as we know he wishes to further study for the ministry.



**CHRIST SHOWS HIMSELF ALIVE**

By Harry A. Sheets

(Selections from the coming Truth Seekers' Sunday School Quarterly.)

We must not ignore the fact of Jesus' death. He was dead physically and legally. He was dead for full three days and three nights.

Physical death ends one's thoughts, love, knowledge, hatred, envy, praise—in fact, all life's activities cease. (See Eek. 3:18-20; 9:4-6; Psalm 146:1-4; 115:17.) Jesus had to accept full death to conquer it completely.

Jesus accepted full legal death. Jewish law required three days to elapse to constitute legal death. Three days precluded all doubt that death had taken place, and shut out all suggestion that it might have been a trance, or a mere case of resuscitation. Herodotus tells us that embalment did not take place until three days had elapsed. Legally, the Jews did not recognize the identification of a body after three days. It is evident that Jesus was dead long enough to be adjudged legally dead, but was resurrected within the time of legal identification.

Jewish enemies never ignored the fact of his death. They acknowledged His resurrection by trying to discredit it. Roman soldiers were bribed into saying they went to sleep on guard. This was punishable by death, but no Roman soldier was executed. The leaders knew too well that life had returned to Him.

The followers of Jesus turned from the Cross and began to scatter, their dreams shattered. Peter said, "I go a fishing." Now commenced the work of reassembling the scattered sheep. The two women were the first to see the risen Savior. Peter was next. Others followed, and later He was seen of more than five hundred brethren at one time. The effect was tremendous. Strength appeared where doubt and disappointment had held sway. The disciples were now willing to proclaim Jesus as the Messiah, whereas a few days prior, they were timid and fearful. Peter, who had cursed and openly denied Jesus, healed in His name in the Temple and openly defied the wrath of the priests when commanded to desist.

The skeptic will today ask how we know Jesus was raised from the dead. The answer lies in the changed attitude of His followers. People just do not sacrifice everything which mortals deem desirable, and face persecution and death without strong convictions. Human beings aren't that way.

Men may consider resurrection unscientific, but it would be equally unscientific to declare the changed attitude of Peter and Paul due to a plot to deceive the people. Resurrection must be accepted as fact.—H. A. S.

**GOLDEN TEXT**

By F. A. Stilson

"I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

This verse joins the preceding verse and begins with Jesus saying, "Do not fear! I am the First and the Last and the Living One.—And I became dead;—and lo! living am I unto the ages of ages, and have the keys of death and of hades."—Rotherham. Death has reigned from Adam to the present time, and the question may readily be asked, Are we in the land of the living or the land of the dying?

**TRACTS TO ENGLAND**

Sisters' Society, Lawrenceville, Ohio	\$ 5.00
John Lehman	15.00
Mrs. Sid Martin	5.00
Mr. & Mrs. James A. Patrick	5.00
Mr. & Mrs. William Berry	3.50
W. S. & Ruth Tomlinson	10.00
Mrs. A. P. Leamon	1.00

**BOSWORTH, MISSOURI**

On February 28, Bro. C. E. Lapp arrived in our small town to conduct services, which he certainly did with the greatest of ability. We like this young minister so much. Due to bad weather, we did not have a meeting February 1. Many living at a distance were unable to attend, due to road conditions.

We hope, the Lord willing, we may continue to have services the first Sunday of each month. We also try to have Sunday school each Sunday. Any member passing close would receive a hearty welcome to join us in any of our services. Mrs. Ray Pancoast.

**BIBLE TRAINING SCHOOL NEWS**

Last week we received from six to eight inches of snow. The melting snow made the streets sloppy. Since spring is so near, we know that these wintry blasts will not last. The terrible conditions in the world are comparable to the wintry blasts that shall soon melt—earth's troubles will disappear at the coming of our Saviour. Spring is like the conditions that will prevail when Christ appears. On the Resurrection Day the dead in Christ shall blossom into beauty: "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).

A week ago, March 5, we were glad to have Sr. Winifred Reynolds and her brother Almond from Blanchard, Mich., visit the Students' Home.

Bro. Richard Smith preached last Sunday at Dixon, Ill., and Bro. Francis Burnett preached at Rockford, Ill.

Bro. Harry Sheets, who is to be dean of the Summer Bible Training School visited the Students' Home March 8. We also enjoyed having some of the brethren from the church at Macomb, Ill., visit our School, March 6 and 7. Srs. Lillian Gunning and Gladys Mercer, and Bro. Walter Croxton came with Bro. C. E. Lapp and family. They visited classes both days that they were here. Bro. Lapp gave the class an interesting talk. His subject material was about our attitude and conduct, our duty, and other problems that will confront us in the future.

The Ambassadors' Bible Class has been studying "Baptism." We are now studying "Israel and His Restoration."

We have received pictures of our class, also of the basketball team, and are well pleased with them. C. Alan McLain, Reporter.

**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  
Orpha LeMasurier . . . Treasurer

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 . . . \$.....
- For Fieldman and Evangelism \$.....

Name .....

Address .....

**The Summer Bible Training School**

*Enrollment Coupon*

Wishing to better prepare for Christian service, please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost for my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks.

Recommended by \_\_\_\_\_  
(Name) (Address)

My name is: \_\_\_\_\_

My address is: \_\_\_\_\_

# The Illinois Evangelist

By James M. Watkins

## We Go a Fishing

March 1 marked the halfway point in the labors of the State for the year, so we consider it our obligation to those who have so faithfully made our labors possible to offer a brief summary of our work on the east side of the State. Last year we were concerned of necessity principally with the organizing of churches and church efforts at Eldorado and Marshall. Regularly functioning church boards and a complete organization of church officers bear testimony of the splendid response to these efforts.

In the first portion of this year, we directed our interest to the same end in the Sunday schools. Better organization methods have been adopted, systemized records and educational methods are being put into practice as rapidly as possible. Last year's teachers training class at Eldorado has enabled us to complete our staff this year with a regular and assistant teacher for each class. At the present time, the desire of the Marshall brethren for teachers' training is being met with a special class being held each preaching Sunday from 2:30 to 4:30. Classes are also held at both churches for a preview of Sunday school lessons before presentation. Many loose ends yet need to be tied in order that the greatest effect will be derived from these efforts, but all are determined to do the tying as rapidly as possible. We are sure these items will continue to develop themselves as we continue to other ventures. So, beginning March 1, we plan to go a fishing.

It was Christ who said, "Follow me, and I will make you fishers of men." Thus, perhaps after all the final outcome of all our efforts rests upon our united ability as plain old-fashioned anglers. As far as I can see, there was nothing said about only fishing so long as every piece of bait produced results. He seemed to mean to keep on fishing, although you did nothing more than lose your bait. After all, the waters are deep and there are plenty of prospects and always the possibility that the next may be the first of a school. So, we go a fishing.

Good fishing takes a great deal of preparation, and preparation takes time, but we are getting under way with about twenty-five special projects and individual efforts toward this end.

Both churches have established regular tract distributors. These individuals are devoting themselves to a spread of the gospel through the detailed use of tracts. Already, four thousand tracts of the interest-awakener variety have been prepared for distribution, with another three thousand in preparation to be ready when needed. A new issue will be issued and extensively distributed every two weeks, and will in turn be supplemented by the

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

more detailed National Bible Institution and Berean tracts as interest is shown. With membership co-operation in passing these tracts along, our estimates are in excess of five hundred readers per issue.

In addition to these, the Marshall efforts also include a local church paper carrying news, gospel tidbits, and editorial suggestions to a reading circulation of a possible two hundred fifty.

Supplementing these efforts are also Restitution Herald representatives at both churches. These are devoting themselves to the increasing of the reading of The Herald. Special copies are to be bought and placed in any home where it is felt they will be received with interest. If interest is continued after a few trial copies, steps will be taken to inaugurate a subscription in the home, so the family may have a regular opportunity of continuing to consider our views.

It is hoped that through the combined efforts of the foregoing workers in excess of one thousand individuals may read some bit of our doctrine at least once every two weeks. In this way we hope to eliminate some of the misunderstanding that is abroad regarding our views. Such bits will range from simple thought-provoking tracts to awaken interest to those covering details of our doctrine.

This, however, is merely the groundwork for new attendance directors who have assumed the task of welding this interest into regular attendance. From there on, we have designed over two dozen special efforts combined to keep this interest and attendance alive, ranging from prospective societies to simple visiting efforts. It takes time to get such extensive efforts moving, but truly now, we go a fishing.

## State Treasurer's Report

Balance on hand February 1, 1941		\$208.27
<b>Income:</b>		
Received from individuals	\$ 39.25	
Received from churches	168.50	207.75
		<hr/>
		\$416.02
<b>Expense:</b>		
Extra Restitution Heralds	\$ 5.76	
C. E. Lapp, salary and mileage	118.30	
James M. Watkins, salary and mileage	117.00	241.06
		<hr/>
Balance on hand March 1, 1941		174.96
		<hr/>
		\$416.02
<b>Tableware Fund:</b>		
On hand February 1, 1941		\$12.00
Ripley, Ill., Sunday school class	\$5.00	
Harvey Krogh, Jr.	3.00	8.00
		<hr/>
On hand March 1, 1941		\$20.00

Give us a donation for this fund, and then come to the big Bible School and Conference at Oregon, July 29 to August 10, 1941.

Be sure to read the Spring Dollar Day announcement on page 14.

Delos Andrew, Treasurer.

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, MARCH 25, 1941

NUMBER 25



## THE BIBLE TRAINING SCHOOL 1940—1941

We are pleased to present a picture of the Bible Training School, and to further feature this forward-moving and missionary work by publishing several articles written by students. With God's continued blessing, for which we pray, the Bible Training School will soon pay dividends into the Church of God.

Left to right in the back row are: Celaine Randall, Ontario; Terry Ferrell, California; Ellsworth Routson, Ohio; Warren Knodle, Illinois; and Orris Mills, Minnesota; middle row: Verneille Lawrence, Nebraska; Richard Smith, Ohio; Alan McLain and Robert Hardesty, Illinois; and Barbara Fish, Iowa; front row: Francis Burnett, Illinois; Mrs. Edna Brewer, *matron*, Ohio; Sydney E. Magaw, L. E. Conner, and Mrs. Leila Mae Doeden, *instructors*, all of Oregon, Illinois; and Emory Macy, Ohio. Another student, George Walters, Illinois, enrolled in the School since the picture was made. We hope for a larger enrollment next September.

# 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

## “Top of Pisgah . . . Unto the Utmost Sea”

“Moses went up from the plains of Moab unto the mountain of Nebo, to *the top of Pisgah*, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, *unto the utmost sea*” (Deut. 34:1, 2). Pisgah’s lofty summit is across the River Jordan from Jericho and far enough to the southeast to be also east of the Dead Sea. Thus, when “the Lord shewed him” a panoramic view of the Promised Land, Moses, looking westward, saw first the Dead Sea, then across other but lower mountains than his own vantage point “unto the utmost sea”—*westward to the Mediterranean!* Commentaries notwithstanding, James Moffatt plainly translated the text with these words: “Moses went up to mount Nebo, the headland of Pisgah; east of Jericho; there the Eternal showed him all the land . . . *as far as the Mediterranean.*”

What is distance, anyway? In the Mount of Transfiguration, Peter, James, and John saw farther than fifty or sixty miles: they saw nineteen hundred years, plus, into the future, for they were divinely blessed to be “eyewitnesses” of Christ’s “majesty” or Kingship. (2 Peter 1: 16-18.) In reference, then, to Moses’ view “unto the utmost sea,” let it be further considered that “*the Eternal showed him all the land . . . as far as the Mediterranean*” (Moffatt), and that “his eye was not dim, nor his natural force abated” (Deut. 34:7).

Though Moses was not then permitted to enter the Promised Land (who enters into reward when it is time to die?), it is not to be supposed that God “shewed him all the land” only to tease or torment him. Rather, this last experience—like the martyr Stephen’s vision of Christ—was somewhat of a pledge of divine approval. Abraham, too, had died having “none inheritance in it, no, not so much as to set his foot on” (Acts 7:5), but both Abraham and Moses knew that God would someday give them an eternal inheritance in that Promised Land.

Thank God for Pisgah’s horizon! Thank God for mountaintop inspiration! Thank God for Moses who at one hundred twenty years of age, and at the threshold of

death, was enough interested in the plan and promises of God to climb the highest mountain to see his eventual and eternal home, the Promised Land!

## Climb, Though the Rocks Be Rugged

Step by step, the climber scales a rugged mountain. At last, almost exhausted by his effort, he stands triumphantly aloft the highest crag—a surer winner than one who slays and hides his enemy in the sand. The climber’s joy is not in looking down the mountain side as if to recall the hazards of the steep ascent, nor does he especially joy in his physical success of having climbed where others feared to venture. Rather, he drinks deeply of heaven’s limitless blue—cool, pure, and invigorating as the refreshing water of a gushing spring. He feasts his eyes upon the inexplicable beauties that the timid and shiftless never see. He sees creation bathed and beautified by all the spectrum of the golden sun, God’s floodlight that no covetous fingers can meter. He forgets time, and thinks about eternity. He measures not by foot or pound, but, seeing the ocean fade into its boundless horizon, meditating, too, about the Architect who planned and made the varied mountain peaks to his right and left and painted them with many brushes, he measures more nearly by the scale of Him who holds “the waters in the hollow of his hand,” who “meted out the heaven with a span,” who “comprehended the dust of the earth in a measure,” who “weighed the mountains in scales, and the hills in a balance” (Isa. 40:12).

Babel’s Tower to heaven will never be completed, but he who patiently and faithfully surmounts the rugged and testing mountain that God has builded and placed in his path will at its top become overwhelmed with the limitless power and mystical presence of the Creator.

Climb, student, climb! Climb, though the rocks be rugged; there is victory and vision from Pisgah’s lofty height! There you will see the Promised Land—even “from sea to sea, and from the river unto the ends of the earth” (Psalm 72:8). “Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever” (vv. 18, 19).

## "The Feet of Them That Preach"

By Francis Burnett

WHAT does it mean to preach? According to Webster's Dictionary, the word "preach" means to deliver tidings or a sermon. We believe the Scripture teaches that "gospel" and "tidings"—"glad tidings," as called by Paul in Acts 13:32—have the same meaning. "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). We notice that Paul was writing to the brethren in Rome. The word "thou" used in the preceding verse did not mean only a certain person, but anyone who would confess. In Romans 10:11, we read: "Whosoever believeth on him shall not be ashamed." One person is no better than another. "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom. 10:12). We think we are justified in saying that the word "thou" in Romans 10:9 means anyone, for we read in verse 13, "Whosoever shall call upon the name of the Lord shall be saved." It seems that there will be no distinction between individuals. "There is no respect of persons with God" (2:11).

In Romans 10:14, 15, several questions are asked for our consideration. We read: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Let us consider first the question, "How shall they hear without a preacher?" We believe that the gospel will be preached as a witness in every nation, but how do we expect the people to hear if they do not have a leader!

As a denomination, we believe that we have the true doctrine—gospel. How many men do we have that are pastors, leaders, or evangelists? We have very few, in comparison with the number that we should have to teach the people of the United States—let alone every nation. We teach that everyone should believe in God. Paul said, "How shall they believe in him of whom they have not heard?" (Rom. 10:14.)

The express purpose of the Bible Training School is to train young men and women, that they may be able to go out to teach and preach. Perhaps some may say that the Bible Training School students are not experienced enough to preach. Of course, we *are* inexperienced, and we know it! Nevertheless, we are preaching the gospel

of Jesus Christ the same as do our experienced ministers or even as did Paul, Peter, and John.

There are many peculiar laws in our country. Some of them are recorded in law books, others are merely handed down from generation to generation. For example, it is a law in a certain state for a schoolteacher to have a year's experience in teaching before he can get a position. How can one receive that year's experience, unless he is hired by some school board? The same principle applies to student ministers. We shall never be experienced preachers unless we are given opportunity to preach. However, such remarks as this confront us, student ministers: "You are not capable of preaching to us the doctrine we need," or "You cannot solve the problems at *our* church; *we* need an older man."

Our elder ministers are trying to persuade our brethren to call students, but some of our brethren seem to be "puffed up," thinking that they are too good to listen to young men. We read in 1 Corinthians 4:17, 18: "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you." At this time Timothy was a student traveling with Paul. Paul sent Timothy that he might teach of the "ways that be in Christ" which Paul had earlier taught them. Nevertheless, some of the people were "puffed up" because Paul was not coming. In 1 Corinthians 4:19, we read that Paul told them that he would come to them "not (to know) the speech of them which are puffed up, but the power."

We read in 1 Timothy 4:12, 13: "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. Till I come, give attendance to reading, to exhortation, to doctrine." The preceding verses can be applied in two ways. Any young man that goes out to preach should be an example of the belief—the faith for which he stands. However, if people will not have him, or if they tell him (he may hear it through other people) that he is not good enough, how can he prove his worth?

In our denomination, we have too much strife and division. The same conditions were true in the Corinthian church. We read in 1 Corinthians 1:12-14, "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 (Please turn to page 11)

## Prediction of Doom by Amos

By *Celaine Randall*

**H**ISTORY records that Amos was a native of Judea and came from Tekoa, about six miles south of Bethlehem. He was a dresser of sycamore trees and a shepherd who was called by the Spirit of God to be a prophet, although he was not trained in any of the prophetic schools. (See Amos 7:14, 15.) Amos is considered to have been one of the most forceful preachers of repentance and judgment of all the prophets in the Old Testament. His name means "burden" or "burden bearer." After studying his life and character, one could readily observe that his name was appropriate. He was a man of granite make, rigid, fearless, and self-contained, who possessed a powerful well-knit mind. He was a vigorous yeoman who developed into a religious reformer.

The title of his prophecies gives us an inkling as to the probable time in which he prophesied. We read in Amos 1:1: "In the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake"; which seems to indicate that he prophesied about 787—760 B.C., the exact date being unknown. This period was considered the *golden age* of North Israel. The nation as a whole was in prosperity. Feasting and banqueting took the place of religious endeavor. Corruption of justice was a common sin. Might became right. Love of luxury prevailed. Religion lost all its vitality, and morals were completely ignored. The idolatrous worship of calves was prevalent.

Amos was untutored, yet there was nothing crude, unfinished, or unrefined about his style. He is considered the author of the purest and most classical Hebrew found in the entire Old Testament. His style is grave, piercing, and rhetorical. Being an inhabitant of the country, he naturally alluded to many objects of nature and agricultural occupations.

The essence of the message found in the Book of Amos is the doom of Israel. He prophesied of a judgment that was coming. The causes for such a judgment were wealth, luxury, and the corruption that existed in the nation. His message can be divided into four principal divisions: 1) He denounced the sins of the nations bordering Israel and Judah; 2) He described the state of the two kingdoms, Israel and Judah—especially Israel; 3) He related his visit to Bethel and prophesied of the coming punishment of Israel; and 4) He looked forward to the time when the Messiah's Kingdom would be established, His people forgiven, and rewarded with God's blessings for all eternity.

There is a message for each individual in the writings of Amos, if we study them. The whole Book of Amos could apply today as easily as it did back in the time it was written. Many times we perceive the mistakes in other people, but fail to correct the even more prominent mistakes that we ourselves make: Christ Himself perceived such a situation among the people, and warned them of this in His sermon on the plain as recorded in Luke 6:41, 42, where we read: "Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." When Amos prophesied, he had to show the people the mistakes and the sins of the neighboring people and nations before they could see their own errors. Let us take the beam out of our own eye, and heal it before we criticize others having a smaller mote.

In Matthew 24:37, we read: "As the days of Noe were, so shall also the coming of the Son of man be." In the days of Noe people were living riotously, not realizing the danger that was coming, until they saw the Flood. This condition also prevailed in the time of Amos. The people were living unrighteously, not conscious of the danger and judgment that were coming. Could we not say, then, "As the days of Amos were, so shall also the coming of the Son of man be"? As we said before, the nation of Israel was in prosperity, and it seemed to the people that Amos was a fanatic. Nevertheless, the prophecy of Amos was fulfilled; Israel met his doom. This description of conditions could just as readily apply today, as in the time of Amos. In Noah's time, the result of men's sin was destruction and death by the Flood. In the time of Amos, doom was prophesied for disobedience, so there also is going to be a judgment for the sin that is in the world today. Such conditions can exist for a time, but punishment will then come. "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:8, 9).

In Revelation 22:12, we read: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." This will come to pass when God

raises "up the tabernacle of David that is fallen" (Amos 9:11). Then "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountain shall drop sweet wine, and all the hills shall melt" (v. 13).

For that time we pray earnestly, and may we heed that present warning of Amos, the "prophet of justice." Let us forsake our evil ways and turn to the Lord, for there is only one way that leads to life everlasting, and that way is through Christ Jesus our Saviour.

---

## "Behold the Fig Tree, and All the Trees"

---

By Richard Smith

---

CHRIST used the fig tree to typify the Jewish nation. What, though, is the meaning of "all the trees"? The fig tree, the nation of Jews, has already started to bud. The Jews are returning to their land, and it is becoming "like the garden of Eden" (Ezek. 36:35). Then, what of the other "trees"?

Inasmuch as the fig tree refers to a nation, why should not the "trees" refer to nations? Ezekiel 38 refers to nations which will come down against the Lord's people in the land of Palestine. If, as many believe, we are in the last times, the stage is certainly being set for the day of the battle before Jerusalem. In the light of current events, we can see the struggle moving ever southeastward in the general direction of Palestine. In fact, Great Britain is now preparing to battle for the land of Palestine, modern Iraq, and Syria. It is known that the ambitions of the Totalitarian Powers demand vast resources which are available in the Bible lands. However, through our anxiety to hasten the coming of the Lord, we are prone to place too much emphasis on current events, though they are important. Paul, speaking the sure Word of God, said that *in the last days perilous times shall come* (2 Tim. 3:1). There is little doubt that we are living in those days of peril.

Paul also said, "That day shall not come, except there come a falling away first." That day has come when we see the "falling away." Only a few things must yet be fulfilled.

There is this to consider: never has the world been in such an uproar. Men have never been so fearful of the future as they are at the present time. Never has human life been regarded so valueless. In the minds of many men is this one purpose: conquer all, regardless of cost in lives and material. Hitler recently stated that he was willing to sacrifice four million men to conquer the British Isles alone. For what? *Not* to gain a prosperous country, for in conquering Britain the land would be utterly devastated. His object can be only that of personal glory.

If these are to be the conditions of the world when the

enemy is to come against Palestine, then I would say the end is at hand. However, it will be when the Israelites "dwell safely," that the power of sin will come down against "the land of unwallled villages"—walls typifying defenses. (See Ezek. 38.) When these men come down to take a spoil, other peoples (nations) shall question them about it. Then a terrible time will come upon the land of Israel. Tribulation shall come upon all the earth. (See Luke 21.) The Lord shall destroy this wicked one with the brightness of His coming. (2 Thess. 2:8.) It seems that this coming of Christ will be *with* His saints, for according to Luke 17, only the faithful will know that the Lord has come until He reveals Himself to men with His saints. Isaiah 26:19, 20 indicates that the faithful will not go through the tribulation period.

This tribulation will be a testing period for those who were not accounted worthy of the first call of the saints. This one of sin shall be given power to make war for forty-two months. (Rev. 13:5-17.) It seems that he shall rule the world until Christ stands upon Mount Zion. (Rev. 14:1.) In connection with this, Zechariah wrote: "Then shall the Lord go forth, and fight against those nations . . . and his feet shall stand in that day upon the mount of Olives." They (the Jews) will then look upon Him "whom they have pierced" (Zech. 12:10), and they shall mourn for Him when He says that the wounds He has are "those with which I was wounded in the house of my friends" (13:6). Truly angels foretold Christ's return, saying, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

The fig tree (the Jewish nation) and all the trees (various nations) are budding. Summer is nigh! The King is coming to claim the throne (Luke 1:32) which He was not permitted to claim at His first advent.

World conditions can easily change the situation to meet the Bible qualification of "peace and safety." Therefore, we cannot "rest at the oars" lest we be carried away by the desires of this world and lose the "crown of righteousness which the Lord . . . shall give . . . to all those who love his appearing."

# The Book of Joel

By Ellsworth Routson

OF JOEL'S personal history there is nothing known, except that he was the son of Pethuel. The meaning of Pethuel is "punished of God." Joel's name in Hebrew is *Yo-el*, which signifies, "Jehovah is God." By this we understand that Joel most likely had godly parents. It seems he was a native of Judea, perhaps a Jerusalem citizen, as in his writings he mentioned: Zion, the children of Zion, Judea, Jerusalem, and the children of Judea and Jerusalem. Joel was a poet and a man of prayer, and he might have been a priest. From his prophecies, we conclude he was a seer and a prophet in the strictest sense. It is considered that Joel was either one of the earliest or latest of the prophets. It is generally considered that he prophesied about 800 or 770 B.C.

The Book of Joel has only three chapters, consisting of seventy-three verses in all. The Book may be divided into two main divisions. The first division includes the first thirty-seven verses (1:1—2:17). It tells about the plague of locusts which was to be accompanied by drought. The first division closes with an earnest plea for repentance of the people. The second division starts with the second chapter, verse 18, and continues to the end of the Book. The first half of Joel's book begins with gloom and closes with light, and the second half opens with judgment and closes with victory.

We shall now consider the first division.

## *The Plague of Locusts*

Palestine is occasionally invaded by locusts. These plagues leave the land in a destroyed condition, as to trees, vineyards, and all field produce. So thorough was the destruction that neither man nor beast had food, nor was there food for offering in the Temple. Both man and beast had to suffer.

The locusts covered the ground in great hordes, and as they came to a vineyard, olive orchard, or any other vegetation, they stripped the trees of fruit, leaves, and bark—leaving the white skeletons of the once flourishing trees. It is said they devoured babies left by their mothers in the shade. By the time the babies' screams were heard and their parents reached them, they were partially destroyed. The Romans called the hordes of locusts "the burners of the land," and they were well named. We can picture the vast hordes of locusts as they swept across the land. They were as a fire lashing at everything in its way, causing great destruction as it proceeds driven by a strong wind. Such were the locusts as they covered the ground—

a massive army destroying all in its way, stopping for nothing, going up over walls and houses or whatever might be in its way, and devouring as it went. They turn neither right nor left, but go into open doors and windows, causing great destruction. It seems that God was their leader and that they followed, not faltering at any obstacle. When in flight, they moved like great clouds. Oh! what mourning and sorrow had come upon the land!

Then, Joel preached repentance unto the people, admonishing them to turn wholeheartedly with weeping, fasting, and mourning unto the Lord. He called for an assembly of the people to fast and mourn, that the Lord would spare them. In Joel 1:2, we read, "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men." Their joy was all taken away, they were deprived of food, and they were left in sorrow. Perhaps now they could understand that God is the Creator and Giver of all. Also, we read in Joel 1:18-20, that the "cattle are perplexed, because they have no pasture." It says, "The beasts groan . . . the flocks of sheep are made desolate" and "the beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Throughout the first seventeen verses of the second chapter, it describes the locusts as a great army overcoming all. Can we conceive what a terrible plague it was?

In the second division, God answered the prayers of His people, and the plague was far removed from them. The trees and vines were again to bear fruit. The vats of wine would again overflow and the "floors shall be full of wheat." "Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed" (2:26, 27).

Afterward, God will pour out His "Spirit upon all flesh." "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord." Gentiles will "prepare war, wake up the mighty men." Joel 3:10 reads: "Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong," and "let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge the heathen round about" (3:12).



Man will try to fight against God's people; but, when He puts His hand forth in battle, all shall be turned back in defeat. God will avenge the wicked, and protect and shield His people from harm. All the heathen shall

know that He is God. In the last two verses of Joel we read: "Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

---

## INSPIRED WORD

By Orris Mills

*"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."* . . . . .

QUITE frequently we hear cynical remarks about the Bible being a book of fairy tales, or one having been written by a group of fanatical preachers. But by so criticizing, these individuals merely confirm their ignorance. The Bible did not appear in a complete volume, suddenly, as a novel might appear on the newsstand. Rather, it is the result of various writers, rarely contemporaries. A group of men did not gather around a mahogany table and say, "Let's write a Bible." No! The Bible as we have it today has required many writers, scribes, compilers, and translators throughout many centuries.

According to the chronology of Ussher, the first contributor to the Bible was Job, who lived even before Abraham was called out of the land of the Chaldeans and given the promise of an eternal inheritance. Job cried out almost 1600 B.C., saying: "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 the rock for ever! for I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Job was fervently, sincerely hoping that his words would be preserved, that his posterity and all people might profit by his faith, patience, and obedience, that they might through his hope be influenced and strengthened in faith and in the belief that there is a resurrection.

Isaiah, one of the major prophets, was directed by the Spirit of God to prophesy to many generations. As God's spokesman, Isaiah challenged all other gods to protect the people, to prophesy, and to give life such as Jehovah had done. (See Isa. 41.) He prophesied of freedom for the Israelitish nation from Babylonian bondage. Almost one hundred years before their deliverance God had called the deliverer by name. (Read Isa. 45:1-4.)

The very fact that the Bible has survived, and has been accessible when all other historical writings were lost, is convincing proof that it is the truth and the Word of God. Christ said, "Heaven and earth shall pass away, but my word shall not pass away." Although several attempts have been made to destroy God's Word, it is still extant. We note especially its stanchness during the period of severe persecution under Diocletian in the closing years of

the third century A.D., when an attempt was made to destroy by burning all Bibles then in existence. Although there were comparatively few Bibles at that time, and then not in complete form but in epistle or letter, it has withstood and today it is a "best seller"—second to none. The Word has continued to perpetuate the truth and give comfort to all who read it, (Please turn to page 10)

---

## EQUALITY OF MEN

By Verneille Lawrence

ODDLY enough, God's Word seems to provide not only for the Church of God, but for everyone, from the most high to the most humble. "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). "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons" (Acts 10:34). "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13), but how are the people of the world to know that they may and should call upon the name of the Lord unless we, who have the truth, are to tell them? You see, we do have a responsibility towards our brother. It seems that, after all, we are our brother's keeper, for all men exist in and for each other, and they are bound to each other by an intricate network of mutual obligation.

We believe that the Bible teaches democracy, and democracy means complete equality of opportunity. How is everyone to have an equal chance to fit himself for citizenship in God's heavenly Kingdom, unless we proclaim the gospel?

Only those who pass the test of both faith and works will be eligible to rule. Do not works include going into all the world to preach the gospel? We justify ourselves by saying that we are to be a people set apart. Christ went among the Pharisees and sinners. Who are we to be so set apart that we cannot associate with those who do not have the gospel, the true gospel as we know it?

Please allow a quotation from Plato. "The just man is the man in just the right place, doing his best, and giving in full equivalent of all that he receives." Surely we have received bountiful blessings in both faith and truth, yet the Church of God has not even made a fairly decent attempt at giving in full equivalent of the blessings that we have received from God's hand.

# The Prophet Malachi

*By Terry Ferrell*

THE name of Malachi, the last of the Old Testament prophets, is very significant to Bible students. The word "Malachi" means "my messenger" which can be compared to that of Haggai, which is "messenger of Jehovah" (Hag. 1:13). It is believed by some critics that "Malachi" is not a proper name, but merely a title, as it appears no other place in the Old Testament other than the book bearing his name. Some scholars assign the book to Ezra the scribe; others, Zerubbabel; and still others, Nehemiah. Regardless of whoever wrote the book, the fact remains that the author was inspired of God and his message is authentic.

As the book contains no evidence as to the date of its composition, the period to which it can be assigned is a much debated question. Ussher placed the time of the writing as 397 B.C.; however, many dates have been established independently of his chronology. Malachi was doubtless a contemporary of Ezra and Nehemiah, for the subject of his message is comparable in content to that of Nehemiah. The Temple had been rebuilt, and the priests had been performing the Temple service for many years. In fact, they had become lax and degenerate, and the whole Jewish nation had become generally demoralized and corrupt. Malachi had a great task before him, which would be the complete reform of the Jews.

The style in which Malachi's message is presented is worthy of consideration. His book is not poetical, but plain and oratorical. He used an argumentative form of language to emphasize and further explain his thoughts. He would make an accusation, then as though someone had questioned his statement, he would proceed to prove his statement. This form appears eight times throughout his book. (See Mal. 1:2, 6, 7; 2:14, 17; 3:7, 8, 13.) Malachi dispensed with the formality and patience of the old prophets, and pleaded and argued with the people. He brought before their eyes the many evil practices of their day. Malachi can be fairly considered as the most argumentative of the Old Testament prophets.

Malachi's message may be divided into the following seven parts: God's continuing love for Israel, denunciation of the neglectful priests, rebuke on the people for their idolatry and divorce, coming judgment, the people's sins—neglecting tithes, and so forth, an address to the doubters of the prophet's age, and an exhortation to keep the law of Moses. We shall enlarge on each of these seven subjects.

The people had become discouraged and disheartened

because the optimistic predictions of Haggai and Zechariah concerning the Messianic Kingdom had not been fulfilled. The prophet used the illustration showing the contrast of the conditions of Edom and Israel to show that God still loved Israel. Edom had been permanently driven from its mountain strongholds, while Israel had been returned from the Exile after a comparatively short time. (See Mal. 1:2-5.)

The priests had not been conducting the Temple service as commanded of God. Instead of offering the best of the flock, they had been sacrificing the sick, the lame, and the blind. God had not accepted their offerings, and even said that it would be better to shut the doors of the Temple than to have a fire kindled on His altar in vain. God had cursed them because they offered polluted bread to Him. The priests had caused many to stumble, and, therefore, were made contemptible and base before all people. They, through their unfaithfulness, had corrupted the Levitical covenant relationship with God. (See Mal. 1:6—2:9.)

Malachi rebuked the people for their idolatry and divorce. He used figurative language in speaking of their divergence from their religion. He spoke of the true religion as being the wife of one's youth. The people had turned from the religion of their youth and had begun to worship foreign gods. They had divorced their Jewish wives and had taken heathen women in marriage. God was very angry with the Jews for putting away their wives, because God said that "he hateth putting away." Malachi urged the people to repent and turn to the Lord. (See Mal. 2:10-16.)

The people had begun murmuring against the Lord and questioning if there was a God of justice. Malachi announced the Day of Judgment as a great and terrible day for those who do not live righteously. He told of the coming of the Day of the Lord, at which time He will be as a refiner's fire and fullers' soap, and will purify the sons of Levi, so they will offer lawful sacrifices unto Jehovah. All sorcerers, adulterers, false swearers, and oppressors shall be witnessed against. God told the sons of Jacob that they would not be utterly consumed, but only through God's unchangeableness. (See Mal. 2:17; 3:6.)

The Prophet further condemned the people for straying from God's commandments. They had neglected their tithes and offerings, and, therefore, were robbing God of His just dues. God told them that if they would only pay their tithes and fill the storehouses, He would

pour out a blessing upon them, and they would again have His favor. Locusts would no longer destroy their crops, and their vines would not cast their fruit before time. They would become "a delightful land." (See Mal. 3:7-12.)

The people thought it unprofitable to serve God, because the wicked were uplifted, and they that tempted God were permitted to go unpunished. They had spoken against God and had not kept His charge. There were some, however, that feared God, and God heard them, and a "book of remembrance" was written before God. The righteous will be God's people at the time of judgment. The proud and the wicked shall be burned as stubble, and not even a root or a branch shall survive. To

those, however, that fear the name of Jehovah shall "the Sun of righteousness arise with healing in his wings," and they shall be fat as a calf of the stall, but the wicked shall be trodden down. (See Mal. 3:13-4:3.)

Malachi closed his message with an appeal to keep the law of Moses, and with the promise of the coming of Elijah the prophet, before the great and terrible day of the Lord. (See Mal. 4:4-6.)

Because Malachi is the last book in the Old Testament, it provides an introduction for the New Testament, and prepares the way for the advent of the Lord as recorded in the Gospels. Though the Book of Malachi is small, the value of the message contained in it should not be slighted.

---

## The "Big Fish" Story

---

By Barbara Fish

---

EVERYONE of us at sometime or another has heard or told a "big fish" story. We many times make the story bigger than the event really is. The next time you tell a "fish story," remember that in the Bible you can read a "big fish" story, too, but it is not any bigger than the occurrence itself—the Bible is the inspired Word of God, and *God's Word is truth*.

Jonah was the son of Amittai who prophesied to Jeroboam in 2 Kings 14:25. This is the only place in the Old Testament that Jonah's name is mentioned except in the Book of Jonah. Jonah lived in Galilee, about four miles north of Nazareth. When God asked him to go to Nineveh, he did not wish to go. So, finding a ship going to Tarshish, he set sail. Nineveh was almost straight east of Antioch and Seleucia, and it was on the east side of the Tigris River, while Tarshish was in the southern part of Spain.

Jonah, thinking he would soon be away from the presence of the Lord, went down into the ship and fell asleep. The Lord sent a great wind into the sea and the ship tossed and rocked, but Jonah continued sleeping. The sailors prayed to their gods, for they thought one of them had offended his god—still the wind raged. The captain came to Jonah (Jonah 1:6), and told him to pray to his God. How was Jonah to pray to his God when he was fleeing from the presence of his God?

The sailors, thinking one of them had made his god angry, cast lots (Jonah 1:7). The lot fell upon Jonah. Then the sailors questioned him to find the reason for the high wind. They asked him why he was fleeing from the presence of the Lord (1:10). Jonah told them to

throw him overboard as a human sacrifice, but the sailors were unwilling until they had prayed to Jonah's God. They then "cast him (Jonah) forth into the sea: and the sea ceased from her raging" (1:15). Now, the Lord had prepared a great fish to swallow Jonah, and he was in the belly of the fish three days and nights (1:17). While in the belly of the fish, Jonah prayed to God. "The Lord spake unto the fish, and it vomited out Jonah upon the dry land" (2:10). According to Arab tradition, Jonah was vomited out on dry land at Alexandretta, north of Antioch on the coast of Syria.

Again Jonah was told to "go unto Nineveh." This time he obeyed. He entered the city and preached to the people, saying: "Yet forty days, and Nineveh shall be overthrown" (3:4). These are the only words of prophecy that he spoke. The people of Nineveh immediately repented. Jonah was displeased because the Lord had not carried out His plans to bring Nineveh to destruction, but God saw that the people had turned "from their evil way."

Jonah went out of the city only far enough to see what would happen to Nineveh. It was very hot, and God prepared a gourd to protect him from the heat of the sun. Then Jonah was pleased, but when God caused the gourd to die, Jonah was angry again. God said to him, "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it to grow; which came up in a night, and perished in a night: and should I not spare Nineveh?" (4:10, 11.)

No other story in the whole Bible is ridiculed as much as that of Jonah and the whale. It is said that a whale

could not swallow a man, for whales have very small throats. Let us, though, present a few facts that will prove that it is possible.

White sharks and sperm whales have been captured which could have swallowed horses. There is now on exhibition in the Smithsonian Institute at Washington, D. C., a whale which measures forty-five feet in length and weighed, when captured, thirty thousand pounds. At the time it was captured, a black fish weighing about fifteen hundred pounds was found in its stomach. This whale was caught off the coast of Florida in 1912.

Too, you may ask, How could Jonah have lived three days in the belly of the fish? Here are some facts about that: In 1758, a sailor fell overboard in the Mediterranean Sea, and was swallowed by a shark. The shark was hit by a cannon ball, and the sailor set free. An Indian, also, was swallowed by a shark, and was still alive when the shark was captured, though he died soon after. We really do not need any facts to prove God's Word, for He is capable of doing anything. Nor does it matter whether or not Jonah died while in the belly of the fish, for it was a miracle of God to have him on earth alive once more—surely God could have brought him back to life.

Authorities cannot agree as to whether the Book is historical, allegorical, or mythical, but most of them believe as we do, that it is historical. We believe God is great enough to cause such an event to happen. It would require a wild imagination to make up such a story.

Christ once told the Pharisees and scribes, "As Jonas  
(Concluded at bottom of first column, page 11)

---

## F A I T H

By George Walters

THE Apostle Paul said, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). This verse corresponds well with Hebrews 3:14, saying, "We are made partakers of Christ, if we hold the beginning of our *confidence stedfast unto the end.*"

Faith and hope go together, and those things that comprise the objects of our hope are also the objects of our faith. God will perform all that He has promised to us in Christ. Thus, believers in the exercise of faith are filled with "joy unspeakable and full of glory." Christ dwells in us if we are truly faithful, and our souls are filled with the fullness of God as far as our present measure will permit.

In the Apostle Paul's definition of faith, his expression "the evidence of things not seen" means that faith demonstrates to the eye the reality of those things that cannot be otherwise discerned. The eye of the physical body cannot understand those things which are revealed through faith to the Christian.

## "AS WE FORGIVE"

By Robert Hardesty

WHEN Jesus taught His disciples in His Sermon on the Mount, He gave to them a model prayer. He did not say that it should be repeated word for word, but He said, "After this manner therefore pray ye." Almost every professing Christian has committed this short prayer to memory; and, whenever he repeats it, he does so with little, if any, thought of the meaning of the words he speaks. The words have been memorized in their order, and are spoken mechanically.

Everyone knows what a dangerous risk it is to attach his signature to a document he has not read. It is an even greater risk to repeat the Lord's Prayer without thinking of the words spoken.

Jesus taught us to pray, "Forgive us our debts, as we forgive our debtors." Do these words not ask for *conditional* forgiveness? If one has been hurt or wronged by another, and has not forgiven him, when he speaks this part of the prayer he is, in effect, asking God to withhold forgiveness from him. Is he not thus pronouncing condemnation upon himself? He might as well say, "Do not forgive me, for I have not forgiven my brother."

The two verses immediately following the Lord's Prayer further emphasize the importance of forgiveness on man's part, positively stating: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Also, earlier in His sermon, Jesus said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

In the Parable of the Unmerciful Servant (Matt. 18: 23-35), Jesus said that the servant who forgave not his fellow servant was delivered to the tormentors, and "likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Thus, we see that it is essential that we forgive others before we can expect forgiveness of God.

---

## INSPIRED WORD

(Continued from page 7)

thus fulfilling the prophecy of Christ, "Heaven and earth shall pass away, but my word shall not pass away."

When it seems that the Bible is being brought into disrepute, God furnishes additional proof that will substantiate His written Word. Surely God must have been influential in preserving records which are now being uncovered by archaeologists that tell the "story" which previously was believed to have been recorded only in the

Bible. God must have been instrumental in preventing the weathering and erosion of these writings so that today men are able to decipher, translate, and read them to prove that the nations of which He speaks were truly once in existence.

Yes, we believe "holy men of God spake as they were moved by the Holy Ghost" when they wrote the Scriptures. We also believe that through study of the Word and obedience to it we can obtain eternal life, that it is profitable for all things—in building character, personality, and in instructing us how to live successfully and harmoniously with our fellow men.

---

### "THE FEET OF THEM THAT PREACH"

(Continued from page 3)

you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius." Too many of the people of our denomination think more of the man than they do of the words that he preaches. Some will say that if they cannot have Brother So and So, they will not help with the church work. No matter how good any man is, he cannot save you or me. Paul asked, "Is Christ divided?" Do not all of our preachers tell of Christ and preach the gospel? Are not all our ministers striving to do their best to preach the gospel of the Kingdom? Let us give these thoughts serious consideration.

Our denomination—the one that believes our teachings are most correct—does not have even one *missionary*. Yet, we believe that the gospel is to be preached for a witness in every nation before Christ returns. Who is going to do it? Help support the Bible Training School and encourage others to come. There is much work to be done for Christ.

---

### THE "BIG FISH" STORY

(Continued from first column of preceding page)

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). Possibly Christ meant, when saying this, that Jonah had died, arose, and then preached with success. Jesus, too, must die and rise again before the world would accept His teachings.

How many of us are like Jonah? We disobey, and try to escape from God's sight. When we are in great distress, we call on God to help us, promising to do better in the future. When God answers, we remember our promise a few short weeks, then we begin to complain. It is my prayer that this may help the one reading and the one writing this article, that we may have enough faith to know that *God's way* is best.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

For seven years, Clarence Budington Kelland wrote unsuccessfully. Then, in a single mail, he sold three short stories and a serial to the *Saturday Evening Post!* That was twenty-five years ago. Since, he has become famous as the most prolific general magazine writer in the United States—and as the most popular.

For what reason he did so has not been made clear—but Mr. Kelland some years ago slipped on the thorny road of freelance writing—abandoned his usual diamond-hard and jitterbuggy style, and produced a truly delightful story of the days of Jesus Christ: *Thirty Pieces of Silver* (Harper & Brothers; 75 cents), based on the betrayal of the Master by Judas Iscariot.

Judas is held by Mr. Kelland to be what he may very well have been—a dupe of his own faith in Jesus. Anxious to supplement the ebbing treasury of the apostles, Judas made a deal with the priests—the while he was convinced that Jesus never could be taken because of His miraculous powers. The Iscariot's intentions, thus, as Mr. Kelland tells them, were not to sell the Christ to crucifixion, but to improve the apostolic finances by double-crossing Caiaphas.

Few more moving tales of Jesus' day have been written than *Thirty Pieces of Silver*. Judas' reactions, his iron-clad faith in Jesus' omniscience and omnipotence, his awful dismay over the actual arrest and trial of his Lord, are painted with a vividness which Mr. Kelland has not often equalled in his more popular stories. Whether you agree with the picture of Judas' character or not, *Thirty Pieces of Silver* deserves a place on your list of "must" reading quite as much as van Dyke's famous *Story of the Other Wise Man*.

\* \* \* \*

*Reader's Digest* (subscriptions to which may be ordered through the National Bible Institution at \$3.00 a year or \$5.00 for two years) has carried, during recent months, some really remarkable articles on religion. Dr. Alexis Carrel's study of prayer (March, 1941) should be emblazoned in large letters on the walls of every Christian home. And Roger William Riis' story of why he is "For the Churches" (January, 1941) is no less valuable.

\* \* \* \*

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



*"Behold, I send the promise of my Father upon you" (Luke 24:49).*

### "Peace Be Unto You"

An old custom, an Oriental one, in the days of Jesus was to kiss a friend when greeting him. That was why Judas betrayed Jesus with a kiss. Paul closes his letter to the Corinthians by saying, "All the brethren greet you. Greet ye one another with an holy kiss" (1 Cor. 16:20). Among Christians the greeting was, "God be with you," or as Jesus said, "Peace be unto you." Peter said, "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus" (1 Peter 5:14).

To have Jesus again in their midst brought peace to them—after they really knew it was He. At first they were afraid, thinking they had seen a spirit or something not real.

Jesus soon convinced them that He was real. They could touch Him, see the nail scars in His hands and feet, and He ate with them (Luke 24:39-43).

### Everything Made Clear

Jesus then reviewed His teachings with them. He told again of His life and the things spoken of Him in the Old Testament. They had not understood, but now He "opened their understanding, that they might understand the scriptures."

Today, we, too, must have God open our understanding if we would learn His way. We are to study, as Paul told Timothy: "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).

### "Ye Are Witnesses"

Jesus told His loved ones that day that "repentance and remission of sins" should be preached in His name among all nations, beginning at Jerusalem. As Matthew said it, it is perhaps easier understood: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (28:19, 20).

We are the witnesses *today* of Jesus, just as were His disciples then. They were given "power from on high"

for their work. We can be "quickened by the Spirit" and "filled" so that we can do His will. In Psalm 119:50, we read: "Thy word hath quickened me."

In John 3:34, we find that God gave the Spirit to Jesus without measure. However, we read that He is able to do much, much more than "we ask or think, according to the power that worketh in us." Also, "The just shall live by his faith" (Hab. 2:4). May we have faith and power to do God's will.

### ECE Correspondence

Our friend, Dorothy Frazier, sent a very interesting letter, telling of the ECE activities of the club organized in Cleveland, Ohio. Among other things she said, "The ECE Club is doing just fine. We meet every Friday night from seven to eight o'clock. We have some very good workers.

"Our younger group is making scrapbooks for ill children in the hospitals. We have nine books started.

"The older group has one half hour of Bible lesson each week. Richard Parish is their teacher. That is the news from the east side group.

"The west side group have Richard for their teacher, too. They meet every Thursday night."

Isn't that fine news? Sister Frazier named some of their good workers.

### Who?

"Who is on the Lord's side? Who will serve the King?  
Who will be His helpers other lives to bring?  
Who will leave the world's side? Who will face the foe?  
Who is on the Lord's side? Who for Him will go?  
By Thy call of mercy, by Thy grace divine,  
We are on the Lord's side, Saviour, we are Thine."

—Selected.

### Happy Birthday Wishes

Beatrice Elshaw, March 28, age 15, Cleveland, Ohio.  
Juanita Macy, March 26, age 15, Troy, Ohio.

"I have no greater joy than to hear that my children walk in truth" (3 John 5).



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Just for Fun

A graph in yesterday's edition of a large metropolitan newspaper was captioned, "One Billion Dollars for Fun," and showed the amounts of money spent for entertainment in each of the states in 1940. It would be interesting to learn the total contributions for church work in that same period. It would probably fall a bit short of the billion dollar figure!

Just think what the churches could do with a billion dollars! They could embark upon a program of religious education that would surprise even the most energetic atheist. Millions of people who have not yet heard the *truth* would be able to gain a knowledge of the Bible that would exceed that of some of our regular church members. However, the churches did not get the money. They received what was left after the bills were paid and the people had their fun. "Traitors, heady, highminded, lovers of pleasures more than lovers of God" is the way Timothy described it.

Have you ever watched a couple of boys wrestling at the edge of a swimming pool or at the edge of the bank at the old swimming hole? If you have, perhaps you recall your feeling of concern as they came closer and closer to the edge of the water. They were so engrossed in their tussle that they did not realize the close proximity of the water. Then, perhaps, you remember how you became tense momentarily as you saw them finally topple over the brink. You might become a little tense right now as you look about you and see the world going merrily on its way; for it is beginning to look very much as though the whole works will topple over the brink into the destruction foretold in Philippians 3:19.

We might just read the verses immediately preceding and following 2 Timothy 3:4. These verses describe other conditions in our world to a "T." So what? So let us take next week end for example. If we work until Saturday noon, that will give us thirty-six hours until we have to return to work. How many of those thirty-six hours will be spent in Christian worship, study, and fellowship? What's the ratio of the time we spend for pleasure and for Christ? Time is as important as money. A dollar cannot say, "The Kingdom of God is coming," although it can help someone else to say it.

### Juggle a Bit

Why don't you go out and do a little campaigning on your own for Christianity? If we put our dollar into the cause, we have made it possible for someone else to spread the gospel, but if we jump in and help also, we ought to be able to do just about twice as much good. However, where are we going to find the time? We suppose, though, that you spend your time the same way that other people spend theirs. First, we do those things that are essential to keep us alive. We earn our living. Then we use a little time to prepare ourselves to earn a still better living, or to become more familiar with God's plan for men and the coming Kingdom. The rest of our time is spent in doing the things we like to do just for the fun of it. The problem comes in spending the "preparation" and "pleasure" time. It's possible, by careful planning, to prepare ourselves for Christian service and get real pleasure out of it. Of course, when we have completed the initial period of preparation, and enter actively into Christian work, the pleasure we will have from then on cannot be compared with any of the "common" pleasures. We will be way out ahead. We might have a little trouble now and then even in Christian work, but did we ever have a horse throw us while we were having a fine time riding on a sunny afternoon?

From far back in the room comes the question, "Well, how does one know when he has spent the time he should in Christian work?" If we have found that we are not suited to the job of spending our entire time in church work, and must work in the world for our livelihood, it would appear that about the only measure we can use will be whether we are "juggling our church work to suit our business" or whether we are "juggling our business to suit our church work."

By the way, how is *your* juggling coming along? Are you keeping in mind the words of Christ, "For where your treasure is, there will your heart be also"?

### Pins

It has been suggested that perhaps it would be advantageous for the Bereans to purchase pins to be issued to members when they have fulfilled certain qualifications. What are your opinions?

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

March 29, 30.—Illinois Quarterly Conference at Ripley.  
 April 7-13.—Special meetings at Oregon, Ill.  
 April 14-27.—Special meetings at Burr Oak, Ind.  
 June 18-29.—Indiana Bible School and Conference at North Salem.  
 July 29-August 10.—General Conference at Oregon, Ill.  
 August 17-24.—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### ENROLL NOW

Students planning to attend the Summer Bible Training School should enroll now, or as soon as possible. It is definitely planned to conduct another Summer School, but we must have at least twenty students enrolled by June 1. The School will be conducted June 17—July 25, if twenty students are enrolled.

Brothers S. J. Lindsay, Tempe, Ariz., and Harry A. Sheets, Elburn, Ill., will be the instructors. They are talented and experienced. Both are zealous to enter into the work, and are anxiously waiting to hear the encouraging news that a goodly number of our young men and young women are planning to attend the Summer School.

We hope that students will come from the North, the South, the East, and the West. We have facilities for fifty students, if that many should come. Why should there not be fifty? Why do we do anything halfheartedly for the Lord? With apologies to our senior Bro. Lindsay, we are constrained to say that in a relatively few more years some of our young people will wish that they had better used their opportunities to study the Scripture: with one so well read in the Bible and so adept in imparting help to others.

Bro. Harry Sheets, the other instructor, and Dean of the Summer School, has had a number of years experience teaching public school, and he is one of our ministers known to be sound in his Bible interpretation. He has recently visited in Oregon, Ill., to make definite plans for his part of the work in the School, and we can assure all that the Dean's part of the game will be well played. . . . Who else wishes to enter the game? Use the enrollment coupon on opposite page.

Sydney E. Magaw.

### SUNDAY SCHOOL EXHIBIT

At the last General Conference a request was made by a number of the brethren that a Sunday School Exhibit be held in conjunction with our annual meeting at Oregon, Ill., this summer. Such an exhibit was held several years ago, but was discontinued.

In order to have a successful and worthwhile exhibit, work must be started soon. To start it going, I have appointed Sr. Ruby Railton of Rockford, Ill., as chairman of the Exhibit Committee. Other members who have consented to serve on the committee are: Srs. Verna Thayer, Rockford, Ill.; Clarence Lapp, Macomb, Ill.; Harvey Krogh, Tipp City, Ohio.

Sometime in the near future the Sunday school workers throughout the country will be hearing from Sr. Railton and other members of the committee, asking for materials for the exhibit. Please co-operate to make the exhibit a success.

L. T. Hanson, Chairman Sunday School Committee.

### RIPLEY, ILLINOIS

Bro. J. M. Watkins of Eldorado, Ill., will conduct a series of meetings previous to the Quarterly Conference. These meetings will begin Monday night, March 24. His sermons will be about the Kingdom of God—past and future.  
 Mrs. Helen Lewis, Secy.

### MINNESOTA CONFERENCE

Another year—another annual June Conference is scheduled for the Church of God in Minnesota, June 11-15 (both dates inclusive). This year our Conference will again be held at Eden Valley, our vacation center of the State. Further announcements in greater detail will appear as time proceeds, but we wish to establish and emphasize this important fact right now: the services of Bro. L. E. Conner, our General Conference president, have been assured for this great Conference.

May all within our Conference, and we trust many from other states, begin now to set aside other engagements and plan to attend the biggest event of our Conference year, our annual Minnesota June Conference.

John Denchfield.

### LOS ANGELES, CALIFORNIA

Three more of our young people have taken the steps that have inducted them into the new life in Christ Jesus. On March 9, Sr. Alma Carlson, 435 N. Ave. 51, made the good confession and was baptized by Bro. G. E. Marsh; and on the 15th, Bro. Roy Juden, Jr., and his sister Elaine, 1305 N. Mulberry St., Compton, were also assisted by Bro. Marsh in this important step.

As the signs thicken, indicating that the coming of the Bridegroom is near, we pray more earnestly that all of our dear ones may lay hold of the great salvation and be worthy of immortality when that day dawns.

Emma C. Railsback, Secy.

### DIXON, ILLINOIS

Every Friday night at the Church of God in Dixon we now have Berean Bible classes, and would like to have anyone from Oregon or other cities visit us. The time of the services is from 7:30 to 8:30, and the teacher is Bro. Alan McLain, a student of the Bible Training School.  
 Leona Blaga, Secy.

## Gleanings From the Field

"The field is the world."—Jesus.

"Two of our faithful workers—though somewhat isolated from the local body—have been seriously ill for some time. Bro. C. E. Hatch of Santa Ana has been cared for in the home of his son Will Hatch, Santa Anita Blvd., Arcadia; also Sr. Janet Reid is in a Rest Home, 305 Rosemont Ave., Pasadena. Write to them."—Mrs. E. C. Railsback, 1020 S. Burlington Ave., Los Angeles, Calif.

Bro. Emory Macy, who attended the Bible Training School most of the winter, prepared an excellent article for this special students' issue, but, due to column shortage, we are saving it until next week.

Bro. M. W. Lyon, pastor of Golden Rule Church of God, Cleveland, Ohio, and his sister, Sr. Jeanne Lyon of Grand Rapids, Mich., are planning a motor trip to their former home at Citronelle, Ala.

"Two of our young people have been planning to attend the Summer Bible Training School ever since they were at the General Conference last summer."—Vivian Kirkpatrick, Blanchard, Mich.

"If a person has pneumonia a long time, does it become oldmonia?"—I. B. Better.

"We expect soon to be back in Pearl City, Ill."—Charles T. Lindsay, Milford, Kans.

Iris Hall, Alto, Mich., plans to attend the Summer Bible Training School. . . . Let us hear from others planning to come. An enrollment coupon appears on page 15 of each Herald.

Wisdom speaks neither too soon nor too late, and sometimes speaks not at all.

A thought for the week: "The scientists believe there is life on other planets because, they say, it would be a waste of creation otherwise. I believe the opposite, that is, our wonderful God is lavish in His creation if for no other reason than to show man His exceeding greatness."—Harvey U. Krogh, Jr., Tipp City, Ohio.

"Bro. C. E. Randall's recent articles on first principles are so systematically arranged and presented in so scholarly a manner that they should receive the most widespread appreciation of our brotherhood."—G. E. Marsh, 230 W. 103 St., Los Angeles, Calif.

"It certainly gives Sr. Netts and me a great pleasure to see the way the Sunday schools are responding to the little Golden-Rule-Home banks we are sending out."—C. L. Netts, 192 White City Trailer Park, St. Petersburg, Fla.

"We are having good meetings. March 30, we shall have a potluck dinner at the church and, of course, our meeting before dinner. We are expecting people from a distance."—Mrs. Charles W. Howe, 1036 Newton St., Waterloo, Iowa.

"Four came forward for baptism last Sunday."—F. E. Siple, 140 Celia St., S.E., Grand Rapids, Mich.

Bro. C. E. Hatch, Arcadia, Calif., sincerely appreciated the remembrances of the Los Angeles brethren when he was sick. The letter from Bro. and Sr. Scott Elton was especially encouraging.

This students' number of The Herald suggests what could happen some week if the editor should get the epizootic or the tie douloureux.



**HECTOR, MINNESOTA**

On Sunday, March 9, 1941, a very fine representation of the Minnesota State Conference of the Church of God assembled at the home of Roy and Ellsworth Johnson near Hector, for an all-day Conference meeting which proved to be a spiritual feast indeed. Because this was the first of a series of such conferences, and the roads being in very poor condition, we felt that attendance was exceptionally good, as Minneapolis, Hutchinson, Spicer, Bird Island, Litchfield, Eden Valley, Waite Park, and St. Cloud were represented.

Four services were held during the day. Sunday school was conducted by Bro. Tom Savage, and morning worship service by Bro. John Mercer. An afternoon session was conducted by the writer, and Bro. Walter Wiggins conducted an early evening service. The undivided attention during services and conversation between services made it quite evident that all were being provided with much helpful inspiration.

Plenty of food was provided by both hosts and visitors, so that spiritually and physically we all came to realize the truth of Jesus' statement, "Blessed are they who hunger and thirst," for we were filled!

We now look forward to our next gathering, the time and place of which will be announced as soon as determined. Several invitations are on hand, but we welcome more. If you would like to entertain such a gathering, just send your invitation together with any suggestions you may have to our secretary, Mrs. Alvin Bennett, Paynesville, Minn. John Denehfield.

**MACOMB, ILLINOIS**

On Sunday afternoon, March 9, Mrs. Frances Kimble, 328 S. College St., was baptized into the all-saving name of Jesus. The baptism took place at Glenwood Park, with Elder C. E. Lapp officiating. We welcome her into our little band of workers, and pray that the Lord's richest blessing may rest upon her as she sets forth in His service.

We were fortunate in having Bro. Orris Mills preach for us on March 16. Other visitors from Oregon, Ill., were Ruth Gesin and Verneille Lawrence. Gladys Mercer, Secy.

**BAPTISM AT TEMPE, ARIZONA**

Preceding our regular Thursday evening Bible study on March 20, it was our pleasure to induct Sister Lynda H. Miller into the name of Christ. The meeting had been called early to attend to this extra work and a goodly number were present at the services. Lynda has been a regular attendant at the class for some time and when she became convinced of her duty she was not slow to act. We are all rejoicing because we have great faith in her and her way of doing.

Our midweek Bible study class is the prize meeting of the week. Many who do not belong to the church are regular attendants and are as interested as any of our own. Great satisfaction is expressed by all. S. J. Lindsay.

**HERALD RECEIPTS**

Clint Scott; Mrs. Ethel Hicks; Mrs. Laurel Macy (for another); Richard Smith (for another); Willie Stone; Mrs. Harold Starbuck (for others); Mrs. Eva Page; W. V. Launsbery; Mrs. Howard Moore (for another); Mrs. Charles Stedman; Silas Claypool (for others); Clara Claypool; H. J. Edmister; Mrs. Margaret Barek; C. E. Hatch (self & others); Mrs. Ray Lumsden; Mrs. Fred Johring; Mrs. G. Kuehne; Rolland Stilson; Gordon Davison; Mrs. W. M. Nelsen (for others); W. O. Cox; Mrs. W. L. Robbins (self & another); Charles D. Balliet (self & another); Mrs. Ethel Buchanan (for others); Mrs. Eva Collius.

**BIBLE TRAINING SCHOOL NEWS**

The bright sunny days of spring are here to welcome us to new activities. The fresh spring air puts vitality into us, giving us ambitions for greater conquests.

Last Monday evening, March 24, some young people of the Ambassadors' Bible class enjoyed a skating party at Dixon, Ill.

Bro. Ellsworth Routson preached at Dixon, Ill., last Sunday. Bro. Francis Burnett will be speaking for the brethren at Rockford, Ill., the second, third, and fourth Sundays of each month until the General Conference of 1941. Bro. L. E. Conner will preach the first Sunday of each month.

George Walters, who is a new student, spent his first week in our School, March 17-20. George's home is in Dixon, Ill. We now have twelve students. We miss Bro. Emory Macy and his family, and hope they can return next fall.

We hope to see you at the Quarterly Conference to be held in Ripley, Ill. Ripley is a good community, "Believe it or not."

We enjoyed having Mrs. Christina Walters, who is George's mother; Mr. Milton Becker from Dixon, Ill.; and a former classmate, Muriel Randall, Oregon, Ill., visit our Students' Home. Sr. Muriel Randall visited our classes last Friday, March 21.

The students were privileged to hear a lecture on archaeology at Oregon Community High School, Friday, March 21.

C. Alan McLain, Reporter.

**BIBLE TRAINING SCHOOL**

Eva Phelps	\$ 2.00
Mr. & Mrs. Harold Starbuck	6.00
Mr. & Mrs. George Siple (F. B.)	15.00
Mrs. Howard Moore	8.50
Minnesota Conference (O. M.)	6.40
Mrs. Walters	2.00
Dr. Becker	2.00
Mrs. George Reighard & Bert Reighard	2.00

**CONTRIBUTIONS TO N. B. I.**

W. A. Reid	\$ 4.00
Mr. & Mrs. N. R. Hicks	2.00
Kosztka, Iowa, S.S. (Ministers' fund)	5.21
Georgia Thompson	2.00
Minnesota Friends	15.00
Blair, Nebr., S.S. (Ministers' fund)	4.60
Marshall, Ill., S.S. (Ministers' fund)	2.30
Mr. & Mrs. Paul C. Johnson	2.00
Charles D. Balliet	1.00
Dixon, Ill., S.S. (Ministers' fund)	7.25

**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  
Orpha LeMasurier . . . Treasurer

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 . . \$.....
- For Fieldman and Evangelism \$.....

Name .....

Address .....

**The Summer Bible Training School**

*Enrollment Coupon*

Wishing to better prepare for Christian service, please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost for my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks.

Recommended by \_\_\_\_\_  
(Name) (Address)

My name is: \_\_\_\_\_

My address is: \_\_\_\_\_

## Necessity of Unity

By C. Alan McLain

WHERE unity is, there is power. Hitler has been victorious because he has unity in every division of his army. His unity, however, is not of love, but of fear. Those under his authority tremble.

A football or baseball team that does not have co-operation cannot expect to win. Jealousy, selfishness, and vain arguments cause strife; this defeats success in any endeavor. Every man in his position, doing his duty with the best of his ability, helps to make the team victorious. One man can cause the team to lose the game, if he will not co-operate. Such a one should not be on any team. Jesus said, "Every kingdom divided against itself is brought to desolation" (Matt. 12:25).

If there ever was a time that Christians should be united in the spirit of love for Christ to proclaim His message of good tidings, it is now—to this sinful and adulterous generation. When (it seems) all forces of evil have come forth to test the faith of the followers of Christ, "unity" should be our motto.

Traveling through the country, we have observed dilapidated church buildings. Because there was a lack of co-operation, these churches went out of business. Will not some of those members have to give an account of their stewardship? Every member has some talents, whether they be few or many, and every talent is needed to make the church a unit. "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: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 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" (Eph. 4:11-15).

Those who make good evangelists do not always make good pastors, neither do pastors always make good evangelists. There are those who make good superintendents of Sunday schools, but not good preachers. One who is fitted in music may not be able to give a five-minute talk. There is a position for everyone, and let everyone in his position do his best for the cause of Christ. We may not be able to sing like Lawrence Tibbett or Bing Crosby, but we can pass out song books and usher. Those who have money should use it for publishing glad tidings of the Kingdom of God, for many have not heard—others are

dying and have no hope. Every member should work in harmony with the church as a whole.

The human body is comparable to the body of Christ. Christ is the head of the body (Col. 1:18). "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? And if the ear shall 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?" (1 Cor. 12:12-17). Because we cannot be an elder, we will not serve! Is this co-operation? Or, because we cannot play the piano at the services, we will not help at all! Is this harmony or unity of the spirit of Christ? "All the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if you bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:14, 15). Love makes unity, and is stronger than fear. Where the love of Christ prevails there is unity. This is the reason the Apostolic church grew by "leaps and bounds." (See Acts 2:46.) Does not Christ, the Head of the body, have power over you? If the eyes are in danger, or become hurt, does not the hand protect them? So should the members of the church help protect the person who has been evil spoken of and offended, instead of condemning him. Let us bear one another's burdens. We are to lift up the fallen.

Jesus prayed thus to God, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). A well-organized church led by the Spirit of God is powerful, bringing many to Christ.

Followers of Christ, let us strive for the unity of faith, for the knowledge of the Son of God, and to a perfect man in Christ Jesus. Let us cast off vain murmurings, babblings, arguments that gender strife and division, and put on the spirit of Christ that will lead us to eternal life. Our love for Christ is proved by the testing of our faith. Let us work in unity, that much may be accomplished for Christ. "United, we stand; divided, we fall."

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, APRIL 1, 1941

NUMBER 26

## Acres of Tombstones!

By C. E. Lapp

WHILE driving through different towns and cities, we often have been made to wonder why there is so much activity among the people. Everyone seems to be "busy as a bee." Many beautiful homes, churches, and public buildings of every sort have been erected, and every one of these is a kind of monument to those who are alive and are seeking to provide for the comfort and well-being of their families.

The picture usually changes as we drive through the outer edges of these cities. In the larger places there are literally *acres of tombstones!* These stones have been erected in memory of the dead. Some of the stones are large, and some are small, but all are for the same purpose. They are erected as memorials of those who are dead, and the size and cost of each stone usually speaks of the esteem for the loved ones who sleep in the earth.

After seeing such a sight, this question often comes to our mind: "Who gets the benefit?" We are certain that the dead know nothing about the beautiful markers; therefore, we must conclude that they are for the living to see. Several years ago we walked through one of the large memorial parks in California, and, while doing so, noticed the markers. A small bronze plate imbedded in concrete marked the head of each grave. Each bore the same information—the name, date of birth, and date of death.

Another, time, and in a different place, we stood in front of a tombstone that cost one thousand dollars. It gave the same information as had the bronze plate—the name, date of birth, and date of death. The sad part of these costly stones is that very little benefit is derived in comparison to the vast amount of money invested. If all the marble and granite that is used for this purpose was to be used in building homes or other buildings,

there would be much more benefit derived from this present generation as well as those to come.

*Brethren of the Church of God:* At the present time we are face to face with one of the greatest opportunities to advance that has been ours for some time. The Bible Training School has been re-established with the idea of making it a permanent part of our National Church Program. Already the results have exceeded our fondest hopes, but we have reason to believe the Bible Training School will continue to grow until it has developed into a powerful institution for Christian instruction. Someday, if the Lord tarries, we will have a school where the young people of the Church of God may go to receive thorough training for Christian service.

*First,* however, we need men and women who wish to erect a memorial for the sake of the living. Nothing can be done to help the dead, but to erect a school building with adequate dormitory and classroom space and facilities for our growing Bible Training School will be a memorial, the effects of which even eternity itself would not erase. The Bible Training School is now paying forty dollars rent per month, to house the present class, and this does not take care of all who are attending. In one year alone, four hundred and eighty dollars is used, and in two years almost one thousand dollars.

We feel certain there are people in our church who would be glad to help create such a school by giving from *five hundred to one thousand dollars*, or more, as a memorial to some loved one. Or, if you have a will, why not make a generous portion of it for this worthy work?

Our Lord is coming! We are commanded to occupy until He comes. Let us erect a memorial for the living to glorify Him who died for us. To do so will make it possible for many to be trained in the ministry of the gospel.



C. E. Lapp

# 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 "More Excellent Way"

May this reminiscence about a grandfather and a grandmother, but particularly about Grandmother, encourage Christians who may feel untalented to serve the Lord. By saving, each week, a few pennies from her sales of eggs carried to town or sales of butter from her old-fashioned churn, she was able to offer financial help to a grandson when he decided to study for the ministry. Though Grandmother died soon thereafter, her sweet intent and encouragement are in the background of many sermons.

Grandmother was not rich, and she probably never heard of a wife's "allowance." She lived in a log house. She gave birth to twelve children, one dying in infancy. Her clock upon the mantel was not to tell when her day's work was done, but when various duties were to begin. As we recall her, however, she was optimistic and seldom spoke of being tired. Grandfather had a small farm of only forty acres, so there were not many, if any, luxuries in the home where eleven children besides the two parents ate three times daily. Breakfast, dinner (not "lunch") and supper for thirteen mouths—thirty-nine meals per day! Everybody had enough to eat; *there must be a God.*

Doubtless, there were times when Grandmother hardly knew how to set the table—a table too long to be placed in a modern we-have-no-children kitchen. Nevertheless, at each mealtime she would start: always in the center of the table was the sugar bowl, the salt and pepper sentinels co-operating nearby; then she would place upon the table a saucer of her homemade butter and a plate stacked high with home-baked bread. Usually, too, there was a dish of honey, for Grandpa kept bees. Then from the stove (neither gas nor electric) she would fetch steaming hot meat and potatoes, hominy, too, or good ripe sauerkraut. Maybe there would be applesauce or pumpkin pie, and sometimes each person would get a glass of good cold milk. (Grandmother had a big refrigerator under her kitchen.) Around the table would be placed thirteen plates, with a knife, fork, and spoon at each plate. Thirteen chairs in their places! Then, all the family being gathered 'round, Grandfather would ask the blessing. (Boys and girls, that means Grandfather prayed. Tell your father about it.)

Many times visitors came. It was commonly understood that a part of any visit at the John Kirkpatrick home was to eat at Grandmother's table. In those days, there was nothing more thought of a visitor staying for a meal or two than for a friend today to ask for a cup of water. Frequently the "company" would stay all night. . . . Faith, you are yet in the earth; Hope, you still stay the shipwrecked soul; but Charity, *Charity, Charity*—"greatest of these"—*where have you fled and secretly hidden away?*

Talent? The world is talent cold. Talent spars at one another's throats. Yes, there are God-given talents, too; so "covet earnestly the best gifts: and yet shew I unto you a MORE EXCELLENT WAY"—*gentle and unfeigned love.*

Let us suppose Grandmother had complained about having so little means with which to succeed in so sacred a responsibility, and had failed in her motherly duties. Or, what if Grandfather had been a quitter, a yellow quitter, merely because all his neighbors had bigger farms than his—enabling them to more easily, but not more surely, pay their bills and appear to be "somebodies" in the world?

Grandma's little, though, was not despised or wasted; it was multiplied by honest prayer. The hungry were not turned away from her door. Her parlor, covered with only a rag carpet, welcomed and blessed more strangers than the palace of a worldly lord. Well did Solomon say: "Better is little with the fear of the Lord than great treasure and trouble therewith" (Prov. 15:16).

Discouraged Christian, what great deed would you do for God? Does a dictator's power convert sinners to the Lord? Is an orator's tongue sooner answered in prayer? Did Jesus choose the mighty? Rather, let every anxious soul to serve spread life-giving manna upon his table. Let the chairs be drawn up. Let prayers be said. Let strangers be invited in to dine. Then God will "sate the soul of (His) priests with fatness" (Jer. 31:14). Moreover, having finished your course in this "more excellent way," your children's children will be inspired in their generation to become teachers and preachers for God. Christian, what will your grandson say? Surely, he will reminisce.

## “An Unction From the Holy One”

By Emory Macy

“Ye have an unction from the Holy One, and ye know all things” (1 John 2:20).

EVERY priest that ministered in the service of the Lord was anointed. Moses was commanded to make an “oil of holy ointment,” which he used to anoint the furniture in the tabernacle and the priests with their official garments upon them. The priests had to be sanctified and given authority before they were allowed any part in the services of the tabernacle. Whatsoever was anointed with the “holy oil” immediately became holy. If anyone made or used the oil compound for any other purpose, he or she would be “cut off”; it must be used only in the services of God.

Our high priest, Jesus Christ, did not receive His authority from man. He was not of the lineage of Levi, the priestly tribe. Under the law, priests continually made sacrifices for their own sins. This was required before they were permitted to intercede for the people. Jesus, however, was anointed by the very Spirit of God to mediate for the sins of man.

Moses gave Eleazer, the son of his brother Aaron, the authority to be high priest after the death of his father. Death necessitated the replacement of priests. Christ, however, became our high priest after the order of Melchisedec who had become the king of Salem and high priest by appointment of God, and *not* through his descendants. God likewise ordained Christ to be high priest “of a better testament.” Christ’s priesthood need never be replaced, “seeing he ever liveth to make intercession” (Heb. 7:25).

To further show that Christ’s authority was directly from God, we read: “After six days 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). The apostles heard the Voice out of the cloud, saying, “This is my beloved Son, in whom I am well pleased; hear ye him” (Matt. 17:5). This was the first time the apostles fully realized the authority of Christ. Mary, His mother, also sensed this, and proved her thought when she told the servants at the feast, “*Whatsoever he saith unto you, do it*” (John 2:5).

As Jesus and His disciples journeyed to Caesarea, He asked of them, “Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art

the Christ, the Son of the living God” (Matt. 16:13-16). The title “Christ” means “anointed.” So, wherever the name “Jesus Christ” appears, we may read, “Jesus the Anointed.” Thus, Peter really said, “Thou art the anointed Son of the living God.”

That sinners, by conversion, may become *sons of His Majesty* is truly a demonstration of the love of God toward the world. God cared for the Israelites as if they were infants while they were in the wilderness. He fed them the wholesome food, manna, and their clothes did not wear out. God desired them to worship Him, and Him only. He gave them laws, which they should have obeyed as their schoolmaster, to educate them to look for the Christ. “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Gal. 4:4, 5).

We, too, are infants in the eyes of God, and have no right to address Him as “Our Father,” until we have received the authority (the anointing) to be called His sons. “As many as received him, to them gave he power (privilege) to become the sons of God, even to them that believe on his name” (John 1:12).

God desires all who seek to become His sons to “repent, and be baptized.” Peter said, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Baptism is the only way whereby we can “put on Christ,” and baptism is the only means authorizing us to be “heirs with Christ.”

The Greek word *chrío* is the word that corresponds with the Hebrew word *mashach* which means to “anoint” or to “smear on” as was the anointing of the high priest. These words, however, fail to present the true meaning of the Christian’s anointing. The Greek word *chrisma* also means “anointing,” and though it appears only three times in the New Testament, it is the word that really designates the extent to which the Christian is baptized and authorized by the Spirit of God. John said, “Ye have an unction (an anointing) from the Holy One, and ye know all things” (1 John 2:20). The Christian’s anointing is not one of *chrío*, “rubbing on” of oil, but it is *chrisma*, the “rubbing in” or “saturation.” The Christian should become saturated with the Word of God to the extent that he will be able to (Please turn to page 10)

# Restoration of Judah and Israel

By W. G. Moffet

**B**ECAUSE King Solomon failed to keep the commandments, God became displeased with him (1 Kings 10 and 11). The Lord said that He would give ten tribes to Jeroboam, Solomon's servant, but *for David's sake*, he would not utterly destroy the kingdom. Solomon, consequently, was angry and sought to kill Jeroboam. Jeroboam then fled to Egypt, and at Solomon's death Rehoboam ascended to the throne. When Rehoboam was in Shechem to be inaugurated the Israelites petitioned him, saying, "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee" (1 Kings 12:4). Rehoboam replied, "Depart yet for three days, then come again to me," and the people departed. Rehoboam then consulted with the old men who had been counselors to Solomon. He said, "How do ye advise that I may answer this people?" They counseled him, saying: "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever" (v. 7).

We read, however, that Rehoboam "forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people . . . My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions" (vv. 8-11).

So Rehoboam took the advice of the young men. When the people returned to him the third day—as agreed—he told them that whereas his father chastised them with whips, he would chastise them with scorpions. Then the ten tribes rebelled, and chose Jeroboam whom they had brought back from Egypt. The two tribes of Judah and Benjamin, however, were steadfast to the house of David (1 Kings 12:20, 21).

The ten tribes, having Jeroboam for their king, established their capital in the city of Samaria, and continued until the sixth year of the reign of Hezekiah (722 B.C.),

when they were taken captive by the Assyrians under Shalmaneser (2 Kings 18:9, 10). The kingdom of Judah (Judah and Benjamin) continued until the end of Zedekiah's reign (606 B.C.), and was captured by Nebuchadnezzar's army (2 Kings 25).

After the division of the twelve tribes of Israel, the kingdom continued in a divided state, and since the overthrow of Judah, there has been no kingdom. A time is coming, however, when Israel's kingdom will be restored and the twelve tribes united again—the Scripture promising that they will no more be two kingdoms. Hosea prophesied: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (3:4, 5). Briefly, David will be resurrected to be their king at that time.



W. G. Moffet

Speaking of the restoration of Israel, Jeremiah prophesied: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (30:7-10). These words of the Lord by Jeremiah, like the words of Hosea, also teach that David will be raised up to be Israel's king. Other testimony from Jeremiah concerning Israel's restoration may be read in 3:18: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Thus, all the tribes of both Judah and Israel will walk together in the land in which their fathers dwelled. (Cp. Ezek. 36:28; 37:25.)

The Prophet Ezekiel likewise plainly foretold: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone,

and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant" (37:21, 22, 24, 25).

The foregoing prophecies have never been fulfilled, but as surely as the Word of God is true, *they will be fulfilled*—nor is there any question about the Word of God being true. Christ will be King over all the earth, David will be king over all Israel, and the apostles will be rulers over the twelve tribes. (Cp. Matt. 19:28.) This is

a great hope; it is the hope of God's people. This was the theme of Christ's preaching—"He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." On one occasion, the people asked Him to tarry longer, but He said, "I must preach the kingdom of God to other cities also: for therefore am I sent." The Kingdom was also the main subject of the Apostle Paul's preaching, and when the Samaritans "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).

We long to see the Kingdom of God, and we believe that the coming of Christ, the King, cannot be many years away. When He comes to restore the Kingdom, may all who read this article be worthy of a place in that Kingdom.

---

## Things Worthy of Our Consideration

---

By Rufus A. Curtis

---

*"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" (1 Samuel 12:24).*

ALTHOUGH this language was primarily applied to Israel of old, it is as applicable to us now, while "the times of the Gentiles" are drawing to a close or being fulfilled. (See Luke 21:24-28.) "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4; 2 Tim. 3:16, 17.) If our hope is circumscribed to "this life only," which is in comparison to the limitless past and the interminable future a little speck of time between two eternities, "we are of all men most miserable." (1 Cor. 15:19; James 4:13, 14.) If there is anything that excites my pity, even to the shedding of tears, it is to gaze upon a dying man who had lived "without God in the world," and who was approaching life's close with "no hope," in his death. Over half a century ago, I was passing through a ward in a hospital, and, as I drew near to one of the dying patients, I gently laid my hand on his shoulder and asked him if he did not feel cheered by the "blessed hope" of the gospel? As his upturned gaze was directed to me, he pitifully shook his head as a negative answer to my question. This sad incident in my life has led me to think—

"There is no room for deeds unkind,  
O! traveler to the tomb;  
Pass quietly on thy way,  
'Twill all be over soon."

It is the acme of wisdom to consider our "latter end" (Deut. 32:29). In beholding the wonderful works of God, we dare not substitute polytheism for monotheism. (Psalm 19:1-6; Zech. 14:9; 1 Cor. 8:6.) We dare not worship the things created, instead of the Creator. (Isa. 42:5-8; 48:9-11.) How *transient* are all earthly things! (James 4:13, 14.) "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" (1 John 2:16, 17).

Kind hearts are the gardens,  
Kind thoughts are the roots;  
Kind words are the blossoms,  
Kind deeds are the fruits.  
Love is the sweet sunshine  
That warms into life,  
For only in darkness  
Grows hatred and strife."

"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" (Luke 12:27, 28.) We can derive the same joyful trust in *(Please turn to page 11)*

## What Did Jesus Say?

By Harold Hardesty

IT WAS only in the ancient Greek and Hebrew tongues that "holy men of God spake as they were moved by the Holy Ghost," and every translation of the Bible into any other language is to a greater or lesser degree a commentary of the translators upon God's Word. One needs only to compare two or three of the English translations and note their differences to discover the truth of this assertion. It is for this reason that no faithful student of the Word is content to rely upon one translation alone to determine what God has revealed concerning Himself, His work, and His relationship to His creatures. Since no man is infallible and without prejudice, it follows that no single translation of the Bible will be infallible.

A good example of the entrance of human error into Holy Writ is found in Luke 23:43—Jesus' answer to one of the malefactors who were crucified with Him. In the preceding verses we read: "One of the malefactors which were hanged railed on him. . . . The other . . . said unto Jesus, Lord, remember me when thou comest into thy kingdom." I have before me three versions of Jesus' answer:

"Verily I say unto thee, To day shalt thou be with me in paradise"—King James Version.

"Indeed I say to thee, This day thou shalt be with me in PARADISE"—Emphatic Diaglott.

"Verily I say unto thee this day: With me shalt thou be in Paradise"—Rotherham.

It is evident that all of these versions cannot be correct, because they present three different answers to the thief's request, whereas Jesus gave only one answer. Therefore, if we desire to know exactly what Jesus said, we must investigate these different translations. We can count on truth holding its own, even when it is subjected to the most exhaustive analysis.

"Verily I say unto thee, To day shalt thou be with me in paradise."

The evidence for this rendering lies in the fact that the original is void of punctuation.

"Punctuation . . . as we have it today is *entirely absent*. The earliest two MSS. (. . . now at St. Petersburg) have only an occasional dot, and this is on a level with the top of the letters.

"The text reads on without any divisions between letters or words until MSS. of the ninth century, when . . . there is seen for the first time a single point which separates each word. This dot is placed in the middle of the line, but is often omitted.

"None of our modern marks of punctuation are found until the ninth century, and then only in Latin versions and some cursives.

"From this it will be seen that the punctuation of all modern editions of the Greek text, and all versions made from it, rests entirely *on human authority*, and has no weight whatever in determining or even influencing the interpretation of a single passage."—"The Greek Text of the New Testament," App. 94, The Companion Bible.

In the case of Luke 23:43, the translators came face to face with the Greek adverb *semeron* (translated "to day") placed between two clauses, with no guide except their own judgment to tell them in which clause it belonged. Since this is all the evidence that can be found to uphold the Authorized Version translation of this passage, and since it "rests entirely on human authority," it is the same as *no evidence* at all.

On the other hand, there are two reasons why this translation is unsatisfactory. In the first place, such an interpretation places Paradise contemporaneous with the day of Jesus' crucifixion. That such a situation did not exist is evidenced by Old Testament teaching. "Paradise" is carried over (not translated) from the Greek word *paradeisos*. This word did not originate with the Greeks, but is of Persian origin. It means literally a "park," "garden," or "ground," and is equivalent to the Hebrew word *pardes*, according to Young's Analytical Concordance.

In Nehemiah 2:8, we read of "Asaph the keeper of the king's forest (*pardes*)." The "king's forest" apparently was very similar to our presentday forest preserves and national parks. However, there was a difference. Our forest preserves and national parks are natural, whereas the ancient paradises of kings were artificial, most of the animal and plant life being transported and transplanted from remote parts of the earth. In this connection read Song of Solomon 4:13-16, where *pardes* is rendered "orchard."

Again, quoting from the Companion Bible: "In the British Museum may be seen the inscriptions of Gudea, the greatest of the Summerian rulers of Chaldea (2500 B.C.) and Tiglath-pileser I, king of Assyria (1120 B.C.), describing what could be only a botanical and zoological park. Assur-nazir-pal, king of Assyria (885 B.C.), founded such a public paradise, and describes how he stocked it; . . . whence he brought the natural history collection. The British Museum contains a portion of a similar catalogue of Sennacherib." (*Please turn to page 9*)



# The Commands of God

By Alfred Anthon

**G**OD commanded every man, beginning with Adam, to obey Him, but God did not give the same commandment to every man. Though God changes not, His laws are not always the same. To Adam was given a set of rules—commandments, tasks. To Noah was given an altogether different set. Abram received other laws; then later, as *Abraham*, he received a changed set. Moses was made a “dictator.” So, in a sense, God does change His laws from time to time, and every man does not have the same God-given laws.

Moses knew that his laws were not to be for all time to all men. Moses knew his laws were to be set aside or done away at some future date. Moses prophesied that the God-given laws to Israel, through himself, would be superseded in the future by another set of God-given laws to all men through another “prophet like unto me”—i.e., through Jesus. Hear what Moses said about the endurance of Moses’ God-given laws. “The Lord thy God will raise up unto thee a Prophet (Jesus). I will . . . put my words in his (Jesus’) mouth; and he shall speak unto them all that I shall command him. . . . Whosoever will not hearken unto my (God’s) words (laws) which he (Jesus) shall speak in my name, I (God) will require it of him”—in the day of judgment. (Deut. 18:15-19.) Therefore, Moses knew that when Jesus would come, all men must then hearken to Jesus and not to Moses.

Consequently, we do not care “one snap” about what God commanded Moses to command Israel. What we do care about is to know and obey those God-given laws through Jesus to all men: not those to Israel only, through Moses. Thus, we have proved that we who are Christians have no Ten-Commandment law over us. This throws the law, “Thou shalt not kill” into the “ditch”; throws the Mosaic law “out of the window,” as far as we are concerned. Be sure, though, to know what God through Jesus commands us.

On the Mount of Transfiguration (by vision, Matt. 17:9) stood Moses and Elijah talking with Christ about Christ’s crucifixion. (Luke 9:28-36.) Calls out a Mighty Voice: “Hear ye him.” Do not hear Moses any longer, but hearken now to the great Prophet foretold by Moses, which Prophet should be the end of all Mosaic rule. “The law and the prophets were until John” (Luke 16:16). After John, it is the God-given law through Jesus which all men are commanded to heed.

Again, Paul says, “The priesthood being changed (from Aaronic to Melchisedec; Levi to Judah; Moses to Jesus);

there is made of necessity a change also of the law” (Heb. 7:12)—from Israel’s God-given laws through Moses to all men’s God-given laws through Jesus Christ.

God has changed His laws, His commands to man since Adam, changed them at least five times: namely, the times of Adam, Noah, Abraham, Moses, Christ. God will change His law again at the beginning of the Millennium, also at the end of the Millennium which will begin the antitypical jubilee—making a total of seven changes.

There is one law God gave man that has never been changed, and never will be changed. This never-changing, God-given commandment is that God will bless the person who obeys what God commands him, and that He will curse the person who disobeys whatever God has commanded him. This law is best worded in Deuteronomy 11:26-28. It makes no difference what God asks a person to do, said person must obey or be “cursed.” God, through Moses, commanded Israel, “Thou shalt not kill”; i.e., Thou shalt not take vengeance on thy neighbors. The law really meant, If thy neighbor ought to be murdered, I (God) will do it—as I did unto Amalek. When God saw proper to have Amalek utterly destroyed. God ordered Saul to do it. If Saul had refused (which he did), sin would have been accounted to Saul. God at all times commanded men to do as He told them. To refuse was sin. When and where God told man not to kill, man must obey or be cursed. When God spoke again and commanded man to kill, to disobey was sin.

To do exactly as God commands is the only unchangeable law to man. To disobey God’s command, no matter what the command is, no matter how different it is to previous commands, is sin, and is to be cursed.

Today, 1941 A.D., the only God-given law to all men is given through Jesus Christ. Therefore, *we search Christ’s laws only to find out what God requires of us who follow Christ*. Paul makes it plain that to be an observer of Moses’ laws and of Christ’s laws makes such a person a spiritual adulterer—“Babylon” of Revelation. “Ye also are become dead to the law . . . that ye should be married to another (Christ)” (Rom. 7:4). Jesus said, “The word that I have spoken, the same shall judge him in the last day” (John 12:48). The word that Moses spoke shall not judge Christians in that Day.

One of Christ’s great laws is, “Love thy neighbour as thyself”; yes, the same way a noble mother loves her child though the child is wayward.

# The Law and Righteousness

## In Two Parts—Part Two

By H. J. Prosser

THE type and shadow laws pointing to Christ gave a word picture of God's righteousness as personified in the life and character of His Son. Hebrews 1:3 says that Christ is "the express image of his (God's) person," and "the brightness of his glory." Paul also said, "In him (Christ) dwelleth all the fulness of the Godhead bodily" (Col. 2:9). The law could tell only of God's righteousness. We required the literal Christ to literally reveal and declare it. Romans 3:28 says: "Therefore we conclude that a man is justified by faith without the deeds of the law."

Paul wanted to win Christ. He wanted to "be found in him, not having (his) own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9). Righteousness is a gift. "If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. 5:17).

The law cannot produce righteousness. "By the works of the law shall no flesh be justified" (Gal. 2:16). The law has two purposes, but righteousness is *not* one of them.

Purpose No. 1: "By the law is the knowledge of sin" (Rom. 3:20). "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7; Deut. 5:21). It is the function of the law to define sin, to tell us what sin is. If we disobey in one point, we are guilty of all. (James 2:10.)

Purpose No. 2: Condemnation! "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). All are sinners. "The wages of sin is death" (Rom. 6:23). All who depend on good works to save them are under this law of condemnation. Galatians 3:10 reads: "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Cp. Deut. 27:26.)

No one can perform perfectly all the good works of the law. Hence, all pass under the shadow of this condemnation. Even as God is perfect, so also are His laws, and imperfect man cannot keep the law perfect. For this reason, God formulated a plan by which the imperfect man could be released from the law of sin and death. This

gave man a chance to live. "I delight in the law of God after the inward man," exclaimed Paul, "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" (Rom. 7:22, 23). Delight in the law of God; that was Paul's real joy. In it, he beheld all of the purity it described, and he wanted it. But the law in his members, the weaknesses, the wrong desires of the flesh, awakened propensities that refused to be controlled. Paul cried, "O wretched man that I am! *who* shall deliver me from the body of this death?" (v. 24). Who could be his Deliverer? Paul answered his own question, saying that it was through Jesus Christ our Lord, and he thanked God for it. This deliverance is purely a matter of favor or kindness shown us.

In Romans 8:2, the deliverance is clearly expressed by Paul, saying: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Now, just to the extent that this Spirit of Christ expands in us, is the law of sin and death conquered. This spiritual life will not be fully developed this side of the resurrection, else we could say we are without sin. In John's first letter, he tells us: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1:8). Sin is a resident of our nature, and can only be held under and controlled in this life. Paul says in 1 Corinthians 9:27, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

The sinless state cannot be reached until Christ changes our vile body and fashions it like His own (Phil. 3:21). After this change, it will be impossible for us to sin, for Peter says that we will then be "partakers of the divine nature" (2 Peter 1:4). The only requirement that God makes is a living faith in the things He has promised. (See Rom. 10:17; John 15:3; 17:8.) We are clean through the words Christ speaks, and not through the works of the law.

The intent of the law is briefly stated in Galatians 3:24, saying that the law was our "schoolmaster to bring us unto Christ." We have learned that this schoolmaster is stern and unyielding. He has only two lessons to teach. His first lesson is that we must pay the wages of sin, which is death. (Rom. 6:23.) Here the schoolmaster leaves: leaves us without giving a promise; leaves us without faith, without hope. It is where the schoolmaster

steps out that Christ steps in. Here's where the law cannot help. Our Saviour offers forgiveness of sin and offers life. "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21).

To prove that Christ freely pardons sins and brings us out from the shadow of the law, we read: "Be it known unto you therefore, men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

---

## CONTACTING THE BLOOD

*By J. M. Morgan*

WHEN and how does the alien sinner contact the blood of Christ? An alien sinner is one "having no hope, and without God in the world" (Eph. 2:12). That sinners are made whole only when they contact the blood of Christ is evident from the Apostle Paul's words, saying: "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (v. 13). Men are made free from sin when they reach the blood of Christ, and they contact that cleansing fountain when they "have obeyed from the heart that form of doctrine which was delivered you"—the doctrine of atonement in Christ. Men reach the blood of Christ not by hearing the truth, only, but by obedience to the truth. James taught that it is the "doers of the word" who are justified.

Belief of the gospel of Christ and obedience thereto, putting men and women into Christ, puts them also into His death. Galatians 3:26, 27 reads: "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 Romans 6:3 says: "So many of us as were baptized into Jesus Christ were baptized into his death." Christ shed His blood in death: therefore, men must be baptized into His death in order to contact His blood. Paul plainly said that we are "now justified by his blood" (Rom. 5:9).

The repentant and obedient sinner is reckoned as having become dead to his sins at the time he is "buried with him in baptism" (Col. 2:12). Thus, also, "ye are risen with him (with Christ) through the faith of the operation of God, who hath raised him from the dead." In this way men are "quickened together with him," the Lord "having forgiven all (their) trespasses" (v. 13). God provides forgiveness, but alien sinners are forgiven only when they believe and obey the gospel. Hearing, faith, repentance, confession, and baptism are all essential in reaching the atoning powers of Christ—and with the hearing, faith, repentance, and confession *preceding* the baptism.

When an alien sinner is correctly baptized into Christ,

he has the assurance of receiving the life-giving powers of Christ's blood if he is faithful, and he will have a place in the first resurrection. (Rev. 20:5, 6.) The Apostle Paul said, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

---

## TOO TIRED TO PRAY

"She thought when night had finally ended day,  
 'Tonight, dear Lord, I am too tired to pray;  
 And wearily she closed her eyes in sleep,  
 Slipping far into the shadowed deep.  
 Up in heaven the dear Lord heard and smiled,  
 'Today she soothed a little crying child.  
 She stopped her work to take old Ella Haloop  
 A fragrant, warming bowl of her good soup.  
 Her house was orderly, her garden tended,  
 Her children fed, their clothes all clean and mended.  
 Her husband, home from work, found happiness  
 And quiet peace in her deep gentleness.'  
 The dear Lord smiled again, 'Too tired to pray?  
 Her hands have offered prayers of love all day!'"

—Selected by Mrs. Edward H. Barek.

---

## WHAT DID JESUS SAY?

*(Continued from page 6)*

The Jews who lived contemporaneously with our Lord were looking forward to a time when the whole land would become a paradise. Such a time was predicted by the prophets (Isa. 35; 51:3; 55:12, 13), which was supposed to be ushered in by the long-promised Messiah. John the Revelator refers to this promised Paradise in Revelation 2:7. It is to be expected that the malefactor who hung from his cross with our Saviour, knew of this promise. It certainly must have been in his mind when he asked to be remembered in His Kingdom. Paradise and kingdom had become almost synonymous to the Jewish mind. That is why Jesus spoke of "paradise" when the thief referred to His "kingdom."

However, the earth had not been renewed nor had His Kingdom come into existence on the "day" of the crucifixion.

The second reason for rejecting this translation is that Jesus was in the death state from the time He was taken down from the cross to the end of that day, at which time His body was placed in the tomb. To say that He was in Paradise on that day is to dispute Bible teaching on the death state.

"Indeed I say to thee, This day thou shalt be with me  
 in PARADISE."  
 (over)

This is a variation of the translation already discussed. Since its meaning is the same, we can only discard it along with the other as being out of harmony with Bible teaching.

However, an interpretation has been placed upon this translation which was not intended by the translator, and which violates the Greek language. It is contended that "this day" can be taken as referring to the "day" of the Kingdom, to which the thief referred in his petition: "Lord, remember me when thou comest into thy kingdom." It is true that the word "this" in the English language is sufficiently flexible that it is sometimes used to mean "that," when one is referring to something already spoken of or alluded to. "This day" can mean "that day." Nevertheless, *semeron* possesses no such flexibility. Besides its one occurrence in the passage under consideration, *semeron* was used forty times in the New Testament. Seventeen of these forty times it is translated "to day" in the Authorized Version; the others are translated "this day." In each and every one of these forty instances, however, "to day" or "this day" refers to the day on which the words are spoken.

There are something like thirty-one instances in the New Testament where reference is made to a future time that has been previously alluded to. The words used in these instances are: *ekeinon hemera* (translated "that day"), *hina hemera* ("that day"—used only once in this way), *ekeinon hemerai* ("those days"), and *haute genea* ("that hour"). The foregoing should be evidence enough that if Jesus in His answer to the thief had used an expression by which He meant to refer to the time of the Kingdom, the inspired writer would have quoted Him with one of the foregoing phrases. Had He made reference to the "day" of the Kingdom, *ekeinon hemera* ("that day") would have been employed in place of *semeron*.

"Verily I say unto thee this day: With me shalt thou be in Paradise." Many students' thoughts, after they have read this interpretation, might be stated something like this: "Aren't the words 'this day' a bit superfluous? Wouldn't the thief know he was being spoken to 'this day' without having to be told of it?" At least those were my thoughts when I first read this translation, and I have heard others express similar thoughts. I believe these questions can be answered by another question: "Why did Jesus need to say that He was speaking to the thief at all? The thief had asked a question and Jesus was answering it. Wasn't that evidence enough that it was the thief who was being addressed, without it being necessary for Jesus to say, 'Verily I say unto thee?'" The answer, of course, is that these words are used for emphasis. So it is with the phrase "this day." Jesus used it for added emphasis in order to establish the importance of what He was about to say.

Perhaps a somewhat homely comparison might be found in a modern expression: "Let me tell you something," or, "I'm telling you right now, etc., etc.!" In either instance, the person thus addressed is quite well aware, without even being told about it, that he is the person who is being addressed, that he is being told "something," and that he is being told "right now."

That "this day" was a Hebrew idiom denoting special emphasis and solemnity of occasion can be shown by two or three quotations from the Old Testament.

"Laban said, This heap is a witness between me and thee *this day*. Therefore was the name of it called Galeed" (Gen. 31:48).

"I call heaven and earth to witness against you *this day*, that ye shall soon utterly perish from off the land" (Deut. 4:26).

"The Lord hath said unto me, Thou art my Son; *this day* have I begotten thee" (Psalm 2:7).

It is possible that as Jesus gave answer to this man's request, He realized what a seeming contradiction it was. His own disciples, who had been with Him almost constantly for three years and to whom He had continually explained His divinity and His inheritance, had forsaken Him. Yet, He was now speaking to a man whom He may have never seen in His life up to three hours previous. He was promising this man something at a time when, according to all human reasoning, such a promise was impossible of fulfillment—the man who was to be King was dying on the cross.

Yet, there was probably more in Jesus' mind than merely the apparent contradiction of His answer. The sacrifice of the Son of God on Calvary's cross was the central hub around which all of God's plans and earth's hopes revolved. Without it, Paradise and God's Kingdom could never become a reality. Physical disturbances in the heavens and in the earth united to declare the dread, solemn event that was taking place. This was the occasion upon which our Saviour responded to the extraordinary faith of the malefactor with His words of such remarkable assurance: "Verily I say unto thee this day: With me shalt thou be in Paradise."

---

#### "AN UNCTION FROM THE HOLY ONE"

(Continued from page 3)

see and "know all things" about him that point to the soon coming of Christ. "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).

God does not expect Christians to have all wisdom as He is wise, but we, being filled with the Word of God,

should be wise enough to judge the right from wrong; to be able to detect the antichrist from the Christian. "The anointing (*chrisma*—'saturation') which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:27, 28).

A little child has all confidence within his own heart, that his father will keep his word. So we should be anointed with the Word of God, that we need not depend upon the teaching of carnal man. Rather, being saturated with *God's* Word, let us prepare ourselves for the soon coming of Christ.

#### THINGS WORTHY OF OUR CONSIDERATION

(Continued from page 5)

God, as we "behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26.) May we say, as did Samuel of old: "Hitherto hath the Lord helped us" (1 Sam. 7:12).

"When our soul is much discouraged  
By the roughness of the way,  
And the cross we have to carry  
Seemeth heavier every day;  
When some cloud that overshadows  
Hides our Father's face from view;  
Oh! it's well then to remember  
He has blessed us hitherto.

"Looking back the long years over,  
What a varied path! And yet,  
All the way *His* hand *has* led us,  
Placed each hindrance we have met;  
Given us the 'pleasant places';  
Cheered us all the journey through;  
Passing through the deepest waters,  
He has blessed us hitherto."

On my writing desk is a card with the following printed "Rules for Today," which have proved helpful to me; and I will pass them on to you:

"Do nothing that you would not like to be doing *when Jesus comes.*"

"Go to no place where you would not like to be found *when Jesus comes.*"

"Say nothing that you would not like to be saying *when Jesus comes.*"

May "the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thess. 3:5).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

A somewhat cursory examination of the *New Standard Reference Bible* (John A. Hertel Company and the International Sunday School League, Chicago; \$19.50), made a short time ago, convinced us that it is undoubtedly one of the best combination Bibles and one-volume religious libraries now on the market.

The book is huge—perhaps four inches thick and with overall dimensions approximating those of the big pulpit Bibles. In it, goes the complete text of the King James Version, marginal references, a Bible dictionary, an atlas, a thorough Bible concordance, a Bible subject index, a reference guide to "Bible doctrines" (with some of which Church of God members would hardly agree), and a considerable variety of other helps.

Now Bibles of this sort are not uncommon. The *New Indexed Bible* and the *New Analytical Bible* are only two of the many competitors the Hertel publication has. But Hertel has managed to put out a volume, bound limp genuine leather, that has all that these other volumes have—and that puts the whole material in large, readable type. One-volume Biblical libraries usually are printed in small type.

For class use, of course, the *New Standard Reference Bible* would hardly be a good choice—its size is too great for easy handling. But for home study (yes, there's a family record, too!), this Hertel volume would be a really worth-while investment.

• • • •

*National Defense—How Can I Help?* would have no place in this column were it not for the fact that its authors (it is said to be "by an American family") have accredited all Europe's troubles to a spiritual breakdown. Simultaneously, the authors have exhorted Americans—North and South and Central—not to be guilty of a similar breakdown, lest corresponding disasters come upon them. The book is short, written after the order of a breezy letter, concerns itself chiefly with patriotism from the United States citizen's viewpoint.

Published by Hawley Publishing Company, Redding Ridge, Connecticut; 25 cents.

• • • •

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



*"The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever" (Luke 1:32, 33).*

### Memory Pictures

How much do we remember of our stories from one quarter to the next?

Here are some word pictures. See if the pictures will recall the lessons we have studied together.

Jesus saw a woman who was bowed over. It was a Sabbath day. Jesus was teaching in a synagoguc. He healed her. What did the ruler of the synagoguc say? How did Jesus answer him?

Our Lord healed a man having dropsy. He also told of Christian conduct. He said the first shall be last and the last first.

A man made a supper and told many to come. They made many excuses. Can you remember them? (Ground, oxen, and a wife are helper words for you.) So the man sent his servant into the streets and lanes, finally into the "highways and hedges" to fill his house. However, none of the first were wanted. They had sent their excuses and had been excused for all time.

The Pharisees and scribes didn't like it because Jesus ate and visited with sinners. Jesus told them of the shepherd—the ninety and nine safe, and the one lost sheep.

One day Jesus healed the ten lepers. We have a vivid picture of only one kneeling at Jesus' feet to say "Thank you." Where were the nine? Let us remember to thank God for His good gifts.

We see Jesus in all of these memory pictures. Think of some others we have read.

### Jesus Enters Jerusalem

Jesus had been in Jerusalem many times before, but He had never entered as He did this time.

He had sent two of His disciples to get a certain colt upon which no one had ever sat. As the disciples untied the colt, the owners said, "Why loose ye the colt?" The disciples answered as Jesus had told them, "The Lord hath need of him."

When they brought the colt to Jesus, they put their garments upon the colt for Jesus to sit on. They also spread their clothes in the way as they traveled on the road to Jerusalem. There was a large number of people—a mul-

titude of disciples, with them. They began to rejoice and praise God with a loud voice for all the wonderful works He had done. They cried, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38).

There were some Pharisees among the disciples. They were never far away from where Jesus was; yet, they never accepted Him or His teachings. They said, "Master, rebuke thy disciples." Perhaps they used this title just to be outwardly polite to Jesus. At any rate, Jesus answered, "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40).

This was the time for praising Jesus. As we glance at the verse at the top of the page, we read of a time, still future, when Jesus will be in Jerusalem, on the throne of David. When He comes again, He will be our King.

### ECE Bible Study

Can you find: "Three white baskets" on a man's head? Where the disciples began to "pluck the ears of corn"?

### His Decree

"God has not said to me,  
'Your doom is sorrow.'  
Gladness is His decree,  
Today, tomorrow.

"God has not said to me,  
'Hate those offending.'  
For all is His decree:  
Love never ending."

### Happy Birthday Wishes

Lee Stine, April 3, age 12, Tipp City, Ohio.

Thelma Richardson, April 3, age 15, Hammond, La.

Roxine Durkin, April 4, age 8, Cleveland, Ohio.

Mary Louise Anderson, April 5, age 4, Mishawaka, Ind.

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9).



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Have You?

\* \* \* *By Frances Munshaw, Grand Rapids, Mich.*

"Now faith is the substance of things hoped for, the evidence of things not seen." Most Christians, when asked for a definition of faith, quote the above verse from Hebrews 11:1, but few stop to analyze the verse—few could explain to others what the verse really means.

Faith is the basis for our hope; it is the conviction that we will possess those things for which we hope. The word "hope" would lead us to believe that we are not yet saved, for if we were already saved we would no longer hope for salvation—it would be a reality. "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24.) The child who hopes that his mother will bring him a toy when she returns is hoping for something he will possess in the future. When his mother returns, the child no longer hopes for the toy. He either has the toy or does not have it.

From our contacts with other people we realize that there are different degrees of faith. We also notice that those who are just beginning their walk with Christ do not have the degree of faith which is witnessed by those who have been in active Christian service many years. This is not difficult to believe, however, because "faith cometh by hearing, and hearing by the word of God." Hearing, reading, and studying the Word of God, then, will deal us a larger measure of faith. Of course, we know that by studying the Bible new truths reveal themselves to us; we realize anew God's wonderful love; and we marvel at His unexcelled wisdom. Can we, then, help to have an increased amount of faith? Though we know that faith increases by hearing the Word of God, few of us profit by this knowledge. Few of us realize the necessity of faith, regardless of the fact that "without faith it is impossible to please him."

Life would be almost unbearable if it were not for the ideals toward which we strive. Each of us is working for a place in God's Kingdom. That is our major ideal, to be sure, but each of us has also minor ideals—ideals which are seldom realized. Life in this sin-stricken world gives us more discouragements than encouragements. When our plans crumble, when we are suddenly dismissed from

our positions, when death steals the breath from a loved one, it is difficult to say that life can be beautiful. We know that life is not beautiful from beginning to end—sometimes it is dull and drab. However, it is faith in God that enables us to smile at failure. Faith is our breast-plate; it offers us protection from our enemy, Failure. It is faith that guides us to say, "I have learned, in whatsoever state I am, therewith to be content."

### Not a Thing

"Oh, but I haven't a thing to wear." This is a more or less standard phrase—generally good for a chuckle or two. We know very well that the person who made the exclamation is just trying to cover up, or perhaps pull a little "wool" over someone's eyes. However, it is surprising how many people repeat that little phrase over and over again during a week, only they substitute the word "do" for the word "wear." They just cannot find anything to do to keep them busy or to help in church work. They want to spread the gospel, of course, but they cannot preach or write, so they just content themselves with church attendance.

Church attendance is of utmost importance. It is one of the first essentials of Christian living. Nevertheless, it is really just the beginning—the foundation for a more complete Christian life. Where do we go from there? Well, if we visit someone tomorrow afternoon, just go over to his house for a little while, we would be doing something—visiting. The one visited would also be doing something—receiving a visitor. Now, if we have a new tract or a book pertaining to religious subjects to show to our host, we will be adding to our accomplishments and will be approaching nearer to the goal toward which we originally aimed—that of spreading the gospel.

It has been said, "To know a man is to love him." We will add, "To know a man you must talk to him—at least." Then, after we have become acquainted with our first prospect, talked to him about God's plan, and perhaps aroused within him a genuine desire to learn more about the gospel, there are a few million more people in the country to whom we may turn. These will probably keep us busy for some time. We may soon find ourselves among those few who at times must say, "There is so much to do. If I only had more time."

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- April 7-13.—Special meetings at Oregon, Ill.  
 April 14-27.—Special meetings at Burr Oak, Ind.  
 June 11-15.—Minnesota Conference at Eden Valley.  
 June 18-29.—Indiana Bible School and Conference at North Salem.  
 July 29-August 10.—General Conference at Oregon, Ill.  
 July 29-August 10.—Illinois Bible School and Conference at Oregon.  
 August 17-24.—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### SOUTH LAWN PARK CHURCH OF GOD Grand Rapids, Michigan

South Lawn Church is following the advice of the Lord of hosts in Malachi 3:10, and "proving" Him. Truly, He is opening "the windows of heaven" and pouring us out such blessings that our hearts can hardly hold the joy and gratitude that is ours.

For three consecutive Sundays, some have come forward in response to the call of the gospel, and will put on Christ by baptism on Easter afternoon.

We are experiencing again the assurance that spiritual and financial health go hand in hand in any church. Many plans for beautifying and improving the church interior are in process of fulfillment, and on Palm Sunday a dedication service is planned for several of them which will be completed by then. We extend a cordial invitation to all within driving distance to come and rejoice with us at this wonderful season of the year.

Bro. F. E. Siple and family were pleasantly surprised recently by a brief visit from Bro. and Sr. Willis A. Rouse, Bro. and Sr. Willard Naylor, and Bro. and Sr. Paul Uline of Napanee, Ind.

The Pixley home on Antoine Street has been transformed into a hospital ward the last few weeks. The four Rice children have been suffering with the measles, and have kept their mother and grandmother on the jump day and night.

A carload of our church people drove to Flint on March 24, and spent the day with the Calcutt family, former members of the church here.

Bro. and Sr. Siple and Bro. and Sr. Gerald Niles recently drove to Kalamazoo and enjoyed an evening's visit with Sr. Fletcher and family. To all Sr. Fletcher's friends we are glad to pass on the good news of her improvement from her serious condition of the past few months. A message of cheer sent to her at 1616 Grand Ave., Kalamazoo, Mich., would mean a lot during the long hours of confinement still ahead.

New addresses: Bro. and Sr. Don Holmes, 3349 Division Ave. S; Sr. Jeanne Lyon, 140 Celia, S.E.

The baby son of Bro. and Sr. George Witham has been in the hospital for an operation, but is improved and able to be at home again. Reporter.

### BIBLE TRAINING SCHOOL

A California Friend	\$25.00
L.F.T. Class, Niagara Falls, N. Y.	2.00
Ripley, Ill., S.S. (F.B.)	5.11

### FIRST SHIPMENT TO ENGLAND

The first shipment of tracts to England has been made. As previously announced, a tract-distributing agent in England some time ago requested us to send ten thousand of our tracts for distribution. The tracts are published and sufficient amount of money has been received to pay for nearly all the order—due to the war, payment for the tracts had to be made on this side of the water.

Rather than to run the risk of losing the whole shipment, we have decided to divide it into several parts, and to hold the second shipment until we have heard that the first has been received. We sincerely thank those who contributed to this cause.

Send The Herald to your friends.

### HILLISBURG, INDIANA

Spring has arrived at last, and we are surely glad of its return. We have had good attendance at Sunday school and church during the winter, considering the weather. Last Sunday was our church day. It was like a spring day in the morning, but by night we had a howling blizzard. There were some of the faithful members who attended church, and Bro. J. H. Anderson preached very interesting sermons.

Alva Huffer of Michigantown, who attended the Summer Bible Training School last summer, has been critically ill with pneumonia at the Clinton County Hospital. He is some better, and has been brought back to his home. We are sure he would be pleased to hear from all of his friends and fellow students of the Bible Training School. He will not be able to return to school this spring, for he can sit up only a short while each day. We have missed him very much at Sunday school and church, and we are hoping he will be able to return before so very long. Lota Huffer, Treas.

### BIBLE TRAINING SCHOOL NEWS

There was a large attendance at the Illinois Quarterly Conference at Ripley. The program was enjoyed. Some of the students gave short talks, and others sang. Some of the students were unable to go.

We are looking forward to the pre-Easter services to be conducted by Bro. James Watkins from Eldorado, Ill., at the Oregon, Ill., church. He is one of the evangelists for this State.

In our study in "Missions," we recently had a test including all that we had studied since the second semester began. We have studied about the following missionaries: William Carey, Raymond Lull, Adoniram Judson, Francis Xavier, and John Eliot—also many others.

In our class in "Business Administration of the Church," we have studied about the care of church property, but now are studying a chapter on conventions, conferences, and special meetings. We learn how to plan and conduct conferences and special meetings.

Our class in "New Testament Interpretation" has been studying 1 Corinthians. The last two or three days we have been interpreting the eleventh chapter.

The class in music has changed its time from Friday afternoon to Thursday afternoon.

Bros. Orris Mills and Celine Randall preached at Oregon, Ill., supplying for Bro. S. E. Magaw while he was at the Quarterly Conference at Ripley. Orris spoke in the morning and Celine in the evening. Celine preached at Dixon, Ill., in the morning.

A week ago last Tuesday, March 25, Bro. Richard Smith left for his home near Dayton, Ohio, because of poor health; a doctor thought he would be better if he rested for awhile. However, there is nothing serious.

The students are beginning to make plans for the summer; so, if any churches desire students during the summer, please correspond with us. C. Alan McLain, Reporter.

## Gleanings From the Field

"The field is the world."—Jesus.

"Our Berean class is progressing very nicely. The average attendance is twenty-five and the interest is very good."—Amy Dunbar Frye, Delta, Ohio.

"Immediately after the tribulation . . . the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30). Obviously, the tribulations of centuries ago did not fulfill Jesus' prediction of the great tribulation to immediately precede His second coming.

Freight traffic between the United States and Palestine is being increased. Soon there will be shipments twice a week from New York to Haifa, the line avoiding the war zone by going around the Cape of Good Hope.

"Don't never use a preposition to end a sentence up with."—I Knowbetter.

"Carol Joyce arrived at our house, March 3, weighing eight and a half pounds."—Mrs. Harold Smith, Albert City, Iowa.

"Bro. C. E. Lapp, Macomb, Ill., has been secured for our May Meeting."—Elder C. E. Randall, Fonthill, Ont.

A goodly number of the Oregon, Ill., congregation attended the Illinois Quarterly Conference at Ripley.

Boy Philosopher: "Mother, if God put us here only to be good to everybody else, why did He put all the other people here?"—Bill Cullen, Oregon, Ill.

Bro. Lewis Romine, Oregon, Ill., tells about the son who, at the time he entered college, was surprised at how little his father knew, but who was more surprised when he graduated to notice how much his father had learned during the four years.



**ISABELLA E. BROWN**

Isabella E. Brown was born in Iowa, December 15, 1841, and died in the Tobey Jones Home, March 8, 1941. The funeral, conducted by the writer, was held in the Buckley King Chapel in Tacoma, Wash. Burial was in Fox Island Cemetery, across the Sound from Tacoma. She was laid by the side of her husband, who had preceded her in death. She was a member of the Church of God of Puyallup, Wash.

Sr. Brown is survived by one brother, Charles Brown, of Indio, Calif.; two grandsons, Robert Brown of Hood River and Paul Brown of Portland, Ore.; four granddaughters, Mrs. Gladys Berusten, Tacoma, Mrs. Benlah Loomis, Seattle, Mrs. Fern Lundquist, Sedro Woolley, and Mrs. Ethel Fishel, Day Island, Wash.; and eight great-grandchildren and one great-great-grandson.

At one time Sr. Brown lived in St. Paul, Nebr. She was then a member of another denomination, but she heard discussions on the "Nature of Man" and "The Kingdom of God," conducted by her minister and Bro. Almus Adams of the Church of God. It resulted that she was baptized by Bro. Adams, and lived as a devoted member of the Church of God the balance of her life. She was beloved by all who knew her. Sr. Brown lived at the Tobey Jones Home for the past twelve years, where she greatly enjoyed having the church members visit her. Her greatest pleasure in life was in conversing with friends about the subject of the soon coming of the Lord and the glory of the coming Kingdom. She died in full assurance of the resurrection of the righteous dead when Jesus comes to "make up his jewels." A. L. Corbaley.

**HERALD RECEIPTS**

Elnora Waldo; Lillian Dauntler (for another); Argos, Ind., friend (for another); Walter C. Kuhlmeier; Iva Moore; Mrs. Elizabeth Frier; Mrs. Elmer Holthaus; James Kessler; Mrs. C. R. Barlow (for others); Harold Smith.

**MYRTLE JANETTE ANDERSON**

Myrtle Janette (Johnson) Anderson was born August 2, 1898, at Hector, Minn., and died November 18, 1940. She was the daughter of the late Frank and Anna Johnson. She grew to womanhood in the vicinity of Hector, and graduated from the Hector High School in 1916; she taught school for some years afterward.

In October, 1920, she was united in marriage to Hilding L. Anderson of Hector. This union was blessed with three children: John and Ruth, now in their teens, and Daniel who is five years of age. They moved to Grove City two years ago and have lived there since.

Myrtle Anderson was baptized into Christ when a young girl, and became a member of the Church of God at Hector. She continued throughout life a very faithful and ardent worker within the church. Her sincere faith in Christ sustained her in kindness and patience throughout life, and perhaps especially when she became aware that she could not continue in the care of her family. One of her last expressed wishes was that her children might continue to grow "in the nurture and admonition of the Lord."

Besides the many friends and relatives who regret her death, she leaves to mourn most deeply her immediate family—husband and three children, and four brothers: Ellsworth and Leroy of Hector, and Herbert and Charles of Alberta, Canada.

Funeral services were held at the Methodist Church in Hector with the writer officiating. Interment was made in the Hector cemetery. As we stood silently at the cemetery considering this last sad parting, the prayer of each lonely, yet hopeful, heart seemed to echo the prayer, "Even so come, Lord Jesus."

John L. Denchfield.

**TRACTS TO ENGLAND**

Harvey Krogh, Jr.	\$ 3.00
Minnesota Friends	10.00
Mr. & Mrs. C. E. Randall	5 00
Elnora Waldo	1.00

**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  
Orpha LeMasurier . . . Treasurer

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

\$.....

Name .....

Address .....

**DOCTRINE OF THE APOSTLE**

By J. Eagleston

THE Apostle Paul wrote in 1 Thessalonians 4:16: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Surely we understand this language to mean that the archangel will be authorized by High Heaven to make known to the faithful that the time of meeting Christ has come. The archangel will use a certain sounding noise to let the called and chosen and faithful know that their presence is demanded before Him who is their Master, Saviour, Redeemer, Intercessor, and the One for whom they have long waited. These will know and hear that sound, whether asleep in death or alive on the earth. None other will hear it, neither will others have been trained to listen for it. Consider a recruit just joining the army: if he has never been instructed in the meaning of the sounds blown from the trumpet, how can he pay any heed to them when they are sounded? He must first learn what the different sounds mean. I would not have

the slightest idea of what an army bugler was sounding, because I have not been instructed in this language of trumpet sounds.

If any have been called and chosen to follow the Master through the commandments and instructions of the Apostle Paul (the Gentiles' only hope), they will hear the sound calling them to present themselves to their Master. In this case, we are told by Paul that the meeting will be in the air—"caught up together with them (those now sleeping in death) in the clouds, to meet the Lord in the air" (v. 17). This language is the same in every version I have studied. No interpretation is really needed as to what sort of clouds is meant, how long it will take, or whether the goings of both are simultaneous. The fact remains that at present the Apostle Paul's call has gone forth throughout the earth, as a witness to all nations. Those who have heard, whether black or white, and who have obeyed that call, will know enough to present themselves when they hear that "sound" which awakens the sleeping saints (in death) and calls the living faithful.

# The Summer Bible Training School

June 17—July 25, 1941

Oregon, Illinois

Young people who are sincerely interested in training for better Christian service should attend the six-weeks' Summer Bible Training School to be conducted, D.V., at Oregon, Illinois, June 17—July 25. Courses of study will be presented in: "Christ in the Old Testament," "The Old Testament in the New," "English and Public Speaking," and "Christian Principles in Everyday Life." The instructors will be Elders S. J. Lindsay, Tempe, Arizona, and Harry A. Sheets, Elburn, Illinois. Both these men are experienced teachers and well founded in the doctrines of the Church of God.

Students should enroll immediately, or as soon as they can be reasonably sure of attending, as at least twenty students must be enrolled by June 1, 1941, for the School to open June 17. Use the coupon at the bottom of this page.

We are pleased to present the following message from one of the instructors, Elder S. J. Lindsay:

We have been solicited to say a few words for the Summer Bible Training School. It seems to us that there is great need for such a School, and especially because we have had such successful work done since the idea has been put into operation. It would be better if such students could take advantage of the year 'round classwork; but, since there are many who cannot afford either time or money for the longer period, the Summer School gives opportunity to a greater number to get some of the good things with an expenditure of both time and money in a measure that they can meet. Indeed, the price of admission to this class has been made so reasonable that both board and instruction are so cheap that you cannot afford to stay at home.



Elder S. J. Lindsay

Remember that the School is not a place for "arguifying," but a place where we come together to study the Bible that we may familiarize ourselves with its contents.

The School is a splendid place to bring our young people together from over the United States and Canada, that they may become better acquainted. Many friendships have been made in this way that never would have been made were it not for the School. This acquaintance is a great incentive for these young people to "stick" to the faith, and to press forward even in times of spiritual depression. This angle should not be overlooked.

Here's hoping for a large membership for the coming summer.

S. J. Lindsay.

Please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost of my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks:

Recommended by \_\_\_\_\_  
(Name) (Address)

Signed by \_\_\_\_\_  
(Student's name) (Student's address)

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, APRIL 8, 1941

NUMBER 27

## "He Is Risen"

By James A. Patrick

WAS Christ raised from the dead? Every professing Christian, without hesitation, will answer, "Yes." Yet, there are those who tell us that His physical body was not raised, but that it dissolved into gas, or something of the sort, and some of these same people are proclaiming loudly that Christ came back to earth some years ago and is reigning as King now, though He is not visible.

What constituted Christ? Of what was He composed? The angels told the shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2: 11). He had to be born before He began to live His own life. He did not begin to breathe until after He was born. Was it the little hands and arms and body and head and brain that were born? If so, then it was the physical being that came into the world at birth. The angels said that a Saviour, Christ the Lord, was born.

Methinks I hear someone say: "Why stress that point so much? Doesn't everyone believe that?"

Yes, I presume that everyone at all familiar with Scripture teaching believes that it was the physical body that was born; but, when we come to discuss His resurrection, some will begin to hedge and try to make out that something else was raised. I wonder if one thing could have been Jesus at His birth, and another thing have been Jesus at His resurrection.

"Jesus saith unto him (Thomas), I am the way, the truth, and the life: no man cometh to the Father, but by me" (John 14:6). Was it the same Jesus that spoke these words, as the Jesus that was born?

Go through the Record and notice all the words that were spoken, and all the things that were done. Was it the same Jesus that spoke those words and did those deeds? or was it something inside of Him that caused the physical to talk and act?



"Woman, why weepest thou?"

Let us look at another line of evidence: When Jesus was crucified and hanged on the cross, Joseph of Arimathea came to Pilate and begged the body of Jesus. In John 19:40, 41, we read: "Then took they the body of Jesus, and wound it in linen clothes. . . . Now in the place where he was crucified there was a garden; and in the garden a new sepulchre wherein was never man yet laid. There laid they Jesus." What was it they took down from the cross? "The body of Jesus." What did they lay in the tomb? "There laid they *Jesus*." Therefore, the body of Jesus and Jesus are one and the same thing.

Most of us will recall, without much extra effort, what the angel said to the women that morning of the first day of the week when they came

to the tomb. Let us read a couple of verses to renew our memories, if we have forgotten: "The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:5, 6).

What was it that had lain in the tomb? The Lord. What did men take down from the cross? The body of Jesus. So the body of Jesus, Jesus, and the Lord are one and the same thing. We cannot get away from this conclusion, if language means anything. (Turn to page 9)

# 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

## “Come, Take Up the Cross”

In reply to the young rich ruler who asked the way of eternal life, Jesus said: “Come, take up the cross, and follow me” (Mark 10:21). Seeing Peter and Andrew with their nets, Jesus said unto them: “Follow me, and I will make you fishers of men” (Matt. 4:19). When in Jerusalem for the Feast of Tabernacles, Jesus cried: “If any man thirst, let him come unto me and drink” (John 7:37). Likewise, Jesus said: “He that cometh to me shall never hunger” (John 6:35).

Definitely, Jesus today calls men to follow Him. They are called to share the burdens of the cross, yet in sharing the cross an inner peace is gained. Christ fully quenches the thirst of every tired soul who trusts to drink at His fountain, and promises an eternal reward too precious to be purchased by any bid a mortal could offer—even the bid of having kept the law. Though there is no Ponce-de-Leon Fountain of Youth, there *is* the life-giving Fountain of Christ *for* youth, and “whosoever will” may drink “the water of life freely” (Rev. 22:17).

There are many deceptions. That which appears most desirable often disappoints. Sugar may sour the stomach. Moreover, that which appears least desirable often blesses. Thus is the cross of Christ: sharing the burdens of Christ develops and beautifies life. Jesus said, “A man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15), and, “He that is greatest among you shall be your servant” (Matt. 23:11). He who most faithfully follows Christ will at the end of life’s road be best prepared to say, “It is finished.” There is no victory without first a burden borne. “Come, take up the cross”!

Jesus, who came “to seek and to save that which was lost” (Luke 19:10), loves and accepts every soul who sincerely accepts His invitation. True, to one who unthinkingly said he would follow wherever Christ went, Jesus replied: “Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head” (Luke 9:58), and to another trying-to-serve-two-masters convert Jesus said: “No man, having put his hand



to the plough, and looking back, is fit for the kingdom of God” (v. 62). These rebuffs, however, were not spoken to such honest souls as Mary of Magdala or the man born blind. Let the defiled become cleansed, the weak made strong, and let the weary find rest. He who calls men to share the cross promises: “*Him that cometh unto me I will in no wise cast out*” (John 6:37). The Saviour saves.

Astonishing!—that Christ who rejects no man who truly believes should be rejected of nearly all men for whom He suffered, bled, and died! He who calls, saying, “Come unto me, all ye that labour and are heavy laden . . . take my yoke upon you,” also assures: “I will give you rest . . . I am meek and lowly in heart . . . ye shall find rest unto your souls . . . my yoke is easy, and my burden is light” (Matt. 11:28-30).

The treasures of the cross are neither fully obtained nor fully known in this present mortal life. He who “will in no wise cast out” is alive forever to forever bless His faithful followers. In fact, there are so many tears this side the grave, and so brief and thin are the pleasures of mortality in contrast to the “glory that shall be revealed in us” beyond the grave, that the Apostle Paul declared: “If in this life only we have hope in Christ, we are of all men most miserable” (1 Cor. 15:19). There is a joy in the race, a joy of running; but prizes and honor are won only at the goal. How “miserable” would be a struggling runner, if for his determined efforts there was no goal or prize!

Thus, the story of the cross of Christ is incomplete without the chapter of His resurrection; and as He calls men to share His cross, He promises them to have part in His resurrection. Plainly Jesus said: “This is the Father’s will . . . that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And . . . that every one which seeth the Son, and believeth on him, may have everlasting life: and I *will* raise him up at the last day” (John 6:39, 40). First, though, came the crucifixion! Are you “crucified with Christ”? He calls: “Come, take up the cross, and follow me.”

# The Resurrection of Christ

By Lyle Rankin

THE raising of Christ from the state of death signifies much to all mankind, especially to those who have definitely placed their trust in Him. The Apostle Paul wrote, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18). When God, by His power or Spirit, raised up Christ from death (2 Cor. 13:4; 1 Peter 3:18), it gave the assurance of a resurrection for all mankind (1 Cor. 15:22; Rev. 20:4, 5)—"they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:29).

However, someone might say that all will not be raised, that some will remain forever perished. When Paul was preaching to the Athenians on Mars' hill, he stated that "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 (Jesus Christ) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." So, all are commanded to repent, and whether they do or not, they are assured of a resurrection and judgment. If we repent and our sins go before death to judgment, we shall not have to suffer for them after death—at the time of the judgment. (1 Tim. 5:24; Heb. 9:27; 2 Cor. 6:2; Rom. 6:23.)

Those in Christ can realize that, because of their Master's resurrection, their faith is not vain; their sins have indeed been atoned and forgiven. Therefore, they who are in Christ are not appointed to wrath, and will not suffer the wages for sin. (1 Thess. 5:9; Rom. 6:23.) Then, too, Christ is "become the firstfruits of them that slept"; the first fruits, being a likeness of the harvest, assure the fulfillment of that written by Paul to the Philippian, namely, that the Lord "shall change our vile body, that it may be fashioned like unto his glorious body" (3:21). Jesus was laid in the tomb after death had come upon

Him, and when raised on the third day after His crucifixion (Luke 24:21), it was possible for individuals to recognize Him. He had not seen corruption, and His body bore the marks received during His crucifixion, proving that the very being crucified was the being which was raised. Christ, being raised this way, assures the righteous that they, too, in being raised like the first fruits, will have the same body, with *spirit* life—"flesh and *blood* cannot inherit the Kingdom of God." (Job. 19:23-27; 1 Cor. 15:46, 50.)

What a glorious harvest it will be when the saints are caught up in the time of rapture; changed "in a moment, in the twinkling of an eye, at the last trump"; fashioned like the Master, made equal with the angels, never to die any more! (Luke 20:36.) Is it not worth every effort to trust in God for our daily bread, clothes, shelter, lands (Mark 10:28-30), and to cease to rely on those in whom there is no help? If we wish to be sons and daughters of God with His love shed on us now, we must indeed heed the words of inspiration. (John 14:23; 2 Cor. 6:14-18.)

While in Egypt, in the land of Goshen, and immediately preceding their exodus, the Israelites were commanded to place themselves under

the blood of the Passover lamb, that they might be *passed over* and not suffer the appointed destruction. Later, when the law was given, they were commanded to offer a wave offering of the first fruits. The passover was slain outside the camp on the fourteenth day of the first month, and the offering of the first fruits was waved on the morrow after the Sabbath. (See Ex. 12; Lev. 23.) Christ, our Passover (under whose blood we must be sheltered in order to escape the appointed destruction, the wages for sin, which is the second death), suffered without the gate (Heb. 13:12), was buried, but He arose again, being the first fruits on the third day as typified by the first Passover lamb and the first fruits offered on the morrow after the Sabbath. (Please turn to page 15)

## Bye and Bye

By Edith Andrew Burchell

There's a great day coming,  
Bye and bye,  
Then we'll see our dear Lord coming,  
From the sky;  
He will bring His angels with Him,  
And our sins will be forgiven,  
There's a great day coming,  
Bye and bye.

Will your lamps be filled and burning  
Bye and bye,  
When we see our dear Lord coming,  
From the sky?  
Will we be like chaff that's blown away,  
Or garner'd wheat—on that glad day?  
There's a great day coming,  
Bye and bye.

There will be no lonely sparrow,  
Bye and bye,  
When our dear Lord comes to meet us  
From the sky.  
We will never hear of wars nor pain  
When Christ comes back on earth to reign!  
There's a great day coming,  
Bye and bye.

There'll be Easter lilies blooming  
Bye and bye,  
When we see our dear Lord coming  
From the sky;  
Every gravestone will be rolled away  
When Christ comes, on that happy day;  
There's a great day coming,  
Bye and bye.

# Importance of Christ's Resurrection

By C. E. Randall

**I**N continuing our studies of the fundamental teachings of the gospel, the subject of resurrection is further explored. The first proposition which we desire to set forth concerns the resurrection of Jesus.

**PROPOSITION 25.** *The resurrection of Christ is the basis of the gospel.* "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

According to Paul, the death, burial, and resurrection of Christ were the first things of the gospel which he received. More, they were the first principles of the gospel which he preached. The importance of Christ's resurrection in the gospel message can be observed in the qualifications laid down for the candidate to be selected to take the place of Judas: one of which was, "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1:22). The chosen apostle must be an eyewitness of the resurrection of Christ, that is, he must have seen Christ after His resurrection, so that he could say that he was an eyewitness of "his majesty" (2 Peter 1:16). The message of redemption starts with "Christ the firstfruits" (1 Cor. 15:23). As the "firstborn from the dead," He became the "beginning" of a new creation (Col. 1:18). In this creation He is "before all things, and by him all things consist" (Col. 1:17). So many times people, in their interpretation of the Scriptures, make Christ the head of the old creation, which belongs entirely to Adam, rather than the head of the new creation. Keep Christ as the head of the new creation, and you will have little difficulty with pre-existent theories.

**PROPOSITION 26.** *The resurrection of Christ insures the resurrection of all who go into death.* "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

Elder J. M. Stephenson, in summing up Paul's argument in 1 Corinthians 15, said: "That the destruction of this last great enemy will be the last trophy to grace the triumph of earth's mightiest Chieftain—the Son of the living God—in the conquest of the world, and in putting

down all interposing rule, power, and authority, preparatory to the inauguration of peace on earth and good will among men, is the animus of Paul's weighty argument. He demonstrates the feasibility of a resurrection of the dead, by the resurrection of Christ as the first fruits of them that slept."

If we keep in mind that it is in, through, or by Adam that death stalks the path of mankind, and further remember that according to the law of redemption, it devolved upon the next of kin to redeem the relative enslaved, which in the case of the human family enslaved by Adam, Christ was the "second man," then we will have no difficulty in seeing how Christ as the next of kin, who has the keys of "hell and of death," will unlock the tombs and release those which the first Adam by transgression enslaved. It is no wonder that resurrection of Christ is the heart of the gospel! Through His resurrection He obtained power over death, and in His "due time" will become "thy plagues; O grave" (Hosea 13:14). His resurrection insures the fulfillment of the promise that "the hour is coming, in the which all that are in the graves shall hear his voice" (John 5:28, 29).

**PROPOSITION 27.** *To deny the resurrection makes one a "false witness."*

The resurrection of Christ and the resurrection of the dead are made synonymous by Paul in his arguments on resurrection in 1 Corinthians 15:12-26. It is evident that some of the members of the Corinthian church had imbibed the teaching of the Sadducees and were denying the resurrection of the dead. Paul asked them a pointed question: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor. 15:12.) Deny the resurrection of the dead, and you thereby make void—yes, even render the resurrection of Christ a false teaching. Paul said: "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 the dead rise not" (v. 15). Thus, Paul makes those who deny the resurrection "false witnesses." The expression "false witnesses" as used by Paul is the same as applied to those who witnessed against Jesus at His trial before Caiaphas (Matt. 26:60). I presume some of their testimony varied in degrees of accusation, but they were all false witnesses. To witness against Christ even in a limited way makes one a false witness. Denial of the resurrection constitutes one a false witness against the gospel.

**PROPOSITION 28.** *The resurrection of the dead will not begin until the return of Christ.*

John L. Wince, in his treatise on "Resurrection," says: "The resurrection of the dead is closely connected with the second advent of our Lord, in fact, depends upon this latter event. So if there is no future advent, there will be no rising from the dead, and consequently no future life." To our readers this will be sound reasoning. It is written that when the Lord descends from heaven "with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). This scripture pertains solely to those in Christ. Those raised at this time are those in Christ, and as the dead in Christ are going to be raised first, it is evident that this will be the first resurrection of any order, hence, the coming of Christ must be awaited before those who sleep in Christ come forth. If Christ were not to return, then there would be no resurrection, and no resurrection would mean that those who are "fallen asleep in Christ are perished" (1 Cor. 15:18). In speaking of a mystery which he then revealed to the Corinthian brethren, Paul remarked: "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" (1 Cor. 15:51, 52). The raising of the dead follows immediately after the sounding of the "last trump."

In writing on "The First Resurrection," William Leask says, "The sublimity and magnificence of the doctrine of resurrection are perfectly overwhelming to the imagination. The very idea is glorious. Its truth is demonstrated by the simple fact that it is revealed. It needs no argument. It stands apart and unapproachable in its own splendor. To attempt to prove it is superfluous now; for the thing has been done in fact and pledge by the resurrection of the Son of Man."

If resurrection is such a sublime and magnificent doctrine, why is it so little taught today? Perhaps the comments of J. R. Norrie, England, answer this question quite accurately. He writes: "Have you observed that in the Bible a future life is contingent upon a resurrection, or a bodily change, when the Lord comes back from heaven?"

"But the resurrection, so often spoken of in the Bible, is seldom referred to in religious discourse now. If the dead are really alive, what need is there for a resurrection? If the body is a mere shell or house—a prison-house, as some call it—in which the real man (Please turn to page 10)

---

## Easter and the Resurrection

---

By S. J. Lindsay

---

**T**HE term "Easter," like many other words used in our Christian vocabulary, came from a heathen source. Webster's Dictionary is authority for saying that the ancient Germans, as well as the Anglo-saxons, observed the day in celebration of the goddess of light or spring, in honor of whom a festival was celebrated in April. Perhaps one of the weakest things about the "Christian" world is the effort to make the notable things of Christianity accord with heathen practices. In this, men are not unlike Cain in his efforts to carry out an attempt to confuse the names of his progeny with those of the lineage of Seth.

In Acts 12:4, use is made of the word "Easter" in the King James Version, but in all other versions in our possession we find the word "Passover" instead.

The thought of this celebration is the resurrection of Christ from the dead. This is the one event in all the history of the world that should bring peace and joy to humanity, for it speaks of deliverance from the dead. If, as a great majority of the people of the world believe, death

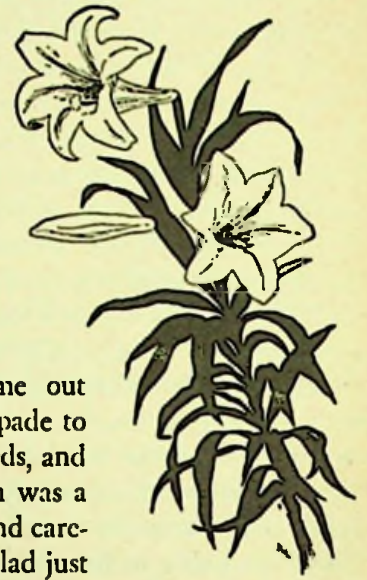
is just the separation of soul and body, the freeing of the captive bird in the cage, then this Easter occasion could have little meaning; but to them who believe that there is no hope of life except as it springs from the grave by the power of God in Christ, the celebration of this event means everything and we have great reason to rejoice and be exceeding glad. Here in the West, there is a practice exercised by members of many denominations to attend Easter sunrise services, and they go by the hundreds and thousands to these services. As we have listened to the orators on such occasions, they teach many resurrection truths, but all the while we find ourselves asking the question, "What can the resurrection really mean to these people?" For, if one tries to hold them to the thought that there can be a chance to live again only by a resurrection of the dead when Jesus comes, the thought is spurned by the greater number of them. They do not believe in the resurrection, after all. Let the people who believe that life is to be had only by faith in Christ and His resurrection, celebrate the day as fitting our faith.



## The White Lily

By Jay T. Stocking

Selected by Mrs. T. J. Ellis



THERE is an old legend that when Jesus on Easter Day walked from the tomb, Easter lilies sprang up in His footsteps. I am going to tell you another story about the lilies which I think is just as true as that one.

It was a morning in early spring in the old city of Jerusalem. The sun was shining, the birds were singing, the flowers were blooming; and nowhere in all the city was the grass greener or the leaves more glossy, or the birds more lovely, or the flowers gayer than in the garden of Joseph of Arimathaea, which lay toward the northern part of the city, just within the city limits. Beyond it a little way, almost hidden by the houses, was a hill which, because of its peculiar shape and its steep, bony sides was called "The Skull."

It was a very gay week in Jerusalem, for it was the week of the greatest festival of all the year. People from all over Palestine were there to celebrate the national festival and keep the great feast with their friends and kinsmen. Although usually a very joyous week, this particular festival was much disturbed because of the presence in the city of a man called "The Galilean," a teacher from the hill country to the north. He did not teach just as the priests and scribes taught. Some of the people believed in Him; others disliked Him, some hated Him, and secretly or openly, wanted to be rid of Him.

But it was all quiet and lovely enough upon this early . . . morning out in the garden of Joseph of Arimathaea. The sky was clear with exception of a little cloud, just tinged with dark red, which hung over the hill which was called "The Skull." The garden was not very large, but was very beautiful. It was varied. There were hills and hummocks and valleys; there were trees—the trim cedar, the slender poplar, the spreading sycamore. There were flowers—the white rose of Sharon, the purple iris, and the red lily. Over at one side of the garden there was a wall of gray rock in which Joseph, the master, had just built a new tomb in which some day he thought he might lie right near the flowers which he loved.

The morning shadows were still long and the dew was still on the grass when Nathan, the gardener, and his

young son, Benjamin, came out with sickle and knife and spade to trim the grass, the flower beds, and the walks between. Nathan was a solemn man, with seamed and careworn face. Benjamin was a lad just turning his teens, full of life and spirit. He had lately begun to learn the trade of his father, and now from morning until night he and his father worked side by side in the garden, and as they worked they talked. Now they were spading the iris bed.

"Father," said Benjamin, "why is this called iris?"

"Because it is iris, my son," said Nathan gruffly, his good nature not yet fully awake.

Benjamin smiled but said nothing, for he understood his father. Now they moved to the lily bed.

"I suppose," said Benjamin, looking slyly under his hat, "I suppose the lilies are just lilies, Father. We have only red lilies; why have we no white ones?"

"They do not grow in this country, my son."

"Father, do the red lilies always come up the same shade?" asked Benjamin, not knowing whether his question would be answered or not, after his experience with the iris.

"Always the same shade, my son. Once a red lily, always a red lily."

"But here are certain ones that are redder than the others."

"It is an accident."

"But might we not take this light one and plant it, and would there not come up other light ones and perhaps after a while we might have a white lily?"

"Impossible, my son. My father, your grandfather, had a saying which he used of anything which he thought was most impossible—that it would happen when the sky turns green and the grass turns blue and the red lily comes up white. It is a strange saying; I do not know where he found it."

And now they were trimming the walk just in front of the new tomb.

"Father, where do we go when we die?"

"I do not know, my son."

"What do the priests and the scribes say?"



"They are wise men; they say very little, my son. It is a dark subject. There are some who say we go nowhere."

"But we must go somewhere, Father. There must be a heaven, you know."

"So I thought, my son, when I was your age, but I have grown to doubt. I shall believe it when the sky turns green, when the grass turns blue, and the red lily comes up white."  
(Please turn to page 10)

---

## "The Sufferings of this Present Time"

---

By R. H. Judd

---

*"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).*

THE phrase, "the sufferings of this present time," would to many of us seem to strike a sympathetic and responsive chord in limiting the time of which Paul spoke to the time through which we are now passing. But the times through which we are now passing dwarf almost into insignificance when compared to the mighty span of time to which Paul had reference in the above text. It is because of the fact that in our own time we appear to be approaching a crisis that we fail to recognize the tremendous significance of early events in Bible history, and the great stretch of time which they cover.

It would seem to be abundantly clear that "this present time" to which Paul alluded, and which obviously is still unfinished, had its beginning certainly not later than events recorded in Genesis 3. Hint is also given of earlier time, concerning which but little of detail is revealed. "This present time," however, very definitely goes back to the time of Adam's fall, and on account of which creation was subjected to vanity (Rom. 8:20). To our finite minds it would seem a very considerable period to embrace in such a phrase, yet it was clearly Paul's intention to thus limit the period of "suffering," so placing it in *contrast* with that time which shall not be present only, but continuous.

There is one word in this absorbing passage of Romans 8 that has long been a source of difficulty to the writer, and has doubtless been so to others. What did Paul mean when he said that the creation "was made subject to *vanity*"? What is the meaning of the word "vanity" here? That it is a condition of *contrast* inferior to what had previously prevailed is made evident from the fact of subjection, and in the added statement that the creation was made subject to vanity, *not of its own will*, but by reason of Him who subjected it. Paul made it clear that it was much more than an event of nature. It was divine intervention. A new and different order had come about, for by one man *sin* had come into the world. What was the condition of "vanity" to which creation was then

made subject? What was the nature of it? If we look to the dictionary for the meaning of the word, we are not much enlightened, for it covers a wide range of meanings expressive of various kinds of depreciating values. Turning to Job 7:16 and Psalm 144:4, we find a note in the Revised Version margin informing us that the Hebrew word represents "a breath"—the most transient thing known to man, and which time and time again is used to denote the shortness of human life. Sin brings suffering, and in mercy God subjects the creature (and the creation, see R.V.) to "vanity." In other words, God shortens the period of suffering by shortening the span of man's natural life, so that sin when it is finished brings forth death.

While it is true, there is, we think, implied in the passage the intimation, not only the shortening of the individual's span of life, but the shortening also of the whole period of time embraced in the phrase, "the sufferings of this present time." It also is considered as being "made subject to vanity." The whole epoch of suffering and death is thus graciously shortened, so that it cannot be compared with that period of *glory* that shall follow, and in contrast to which it is but as a "breath." Paul said it was subjected "in hope." But hope in the Bible is the expectation of what *will* happen—not what may happen. So, when it says it was subjected *in hope* that the creation itself may be "delivered from the bondage of corruption into the glorious liberty of the children of God," it speaks of a plan foreordained and certain to happen, and the duration of which in comparison to "the sufferings of this present time" cannot be measured. Well may Paul have said that neither life nor death, nor things present or to come, shall separate us from the love of God in Christ Jesus our Lord, when we have the glorious promise of our deliverance from "the bondage of corruption." "O death, where is thy sting? O grave, where is thy victory?" "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

## RESURRECTION HOPE

By Mary E. Hatch

**B**OTH the Old and the New Testament teach resurrection hope. Job asked, "If a man die, shall he live again?" (14:14). He answered his own question, for we read: "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" (vv. 14, 15). Job had great confidence in the coming of One who would redeem him from the grave, for he prophesied: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (19:25, 26).

As resurrection from the dead was the center of Job's hope, so the resurrection through Christ our Redeemer is the center of Christians' hope. The hope of resurrection is in Christ alone, for Jesus said: "As the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26), and John said, "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). Christ has the power to give immortal life to whomsoever He will, and promises, "Because I live, ye shall live also" (John 14:19). Christ's resurrection is the basis of our hope for resurrection, and we know that what He has promised He is able also to perform. Jesus said, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

As mortal Christians, we cannot now fully understand the beauty and limitless power of immortality, but we know that when Christ returns, "we shall be like him; for we shall see him as he is" (1 John 3:2). A few verses preceding this quotation we read: "Now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (2:28). To be made like Christ is so worth while as to inspire us to truly seek for Christ who is the first fruits to life immortal. Speaking of the resurrection, the Apostle Paul said: "Now is Christ risen from the dead and become the firstfruits of them that slept . . . 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).

"As we have borne the image of the earthy, we shall also bear the image of the heavenly. . . Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this

mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:49-55).

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (v. 57).

---

## THE THIRD DAY

By Alma Orr

*"Destroy this temple, and in three days I will raise it up."*

**J**ESUS was speaking of the temple of His body, but the Jews did not understand. When He was risen from the dead, His disciples remembered and understood.

Nevertheless, why should He rise the *third* day? There was nothing of chance or "happen so" about the time. Jesus knew He was to rise the third day. This was planned from the beginning. "Known unto God are all his works from the beginning of the world" (Acts 15:18). There must have been a reason. In our study of the Scriptures, we find that it often happens that one event typifies or foreshadows another. The resurrection of Jesus is one such instance. In Romans 6:5 we read: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." This likeness will be in time as well as in character. Martha, speaking to Jesus in regard to her brother who had died, said: "I know that he shall rise again in the resurrection at *the last day*" (John 11:24). In John 6:39, 40, Jesus says: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at *the last day*," and "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at *the last day*."

There is a very definite connection between the third day and the last day. In the type of Moses in the mount (Ex. 19:10, 11), we learn that two days were allowed for the people to wash their clothes and be ready for the third day or, in other words, two days were allowed to put on righteousness. These two days typify two ages, the antediluvian and the postdiluvian ages. The third or last day typifies the coming of the Lord. A day begins with darkness or at least partial darkness, as: "The evening and the morning were the first day." In the beginning was darkness; then came light. The light continued until the time of the Flood, when "the world that then was, being overflowed with water, perished" (2 Peter 3:6). This was the first death of the world. Death means night or darkness, and this marked the beginning of the second day. The second day will end when darkness or partial darkness again covers the earth, and this will be the be-

ginning of the third and last day. This is the day when the Lord will come, the day when the righteous dead will be raised. This agrees with 1 Thessalonians 4:16: "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." When Jesus arose from the dead, it was yet dark (John 20:1). When the dead are raised, it will be before the light of the third day comes. These resurrected saints, together with the righteous living who will be changed, will be caught up to meet the Lord in the air. As the type of the ark shows, all who are not taken up will be destroyed. This will be the second death of the world (Rev. 20:14). This death will not be by water but by fire (2 Peter 3:6,7). "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:10, 13). After the earth has been cleansed by fire and made new, Christ and His bride, who will be seen coming down from God out of heaven (Rev. 21:2, 9, 10), together with the church which has gone to meet them, will return to earth to take possession of the Kingdom and dwell therein forever. "The righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29).

Christ is the "light of the world" (John 8:12). He is the "Sun of righteousness" (Mal. 4:2). When He comes, the light of the third and last day will have fully come. There can be no more night, for that would be the beginning of another day and would make false the statement that the dead are raised *the last day*. The second death of the world cannot come after Christ comes, as death means night. This agrees with Revelation 21:1-4 and Revelation 22. It agrees with Psalm 110:1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." "The last enemy that shall be destroyed is death" (1 Cor. 15:26). After Christ comes there can be no more period of years, as time will be counted no longer (Rev. 10:6). When light fully comes on the third day, it will be one perfect, never-ending day throughout all eternity.

---

### "HE IS RISEN"

(Continued from front page)

What was it that was raised out of the tomb? Was it the body of Jesus? Was it Jesus the Lord?

Peter says in Acts 2:30, speaking of David: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." It is sometimes argued that, because the phrase "accord-

ing to the flesh" does not occur in some versions, this verse proves nothing as to the materiality of Christ at resurrection. Yes, but it *does*, because if it was the fruit of David's loins that was raised, it was surely material.

Let us read Acts 2:31, 32: "He seeing this before spake of the resurrection of Christ, that his soul (*He* was not left in hell. The word for soul does not appear in the original Greek) was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." "This Jesus hath God raised up." What Jesus? The one whose flesh saw no corruption, and this is the fact to which Peter added, "We all are witnesses."

Let us also read verse 36 of this same chapter: "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." What Jesus was crucified? Was it a Jesus of mind or intellect or spirit that was crucified? Everyone knows that it was the physical Jesus that was crucified. Peter said, "God hath made this same Jesus both Lord and Christ."

Do I need to give the words of the Master when He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have," or His language to Thomas when he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side"? Yes, I do, for there are people who quibble over these plain statements. I once heard a teacher of a Bible class argue that Christ was not material after His resurrection, and I quoted the foregoing language wherein Jesus said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." The teacher quoted it this way, "As ye see me have," laying the emphasis on "ye" as though they saw something that was not there. Did Jesus deceive them, and show them something He did not possess?

"Yes, but," I hear someone say, "didn't Jesus go through the door, when the disciples had shut themselves in for fear of the Jews?" Does the Bible say that He went through the door? "No, but it says that He 'stood in the midst of them,' when the doors were shut." True, it does, but with His miraculous power Jesus could have gone in when they did, or He could have opened the door and gone in without them seeing Him. He could have withheld their sight whenever He chose to do so, as He did with the eyes of the two on the way to Emmaus.

The old axiom, "Two objects cannot occupy the same space at the same time," was as true then as it is today. Then a being of flesh and bones could not penetrate a door.

Again, I hear someone ask, "Why stress this point so much? What difference does it make whether Jesus was material or immaterial after His resurrection?" (over)

What is the difference between material and immaterial?

Miles Grant, in his *Positive Theology*, page fifty-nine, quoted Samuel Drew on the subject of the soul—who, he said, “was a very able writer on this subject”—as follows: “The soul is a simple, immaterial substance. Whatever has parts cannot be immaterial; and what has no parts can never lose them. To suppose any substance to have parts, destroys its immateriality.”

Mr. Drew’s definition will apply to any immaterial substance, whether the soul, or some other immaterial substance. So, if Christ was immaterial after His resurrection, He had no parts. In that case He had no hands with nail prints, and no side with a spear print in which Thomas could thrust his hand. He deceived His disciples.

First John 3:2 says, “We know that, when he shall appear, we shall be like him; for we shall see him as he is.” Does that mean anything to us? We often hear it said among our people that in the Kingdom we shall clasp our loved ones in our arms and caress and love them as we have done in this life. However, if Jesus is immaterial we shall be like Him, and one immateriality could not clasp another in its arms, for it would not have any. It could have no parts and be immaterial.

I think the following comment about Jesus’ words when Lazarus died, quoted from the *Words of Life*, published in London, England, is a better conclusion to this article than I could write:

“*Dead! Glad I was not there.*” We welcome the opportunity to commend an article appearing in *The Witness* for December under the arresting title with which this paragraph is headed. The contributor, H. P. Barker, of Weymouth, after pointing out that in this utterance our Lord had two main objects in view: (1) “To strengthen the faith of his disciples,” and (2) “They were to see the glory of God,” points out that “*Resurrection is the greatest testimony to the power and glory of God*”; that “it belongs to the Son equally with the Father (John 5:21),” and that “He is declared to be the Son of God in that He has this power (Rom. 1:4).” Then he continues: “What comfort there is in this for the bereaved today! I mean the bereaved who belong to Christ. They fain would have had the Saviour with them at the passing of their loved ones. He could have stemmed the disease, or averted the accident. But a greater miracle is to be wrought. Their loved ones, if they, too, belong to Christ, will be given back to them in resurrection. When He descends to the air, His first act will be to raise them. ‘They that are Christ’s at his coming’ (1 Cor. 15:23) will be made alive and those that remain alive will be caught up *together with them* (1 Thess. 4:17). Not only to be ‘ever with the Lord,’ but also *with them* over whose death we have mourned. *Oh, it will be lovely to see them again wearing the likeness of their Saviour!* . . . We lower their bodies into the grave, but how wonderful

the way that they will come out! Let us dry our eyes. The loss of our loved ones is but temporary. The glory of God and of His Son will be shown us on the glad day when they will be called from their graves. The assurance of this may well strengthen our faith.”

---

## IMPORTANCE OF CHRIST’S RESURRECTION

(Continued from page 5)

dwells, and if death frees the real man from the clay tenement in which he is confined, naturally a corporeal resurrection is not required, and those who believe that the dead are more really alive than they were before dying are quite consistent in leaving no place in their theology for a literal rising from among the dead.”

Our next article will conclude the resurrection studies.

---

## THE WHITE LILY

(Continued from page 7)

“But this man, the Galilean, teaches that we shall live hereafter, does He not?”

“I do not know what He teaches. He is a strange fellow. They say that He is wicked; that He wants to be king; that He deceives the people.”

“It is false, Father; He is a good man. I have seen Him. On the first day of the week I saw Him as He came into the city, when the crowds were shouting and singing and spreading their garments in the way. We boys were waving palms, and He looked kind and gentle, not at all like a king, and the next day in the Temple when we were singing, the day He drove out the traders, He put His hand on our heads, and spoke kindly and asked what our names were and said He hoped we would always remember that day and be reverent in the house of God. He is not a wicked man; He is good.”

“It may be, but only the ignorant and the poor are following Him.”

“But does not Joseph, our master, believe in Him?”

“I do not know; sometimes I think he does. Joseph is a righteous man, but he is over cautious. If he believes in the Galilean let him be bold and say so. This man—have you seen Him since the second day?”

“No, I have not seen Him, Father, but I fear for His safety. I was in the city the day before yesterday and I saw one of His followers, the one with the black beard, you know, and the shaggy eyes. I never liked him. I saw him in the narrow street behind the palace talking with one of the priests—that little one, you know, that always smiles and looks at you with his ears. When they saw me they started, and yesterday when I was in the city a strange man asked me if we boys knew whether the Galilean was going to eat the great feast with His friends. I

wonder why he asked me. I told Joel, the son of James. He said there was a conspiracy, and if he saw the Galilean when He came into the city he was going to tell Him to beware. I fear some harm may come to Him."

At that instant there was a hoarse sound of shouting that came from the direction of the city. Nearer and nearer it came, and then there appeared the first of a strange procession. There were four soldiers, walking two by two. Behind were three men with heavy timbers upon their shoulders. And then pressing close, crowding, jeering, came a crowd of excited people.

Nathan and Benjamin leaned upon their spades and looked.

"An execution," said Nathan, beckoning with his hand toward the hill.

"It is the Galilean," said Benjamin excitedly. "Father, that tall man in the middle, just before the other two, is He—I told you so. They are going to kill Him."

The great crowd surged by the garden of Joseph of Arimathaea. Nathan and Benjamin dropped their spades where they stood, and joined the crowd.

The terrible procession swept on up the hill that was called "The Skull." Then the soldiers put the Galilean and two thieves upon the three crosses. The coarse, vulgar, brutal crowd closed in around. Not far away was a little group of boys, in the center of which was Benjamin.

The boys told in anger what had happened in the city. They had put an old purple robe upon the Galilean, and they had made a crown out of small sticks and put it on His head and had made believe He was a king and they were His subjects. They had bowed down before Him and one insulting fellow had put a stick in His hand and called it a scepter, and then had torn the stick from His hand and struck Him on the head with it; and one had spit upon Him.

As Benjamin listened, his face flushed and his teeth shut tight. The crosses were now in their places. A rough man with coarse voice standing near shouted at the Galilean, "Aha, you have saved others, save yourself, and come down from the cross."

This was more than Benjamin could endure. He leaped out from the group of boys, his fists tight, his eyes aflame. "Shame," he cried, "hold your speech."

"He is a blasphemer," said the rough man.

"He is no blasphemer; you are the blasphemer. He is a good man."

With one heavy blow of his fist, the ruffian struck Benjamin to the ground where he lay, still and white. Nathan who was standing a little distance away, heard the voice of his son and saw the blow. He rushed to the aid of the boy, picked him up tenderly and carried him away.

Sometime in the afternoon, when the color had come back to Benjamin's cheeks, they talked of the morning.

Nathan said to Benjamin, "It was a rash thing to do,

lad, but it was the deed of a man."

It was a weird, wild afternoon. Just as the sun had reached its height, strange gray clouds began to gather. The sky seemed to turn green and the grass blue.

The dusk was beginning to gather before Nathan and Benjamin had heart and strength to go out and take up the spades, which had lain so quiet in the garden all the day, and resume their work.

Soon they heard hushed voices and quiet steps coming near. It was Joseph, their master. With him were his rich friend and some strange women. Servants of Joseph were carrying the body of the Galilean. Joseph beckoned gravely to Nathan, and Nathan beckoned to Benjamin; they opened the doors of the new tomb, and in it they laid the body of the Galilean. Then they turned away.

As they did so, Benjamin heard one of the women say something about coming early the first day of the week. The night fell and there was the quiet of the Jewish Sabbath.

With the first rays of the sun on the first day of the week Benjamin was up and away to the garden, but someone had been there before him. The doors of the tomb were open and women were standing near, amazed and frightened. They told Benjamin strange things. The Galilean was not there in the tomb; an angel had said He had risen. As they hastened away to tell their friends the strange news, Nathan drew near with his sickle and knife and spade to begin the day's work. As he saw the doors of the tomb open, he was so startled that his sickle all but dropped from his hands.

"What meaneth it, Benjamin?" said he. "Have they taken Him away?"

"He is risen; He is alive again," said Benjamin. "The women said so; an angel told them."

"Nonsense! Nonsense! I will believe such things when the sky turns green and the grass turns blue and the red lily comes up white."

"Father, look!" said Benjamin, pointing.

At the corner of the tomb under the poplar tree, stood a lily, straight as a queen and white as the snow.

"Wonderful, wonderful!" said Nathan. "The red lily has come up white. The story of the women is strange, but it must be so! It must be so!"

Nathan and Benjamin soon joined the company of those who believed in the Galilean. None of all the company was more changed and none was more sure than Nathan that the Galilean lived and that he, too, was going to live forever and ever.

The people all wondered how it had all come about. Some said it was because of Joseph, their master; some said it was because of the brave deed of Nathan's boy. Nathan himself only said that he had been a changed man, and his heart had been full of hope and joy, since the morning when the red lily came up white.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"I . . . was dead; and, behold, I am alive for evermore" (Revelation 1:18).*

### For Me!

"Wounded for me, wounded for me,  
There on the cross He was wounded for me;  
Gone my transgressions, and now I am free,  
All because Jesus was wounded for me.

"Dying for me, dying for me,  
There on the cross He was dying for me;  
Now in His death my redemption I see,  
All because Jesus was dying for me.

"Risen for me, risen for me,  
Up from the grave He has risen for me;  
Now evermore from death's sting I am free,  
All because Jesus has risen for me.

"Coming for me, coming for me,  
One day to earth He is coming for me;  
Then with what joy His dear face I shall see;  
Oh, how I praise Him! He's coming for me!"

—Selected.

### Jesus Is Risen

Two of the followers of Jesus were walking sadly along the road from Jerusalem to Emmaus. They were suddenly joined by a stranger who asked them why they looked so sad.

They were surprised to find one who would ask such a question. As they walked along the road, they told of Jesus' death on the cruel cross. They told of the hope they had had—that He was their Saviour. They told the stranger, who was really Jesus, how some of the women had gone to the tomb and found it empty. (Luke 24:24.)

Then Jesus told them how the Bible said that Christ would have to suffer and die, but that He would rise from the dead. When they reached Emmaus, they asked Him to stay overnight with them.

That night as they sat at the supper table, He took bread, blessed it, and broke it, and gave to them to eat. It was then that they suddenly saw the stranger was Jesus! But at once He vanished out of their sight. They were so excited that they went all the way back to Jerusalem (about seven miles) to tell Jesus' followers.

The wonderful news was there before them. They found the Eleven saying, "The Lord is risen indeed, and hath appeared to Simon." Then the two told of the stranger and their walk with Him.

### He Lives Forever

Jesus is set free from death. We read, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6:9).

We, by baptism, and Christian faith have a blessed hope. It is that we may receive the "gift of God . . . eternal life through Jesus Christ our Lord" (Rom. 6:23).

As the disciples watched Jesus as He was caught away into heaven, two men in white clothing stood by. They said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

He is coming to earth again to call His own. At that time the dead in Christ and the living Christians will be caught up to be with Christ. After the troubles of earth are over, He will return with His saints to sit on the throne of David in Jerusalem. (Luke 1:32.)

### Think a While

How can I show my love for Him who died for me?  
How can I get ready for that "gift of God" which is eternal life? (Heb. 9:28.)

### New Members

Marion and David Otto; Donald and Wayne Thoms, all of Eden Valley, Minnesota. Their names were sent by my mother, Mrs. W. F. Hoskins, who is their teacher.

### Happy Birthday Wishes

Ruth E. Johnson, April 13, age 9, Lake View, Iowa.  
Florence Capps, April 14, age 5, Shady Springs, W. Va.  
Mary E. Savage, April 14, age 7, Waite Park, Minn.  
Preston Landry, April 14, age 11, Hammond, La.  
C. William Mercer, April 14, age 13, Macomb, Ill.  
Don Ballentine, April 15, age 12, Springfield, Ohio.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Life or Death

\* \* \*

By Francis Burnett, Oregon, Ill.

"Why seek ye the living among the dead?" (Luke 24:5.) It was a peculiar question asked by the two men, but one of vast importance. "They," some of Jesus' closest friends, had come to put spices upon His body. The two men in shining apparel said, "Why seek ye the living among the dead?" Although they did not comprehend it, Jesus was life to these friends who had come to His sepulcher. Jesus had told these persons that He was going to die and be raised again the third day, but they did not believe. We read in 1 Thessalonians 5:9, 10: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." The "wrath" spoken of in the preceding verse is the judgment to come upon those who do not believe Jesus died for them.

To us there seems to be an application of the words in Luke 24:5 to our present generation. The world is pleasure mad. People spend much of their time seeking pleasure—especially those who do not profess Christianity. What are they doing? They are seeking life among the dead. The activities of pleasure, in which people have a part, satisfy only at the time of the activity. There is nothing in them to give life.

Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26.) Do we believe this? The commandment is, "Whosoever liveth and believeth in me," and it does not say a word about believing something else. As we approach the coming Easter Day, we should give careful consideration to our thoughts. Easter is a time of gay festivity with parades, new clothing, and many other like things.

Almost everyone has hoped for eternal life, yet many do not believe that Jesus was raised from the dead. The Apostle Paul states in 1 Corinthians 15:14: "If Christ be not risen, then is our preaching vain, and your faith is also vain." Again, in verse 17, we read: "If Christ be not raised, your faith is vain; ye are yet in your sins." Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). There is

no way of salvation except through Christ. Therefore, if He had not been raised from the dead, we would have no hope of eternal life. Let us look to Christ for our life, and not to the world of sin.

### To the Work!

\* \* \*

By June Macy, Troy, Ohio.

Success is the result of the right mental attitude, and the right mental attitude will bring success in everything we undertake. There is opportunity for full-time employment for us in the service of God.

What is the right mental attitude for those who succeed in accomplishing work for the Lord? "The fear of the Lord is the beginning of wisdom" (Prov. 9:10), and, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7). Through God's love for us, and through our love for Him, we can succeed in everything we undertake.

What shall we undertake? "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). His Son has commanded us to "preach the gospel." "Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22), for "it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

Because the time is short, we must act now. We must have workers, and *those we have must work*. The Church of God needs not only ministers who can be trained at the Bible Training School in Oregon, Illinois, but it also needs teachers, leaders, and students who have an earnest desire to acquire a wealth of knowledge at the *Summer Bible Training School*. If we cannot attend, we can help someone else either financially or by words of encouragement. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). If we have a talent and hide it, we will be "wicked and slothful" servants. We can and will have a successful *Summer Bible Training School*. The Word must be preached, that others might hear—and not only hear, but *do*, for there is much to be done.

Let all the people rally to the support of the Church of God, a house of hope to a race so hurt by sin! Revive Berean work! Evangelize!

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

April 7-13.—Special meetings at Oregon, Ill.  
 April 14-27.—Special meetings at Burr Oak, Ind.  
 May 2-4.—Michigan Spring Conference at Pennellwood, Grand Rapids.  
 May 20-25.—Annual May Meeting at Font-hill, Ont.  
 June 9-15.—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15.—Minnesota Conference at Eden Valley.  
 June 18-29.—Indiana Bible School and Conference at North Salem.  
 July 29-August 10.—General Conference at Oregon, Ill.  
 July 29-August 10.—Illinois Bible School and Conference at Oregon.  
 August 17-24.—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### RESURRECTION HOPE

By Emma C. Railsback

As the signs thicken, signs which indicate that the establishment of God's Kingdom is not far in the distance, our minds turn more frequently to the resurrection of Him who became the "firstfruits of them that slept"; who was raised to the power of an endless life; who was a prophet, is now a priest, and is soon coming to be our Redeemer and King.

The great Apostle to the Gentiles has given us strong assurance that they who are Christ's shall likewise be raised at His coming. Not only did Paul and the other apostles tell of the resurrection, but our Lord Himself assured Martha that her brother would rise again, also that whosoever believes in Christ, who is the resurrection and the life, will likewise live in the resurrection at the last day, and still others who live and believe in Him at that day "shall never die." What a glorious hope it is! How it buoys us up to look above the clouds of war, and distress of nations, the sufferings of innocent women and children, of the destitute and homeless! Were it not for this glorious hope of future restitution of order and harmony and justice, our hearts, too, would fail us for fear. But, no! we have the strong assurance that "all things work together for good to them that love God, who are the called according to his purpose." May all the household of faith, as we meet again to celebrate another anniversary of Christ's resurrection, have our faith renewed and strengthened to see into the new age "wherein dwelleth righteousness."

### HERALD RECEIPTS

Ethel Upton; Elza Robbins; William Fey; Loren Burnott; Mary Hale (self & another); Orpha LeMasurier (for another); Mrs. Lottie Sealine; J. S. Thorp; Willard Bridenthal; F. F. Upton; Willard Naylor; Mrs. Homer Snyder; Ella C. Boyer (self & another); Mrs. F. G. Spence; W. F. Hoskins; Mrs. Mae Magnus (for another); Mrs. Josephine Engebretson; Judd Lyon; Morning Star Church, South Bend, Ind.; Alice Plantner; Mrs. W. J. Allen-der; Frank C. Dielman; Mrs. Russell Shell-hass; H. K. Elton; Jessie M. Shea; C. E. Lapp (for another); Herman Dickel; Mrs. R. L. Adams; S. E. Mugaw (for another); Mrs. B. B. Holcomb; F. W. Picken; Pennell-wood Young People's Society (for another); Russell Harman; Mrs. Wilbert Kennedy; Mrs. Bruce Thompson.

### SUMMER TRAINING SCHOOL

Plans are being made to conduct another Summer Bible Training School at Oregon, Illinois, June 17—July 25. Elders S. J. Lindsay and Harry A. Sheets will teach classes in "Christ in the Old Testament," "The Old Testament in the New," "Christian Principles in Everyday Life," "English and Public Speaking." The cost for board, room, and tuition will be only thirty dollars for the six-weeks' period.

Students planning to attend should enroll immediately, as at least twenty students must enroll by June 1, to assure the opening of the School on June 17. Write to:

The Summer Bible Training School  
 Oregon, Illinois.

### CONTRIBUTIONS TO N. B. I.

Mr. & Mrs. Elza Robbins	\$ 9.85
Mr. & Mrs. Laurence Howell	5.00
Mr. & Mrs. John E. Miller	6.00
Mr. & Mrs. John E. Miller (laundry)	2.00
White City Tourists Park (Ministers' fund)	7.47
Burr Oak, Ind., S.S. (Ministers' fund)	3.00
Golden Rule Church, Cleveland, Ohio (Ministers' fund)	12.00
Gail Grimsley	10.00
Oregon, Ill., S.S. (Ministers' fund)	3.06
Leonard Pelton	5.00
Harriet E. Boice	12.00
Horace Hightower	1.00
Blanchard, Mich., S.S. (Ministers' fund)	4.14
Blanchard, Mich., S.S.	2.81
Dorothy Magaw	2.00
Anonymous	5.00
Macomb, Ill., S.S. (Ministers' fund)	5.00
Tempe, Ariz., (Ministers' fund)	2.85

### BIBLE TRAINING SCHOOL NEWS

The older we get, the faster (it seems) time passes. There are only two months more of school.

Bro. L. E. Conner preached in Rockford, Ill., on Sunday, April 6. The writer spoke in Dixon, Ill., the same day. Everyone is welcome to the Berean Bible class in Dixon every Friday evening at 7:30.

Bro. Ellsworth Routson and the writer are planning to go to Grand Rapids, Mich., April 20. Ellsworth will preach at the South Lawn church.

Bro. Celaine Randall and Sr. Eunice Zolinger left Oregon, Ill., April 3, for a few days' visit with Celaine's folks.

Bro. Orris Mills twisted his knee and is unable to attend classes. The condition, however, is not serious.

The students have been securing some work. We get plenty of work when spring house-cleaning begins.

In our class in Religious Journalism we have been learning the rules in spelling. We hope to become better spellers.

We are on our last chapter in our Archaeology book. The author several times referred to the last chapter in the book, now we have reached it.

Bro. Warren Knodle has not been able to attend classes regularly. He has not had very good health for several years.

C. Alan McLain, Reporter.

### BIBLE TRAINING SCHOOL

Mr. & Mrs. John E. Miller	\$ 2.00
Gail Grimsley	20.00
A friend	3.00
Mr. & Mrs. George Siple (T. F.)	10.00

## Gleanings From the Field

"The field is the world."—Jesus.

"Our wet winter weather has now given way to most wonderful weather. . . . Flowers mat the mountain sides. Oranges are in bloom."—S. J. Lindsay, 707 Mill Ave., Tempe, Ariz. (Notice the change of address.)

Bro. and Sr. C. L. Netts, St. Petersburg, Fla., plan soon to return to their home at 1013 Pine St., Springfield, Ohio.

"Christ died for us, that whether we wake or sleep, we should live together with him."—Paul.

"Seldom will one find faithful children where parents are slack in their church duties."—C. E. Randall, Fonthill, Ont.

More than 280,000 Jews have returned to Palestine during the last eight years. The "fig tree" is shooting forth its tendrils. The Kingdom of God draws near.

"Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Ananias.

"Thou preparest a table before me in the presence of mine enemies."—David.

The pre-Easter evangelistic meetings at Oregon, Ill., are now in progress. Bro. James M. Watkins is the guest speaker.

"I always look forward for Monday morning's mail, as that is usually when our Restitution Herald arrives."—Mrs. Carl E. Hogsan, Spanaway, Wash.

A good friend of the Bible Training School writes, "May the good work continue," and indicates that she means what she says by contributing twenty-five dollars.

See next week's Herald for announcement of a generous contribution to a building fund for the Bible Training School.

Nearly half a million Jews have returned to Palestine since the first World War. In 1921 the all-Jewish city of Tel Aviv had a population of 3,604; today it numbers well over 200,000.

It is no longer a question as to whether or not the United States will become involved in the war. It is, rather, how much and how soon we can help the Slavs to create a major battle front in Hitler's back yard.



**CONSIDER THE LILIES**

By Florence E. Tuttle

Perhaps one of the most beautiful illustrations of Jesus' teaching was the comparison of His followers to the lilies of the field. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28, 29).

The beauty of the lily is created of God, a natural glory is given it, whereas Solomon's glory was created by the wealth of material things which he built about him; he arrayed himself in artificial adornment.

If we would have a natural beauty, it must come from within our hearts—not the "putting on of apparel" (1 Peter 3:3, 4). "God is no respecter of persons," but He is an inspector of our hearts. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Let us consider the lilies in the light of their natural freedom, for God cares for them. We are to take heed lest the cares of this life overtake us, so that Christ's coming will not catch us unaware (Luke 21:34).

The three little words, "Blessed be nothing," are good for meditation as we near the consummation of the present evil Gentile age. The more material goods we possess, the more cares and worries we have. "After all these things do the Gentiles seek" (Matt. 6:32). We are soon again to commemorate the occasion of the resurrection of our Lord. Let it not be with an outward show of "putting on of apparel," as will be displayed in almost all churches, but "let it be 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).

Let us not encumber our time with superfluous cares as did Martha (Luke 10:40-42), but let us choose the better part as did Mary. This age is speeding to its destruction, and we must be careful that we are not caught in the swift current. As the lilies drink in the sunshine, may we absorb the life of the Son of God—that we may be arrayed in pure white robes at His coming. (See Rev. 7:13.) We should not be as the five foolish virgins. (Matt. 25:1-13.) Hebrews 12:1 reads in part, "Let us lay aside every weight, and the sin which doth so easily beset us." Verse 2 reads: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). May the purity of the lily be found in all who have accepted Christ, the Lily of the Valleys.

**CORA M. TROUSDALE**

Cora M. Trousdale, wife of Abner P. Trousdale, fell asleep in Jesus, March 24, 1941, at the home of her daughter, Mrs. Fred Shain. Sr. Trousdale was the mother of Sr. Ida Overton and Sr. Kate Shain. An older daughter Lillian died in infancy. Her husband preceded her in death just eleven years and one day.

Abiding in the household of faith since childhood, her entire life of over eighty-four years was indeed an example of "patient continuance in well doing." Her simple, unquestioning faith in all things of Scripture, as well as her outstanding patience against all adversity, has indeed made her life a legend among those who knew her.

After final assurances by the undersigned of the blessings of the hope that was hers, she was laid to rest at Wesley Cemetery, Eldorado, Ill., where she will be found ready when Jesus comes.

James M. Watkins.

**THE MAN FROM GALILEE**

By Mae Nedrow

He walked along the seashore,  
The man from Galilee,  
With accents sweet and tender  
He said, "Come unto me."

The angry waves and the wind  
Obeyed His will,  
As He calmly said to them,  
"Peace! Be still!"

Near the grave of one most dear  
Our blessed Saviour wept,  
"Come forth," to Lazarus He cried,  
Then up rose one who'd slept.

He blessed the bread, He fed the throngs,  
By the Sea of Galilee;  
He broke the bread of life to them  
As He stood beside the Sea.

He had not "where to lay his head,"  
This man from Galilee,  
The Son of God, our Saviour,  
Who died for you and me.

And when they nailed Him to the cross  
No unkind word He said;  
But begged forgiveness for their sins,  
While sharp thorns pierced His head.

"They know not what they do," He said,  
And, "Father, forgive them," He cried.  
Then with a blessing on His lips,  
Our loving Saviour died.

But He arose, O, glorious day!  
To triumph o'er the grave,  
He lives again, forever!  
With gracious power to save.

We find many times, like a tempest,  
As we're toss'd on life's rugged sea,  
He guides our bark, lest we perish,  
He ever hears our plea.

Accept Him now, confess His name,  
Forget all worldliness and fame.  
In His blood today confide,  
Keep Him ever near thy side.

**THE RESURRECTION OF CHRIST**

(Continued from page 3)

God today calls men, saying: "Wherefore come out from among them (the world, John 17:14-17), and be ye separate, saith the Lord" (2 Cor. 6:17). Christ said, "I am the way" (John 14:6). "Let us go forth therefore unto him . . . bearing his reproach" (Heb. 13:13). "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:14-16).

If we appreciate the value of Christ's resurrection, let us suffer with Him that we may also be glorified with Him.

**EVANGELISTIC FUND**

The following receipts to the national evangelistic fund are acknowledged since our last report. Thank you.

Hope Chapel, South Bend, Ind.	\$5.41
Macomb, Ill.	5.73
Oregon, Ill.	6.72
Arkansas City, Kans.	3.00
Maybelle Hanson, Chicago	4.00
Blanchard, Mich.	5.34

Floyd A. Stilson  
411 E. South St.  
South Bend, Ind.

**RESURRECTION**

By Beatrice (McChesney) Walter

Christ's enemies great joy did show,  
As to the tomb they saw Him go.  
It is for us He now would pray,  
But cannot save Himself today.  
They then in doubt a Calvary made  
As Jesus to the Father prayed.

Of crude and bitter things they'd do,  
Not once did Christ give answer to;  
But asked, "Why, Father, would Thou forsake?  
As now this bitter cup I take?  
Thy will, O Father, I would do,  
As into death I go for you."

He triumphed over death that day,  
An angel rolled the stone away.  
As Mary to the scepter went,  
A messenger to her was sent:  
"The one you look for is not dead,  
He is risen," the angel said.

Then Peter, James, and John, she sought—  
To tell the news the angel brought.  
The joy there was, none could compare,  
As on her way she met Christ there.  
So, unto death He had to go,  
That resurrection we might know.

**TRACTS TO ENGLAND**

Mr. & Mrs. John E. Miller	5.00
Indiana friends	35.00

Send The Herald to your friends.

**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  
Orpha LeMasurier . . . Treasurer  
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

\$.....

Name .....

Address .....

## The Resurrected Christ

By Mary Richardson

AS WE approach the Easter season, we should do so with humbleness and thankfulness of heart. A sense of reverence and peace should rule our hearts and dominate our conduct, not only during this period of time, but throughout our lives of service. We should recall that many years ago on Easter morn Christ arose to never die again. In this wonderful event is our hope based. "If in this life only we have hope in Christ, we are of all men most miserable." Christ and the resurrection is the needed basis for future hope. The only ray of hope we have is founded in the second coming of Christ and the resurrection.

The Mohammedans worship a dead leader, although he did impart and adhere to some good moral principles. The American Indians formerly and may still believe in the happy hunting grounds. Everything of material value that they possessed was buried with them, so they would enjoy life after death. These and other forms of worship can be strongly contrasted with Christ's literal resurrection, in that we worship a risen Saviour. Christ dispelled, forever, all doubts as to the literal reality of both His death and His resurrection when He said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). The glory and power of the resurrection of Christ depend entirely upon its reality, for if He is not raised we are yet in our sin, having an empty faith and no hope beyond this present life. (1 Cor. 15:12-19.) Paul made the declaration that Christ had died and had been raised the third day according to the Scriptures. (1 Cor. 15:1-8.) As additional proof of Christ's resurrection, Paul stated that Jesus had been seen of many, the most of whom were living at that time. Paul was firmly convinced, as he had personally seen the risen Saviour. Therefore, Paul used this and other undeniable truths as proof of the literal resurrection. Further proof is found in the fact that Jesus entered into a very personal relationship with some by talking and eating with them, and His appearances were not merely visionary. In 1 Corinthians 9:1, Paul asks: "Am I not an apostle, am I not free? have I not *seen Jesus Christ our Lord?*" It was not the continuance of the spirit after death, but a raised body that convinced Paul. Christ, by His death and resurrection, opened the way to a higher plane of life than the Adamic man possessed—"a new and living way" (Heb. 10:20).

Jesus had told His disciples that He must suffer and die on the cross; but that after three days in the tomb

He would rise again, clothed in immortality. However, they had not understood. After His death, they thought that all was at an end. They were so saddened by events of the previous week that they had decided to return to their former work, disillusioned and defeated. Nevertheless, Peter's eyes were opened and his understanding was cleared by contact with Jesus on the shores of Galilee (John 21), and he went to proclaim the message that Christ was alive. He declared that Jesus' death and His resurrection were included in the plan of God for the redemption of the world. All of this constituted unanswerable proof that Jesus was the Christ, the Son of God. God foreknew that wicked men, if permitted to do so, would crucify His Son, and God used this to accomplish His plan. Not even the resurrection of Jesus convinced many Jews that He was both Lord and Christ, but they shall so acknowledge Him in the future (Isa. 25:9).

"Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Others were raised to life before Christ—Lazarus, Jairus' daughter; but this was to mortal life. Christ was different; He came forth from the tomb with immortal life. He is the first fruits, the first to obtain life. As the first ripe grain was a sample of the harvest, so the risen Lord is a sample of the resurrection that awaits those who are Christ's.

Christ is alive forevermore. "Because I live, Ye shall live also." Knowledge of Christ's resurrection will avail us little, unless we center our lives and our hope in Him. If we accept Him and live accordingly, we are assured of the more abundant life. Future life will come to man as a gift from God, yet it must be sought (Rom. 2:7). We cannot expect to receive this until the Lord appears, for the simple reason that our eternal life is hid in Christ, and when He appears we shall appear with Him in glory. As our eternal life is conditioned, it is necessary that each of us walk worthy of the Kingdom of God (1 Thess. 2:12). Said Jesus: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

When Christ returns to raise the dead, He "will destroy . . . 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; and the Lord God will wipe away tears from off all faces . . . and 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. 25:7-9).

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, APRIL 15, 1941

NUMBER 28



# 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

## “O God, My Heart Is Fixed”

*Big Balanced Rock*, Chiricahua National Monument in southeast Arizona, weighs, it is estimated, six hundred fifty-two tons. The rock is twenty-two feet wide and twenty-five feet, three inches, high. It is balanced on a narrow point that is only four feet, three inches, thick. It is estimated that six hundred twenty-one pounds rest on each square inch at the spindle point. At the present slow rate of disintegration, it will last for another six hundred thousand years.

*Big Balanced Rock* portrays the grandeur and mystery of Mother Nature. More, it speaks of the Creator. Without one word of debate, it announces the Eternal in bold and magnificent contrast to mortal man—ever near the precipice, yet there hopefully scanning the impenetrable vastnesses of God. By no means is man the center of the universe. Not of man, but of *God* it is written: “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God” (Psalm 90:2). “All nations before him are as nothing; and they are counted to him less than nothing, and vanity” (Isa. 40:17).

When one beholds the handiwork of the Great Architect, both in its bigness and beauty, he becomes so little and unimportant as hardly daring to express a doubt. Faith overwhelms him, and like David, he cries: “*O God, my heart is fixed*” (Psalm 108:1).

## Training School Building Fund

Brother Alan McLain, a junior student in the Bible Training School, believes in the future of the Church of God and appreciates that the future of the Church and the future of the School are closely related. Doubtless, there are many of our brethren who likewise believe in the mission of both our Church and School, and to them, especially, Brother McLain has set a splendid example in contributing one hundred dollars to start a *building fund* for the Bible Training School. Accordingly, his gift has been placed in the bank, in a special savings account, where it will grow by interest and added gifts of other zealous friends until needed for a school or dormitory.

The spirit back of the gift, too, is much appreciated, the giver being reluctant in letting his name be known. Surely, though, this is a light that can well be seen as shining brightly before men to glorify the Father in heaven. The Bible Training School can become a power for good; we pray that it will become a power for good, and we know that our prayer will be answered whenever the Church of God, as a whole, catches the spirit of our students who are putting their time and means into this new, progressive, and missionary project. How much do you believe in the future of the Church of God and its Bible Training School? “What you *do* talks so loud, that we can’t hear what you *say*.”

## Conquerors Paul and Hitler

The fall of Salonica into the hands of the Nazis is interesting to Christians, for long before Hitler claimed the city the Apostle Paul entered there. First and Second Thessalonians were written to the conquered and the prisoners of Paul. In that expedition, however, the city was not burned, no lives were destroyed, and the good that was accomplished was a link in the gospel chain that eventually reached around the world. He who now has no conscience in Salonica could hardly be expected to preach in Jerusalem, if he were a little farther on his way.

Conquerors Paul and Hitler! Whose victories will the longer be remembered? Whose conquests will receive reward when Jesus comes? Who is the real victor? Well did John say: “This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 John 5:4, 5). The Bible definition of a world conqueror thus excludes Hitler from any right to such a title. Paul, your battles were hard, but thanks be to God, you showed us how to “*fight the good fight of faith*.”

## Painful

Considering that a goodly portion of Truth Seekers’ Quarterly is the Word of God, and that the comments are prepared by some of our best writers who faithfully work without remuneration, it is painful to sometimes find used quarterlies unappreciatively stacked in toilets.

# OUR BIBLE

By Harry Gockler

OTHER religions have their sacred books, some with passages that are really good, others that are meaningless and without virtue or truth. There is, however, only one Bible, the Book of God, of final authority in faith and practice. It is different than any other book in that it contains life and imparts life. Its message is living, vital, and real.

There is abundant evidence that the Bible claims divine inspiration for itself. "All scripture is given by inspiration of God" (2 Tim. 3:16). "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). The Scriptures cannot be ascribed to man; they did not originate in the human mind; they are not a human product. It is true that they came through human channels, but "men spake from God."

The authority of the Old Testament was unquestioned by Christ. He quoted from it as the Word of God. He declared that Moses and the prophets wrote concerning Him, and that He Himself was the fulfillment of the Scriptures. There are multiplied evidences, both internal and external, that have convinced some of the most brilliant scholars of each passing age that the Bible is what the writers claimed it to be—the Word of God.

The Scripture record in Acts 8:26-39 takes us back to the early days of the church, when, scattered by persecution, its members were preaching everywhere throughout those regions. Included in these early records are the graphic details of the ministry of the deacon, Philip. He had been successful and might have settled down to strengthen new converts and reach out for other places in Samaria, but he was true to his evangelistic calling, and moved from a pleasant field of labor to a lonely desert road below Jerusalem. Obedience to God caused his path to cross that of a eunuch, who had been to Jerusalem to worship, and was sitting in his chariot reading the Prophet Isaiah. Though a believer in the God of Israel, he was a Gentile.

From this story, we learn some important lessons about our Bible and what we should do with it. Here was a busy man, yet he found time to read his Bible. He used his spare time, though it was on a journey bumping over the desert. Anyone who desires can become, not only a student, but also a master of God's Word. Ordinarily, one can read a book in the Bible in the time it would take to

read the newspaper or a magazine. Our Bible gives us the message and hope of life eternal. Surely such a book deserves some of our time and study.

We also learn from this story in Acts that the eunuch, though diligently reading the Scriptures, could not properly understand the passage he was studying. Thus it was that Philip stepped into the picture and made the passage plain to him. We need not only to study our Bibles, but to understand them. Paul said, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

This indicates the important place of the preacher, evangelist, and Bible teacher as a guide to Christian living. That is not to say that the Bible cannot be its own exponent, but there is great value in the accumulation of knowledge that only study and long experience can give. The creeds of the church and the scholarly acquisitions of the ages are not lightly to be cast aside.

We must also remember that by diligent study of the Holy Scriptures we can many times discover the true meaning of a verse, ourselves. True, such study requires hard work on our part, but it was beaten gold that God required for His Temple. It was after Elijah had digged the trench and placed the sacrifice upon the altar that the fire of God fell. The Apostle Paul says, "Study to shew thyself approved unto God."

One other important lesson we learn from the story of Philip and the eunuch is the fact that the Bible, in order to have any effect on our lives, must be obeyed. It is very evident that Philip not only interpreted Jesus from the ancient prophets, but also told the eunuch the way of salvation and the necessity of baptism. For, as they were journeying across the desert country, they came to a pool of water and the eunuch, seeing the water, requested baptism. Philip, having taught him Jesus and the way of salvation, then assisted him in putting on Christ through obedience in baptism.

Knowing and obeying the Bible are essential to growth in the things of God. Growth is as natural in the spiritual realm as in the vegetable kingdom, and surely just as essential. The Apostle Peter exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

All of us have Bibles. Let us read and study them, that we may be able to understand their glorious teachings, and let us be obedient. Our Bible—*wonderful book!*



# Tradition Versus Truth

By Grover Gordon

*Some of the doctrines of the Church of Rome, and the dates when they were imposed, compared with Bible truth.*

PETER, claimed by the Church of Rome as its first pope, said: "There were false prophets . . . among the people, even as there shall be false teachers among you" (2 Peter 2:1). He also said: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Isaiah, one of those prophets, said: "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). We shall compare some of the teachings of the Church of Rome with Bible teaching, not to condemn any individual, but to encourage study of God's Word. There are many very sincere people who believe false teachings, not knowing what the Bible says, because the Bible was forbidden to laymen and placed in the index of forbidden books by the Council of Valencia in the year 1229. Jesus said, "Search the scriptures" (John 5:39). Paul said, "Study to shew thyself approved unto God" (2 Tim. 2:15), also that "the holy scriptures . . . are able to make thee wise unto salvation" (3:15).

**Creed.** The creed of Pope Pius 4 was imposed as the official creed in 1560. Christians should retain the Holy Scriptures as their creed. Hence, their creed is fifteen hundred years older than the creed of the Roman Church.

**Tradition.** The Council of Trent, held in the year 1545, declared that tradition is of equal authority with the Bible. (By "tradition" is meant human teachings.) The Pharisees who believed the same way were bitterly condemned by our Lord, for by human tradition they nullified the commandments of God. (Mark 7:7-13; Col. 2:8; Rev. 22:18.)

**Apocryphal Books.** The Apocryphal books were added to the Bible also by the Council of Trent in 1546. These books were not recognized as canonical by the Jewish church. They are of some value as history, but are not recognized as inspired. Paul said, "All scripture . . . given by inspiration . . . is profitable" (2 Tim. 3:16).

**Pope.** The title of "Pope," or "Universal Bishop," was first given to the bishop of Rome by the wicked Emperor Phocas in the year 610. (This he did to spite Ciriacus of Constantinople, who had justly excommunicated him for his having caused the assassination of his predecessor, Emperor Mauritius.) Gregory 1, then bishop of Rome, refused the title, but his successor, Boniface 3, first assumed the title of "Pope." It means "*papa*," and the pope

is usually addressed as "Holy Father." Jesus taught His followers to call *no man* "Father"—"Master"—"Rabbi." (Matt. 23:8-10.)

In the year 1870 after Christ, Pope Pius 9 proclaimed the dogma of "Papal Infallibility," which means "incapable of error or mistake." John said: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him (Jesus) a liar, and his word is not in us" (1 John 1:8-10).

Priests began to dress differently from the laity in 500.

The kissing of the pope's feet began in the year 709. It had been a pagan custom to kiss the feet of emperors. Peter refused to let Cornelius fall down at his feet and worship him, saying, "Stand up; I myself also am a man." (Acts 10:25, 26.) Even the angel, when John fell at his feet to worship him, said, "See thou do it not . . . worship God" (Rev. 19:10).

The celibacy (unmarried state) of the priesthood was decreed by Pope Hildebrand, Boniface 7, in the year 1079. Jesus imposed no such rule, nor did any of the apostles. On the contrary, Peter (also called "Simon") was a married man. (Mark 1:30.) Paul also taught that bishops were to each have a wife and children. (1 Tim. 2:1-5.)

The Bible says that Jesus Christ is our high priest and intercessor (Heb. 8:1; 7:25-28; 9:24), *not Peter and his successors*.

**Confession.** Confession of sins to the priest at least once a year was instituted by Pope Innocent 3, in the Lateran Council, in the year 1215. David, who was a man after God's own heart (Acts 13:22), said, "I acknowledge my sin unto *thee*," and, "I will *confess* my transgressions unto the Lord" (Psalm 32:5). James said: "Confess your faults one to another, and pray one for another" (5:16), but John tells us to whom we go to confess and receive forgiveness. (1 John 2:1 and 1:9.)

**Prayer.** The Latin language, as the language of prayer and worship, was imposed by Pope Gregory 1, in the year 600 after Christ. The Bible teaches that we are to pray to God alone. In the primitive church never were prayers directed to Mary or to dead saints. This practice began in the Roman Church about six hundred years after Christ. Paul said that he would pray with understanding, and that he had rather speak five words with understanding, that others might be edified, than ten

thousand words in an unknown tongue. (See 1 Cor. 14: 14-19.) When the disciples asked Jesus to teach them to pray, He said: "When ye pray, say, Our Father which art in heaven" (Luke 11:2)—thereby teaching that our prayers should be directed to God, and to no one else.

*The Rosary.* Beads, representing a series of prayers, were introduced by Peter the Hermit in the year 1090. This was copied from Hindoos and Mohammedans. Thus, the counting of prayers is a pagan practice. Jesus said, "When ye pray, use not vain repetitions, as the heathen do" (Matt. 6:7).

*Fasting.* Fasting on Fridays and during Lent was imposed in the year 998. Popes who were said to be interested in the commerce of fish introduced this practice. Some authorities say this began in the year 700. Jesus said: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, *this defileth a man*" (Matt. 15:11). Paul said: "Every creature of God is good, and *nothing to be refused, if it be received with thanksgiving.*" (See 1 Tim. 4:1-6.)

*The Sale of Indulgences.* This practice, commonly regarded as a purchase of forgiveness and a permit to indulge in sin, began in the year 1190. It is remission, by *church authority*, of sins of this life—also cancellation of temporal punishment which otherwise would await one in purgatory. It was this doctrine which brought on the Protestant Reformation in the Sixteenth Century. It is true that Jesus gave powers to Peter (Matt. 16:19) and to all the apostles (Matt. 18:18; John 20:21-23) to remit or to retain sins, yet there is not a single record where He gave them the right to pass this power to anyone else. Furthermore, there is no record that the apostles remitted sins for money. Let us still *protest* against such teaching.

*Purgatory.* This doctrine was first established by Gregory the Great about the year 593, and was proclaimed as a dogma of faith by the Council of Florence in 1439. There is no mention in the Bible of any such place. *It does teach* that "the blood of Jesus Christ cleanses us from all sin" (1 John 1:7-9; 2:1, 2), and that "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Therefore, there is no need for such a place.

*Baptism.* Baptism of bells was instituted by Pope John 13 in 968. There is no record in the Bible of any such practice. Baptism with water was originally *by immersion*. Jesus, when He was baptized by John, "went *up* straightway *out* of the water." (Matt. 3:15-17.) John the Baptist baptized in Aenon near Salim "because there was *much water* there" (John 3:23). Both Philip and the eunuch went *down into* the water (Acts 8:38) and came *up out* of the water (v. 39). The Church of Rome does not contradict the fact that *immersion* was the apostolic mode of baptism, yet it practices sprinkling—which could not be typical of a burial as Paul describes baptism to be. (Rom. 6:3-5; Col. 2:10-13.)

*Mass.* Mass, or consecration of sacramental bread (with music and an offering) was adopted as a daily celebration in 394. It was developed gradually as a sacrifice, and attendance was made obligatory in the Eleventh Century. The Bible teaches that the sacrifice was offered "*once*" (Heb. 9:26), and is only *commemorated* with the bread and cup in the Lord's Supper. (1 Cor. 11:23-26.) The dogma of "transubstantiation" (i.e., the change of one thing to another) in the Eucharist, or Mass, was decreed by Pope Innocent 3 in the year 1215. By this doctrine the priest pretends to perform a daily miracle by changing a wafer into the body of Christ, and then he pretends to eat Him alive in the presence of his people during Mass. Jesus gave the bread to *represent* His body, and the cup to *represent* His blood. Please read and consider the meaning of: "in *remembrance* of me." (Luke 22:19, 20).

The adoration of the wafer (Eucharist) was invented by Pope Honorius in 1220.

The Roman Church forbade the Cup to the laity, by instituting the "Communion of one kind" in the Council of Constance in 1414. Jesus gave the Cup to His disciples, and the Apostle Paul gave the same instruction, as will be observed in the scriptures aforementioned.

The doctrine of Seven Sacraments was affirmed in 1439. The gospel teaches only two: baptism and the Lord's Supper. (Mark 16:15, 16; Matt. 26:26-28.) Some would add a third, namely, feet washing (John 13:3-15). Jesus said, "I have given you an example" (v. 15). Now, the example is this: "The servant is not greater than his lord" (v. 16). Jesus taught the same example in other ways, too. At one time, when the disciples were disputing who should be greatest among them, He said: "Whosoever will be great among you, *let him be your minister* . . . even as the Son of man came not to be ministered unto, but to minister." (Matt. 20:25-28.) Further, the apostles did not command the church to practice the washing of feet, but they did command baptism and Communion.

*Holy Water.* Water mixed with a pinch of salt and blessed by the priest was authorized as "Holy Water" in the year 850. There is no justification in the Bible for such a thing, though "holy water" is mentioned once (Num. 5:17) as an offering for jealousy. (See v. 12 to end of chapter.)

*Mother of God.* This term used of Mary the mother of Jesus, and the worship of her, originated in the Council of Ephesus in 431. Mary called God her "*Saviour*" (Luke 1:46, 47). When a certain woman showed a tendency toward worship of Mary, Jesus said, "Yea, *rather*, blessed are they that *hear the word of God, and keep it.*" (Luke 11:27, 28.)

The "Immaculate Conception of the Virgin Mary" was proclaimed by Pope Pius 9, in the year 1854. There is no such record in Scripture. In fact, it is said, "All have sinned, and come short of (Please turn to page 10)

## “What Think Ye of Christ?”

By *Mae Magnus*

**WHAT** a variety of opinions men have about Jesus! As in His days upon earth, even so today do men differ in their interpretation of His work and nature. A good man, so the rich young ruler thought. A great teacher, so Nicodemus thought. Very few, however, came to the right understanding and the true meaning of Jesus.

Who do we say that Jesus is, and what is to be His future work? We turn to Isaiah 7:14, and read thus: “The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” Also, we believe the record in Luke 1, saying that the angel from God appeared to the virgin Mary, announced to her that she had found favor with God, and that she would conceive, bring forth a son, and that His name should be called Jesus. Luke 1:32, 33 reads: “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.”

Now, in Matthew 2:1, 2, we read of part of this prophecy being fulfilled: “When Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.” These men knew what was written by the prophets and believed it—as we, too, should do today.

In Luke 2:40 and 52, we read: “The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. . . . And Jesus increased in wisdom and stature, and in favour with God and man.” When Jesus was baptized by John, a voice from heaven said, “This is my beloved Son, in whom I am well pleased” (Matt. 3:17).

As to Christ’s work, we read: “Jesus went about all Galilee, teaching . . . and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease” (Matt. 4:23). When John was in prison, he heard about the works of Christ, and sent two disciples to ask Christ: “Art thou he that should come, or do we look for another?” Jesus answered them, saying: “Go and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” (Matt. 11:1-5.) Of course, Jesus knew John

would recognize Him by those works. As children of God, we should recognize the signs God has given us in His blessed Word.

### *Jesus at Bethany*

In John 11 is recorded that wonderful story of Lazarus, Mary, and Martha, whom Jesus loved. Jesus was away from Bethany, the town where these three lived, when Lazarus became sick and died. The sisters sent word to Jesus to come, and as soon as Martha heard that Jesus was coming, she went to meet Him. She told Jesus that she knew whatsoever He asked of God, that God would give it Him.

“Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25). Martha replied, “I believe that thou art the Christ, the Son of God, which should come into the world” (v. 27).

Later, standing before the tomb of Lazarus, Jesus said, “Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, *that they may believe that thou hast sent me*” (vv. 41, 42).

### *The King Rejected*

Because of the many miracles that Jesus had done, the chief priests and Pharisees took counsel, and planned to kill Him. They took Jesus to the judgment hall, where Pilate asked Jesus if He was a King. Jesus answered, “My kingdom is not of this world” (John 18:36)—“this world” meaning *world system*. Jesus said that if His Kingdom were of this present system, His servants would fight that He would not be delivered, but that His Kingdom was “not from hence.”

“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” (John 18:37). Here we have Jesus saying that He was born to be a King.

Thereafter, we read: “They cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar” (John 19:15). Then they took Jesus and crucified Him.

### *“He Rose Again the Third Day”*

In John 20:11-13, we read: “Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels . . .



where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him." Jesus stood near her, yet she did not know Him; but when He made Himself known, saying, "Mary," she cried out, "Master." Jesus then said: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God" (v. 17).

Now, concerning Christ's ascension, we read: "While they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11). As further proof that the risen and ascended Christ will return to earth, we read: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7).

#### *Jesus Will Come As King*

For more than nineteen hundred years, Christian people have been praying, "Thy kingdom come. Thy will be done, in earth as it is in heaven," and only a few have appreciated the true meaning of the prayer. Every time we pray, "Thy kingdom come," we are praying for several very definite things which are required to make the Kingdom of God. First, there must be the King. Second, the King must have dominion. Third, He must have subjects in the dominion. (Read Rev. 1:5, 6; 11:15; Psalm 72:8.) The kingdoms of this world are to become the "kingdoms of our Lord, and of his Christ." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." All the present kingdoms of the world will be broken to pieces and consumed. (Dan. 2:44.)

So, when we pray, "Thy kingdom come," we are praying for the kingdoms of this world to pass away, and for the Lord's Kingdom to take their places. If we do not mean it that way, we had better cease praying that prayer.

#### *"Times of Restitution"*

Peter said that when Christ returns from heaven, there will be "times of restitution" (Acts 3:21). The word "restitution" means to restore that which was lost, or taken away. The blessings that Adam lost because of his sin are to be *restored* in "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." The earth will then become like the Garden of Eden. (Ezek. 36:35.) According to Isaiah 35, "the desert shall . . . blossom as the rose," "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" (vv. 1-6). Wild animals will become tame, and "a little child shall lead them" (Isa. 11:6). There will be no more sorrow, pain, crying, nor death, for these things will have all passed away. (Rev. 21:3-5.) Evil doers will be put to death, but the righteous will "inherit the earth" (Psalm 37:9), and "dwell therein for ever" (v. 29). In that new and glorious day, God will "return to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:9). The Apostle Peter said, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). The new earth does not mean a new planet, but the new Kingdom under Christ, where righteousness will predominate forever. In times to come, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13).

## VICTORY THROUGH CHRIST

*By Catharine Davis*

*"Thou art good, and doest good; teach me thy statutes" (Psalm 119:68).*

AS JESUS went about doing good, He mingled with the people. He saw their distress, sorrow, and pain. He supplied their needs with tender compassion, and He healed the sick—showing mercy to all who asked of Him. He has given an example to all who truly believe on Him. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

Thus, we see Jesus, the only begotten Son of the Father, made "a little lower than the angels for the suffering of death, *crowned with glory and honour*; that he by the grace of God should taste death for every man" (Heb. 2:9). He humbled Himself, became obedient unto death—even the death of the cross. Jesus, "the author and finisher of our faith . . . endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

What a glorious victory! What joy it must have been to the disciples to meet their Lord again—to know that He had risen from the dead! "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; . . . everlasting joy shall be upon their head . . . and sorrow and mourning shall flee away" (Isa. 51:11). "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues" (Hosea 13:14).

# The Springtime of Immortal Life

By C. E. Randall

WITH the coming of spring, our thoughts naturally turn to the living again of all nature after its sleep in Winter's grave. Resurrection becomes an appropriate subject for springtime study and consideration. Martin Luther once said: "Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime."

The Church of God accepts the teaching of resurrection as the springtime of the immortal life. In keeping with this understanding, we submit our first proposition in this study of resurrection.

**PROPOSITION 29.** *Resurrection is the only means whereby those having died are kept from perishing forever.*

Paul, in his great chapter on resurrection in 1 Corinthians 15, says: "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." As stated in a previous article, the Apostle makes the resurrection of Christ and the resurrection of the dead the equivalent of each other. In other words, the resurrection of Christ insures the resurrection of all who have fallen asleep in death. However, the Scripture here quoted is speaking of the resurrection of that particular group of persons who have fallen asleep in Christ. Without their resurrection, the Apostle Paul says they are "perished."

The surety of the resurrection is claimed by Paul on the basis of Christ's being the first fruits. According to Cony, Beare and Howson, "on the second day of the feast of the Passover a sheaf of ripe corn was offered upon the altar as a consecration of the whole harvest. Till this was done it was considered unlawful to begin reaping. (See Leviticus 23:10, 11, and Josephus Antiquities 3:10.) The metaphor therefore is, 'as the sheaf of the first fruits represents and consecrates all the harvest, so Christ's resurrection represents and involves that of all who sleep in Him!'"

Resurrection is symbolized by the harvest. If there be no harvest—then there is no ingathering. Likewise, if there be no resurrection—then there will be no rising from the dead; and if there be no rising from the dead, our "faith is vain," "we are of all men most miserable," and our hope does not go beyond this life.

Paul makes faith without resurrection a vain thing. The word "vain" comes from the Greek word *mataios* and means, according to Dr. Bullinger, "to no purpose." It is just as vain a faith as was possessed by the priest of

Jupiter. At the time he would have offered "oxen and garlands" in worship of Paul and Barnabas (Acts 14:12-15), Paul, in responding to these devotions to him, said: "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God." "Vanities" comes from the same Greek word as the word "vain" used by Paul in describing the worthlessness of a man's hope apart from resurrection.

Jesus made resurrection the only means whereby man would receive his recompense. He said: "Thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:14). We accept this teaching at full face value. In doing this, we have no other alternative than to subscribe to the teaching of resurrection as the only means of living again following death. If, as members of the Church of God, we steadfastly cling to this proposition, we, too, like Paul, will be called in question "for the hope and resurrection of the dead" (Acts 23:6). John O. Woodruff, in his excellent book on "The Word of the Kingdom," under the subject of "resurrection," said: "No plainer doctrine is taught in the Bible than the doctrine of resurrection."

**PROPOSITION 30.** *All who really believe in the resurrection will evidence their faith by being baptized in the likeness of Christ's death and resurrection.*

To appreciate the importance of this proposition, the reader should read Romans 6:1-6. In this scripture, Paul links baptism and resurrection together.

In his comment on the relation of baptism and resurrection, Elder J. M. Stephenson, in his book on "God's Plan of Salvation," wrote: "Christ was the 'firstborn among many brethren' (Rom. 8:29). Christians are represented by Christ as being the children of God, by virtue of being the children of the resurrection (Luke 20:36). They are now the children of God by faith (Gal. 3:26), but when born from the dead they will be the children of God, in fact. And this new birth will be of the Spirit. Paul says, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from death, shall also quicken your mortal bodies by his Spirit that dwelleth in you' (Rom. 8:11). Thus, an obedient believer is born of water, *when immersed in water*, and born of the Spirit when raised from the dead by the same Spirit that raised Christ from the dead. Christ teaches

that except a man have these two births, he cannot enter into the Kingdom of God—thus teaching the essentiality of baptism as much as the resurrection of the dead.”

Peter confirmed this thought in his first epistle, when he said: “The like figure wherunto even baptism doth also now save us . . . by the resurrection of Jesus Christ” (1 Peter 3:21). The parenthetical part of the verse has been omitted. It becomes apparent that Peter viewed baptism as an expression of the individual’s faith in the resurrection. To properly discern this truth, we need to make a careful study of the subject of baptism, which we will do in our next study.

---

## CURRENT ARGUMENTS

By Alfred Anthon

WHAT is the meaning of “sea” in Revelation 13:1 and 21:1? In Revelation 13:1, the beast is Beast Number 1. We note that Mr. Dragon has been about for some time before this beast appears. We think this beast represents an organization of human beings dominated by a head or dictator who is supported to power by a majority of the then-present people. The “sea” from which Beast Number 1 rises up must be mortal, wicked, worldly peoples—nations. Therefore, we conclude that when Revelation uses the word “sea” symbolically, prophetically, allegorically, it means worldly nations, peoples, languages, and tongues.

Consider, too, the following texts:

Revelation 21:1, “I saw new heavens and new earth. The former heavens and former earth were passed away; and the *sea* had ceased to be” (20th Cent.).

“Such a one suddenly conveyed away to third heaven” (2 Cor. 12:2, Diag.).

The heavens and the earth created by the Word of God (“breath of his mouth,” Psalm 33:6) perished in the Flood, but the heavens and earth that are now are reserved to be destroyed by fire (2 Peter 3:5-7). We look for a new earth and new heavens “wherein dwelleth righteousness” (v. 13). This makes the first, second, and third heaven—and earth. Paul, by vision, was “caught away to” (saw) a few things as they will be in the third heaven—and earth.

In Revelation 21:1, John saw into the same third heaven and earth. The “first” or “former” (our present) heaven and earth were passed away; thus, in the *third* there will be “no more sea.”

The heavens and earth that perished in the Flood did not include the sun, moon, stars, earth, but the then-present order of things on the earth—the things man had made, as well as the especially wicked.

The present sun, moon, stars, and earth will not be any more destroyed by fire than they were in the Flood.

Therefore, in our verse the “new heavens” and “new earth” are symbolical phrases meaning the order of things on the earth at that time. This would prove that “sea” is here a symbolical term and means *worldly people—mortal nations*. *There shall be no more such persons on the earth at that time*, but only obedient Tabernacle-Feast keepers. All one-hundred-years-of-age “stiffnecks” will be in the second death, having “died accursed” (Septuagint, Isa. 65:22).

By further study, it will be seen that the transition period between the second heavens and earth, and the third heavens and earth will be one thousand years—the millennium. It took Noah some while to pass from the “first” to the “second” heavens and earth. The transition from Moses to Christ covered from John the Baptist to Pentecost. (Cp. Luke 16:16.)

We note that in Scripture a *fourth* heavens and earth is never mentioned.

---

“They that trust in the Lord shall be as mount Zion, which cannot be removed . . . As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever” (Psalm 125:1, 2).

---

## SPRING AND ITS CHALLENGE

By D. W. Kirkpatrick

EACH year, at this particular season, it seems that we have to “fix up” Mother Earth a little. We have to take some earth to fill up the holes that have been washed during the year. How well this compares to humans! This not only means that we are all of the earth, earthy, and that sometimes we get “all washed up,” but that circumstances change us from one place to another, from one group of associates to another.

As we leave our former associates, do they say, “Truly he was a Christian”? As we come in contact with others, will our lives radiate that Christian influence the Lord has a right to expect from us? As we go into new places, do we let our lights so shine before men, “that they may see (our) good works, and glorify (our) Father which is in heaven”? Or, do we simply close up, failing to let anyone know about our religion?

This spring, as we go into new places, meet new people, make new friendships, let us place our Christian colors first. Jesus said, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33). As we are called to fill in new places in this old world, let us take advantage of all the opportunities presented. Do you not know that the way most people see Christ is by seeing Him through us?—or do they? Let us not be found wanting in well doing.

## "SEARCH THE SCRIPTURES"

By Lydia E. Miller

*"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).*

**N**INETEEN hundred years ago a child was born in Bethlehem of Judea whose advent created a sensation throughout the land. Strange tokens appeared at His birth. Little is recorded in the Gospels about Jesus until He reached the age of twelve years. At the feast of Passover, and in the Temple at Jerusalem, the boy Jesus astonished the doctors of the law by His questions and answers. "All that heard him were astonished at his understanding."

Time passed, and little more was heard of Him until the young Nazarene was about thirty years of age. He then went to John the Baptist, and was baptized of him in the Jordan River. "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17). After this, Jesus was tempted by the Devil. He was in the wilderness forty days without food. The Tempter tempted Him to "command these stones to be made bread," but Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Three times Jesus said to the Tempter: "It is written . . ." The third time, the Devil tried to allure Him with the "kingdoms of the world, and the glory of them." Jesus would get "all these things" if He would "fall down" and worship the Devil. Jesus replied, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus not once yielded to temptation. This should teach us to observe closely what is written, and to do as is written in the Scriptures.

The word "search" is important. It means to study or to examine. The Bereans of old were credited as being 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." Many persons of a religious turn of mind, today, think that by reading only a few chapters of the Bible every day—until their minds are at rest—they have done their duty. This is not *searching* the Scriptures. We must "dig" deep for knowledge and understanding, and search for them as for hidden treasures. No voice of man should drown God's words. To those who will diligently and prayerfully search the Scriptures, a rich mine of treasures will be opened. The Psalms are full of assurances of God's goodness, and are the grandest and most cheering words ever penned by mortal man. "In God is my salvation and

my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before Him" (Psalm 62:7, 8). God is a refuge for us.

The New Testament contains good warning and admonition to every child of God, young or old, and the following words of Christ apply to all: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "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).

God's promises are sure; trust Him. "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). "*Search the scriptures.*"

---

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth" (Psalm 41:1, 2).

## TRADITION VERSUS TRUTH

(Continued from page 5)

the glory of God" (Rom. 3:23). Therefore, Mary would be included as a sinner and had need to find "favour with God" (Luke 1:30).

In the year 1931, Pope Pius 11 reaffirmed the doctrine that Mary is the "Mother of God." The Psalmist said: "From everlasting to everlasting, thou art God" (Psalm 90:2). Mary was the mother of Jesus, God's Son. (Cp. John 20:31.)

It is also claimed that Jesus is "Very God," but when Jesus was baptized, a voice came from heaven, saying, "This is my beloved *Son*, in whom I am well pleased." (Matt. 3:17; and cp. Matt. 17:5.)

The Ave Maria, or "Hail Mary," (bells being used morning and evening) began about 1508, was completed fifty years later, and finally approved by Pope Sixtus 5, at the end of the Sixteenth Century.

*The Inquisition.* This move against heretics was instituted by the Council of Verona in the year 1184. It was a court or tribunal to examine and punish. Jesus never taught the use of force to promote His teaching. (Matt. 26:50-53.)

*Worship of the Cross.* Worship of the cross, of images and relics was authorized in 788. This was by order of dowager Empress Irene of Constantinople, who first caused the eyes of her own son, Constantine 6, to be plucked out, and then called a Church Council at the re-

quest of Hadrian I, Pope of Rome at that time. Such practice is simply called "idolatry" in the Bible, and is severely condemned. (Ex. 20:4, 5; Deut. 27:15; Psalm 115:4-8.)

*The Scapular.* This was invented by Simon Stock, an English monk, in 1287. It is a piece of brown cloth bearing the picture of the Virgin, and is supposed to contain supernatural virtue to protect from all dangers those who wear it on their naked skin. This is fetishism, superstition.

*Temporal Power.* Temporal power of the popes began in the year 750. When Pepin, the usurper of the throne of France, descended into Italy, called by Pope Stephen 2 to war against the Italian Lombardi, he defeated them and gave the city of Rome and the surrounding territory to the pope. Jesus refused all the kingdoms of the world and the glory of them (Matt. 4:8, 9), and said: "My kingdom is not of this world (order of things): if my kingdom were of this world, then would my servants fight (that is the way the kingdoms of this 'order of things' do), that I should not be delivered to the Jews: but *now* is my kingdom not from hence" (John 18:36-38).

It was not then time for Jesus to take His Kingdom, but when He comes again (Acts 1:11) the scripture will be fulfilled, 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. 11:15-18). "In his days shall the righteous flourish; and abundance of peace" (Psalm 72:7). "He shall have dominion from sea to sea, and from the river unto the ends of the earth" (v. 8).

*The Head of the Church.* The Church of Rome claims that the pope is head of the church. The Bible says that Jesus Christ is the Head. (Eph. 1:20-23; 4:15, 16; Col. 1:18, 19.)

The Church of Rome claims that Peter is the rock upon which the church is built. Paul said, "Other foundation can no man lay than that *is laid*, which is Jesus Christ" (1 Cor. 3:11). This agrees with Peter's profession, namely: "Thou art the Christ, the Son of the living God" (Matt. 16:16), rather than Peter himself. The eunuch made the same profession, before Philip baptized him (Acts 8:36, 37). If the church is built upon Peter, we may expect it to be as wavering as was Peter, for though he had made that good profession, almost immediately, because of other things he had said, Jesus turned to him and said, "Thou art an offence unto me." Why? "For thou savourest not the things that be of God, but those that be of men" (Matt. 16:23). We might reasonably expect that a church built upon Peter might become an offense to our Lord, because being human, it would savour the things "that be of men."

Let us who are of the Church of God "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

A delightfully entertaining book, adaptable to practically any purpose from deliberate teaching in class to playing games at home, is Amos R. Wells' *Go Till You Guess* (W. A. Wilde; \$1.00).

The book is based on the same plan followed by many famous radio programs—*Dr. Quiz*, for example. A series of questions (with answers, of course, in the back of the book) is used to describe a Bible person, or a Bible place, or a Bible event, or even a Bible book. As the questions progress, the one who hears the questions is supposed to tell as soon as he can what Bible character, place, or what-not is being described. Used as a competitive game, *Go Till You Guess* is fun—and you'd be surprised how much it teaches you about the Bible at the same time!

• • • • •

*Peloubet's Notes* (W. A. Wilde; \$1.90) is one of the oldest annual guides to the International Sunday School Lessons, and our personal view is that it's the best. All such guides cover the background of each lesson well; but none of the others seems to have the breadth of vision, the strictly Biblical outlook, the genuine helpfulness, that *Peloubet's* possesses.

Each *Peloubet's* is liberally illustrated with photographs. There are, of course, departments covering geography, history, suitable anecdotes, analysis of lesson text, and bulletin board quotations; and, in addition, the suggestions for teaching methods and points for class discussion are particularly helpful. Some Sunday school lesson guide other than the ordinary quarterly ought to be in the hands of every teacher, and *Peloubet's* seems to fill the bill for the Church of God as well as any undenominational teacher's help could.

• • • • •

Odd items: The Methodist Publishing House has produced, for 60 cents each or \$1.00 a pair, a really good-looking emblem labelled, "Clergy," for use with automobile license plates; made of heavy metal, and with holes for attaching to the license-plate holder. . . . W. A. Wilde Company has a long list of Bible pictures, all of which may be ordered through the National Bible Institution.

• • • • •

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



*"They were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).*

### Power of God

The people were gathered together for the feast of Pentecost. It was fifty days after the Passover. The word "Pentecost" means "fiftieth." This feast is also called "the feast of weeks," "the feast of harvest," and "the feast of first fruits." That is the meaning Pentecost has for the Jewish people.

To Christians, it means fifty days after Christ, our Passover, gave His life for all of us. It was on this day of Pentecost that the disciples were filled with the Holy Spirit, or God's power.

The Comforter had come! Jesus had promised them it would. When Jesus told His disciples to go to all nations, teaching and preaching, and baptizing them as He commanded, He added: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

What joy for us to know He is with us at all times, although unseen! We are happy to know we are given a way of escape with every temptation, by His Power.

There is one thing for which we should pray. We can ask it for ourselves, and for our loved ones. That is: *pray for the Holy Spirit*. God will "give the Holy Spirit to them that ask him" (Luke 11:13).

### The Changed Peter

Peter had loved Jesus for a long time. He had declared he was ready to die with Him, yet he denied Him! He left Jesus, and followed afar. When the power of God came upon Peter at Pentecost, he was "filled." He was a changed man. No longer did fear rule in his life.

The people who were gathered from far and near, who heard each in his own language, were surprised. They knew these men to be only humble or common men, yet each disciple talked in the language of the hearers. They had a message to deliver. A little later, they had proof for what they said, too, for the man they healed at the gate (Acts 3:1-11) was with them.

One of the very important sentences Peter spoke about Jesus was this: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

### A Council Meeting

The people who rejected Jesus were there, too. They didn't like to see the man healed, standing there before them. They did not doubt the healing, but they said the knowledge of this miracle should not be spread any farther. We know that this was not Christ's will, for He had just said, "Go ye . . ."

How little the people knew the "quickened" Peter! They called the disciples, and commanded Peter and John not to speak or teach "in the name of Jesus."

These disciples answered, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

May we be so filled with God's power that we cannot remain silent, but tell abroad Jesus' love and sacrifice for all mankind. We, too, shall live, because He lives!

### ECE Bible Study

Memorize Psalm 23.

### A Game

The words you use to properly fill in the blanks will help you spell an important word from our lesson. Use the first letter from each word you use to fill in the blanks.

- (1) \_\_\_\_\_ was no longer afraid.
- (2) There is "none \_\_\_\_\_ name" given for salvation.
- (3) The man was made \_\_\_\_\_.
- (4) "Tongues, like as of fire, sat upon \_\_\_\_\_ of them."
- (5) God \_\_\_\_\_ Jesus from the dead.

### Happy Birthday Wishes

Peggy Campbell, April 20, age 16, Hammond, La.

Vonnie Cossairt, April 17, age 12, Eden Valley, Minn.

### For You to Remember

"Two eyes and only one mouth have you,  
The reason for this must be;  
It means, my child, that it will not do  
To talk about all you see.

"Two ears and only one mouth have you,  
The reason I think is clear;  
It means, my child, that it will not do  
To talk about all you hear."—*Selected*.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Following Our Guide

\* \* \*

By Emily Fyfe

A crowd of people stands on a riverbank dotted with green trees, and all the rare beauties of nature in spring are in evidence. Although the crowd is quite large, a hushed silence prevails over the gathering. Two men stand in the water, and shortly a solemn voice rings out, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). Then the older man administers to the younger the rite of baptism in accordance with his newly found faith.

The scene portrays the first step an individual must take toward the inheritance of the great and precious promises, but it is not the only step. The baptism of our Lord was followed by many temptations. The same is true in the life of a Christian. Yes, if you take up the cross, you will be tempted. Temptations came to our Lord when He was hungry and weak. We may also be weak from sickness or trouble, but we must trust in the Lord. "God is faithful, who will not suffer you to be tempted above that ye are able" (1 Cor. 10:13). "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (Nahum 1:7). Let us trust in God, for Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21).

Many times friends forsake the Christian, but were all of Jesus' friends true to Him? The beloved disciple records these words: "From that time *many* of his disciples went back, and walked no more with him" (John 6:66). Jesus asked the twelve disciples these touching words, "Will ye also go away?" He knew one would betray Him to the cruel death of the cross, and another deny Him. So, if our friends prove untrue, let us remember that our Lord had unfaithful friends long ago.

When Jesus was in utmost agony He did not fear, but prayed, "Not my will, but thine be done" (Luke 22:42).

We read of Jesus: "They stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" (Matt. 27:28, 29).

People mocked Him, so if people of today mock His followers, let it strengthen and not weaken their faith. In the great Sermon on the Mount, Jesus said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Jesus was the greatest prophet of all time.

The gospel, the story that Jesus Christ will come in clouds and great glory, is a stumbling block to the Jew and foolishness to the Greek (1 Cor. 1:23), yet I say with the great Apostle, "Fight the good fight of faith, lay hold on eternal life."

The death of Jesus on the cruel cross was for our sins—not for His. He came forth the first fruits of the dead. If we follow our Guide through life, we can also follow Him through death. He is coming back to reward His faithful servants. Let us all strive, that with His help we may be among that happy throng.

### Backgrounds

Do you own a camera? Perhaps you are a rabid fan, and spend a good share of your spare time prowling around the countryside in an effort to snap pictures a little more interesting than any you have ever seen.

One of the major prerequisites of a good snapshot is a good background. A good subject with a drab, uninteresting background will result in a very poor composite picture.

The human eye is often compared to a camera, because it functions in much the same manner. During each day our eyes record many pictures—the outstanding shots are remembered and the rest soon forgotten. Most of those pictures contain people—people about us every day. People who are leading the "humdrum" life of the "here today and who cares about tomorrow?" sort of life do not make lasting impressions—poor background. But those who are following the Christian's Guide are building their lives against the perfect background. They are long remembered and often help to inspire others to follow the Saviour.

It is not always possible for the subject of a snapshot to choose its background—you can.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- April 14-27—Special meetings at Burr Oak, Ind.  
 May 2-4—Michigan Quarterly Conference at Pennellwood Church of God, Grand Rapids.  
 May 4—Iowa Spring Conference at Gladbrook.  
 May 20-25—Annual May Meeting at Font-hill, Ont.  
 June 9-15—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15—Minnesota Conference at Eden Valley.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon.  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### ARE YOU INTERESTED?

The time is here when many parents and young people of our church should be considering the question of the coming Summer Training School to be conducted at Oregon, Ill., from June 17 to July 25. I wish I could have a heart-to-heart talk with all young people who can attend but haven't decided to do so. Of course, for many of you attendance is impossible; to many others it may only seem impossible.

Having served as dean of the School last summer, I feel that I am qualified to pass on to you some of my observations, which should be profitable and helpful to you in making your decision. I was especially impressed last summer with the fine Christian attitude manifested by all the students. They were in class virtually five hours each day with a short morning devotional period added; yet there was plenty of time for recreation and fun. All were intensely interested in their work and showed a splendid co-operative attitude. Their association with other young people of like religious faith and ideals was in itself worth the tuition charge of thirty dollars. It was not difficult to see that all students were enjoying their experience immensely. When it came time to leave for home, new formed friends parted reluctantly.

Again this year our young people have another opportunity to search the Scriptures under experienced leadership. They will have the opportunity of spending six weeks of pleasant study and wholesome fun. If enough students enroll to make it possible to open the School, I predict that at least twenty students will be able to say, "I never had so much fun and learned so much in so short a time before."

Enroll today in the Summer Bible Training School.

Otto E. Dick.

### BIBLE TRAINING SCHOOL NEWS

Sr. Barbara Fish visited her parents and relatives on Easter in Clinton, Iowa.

Bro. Jack Brown from New York was here April 15. Sr. Verneille Lawrence's parents from Omaha, Nebr., visited her last Saturday and Sunday, April 12 and 13.

Bro. Richard Smith will be back in Oregon, Ill., the 20th of this month.

Bro. Orris Mills is able again to be in class.

Bro. James Watkins gave the Bible Training School an interesting talk. He spoke to us about the education that he had received through outside helps, and how that we could do the same. The discussion of his hobbies—a religious museum and applied religion—was interesting. One of the religious relics in his museum is a statue of a donkey with garters around its legs. Superstitious people once thought that the garters would keep the "evil spirits" from getting into the donkey. Bro. Watkins said that a few donkeys around Eldorado, Ill., failed to get the garters.

Religion, unless it is properly applied, will not meet the practical needs of the people today. Some of his ideas were as follows: use the blunderbus method of shooting both barrels of the shotgun, so that you will hit someone; another was to give what small change you had over a dollar to some kind of church work; others were: teachers' training classes, distribution of Berean tracts and The Restitution Herald, and more practical work for God.

The union Good Friday services by the churches was enjoyed. The services began at 12:00 noon and continued until 3:00 p.m. The ministers spoke on the seven last words of Jesus spoken on the cross.

The union Easter sunrise prayer service was held at the White Pines State Park. It was held by the young people of Oregon. Bro. Orris Mills spoke on "The Second Coming of Christ."  
 C. Alan McLain, Reporter.

### RIPLEY, ILLINOIS

The Illinois Quarterly Conference held at Ripley, March 29, 30, was one long to be remembered. There was a large attendance present to enjoy the good lessons and sermons given.

The Conference convened at 10:30, Saturday morning. A full program followed throughout the day and Sunday, closing with a sermon by Bro. J. M. Watkins of Eldorado, who had been with us the week preceding the Conference, giving us a sermon each night.

Many of the churches throughout the State were represented. Also, some of our brethren from Missouri and Michigan were present. Come again, and bring others that we may all become better acquainted and enjoy worship and fellowship together. Meals were served near the church in a hall owned by Bro. William Fey. May all make plans now to come back next year.

A special business meeting has been called for April 20, at 11:00 a.m., to consider the matter of securing a pastor for the coming year. Every member of this church is urged to attend this meeting.

Juanita, youngest daughter of Bro. and Sr. Albert Logsdon, was recently taken to Schmidt Memorial Hospital, Beardstown. How long she will be there is not known. A card or letter would help her to pass the time, and would encourage her. May the Lord soon restore her to health again.

Mrs. Thomas Lewis, Secy.

### RESTITUTION CHURCH OF GOD Eldorado, Illinois

During the absence of Bro. James M. Watkins, Easter Sunday services were conducted by Bro. Herbert Edmister. All services were held as usual, and enjoyed by all in attendance.  
 Lorene Wiggins, Secy.

## Gleanings From the Field

"The field is the world."—Jesus.

The attitude of youth toward old age changes as fast as youth matures.

"The end of this month will, no doubt, see the United States in war."—Harry Sheets, Elburn, Ill.

"Bible classes are still being held at Arlington every second and fourth Sunday nights. All the brethren who reside in that vicinity are urged to take advantage of this opportunity to gather with others of like precious faith that they may 'consider one another to provoke unto love and to good works' (Heb. 10:24)."—J. R. LeCrone, Woodstock, Va.

Send The Herald to your friends.

Bro. L. E. Conner will preach for the brethren at Oregon, Ill., at both the morning and evening services Sunday, April 27, when the pastor will be, D.V., at Delta, Ohio, with the Bible Training School.

Elder F. E. Siple will conduct special meetings at Burr Oak, Ind., April 14-27. Sr. N. H. LaMunion, Jr., writes: "Everyone is busy and 'looking up.' The church has been redecorated, the floors refinished, and other general improvements have been made. . . . Please insert an item in The Herald regarding Bro. Siple's services here, and extend an invitation to any of the brethren who can meet with us."

He who said, "I am the light of the world," also said, "Ye are the light of the world."—C. E. Lapp, 512 S. Madison, Macomb, Ill.

Before Hitler tries to improve his hunt by "sicking" his Oriental water spaniel onto Uncle Sam, he should consider that the Pacific is a long swim for Fuji.

Dangling prepositions: "What did you bring that book I didn't want to be read to out of up for?"—May B. Wrong.



**OREGON, ILLINOIS**

The pre-Easter evangelistic meetings conducted by Bro. James M. Watkins of Eldorado, Ill., came to an encouraging close with the addition of two members, Misses Edith White and Marilyn Wilde, who were baptized in Rock River, Easter Sunday afternoon. During this series of meetings many nonmembers made first acquaintance with the church, and we trust that by their growing interest the work of Bro. Watkins will long continue to show fruitage.

Bro. Edward Lindsay, son of Bro. and Sr. Lewis Lindsay, was married to Miss Ruby McClain of Chicago, Ill., April 12. The ceremony was performed at 5:30 p.m., in the South Congregational Church, Chicago, Pastor William Slade officiating. The groom's parents and Sr. Alice Gesin attended the wedding. Congratulations, "Ed."

Bro. and Sr. Joe Lawrence and son William, Omaha, Neb., visited Saturday and Sunday, April 12 and 13, with daughter Verneille, a student of the Bible Training School. We were glad to see the Lawrences and hope they will return at General Conference time. Bro. Lawrence is Sunday school superintendent of the Omaha Church of God.

Sr. Benjamin Carpenter has returned from the West Coast, where for several weeks she visited with relatives and friends in Washington and California. It was her privilege to visit with the former pastor of this congregation, Bro. G. E. Marsh, and his family, now in Los Angeles, who send their best wishes to all our members.

Sr. T. J. Ellis, Waterloo, Iowa, one of our faithful non-resident members, has returned to her home, after spending much of the winter in California. We hope her next trip will be to Oregon (and not the State).

Sr. Idona Romine, matron of Golden Rule Home, who had about recovered from a broken wrist, had the added misfortune of becoming sick and for several weeks has been confined to bed. Slowly, however, she is regaining strength, and we trust soon to report that all is well.

Elder L. E. Conner will preach morning and evening, Sunday, April 27, when we plan he will be with the Bible Training School on a trip to Delta, Ohio. Bro. Conner's messages will help you, if you COME TO HEAR THEM.

Sydney E. Magaw, Pastor.

Send The Herald to your friends  
New subscriptions: \$1.50 per year

**NATIONAL BIBLE INSTITUTION**

Emma C. Railsback	\$ 5.00
Mrs. Lillian Bowers	3.00
Jessie Kauffman	1.00
Mr. & Mrs. Delos Andrew	1.00
Oregon, Ill., Church	12.44
South Lawn Park, Gr. Rapids, Mich.	6.00
Maurertown, Va., S.S.	8.48
A Friend	3.00
E. H. Magaw (tracts to England)	1.00
Hillisburg, Ind. (Ministers' fund)	1.77
Luey & Ida Lapp (tracts to England)	2.50
Luey & Ida Lapp (Fieldmen & evangelism)	2.50
A Friend	35.00
Mrs. T. J. Ellis (tracts to England)	1.00
Happy Woods, La., S.S. (Ministers' fund)	10.00
A Friend (Ministers' fund)	13.50
Casey, Ill., S.S. (Ministers' fund)	1.60
O. F. Marsh	1.00

**MRS. J. M. REID**

April 3, 1941, will be placed on record as the time when another faithful servant of our Lord was laid away to rest until Christ comes and demands the presence of all His faithful ones before Him.

Our dear Sr. Reid was always known as one who, if she were approached in the right spirit, would listen to one's story, and in her own way would decide for herself what she would do. She was very systematic and businesslike in every detail, and one could depend on her keeping her word.

The writer is so very thankful to have had the privilege of staying in her house this last winter. As the nights grew longer and the days shorter (even in southern California), so she seemed to be slowly failing in many ways, but she nearly always would revive when it came time for our nightly reading, prayer, and comment on the Scriptures. We studied and talked over the books and letters of Paul and the short letters of James, Peter, and John. When she made up her mind to go to a Rest Home, we visited her there; but she felt weaker and weaker, until she had to be taken to a local hospital. Over and over again she was so grateful to the heavenly Father for appointing us to be a comfort and blessing to her in what proved to be her last days.

Now we have laid her away, having been assisted by brethren of both the Pomona and Los Angeles churches. One lady sang an old Scotch song, "My Ain Countrie"; Sr. Dorothy Prickett sang very softly and impressively, "Take Time to Be Holy"; Bro. George Lichty offered the opening prayer in an excellent spirit; the writer spoke from Romans 6 and John 11, and Bro. G. E. Marsh closed with prayer which we are sure was very acceptable to our heavenly Father.

There was an excellent representation of brethren, friends, and sympathizing neighbors. We were all refreshed in the proceedings and by meeting one another on such a momentous occasion. J. Eagleston.

**HERALD RECEIPTS**

Mrs. Lawrence Bollin; Eva Stearns; Leila Whitehead; Mrs. Earl Bowen; Mrs. C. E. Hogganson; C. R. Barlow; Mrs. Ralph Kennard; Donald Berry; Mrs. Walter Skinner; Mary E. Good; Mrs. S. W. Coffman; Mrs. Nora Mallory; Mrs. Audrey Baldwin; Mrs. Ed. Tomlin; Carrie Rotramel; Lorna Maey (for another); Mrs. Mary Goekler; O. F. Marsh.

**BIBLE TRAINING SCHOOL**

Mr. & Mrs. J. Don Swartz	\$ 5.00
A Friend	25.00
Ripley, Ill., Church of God	8.00
Eden Valley, Minn., S.S. (O.M.)	1.85

**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  
Orpha LeMasurier . . . Treasurer  
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

\$.....

Name .....

Address .....

**The Summer Bible Training School**

*Enrollment Coupon*

Wishing to better prepare for Christian service, please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost for my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks.

Recommended by \_\_\_\_\_  
(Name) (Address)

My name is: \_\_\_\_\_

My address is: \_\_\_\_\_

# The Illinois Evangelist

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

By C. E. Lapp

## Ripley Entertains

One hundred fifty-five were recorded in attendance at the first Illinois Quarterly Conference for 1941. A good spirit prevailed throughout, and many testified they were greatly benefited. The fellowship and spiritual uplift received from such a gathering help us to understand why the writer of Hebrews spoke of "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."

The nearer we come to the time when Jesus will appear, the more we are in need of gathering to strengthen one another in our love to God. There are many things drawing people away from the Lord, but a spiritual atmosphere made possible by such gatherings as we experienced at Ripley will do much to bind us into one people for Christ. May the day never come when we shall have no desire to meet together with others who love the Lord. We pray that God may continue to bless these gatherings.

## Brighten Your Corner

We sing, "Brighten the corner where you are," and often fail to realize that Jesus has called us for that very purpose; to let our light shine where we are. There are so many darkened corners needing the glorious light Christ can give, that we should be constantly alive to our opportunities. He who said, "I am the light of the world," also said, "Ye are the light of the world."

Far pastures usually look greener, but that is because of an optical illusion. Many feel they could be much better workers if they were only in a larger church or Sunday school, but how could a light shine brightly in a large place when it fails in a small one? The darker the night, the brighter the light, and no light seems one half as bright when it is surrounded by many others.

Jesus always taught men to first let their light shine at home. Recall the story of the man who lived among the tombs and was possessed with an unclean spirit. After Jesus had healed the man, it was the man's desire to be with Him constantly. "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). With what result? "He departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel."

We marvel today when we see someone changed from a life of darkness to that of telling what Jesus can do for sinners. What a splendid work God has called us to perform: that of letting our light shine! When the glorious

light of the gospel of Jesus penetrates a man's heart, there is sure to be a great change. If your light shines bright and clear, you may be instrumental in bringing someone out of darkness into the gospel light.

## Brighten Your Corner Today!

Jesus was light in Himself, but we can shine only after we have been touched by the Master and transformed by Him, for apart from Him we can do nothing. The light bulb may be powerful to give light, but that power becomes nil when it is not connected with the electricity. All our activity will accomplish little, unless done for the Lord or through His inspiration.

More workers can be used to spread the gospel light, for there is great need in every field of the Christian work. If you are able, let your light shine in the Sunday school, in church, in Berean, in prayer meeting, as janitor, in the choir, in giving, or in whatever place there is a need for you. *Shine* your best for Him.

Paul said, "For me to live is Christ." May it be so with us, that we may bring glory to Him. *Let your light shine!*

## God Keeps His Promise

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

Another winter has practically gone by, and about us everywhere we see evidences of spring. New life is beginning to surge through all of nature because the sun is coming nearer every day. God is keeping the promise made to man after the Flood. Hope is born anew in the heart of every man who hears God speak through His creation.

## Treasurer's Report for March

Balance on hand March 1, 1941		\$174.96	
<b>Income:</b>			
Individual contributions	\$ 35.25		
Received from churches	179.50		
Dollar Day Receipts	103.14	317.89	
			\$492.85
<b>Expense:</b>			
Stamps	\$ 7.50		
Stationery	.15		
Receipt cards	3.75		
Illinois Evangelists for March	5.70		
Evangelists' salaries and mileage	256.75	273.85	
			\$219.00
Balance on hand April 5, 1941			\$492.85
<b>Tableware Fund:</b>			
On hand March 1, 1941			\$20.00
Sisters' Society, Lawrenceville, Ohio	\$5.00		
Almeda Wertz and Mother	3.00		
Mr. and Mrs. Tom Savage	1.00		
Mrs. John Miller	5.00	14.00	
Total in fund April 5, 1941			\$34.00

Delos Andrew, Treasurer.

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, APRIL 22, 1941

NUMBER 29

## When Gog Meets God

By C. E. Randall

EVERY Church of God Bible student—and every member should be a student of the Scriptures—knows that there will be a gathering of the nations in the land of Palestine when this age comes to a close. This assembly of nations is described in some detail in chapters 38 and 39 of Ezekiel. There are some differences of interpretation on minor points in this extremely important prophecy, but, in the main, the teaching relating to the gathering of the nations indicates complete unity of thought. This uniformity of exposition is of itself warrant for confidence in heartily accepting and teaching the final concentration of the nations of earth “upon the mountains of Israel.” It is a pivotal truth upon which further reasoning can be built, and around which several other important events can be assembled.

“Gog” occupies the place of “Chief” among the nations that are to come from the “north quarters.”

“Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them” (Ezek. 38:7). The American Standard Version has “commander” as a marginal rendering of “guard.” This would make Gog the commander of these federated powers, and a study of Ezekiel 38 and 39 bears out this conclusion. Space does not permit a technical study of the identity of Gog. As nearly all prophetic students are in agreement that Gog refers to Russia, which view is standard among our own interpreters, we shall proceed on that premise.

If Russia is Gog, and Gog is to be the commander of the nations from the north and east, then Europe’s present setup, with Germany as the aggressor, is not the conflict of which Ezekiel spoke. Though the present war should center in or around Palestine, the picture will not be complete without Russia taking the leading role; that is, if Russia is Gog. Russia, rather than Germany, accord-

ing to the foregoing must be the commander. There is, of course, the possibility of mistake in identifying these powers. This is why one should never be too positive in the interpretation of some prophecies that partake of a measure of uncertainty.

There is a margin of doubt in our mind that this conflict will terminate in what is called “Armageddon.” This is based upon the present outlook; the scene may be completely changed in a short period of two or three weeks.

At present time, most people expect this war to terminate in what is so lavishly called “a permanent and enduring peace founded on justice and equality for all.”

### Peace

There appears to be substantial Bible evidence for believing that when the Lord comes for His church, peace will be quite general. First Thessalonians 5:1-3 gives weight to this thought. This being true, the gathering of the nations into final battle will not take place until after the catching away of the church.

Some people think about Christ’s coming only when there is war or rumors of war. Peace and prosperity put to sleep the languid hopes of many for the coming of Christ. There is something wrong with our hope in the “glorious appearing of the great God, and our Saviour Jesus Christ,” if it requires tumult and war among nations to make it vigorous, or if the absence of these conditions cause us to lag in our expectation of the coming of the Son of Man.

The church becomes sleepy in times of peace. Watch out for a smashing apostasy in a coming period of peace! Peace and apostasy may become co-workers. Such would be paradoxical, to be sure, but well within the bounds of probability. There may be another factor that will contribute toward the extermina- (Please turn to page 11)



C. E. Randall

# 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

## “Wake Up the Mighty Men”

The Prophet Joel, speaking of the time in which God would “bring again the captivity of Judah and Jerusalem” (Joel 3:1), prophesied: “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. . . . The Lord also shall . . . utter his voice from Jerusalem . . . the Lord will be the hope of his people, and the strength of the children of Israel” (3:9-16).

“*Judah and Jerusalem*” are today largely restored from their long Gentile bondage. The Moslem Turk no longer treads the Holy City, and thousands of Jews have returned to Judah and to the very “city of the great King” (Matt. 5:35). Thus, according to Joel, this is the time to call the nations to the valley of Jehoshaphat.

“*Wake up the mighty men*” is a command that is being obeyed, whether or not the obedient know it. President Roosevelt probably saw two years ago what we average American citizens are now beginning to see. We laughed at the Lone Eagle who had a bird’s-eye view of Germany’s army and air strength, but we have finally awakened to see that Charles Lindbergh told the truth and that in no sense did he exaggerate it. Thus, too, did Britain slowly “wake up,” but not until her sister, France, was jerked out of bed by the abductor. Some students believe the Russian Bear is still asleep, but they are deceived. Rather, this otherwise Bear is now *playing possum*: being fully awake, but feigning sleep, and resting before arising—having ready a gun under her pillow and planning mischief under the covers.

“*The valley of Jehoshaphat*” is a little farther away than is Yugoslavia, a little farther than Greece, beyond Turkey, even in “the valley of the Kidron, between Jerusalem and the Mount of Olives” (Int. Bible Com.). Thither are the nations invited to their judgment. They seem to be

reluctant and slow to accept God’s invitation to doom, but in fullness of time, when “the harvest is ripe,” they will blitzkrieg into the valley and fill it as grapes in the winepress of wrath.

“*The day of the Lord is near*” when multitudes upon multitudes gluttonously converge in Palestine. *There is “the valley of decision.” There will the Lord “utter his voice from Jerusalem.” There will Christ be “the hope of his people” (the church), and “the strength of the children of Israel.” With every hasty mile gained to the south and east, the “day of the Lord” draws near.*

## Dog Eat Dog

Japan does not want war with the United States, but Japan wants control of southeast Asia. *That* may eventually lead to war, for the United States mothers the Philippine Islands, needs rubber, is allied with England whose rights in the East are already being insulted, loves Chiang Kai-shek and his American-educated wife, and, like all other nations, will sooner or later catch the dog-eat-dog spirit of wanting to fight somebody.

A struggle between two great navies in the Pacific is altogether possible, though not at the moment wanted by either Japan or the United States. A comparison of these two navies is interesting. Though the American ships are slightly superior in construction, Japan claims a navy that in numbers surpasses the American Pacific Fleet. A recent report gave the following figures: Japan has ten battleships, forty-four cruisers, six aircraft carriers, one hundred twenty-six destroyers, and sixty-nine submarines; whereas the United States has twelve battleships, thirty-three cruisers, four aircraft carriers, one hundred thirteen destroyers, and seventy-two submarines. These figures total two hundred thirty-four vessels for the United States and two hundred fifty-five for Japan. In other words, *Japan has twenty-one vessels more than those that fly the Stars and Stripes.*

Such impending and evident threatenings remind the student of prophecy of such texts as: “Wars and rumours of wars” (Jesus), “They shall lay hold every one on the hand of his neighbour” (Zechariah), and, “The whole creation groaneth and travaileth in pain” (Paul).

# A Stumbling Block Removed

By Rufus A. Curtis

*"Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people" (Isaiah 57:14).*

**M**OSESES, while on Mount Horeb, was permitted to view a burning bush that was unconsumed. (See Ex. 3.) He called the Lord "the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him" (Luke 20:37, 38).

Over half a century ago, an infidel writer quoted the foregoing text, then quoted in juxtaposition to it, the following text, applicable to the same class: "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9). This was done to discredit the statements of the Bible and to prove that it contained contradictory statements; hence, it was unworthy of credence.

Moses Hull and his "spiritual affinity" (better known by those who believe in the sacred ties of marriage, as his paramour) advocated spiritism and delivered public lectures in Miami County, Ohio, advocating:

"There is no death; what seems such is transition."

More than fifty years ago, I attended some of their lectures to learn what they taught, and have since devoted a part of my time in refutation of their false claims. They claim that the dead have not lost their ghostly personality or their mental ability to converse with their friends on earth, even after they have migrated to their imaginary "spirit land." Modern "fable" preachers (2 Tim. 4:1-4), and "false prophets" (1 John 4:1) who teach the natural immortality of our race, furnish the ready-built foundation of deathlessness, upon which spiritism builds its unreal and unbiblical doctrines. Spiritualists, when referring to all those who hold to the immortality of the soul, say: "We acknowledge all such believers as our brethren," for "birds of a feather flock together."

They go one step in advance of the crowd, and claim they can, with their spiritual mediums, converse with the dead. Is that not a reasonable claim if the dead are alive and conscious?

To us, this seems like modernism "gone to seed." Men do not gather "grapes of thorns, or figs of thistles." "Wherefore by their fruits ye shall know them" (Matt. 7:15-20). In order to arrive at conclusions that are in harmony with the facts of nature, and the declarations of the Bible, we must have recourse to "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you"

(Titus 2:8). In order for us to "earnestly contend for the faith which was once delivered unto the saints," we should be as steadfast and unmoveable as the Rock of Gibraltar! (Jude 4; 1 Cor. 15:58; 16:13; Rom. 8:38, 39.)

This colloquy between Jesus and "the Sadducees, which deny that there is any resurrection" whatever, placed their doctrine, and that of God's spokesman (John 7:16) in direct conflict. To convey truth to the minds of my readers, allow me to paraphrase, somewhat, this controverted text, which is eagerly presented by avowed atheists and others preaching a perverted gospel, even "denying the Lord that bought them." (Gal. 1:6-9; Ezek. 13:22; John 5:39, 40; 6:40; 1 John 5:9-12; 2 Peter 2:1). "He is not a God of the dead (in the Sadduceean sense of death, as an uninterrupted and endless sleep), but of the living", for, prospectively, in harmony with the eternal purpose, "all live unto him." (Rom. 4:17; Eph. 3:11-21; Psalm 68:20; John 11:23-26; 5:28, 29; 6:39, 40; Acts 24:14, 15.)

Men, like creeping "worms of the earth" (Micah 7:17), like to arrogate to themselves the attribute of deathlessness, which properly belongs to Jehovah. It is expressed in these words: "I live for ever" (Deut. 32:40), which properly identifies them as "enemies of the cross of Christ," by attempting to climb up "some other way." However, not "through his (Christ, the Son of God's) name," but by natural descent from "the first man Adam," who "is of the earth earthy," and whose willful rebellion brought sin "into the world, and death by sin." (Eph. 3:17-19; John 10:1; 20:31; Rom. 5:12.)

The federal head of the human race could not "live for ever" in open rebellion to Jehovah's commandments, "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" (Gen. 3:23, 24).

"Put them in fear, O Lord: that the nations may know themselves to be but men" (Psalm 9:20). It is necessary to "search the scriptures" and come by faith and obedience into that sin-cleansing name, that we "might have life." (See John 5:39, 40; Mark 11:22; Heb. 11:6; Acts 4:12; 1 Tim. 6:19.) The "hail" of God's sanctifying "truth" will eventually "sweep away the refuge of lies." (See Isa. 28:16, 17; John 17:16, 17; Ezek. 13:22, 23.)

# The Causes of Wars

By Hubert B. Chout

THE purpose in writing this article is to show briefly the causes of wars as found in the Scriptures.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). It would seem reasonable to conclude from this passage that even the nations belong to the Lord, for a nation is made up of people dwelling in a given territory. The people and the territory both belong to the Lord; therefore it follows that the nations are the Lord's. This is a reasonable conclusion, but we have more definite proof. Paul, speaking about the works of God, said: "Hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). There are several passages of Scripture besides the last quoted which teach us that God ordained and made the nations. Some of them are: Deuteronomy 32:8; Genesis 11:8; and Romans 13:1. These passages, in harmony with the words of Jesus, show that all power comes from God, for Jesus said to Pilate: "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11).

God not only ordains the nations, but the rulers also, as shown in the following passages: "He removeth kings, and setteth up kings" (Dan. 2:21), "The living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17), and, "By me kings reign, and princes decree justice" (Prov. 8:15).

If "the most High ruleth in the kingdom of men," it follows that if two or more nations are at war, God (for a purpose) causes war. This is not so strange when we consider that God is "the Judge of all the earth" (Gen. 18:25), and "in righteousness he doth judge and make war" (Rev. 19:11). Also: "There fell down many slain, because the war was of God" (1 Chron. 5:22). "I make peace, and create evil" (Isa. 45:7); "I kill, and I make alive" (Deut. 32:39).

The following passages of Scripture will show that God brings war on nations as a punishment for wickedness. "They chose new gods; then was war in the gates" (Judges 5:8). Speaking of future punishment on the Israelites, if they would not reform, God said: "I will bring a sword upon you, that shall avenge the quarrel of my covenant" (Lev. 26:25). God spoke of the punishment of Israel for disobedience: "I will scatter you also among the heathen . . . and I will send a sword after them

until I have consumed them." The foregoing passages concern Israel, and many more could be cited. However, let us give space to a few cases concerning other nations.

"I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts" (Jer. 25:29), and, "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord" (v. 31). In Ezekiel 25 is a record of destruction brought on nations which were against Judah. Also, we find that God brought about Egypt's fall by the hand of Nebuchadnezzar, king of Babylon, *by war*. (See Ezek. 30:10, 11.)

"Known unto God are all His works from the beginning of the world" (Acts 15:18). This teaches us that God has a plan by which He carries on His works. A study of Romans 9 will give much light on the way He carries out this plan. We find that He chooses whom He will to bestow His mercy upon and raises up and hardens whom He will for a special purpose; such as, to declare His name throughout all the earth, as was the case of Pharaoh mentioned in the same chapter. If God knew His works from the beginning, and has declared them by His prophets, there is no power on earth that can prevent these works from coming to pass: "There is no power but of God" (Rom. 13:1).

In a further study of God's plan, let us consider: "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" (Hab. 1:6). A nation is not raised up in a day; so, we know that the Lord had in mind a purpose for that nation before it ever came into existence. In the same account, it states the purpose for which God ordained this particular nation. It says: "O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction" (Hab. 1:12).

We find the Lord God saying through the Prophet (see Ezek. 38), that He is against a certain nation, Gog. If He is against a nation, it must certainly be that the nation is wicked. In His plan to give His Son, Jesus, as a sacrifice for sin, God chose a wicked man to betray Him to the mob. Likewise, in His plan to magnify and to sanctify Himself in the eyes of many nations, He chooses a wicked nation for the purpose (see Ezek. 38:23). Notice in Ezekiel 38:16 that the Lord will bring this nation, or His armies and confederate armies, against His land

(restored Israel) for a purpose: "that the heathen may know me." Then, God will bring confusion and destruction on them (vv. 21, 22). A study of the entire chapter seems to show that there will be other nations there to fight against Gog and his confederates, probably all the nations of the earth that are not confederate with him. "All my mountains" (v. 21) may correctly be taken to mean nations, as in some other scriptures: then, we have reason to believe that their punishment will not be as great as that of Gog and the nations which are allied with him in the latter days.

That all nations will be punished in the latter days is shown by such scriptures as Isaiah 26:21: "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity"; and, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger" (Zeph. 3:8); and, "The Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons

of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty" (Isa. 13:4-6). These quotations show plainly that God will bring about the latter-day destruction *by war* among the nations, and that will be a punishment for iniquity.

In conclusion, let us remember that Christians are not of this world; they are called out and commanded to be separate, and not to become entangled with worldly affairs. To do this, Christians must in their hearts remain neutral; neither fearing any power, nor placing their trust in any power; but in the Lord in whose hand lies the destiny of all nations. God will bring to pass all things that have been spoken by the prophets since the world began, but we have the assurance of Paul that "all things work together for good to them that love God." Let us bear in mind that God's plan cannot be changed; so, we as Christians must not become entangled in the affairs of this world. If we do, we are of the world and we will receive our judgment with the world.

---

## Pure Religion

---

By Robert Hardesty

---

*"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).*

WHEN the Israelites were under the law, their religion consisted largely of observing ordinances, feast days, and fast days—keeping the law to the letter because severe penalties were imposed upon anyone who broke it. It was not wholly for the love of God that the law was kept, but largely because of the fear of punishment for disobedience.

God, seeing that the law could not accomplish the righteousness of His children, sent His only begotten Son to fulfill the law (see Matt. 5:17), thus freeing Israel from bondage.

In 2 Corinthians 3:6 we read, "The letter killeth, but the spirit giveth life." One cannot be saved by merely being baptized, partaking of the sacrament, and following certain rules set down as essential to salvation. It is the spirit which prompts him to obey and serve the Lord that saves. And that spirit is love!

"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). It was for His love for man that God gave His Son. Is it not right that man should show his gratitude to God by loving Him in return? Not only is it right and proper that man love

God, but it is essential for salvation. (See 1 John 4:7-21.)

Care for orphans and widows in their time of need, the giving of assistance to the underprivileged, and the showing of courtesy and respect to everyone no matter how humble his position in life, all grow out of love. If one gives to those from whom he expects something in return, he gives in selfishness. If he gives to those in need, with no thought of return, he gives with the spirit of love, which is of God.

The Apostle Paul, in speaking of spiritual gifts, said in 1 Corinthians 13:13: "Now abideth faith, hope, love, these three; and the greatest of these is love" (R.V.). Though the Christian of today has not the power of healing nor of speaking in foreign languages, given to the apostles and a few other early Christians, he has the gift of love, which is a most effective power he can use in Christian service.

Equally important with deeds of kindness is keeping oneself unspotted from the world. In 1 John 2:15 we read this instruction: "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 (Please turn to page 11)

## Sabotage or Citizenship

By *Celaine Randall*

*"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).*

AT THIS time of year the new life is springing forth, the grass is beginning to show its spring color, the trees are budding and shooting forth their tender leaves, and all of nature is taking on that new life. We recall the words of the Prophet Isaiah, saying: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1). Spring-time, the resurrection of new life, illustrates the unsurpassed resurrection of new life that will take place when the Edenic conditions will again be restored to this old world that is still in its winter season under man's dominion. During the long winter months, we look forward to the time when spring will restore the new color to God's handiwork. Likewise, those of us who believe the words of the Prophet Isaiah, quoted before, look forward with anticipation to the time when this new life will shoot forth. This change will take place gradually, starting with the coming of Christ and becoming completed after the trumpet has sounded, after the dead have been raised, after all rule has been placed under the Messiah, and after death has been destroyed. I believe that those who are not faithful will not be able to see or share this new life after the final completion of the new. What justice would there be in a resurrection to immortality of these who are not faithful in this life to enjoy that new life that was prepared for only the faithful? In all of Paul's writings, he was very plain in stating that the unrighteous will not inherit the Kingdom prepared for only those who love Christ and His appearing.

Let us return, now, to a more definite approach to the basic text found in Philippians. Paul stated, "Our conversation is in heaven." The marginal rendering of this is, "Our citizenship is in heaven." I believe that the marginal rendering clarifies the thought, and puts a new light on the subject.

*Our citizenship is in heaven:* the Philippian brethren were to be citizens of what? Plainly, they were to be citizens of the Kingdom of God, of Christ, or of heaven (these three Kingdoms as mentioned in the Bible are synonymous). Christ now is at the right hand of God as mediator for man. Everyone should be striving to serve Christ. But, can we serve Him if we have not been baptized? We read in Galatians 3:27: "As many of you as have been baptized into Christ have put on Christ." By being baptized we show that we wish to follow Christ, ac-

cept His teachings, and live righteous lives. One reason that we accept Christ is that we have a hope through Christ of a future life in the Kingdom. Could we not say, then, that at baptism we have made application for our citizenship? Inasmuch as we wish to be citizens of the Kingdom, and we realize that in Christ we would have places in that Kingdom, and we put on Christ by immersion, therefore we make our application at baptism. But our conversation is in heaven, says Paul. Certainly, as we said before, Christ is now in heaven at the right hand of God, and Christ being our hope of a place in that Kingdom that is retained until He comes, then it is only logical to believe that our citizenship is retained until the Kingdom is set up here on earth after His coming. Such sensible reasoning would lead one to believe that the theory, of the Kingdom of God being established in the hearts of men, is not firm.

Paul goes on to state in this same verse in Philippians the most outstanding, sound-proof doctrine of the Bible: "From whence also we look for the Saviour, the Lord Jesus Christ." The doctrine of the Second Advent, or the Second Coming, is one that the Church of God of the apostolic age and our own denomination have proclaimed strongly as a basic teaching in setting forth the truth. Upon this Second Advent is based the hope of every true Christian, not only the living but the dead, also, who are asleep in Christ. For, if Christ was not resurrected and did not ascend into heaven and is not again coming back as the two angels said, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:11), then we believe as Paul states in 1 Corinthians 15:17, 18: "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." In this present world of sin, where bloodshed is rife, where heartaches are almost unbearable, and men are devising evil against their neighbors, it would be somewhat discouraging for Christians if they had the vain hope of those who do not believe in the King's appearing.

After the saints or faithful ones have been caught up to meet the King in the air, then shall each one know whether his application for citizenship in the Kingdom has been accepted or rejected. The obtaining of the citizenship is based not only on the application, but on the actions before the time of the acceptance. If an alien



applies for citizenship papers and during the time the application was made and the time for the acceptance the alien commits sabotage and is found guilty, the applicant is denied citizenship. That is exactly the case in our application for citizenship in the Kingdom. If we make

our application and then do acts that hinder or in any way oppose or digress the Christian walk of life as exemplified by Christ, our application by immersion will be invalid. Let us not sabotage our King, for by doing this we automatically forfeit our citizenship in the Kingdom.

---

## The Family Name

---

By Orris Mills

---

*"I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Ephesians 3:14, 15).*

AS MEMBERS of the Church of God, we are frequently confronted with questions concerning our name. "Why do you call your church, the Church of God?" "Do you believe your church is better than other churches?" "Are you the only children of God?" Answering questions of this nature requires much time, study, and thinking. It is the duty of each member to "study to shew (himself) approved unto God," that he might "be ready always to give an answer to every man that asketh (him) a reason of the hope that is in (him)." In this article we shall present our understanding of this subject of our name. We wish for you to read, primarily, Ephesians 3:14, 15, wherein Paul stated that the whole family in heaven and earth is called by the Father's name.

Secondly, we refer to Genesis 4:26, saying: "To him (Seth) also there was born a son; and he called his name Enos: then began men to call themselves by the name of the Lord" (margin). It seems men continued to call themselves by the name of God until the building of Babel. "In the days when the whole earth had one language and one vocabulary, there was a migration from the east, and men came upon a plain in the land of Shinar, where they settled. Then they said to one another, 'Come on, let us make bricks, and give them a good burning.' Then, as they had bricks for stone and asphalt for mortar, they said, 'Come on, let us make a name for ourselves by building a city and a tower whose top reaches to heaven; it will keep us from being scattered all over the wide earth'" (Moffatt, Gen. 11:1-5). In this passage, we discover that the people of that day in their catholic condition attempted to make a new name for themselves. They believed they had become independent of God and no longer needed His assistance, in fact, they no longer wished to be called by His name. Because they became, in their minds, independent of God, He was forced to punish them.

We can all comprehend the similarity of that condition to what prevails today. Have not men forgotten God? Is not Hitler—to separate one from many—trying to gain world recognition for himself? And by the process, is he not also attempting to "make" a new name for the children of God? Have not churches departed from the Word of God and built places for pomp, ceremony, and recreation? We read of a time when men built a tower to reach into the heavens; we now live in a time when men are building towers to Mars that actually threaten the complete destruction of modern civilization.

Isaiah, in giving a decree from God, told the people that those who disobeyed would suffer grievously and the righteous would be called by the name the wicked had used in uttering a curse. (See Isa. 65:15, Moffatt.) "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth" (Isa 65:16). More explicitly, we might suggest that he who now takes an oath of the Lord (assumes His name) will receive manifold blessings when the Kingdom is established upon the earth.

Studying carefully, we notice many texts calling "the chosen" the children of God. In 1 Chronicles 28:5, we read, "Of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." In chapter 29, verse 11, we note that *all* in heaven and earth are God's. If this is true, does He not deserve to have His children retain His name? In domestic life, we honor our fathers by perpetuating their names. Why should we be less respectful of our heavenly Father?

In a careful study of the Acts of the Apostles and the Epistles of Paul, we find that the early church was called the Church of God. (See Acts 20:28; Gal. 1:13; 1 Cor. 1:2; 10:32; 15:9; 1 Tim. 3:5, 15; 2 Cor. 1:1.) We can easily understand why the early Christians called themselves by the name of God, for (Please turn to page 11)

# MIRACLES

*By Arthur G. Young*

THESE are days when perhaps we do not hear debated as in previous years the subject of whether the miracles recorded in the Bible are true or false. Perhaps this might be attributed to several reasons, such as prevalence of a spirit of indifference to God's Word; a reaction from the controversies over the Bible doctrines that existed so sharply during the previous two or three generations; and to the large increase of knowledge of material science. This latter has made men more cautious than heretofore in asserting positively that such and such a thing is impossible, as men's minds are being constantly confronted with proof of the existence of laws through their discovery and application to life, not previously even imagined.

Meditation on the automatic dial telephone, radio, the airplane, and the myriad applications of controlled electricity, make it apparent that the "impossible" of yesterday is the "fact" of today. It truly is a fast changing world brought about by men's discoveries of material science with its facts and laws. Truth is often found to be stranger than fiction.

Nevertheless, in spite of this great increase in knowledge, the miracles as recorded in the Bible still present themselves as calling for belief in the supernatural, as we do not see today, for illustration, men able to duplicate the miracles recorded as performed by Moses and Christ. If these were done by natural operation of existent laws of material science, then it is self-evident that later generations have certainly never equalled the powers exercised by Moses and Christ.

The telephōne is a miracle in one sense of the word, yet that is not what is usually meant when the subject of miracles in the Bible is discussed. Rather, what is meant by the word "miracle" is that which is the direct intervention by a higher and divine power through a miraculous act in the affairs of men and this world, and which is able to accomplish results which come from the normal operation of existent laws.

Usually the miracles are referred to, and believed in, as God's credentials for the person performing the miracle. I believe they are this, but it is because I believe they are evidences of so much more than this, that I feel impelled to write on this subject in the hope that others who have not thought along these lines may find added reasons for hope and faith in God's plan as outlined in the Bible.

Now, the miracles as recorded are either true or false.

They are either facts or the imaginings of men's minds; and, if the latter, to put it plainly and bluntly, they are nothing but lies. However, it must be admitted in all fairness that if (as I believe) they are facts, then no amount of mere assertion to the contrary, or disbelief, will alter such facts. It does not alter the fact that the sun does shine, for me to assert the contrary, or for that matter if everyone that ever lived should make the same assertion.

Among the popular misconceptions regarding miracles is the belief that the Bible is full of the records of miracles, and that the farther back we go in the Bible writings, the more numerous and wonderful we will discover miracles to have been. The account of creation is that of a miraculous performance, as is the punishment by the Flood, and the punishment of the cities of Sodom and Gomorrah, but outside of these miracles, it may surprise some that there is no account of a miracle in the Bible during the first twenty-five hundred years of Bible recorded history. It is also



Arthur G. Young

worth noting that such outstanding characters in Bible history as Abraham, Isaac, Jacob, and John the Baptist, left no record of performing any miracle, yet, beginning with Moses and the deliverance of Israel from Egyptian bondage, we find recorded a rapid succession of stupendous miracles during Moses' lifetime. Therefore, if we examine the Bible record more closely, we find that instead of miracles being liberally "sprinkled" more or less continuously through the Bible, the actual fact is that great gaps in time occur between miracles. The record shows that miracles usually occur in groups.

There was a great silence of over four hundred years between the last word of the Old Testament and the beginning of the New Testament, and no record of miracle is found during that interval, but with the beginning of the New Testament record, we again find miracle after miracle recorded during the life of Jesus Christ.

The controlling cause for the occurrence of miracle by divinity would appear to be when such conditions exist which make it essential for the protection through God of His plan against attack by the forces of evil, or when in His good judgment the time has come for a forward step in the development of His plan, and which protection or development is impossible of accomplishment without His miraculous intervention and the use of

powers not possessed by man.

While miracles, as recorded in the Bible, are accomplished by the power of God through men, or by the control and use of the forces of nature for a specific purpose, nevertheless the miracles Christ performed are the supreme examples. In other words, if the miracles of Jesus Christ can be disproved, then a mortal blow has been struck at not only the authenticity of the Bible, but at the claims of Christ and the belief in all miracles. In all things Jesus Christ is supreme, and the truthfulness or otherwise of the whole Bible record stands or falls on the record of Jesus Christ. That is a "key" statement.

We will, therefore, confine our subsequent remarks on this subject to the question of the miracles performed by Christ. As previously stated, the general thought of those who believe in the miracles of Christ is that they were Christ's credentials, and I agree, but let us lift our thoughts to an even higher plane.

It is impossible to correctly consider any of the great doctrines in the Bible without considering their relation to that which is stated in one single phrase, namely, "the Kingdom of God." Christ's miracles are no exception to this rule. In fact, the plan of God will never be translated into the fact of the Kingdom of God, unless the type examples performed through miracles by Christ in Palestine are applied and demonstrated on a *world-wide basis when He comes the second time* and then establishes through the greatest demonstration of miraculous power ever exhibited, the Kingdom of God on this earth.

The Kingdom of God will come only by and through divine miraculous intervention in world events, and will not come through man's efforts or by natural evolution.

If we briefly examine the miracles of Christ, we will immediately see they fall into certain distinct types, each in a separate field, but all are necessary in order to bring into being that set of conditions described by, and included in, the phrase "the Kingdom of God," on a world-wide, all-inclusive basis, namely:

- (1) Christ's demonstration of complete power over sickness,
- (2) Christ's demonstration of complete power over death,
- (3) Christ's demonstration of complete power over nature,
- (4) Christ's demonstration of complete power over evil spirits (demons).

Even a superficial examination of the respective fields in which Christ performed His miracles will convince any honest investigator that they dealt with those conditions within which man lives, moves, and acts, and in which man has never been given, of himself, power to control in a fundamental sense. Physicians may be able to cure a certain sickness through discoveries of certain remedies, certain facts of life, and certain physical laws, but no

human physician has ever had the power to instantaneously and perfectly cure every form of sickness presented to him, which is exactly what Christ did when He dealt with the problems of sickness. All human "cures" of sickness are in truth temporary, and simply postpone the inevitable end of all sickness—death. Therefore, when Christ demonstrated His power over sickness in the miraculous way He did, He showed by the best possible evidence that there existed in Him a power capable of infinite expansion to a world-wide basis; likewise, with His dealing with the greater problem of death. Really it follows, that if Christ could solve the problem of death, He could do so with the lesser problem of the symptoms of inevitable death, which we call sickness.

Christ raised the dead to life by a power superior to that known by man, but the supreme example of there being a power existent superior to death is in that he who raised others to life again was raised to a new and immortal life, when He lay in death in the tomb. This exhibition of such a power is the best possible evidence that can be produced as a witness to the ability of God to fulfill His promise to raise up in resurrection and to immortal life those to whom it has been promised.

If I can show you just one grain of wheat, I do not need to show you a million bushels of wheat to prove that there is in existence in this world the nature of wheat—the system with all its component parts necessary to produce such a thing we call "wheat." Likewise, I submit that the demonstration by Christ of power to perform the miracles in each of the fields mentioned, and the exhibition of a power capable of raising the dead Christ to life again, is that kind of concrete and tangible evidence for which all practical minds long to satisfy themselves that the promises of God to actually create and set up a condition on this earth embraced in the description given us of the Kingdom of God can surely be translated into actual fact. In very truth, upon examination of the miracles recorded in the Bible, it can be stated that miracles always have reference to the plan of God in relation to the Kingdom of God.

Instead of shrinking from contemplation of miracles by reason of being afraid that our faith in the accuracy of the Bible will be shaken or shattered, we should welcome the fullest examination of the subject, and if this is done, it can be easily seen that the miracles are the greatest evidence in support of our faith in God, His Christ, His Kingdom, and our eternal salvation and partnership with Him in that Kingdom that could possibly be given to mankind.

May those who read this rather simple exposition of this interesting subject be turned to the study of God's plan as given in His Word. To do so, will strengthen faith in God's promises being fulfilled as nothing else can.

How grateful we poor mortals should be that we have

a gracious, loving, and merciful God who has given such evidences of His love for His creatures! How it should make us love our dear Lord, to realize that He, the righteous One, was willing to die, and did die, not only to redeem the world, but to make possible the possession of an eternal and righteous life for you and me.

## Among the Churches

### EVERYBODY LIKES ACTION

We appreciate an abundance of church news. Everybody likes action. Keep going!

#### DIXON, ILLINOIS

The Dixon church was fortunate in securing Bro. L. E. Conner to deliver the Easter resurrection message. We are always happy when Bro. Conner can be with us. A mixed chorus sang two Easter hymns which were greatly enjoyed.

All our Easter services were well attended, and we hope good attendance may continue.

During the Sunday school hour, the Sunbeam Class gave some recitations in honor of the risen Christ. The contest in the Sunday school started with a good attendance.

A Berean class was recently organized, and is progressing nicely with the instruction of Bro. Alan McLain.

The Dorcas Society is busy under the capable leadership of Mrs. John Shaffer.

Mrs. DeWitt Dauntler is a patient at the Katherine Botha Hospital. Master Charles Welster is also a patient at this hospital.

A student from the Bible Training School speaks to us every Sunday morning, presenting a good message each time. We pray that God will guide the students, so they may go out and preach the Word to those that know not God.

Mrs. Wm. Ford, Secy.

#### FONTHILL, ONTARIO

Special services both in the Sunday school hour and at the church period, were enjoyed at God's house on Easter Sunday night. The various classes contributed to the program in song and recitation.

Easter lilies and various other plants, given in memory of different loved ones, decorated the front of the church.

Our speaker for the evening was one of the members of the Bible Training School, Bro. Celaine Randall. Celaine gave us a splendid sermon. We were glad to see him home again, and many complimentary remarks concerning Celaine's progress have been heard. We believe in passing on the praise when one is living and able to be encouraged by it. It made us so glad to hear Celaine expound so firmly the essential and much-loved doctrines of our faith, the near return of Jesus, the literal resurrection of the dead, and the gift of eternal life only through Christ at His return. We not only love these truths, but we pray daily that these precious promises will soon be fulfilled.

It was a pleasure to have Sr. Eunice Zollinger in our midst, and to come to know her better.

Last week we held our Bible study on Friday night. We had over thirty-five in attendance at the home of Sr. Curtis of St. Catharines.

Our Annual May Meeting is just five weeks away. We are looking forward to having Bro. and Sr. C. E. Lapp with us at this time. We would also ask the prayers of the brethren for God's blessing on our May Meeting.

Irene Holland, Reporter.

### BIBLE TRAINING SCHOOL NEWS

Sr. Edna Brewer, our matron, recently went home for a few days, during which time Sr. Helene Friebe has substituted as matron.

Bro. Ellsworth Routson and the writer were in Grand Rapids, Mich., April 20.

Bro. Celaine Randall preached in Dixon, Ill., April 20.

We were glad to have Bro. Jack Brown of Niagara Falls, N. Y., visit our classes.

The Archaeology class finished its first book, and is now studying another book entitled "Dead Men Tell Tales," by Harry Rimmer. This book is far more interesting and informative than the other book.

The class in Business Administration of the Church has finished its book and is studying seemingly difficult passages of Scripture. I think this will be very helpful to us.

We, the students, are planning a trip to Delta, Ohio, April 26, to preach.

Bro. Orris Mills went with Sr. Orpha Lemasurier and daughter to their "folks" in Minnesota to visit over the week end.

In the class in Missions, we have been studying about the work of missionaries in India, Assam, Siam, and China.

C. Alan McLain, Reporter.

### BIBLE TRAINING SCHOOL

Mr. & Mrs. Joe D. Lawrence	\$10.00
Minnesota Friends	5.00
Ella Carpenter	1.00
A Missouri friend	50.00
Mrs. Lillian Railton	10.00
Jack Brown	5.00

### MRS. O. M. ANDERSON

Rebecca Orem was born October 20, 1865, near Bendena, Kans., and died at the home of her son Howard F. Anderson, March 18, 1941. She had been in failing health for two years.

Her mother, Mary Haggard Orem, died at an early age, leaving Rebecca aged five, and Elizabeth aged two, to be reared by their father, William James Orem. The girls lived with their grandparents, Dr. and Mrs. Archer, until Rebecca was fifteen, when they moved to Nemaha County.

Meanwhile, she graduated from the State Normal School and taught school eight terms.

On July 22, 1896, she was united in marriage to Oliver Morton Anderson, and spent the remaining years of her life on a farm northeast of Huron, Kans. To this union were born six children: Orem O. at home; Mrs. Mary McCune of Huron; Howard F. of Horton; Mrs. Alice Smiddy of Compton, Calif.; and a son and daughter who died in infancy. There are also surviving: her husband; six grandchildren; her sister, Mrs. Elizabeth Clency of Manhattan, Kans.; a half sister, Mrs. Wilma Judy of Banning, Calif.; and stepmother, Mrs. Ida Orem of Redlands, Calif.

Mrs. Anderson was for many years book-keeper for the Huron Telephone Company. This marks the passing of a noble woman, a devoted wife and mother.

She was laid to rest beside her father in the Robertson Cemetery, as she wished.

Mrs. Mary McCune.

### LILLIAN UMPHREY

Lillian Umphrey was born September 17, 1877, at Athens, Ala., and died March 21, 1941. She spent her early years in Birmingham, Ala., where she graduated from the State School of Nursing.

In June, 1902, she was united in marriage to O. W. Umphrey, and was blessed with five children—Edgar Clarence, who died at the age of two, J. L. Umphrey; Mrs. Ralph Purdy; Austin Walter who died at the age of twenty-one; and Mrs. B. E. Halt.

Mrs. Umphrey was a member of another denomination in Emory Gap, Tenn., at the time of her little son's death. She began to search the Scriptures to see if she could find out where he was. As she read and studied, she found the Bible taught another doctrine concerning the state of the dead. Her mind became so torn up and confused that she prayed constantly the prayer, "If the Lord will give me light, I'll walk in it."

A neighbor woman came in and said, "Mrs. Umphrey, an infidel is preaching down here in this little church; you just ought to go." Her reply was, "I certainly do not want to hear an infidel now. I am too confused in my own mind." However, when the neighbor began to tell some of the things he was teaching and preaching, she remarked, "If that is what he is preaching, I want to hear him. That is just what I have been reading in my Bible."

The infidel turned out to be D. M. Hudler from the Church of God. She accepted the faith, and was baptized in the year 1909. She went back the following Sunday after her baptism to teach her Sunday school class. The class all left the room. She has suffered many criticisms for the Master's sake, but her faith never faltered. She continued to grow in the "nurture and admonition of the Lord" and later taught and instructed many in the faith.

She used her nurse's training to the glory and advancement of our Lord. Many a secret was sealed in her breast, many a pain eased by the touch of her hand, many a headache soothed by her comforting words, and many a burden was made easier to bear because she was willing to share it. 'Twas little wonder that people remarked, "I wish she had been my mother." To others, her face was as that of an angel.

May her life be an inspiration to all who have to live an isolated Christian life. Just keep in mind that eternal life is worth any sacrifice one might have to make to obtain it.

Words of comfort were spoken by the writer, and Mrs. Umphrey was laid to rest to await the call of the Master.

W. Clarence Poland.

Send The Herald to your friends.

### NATIONAL BIBLE INSTITUTION

Blair, Nebr., S.S. (Ministers' fund)	\$ 2.28
Mrs. John Schafer (laundry)	5.00
Lottie Young	10.00
Lottie Young (laundry)	5.00
Lottie Young (Fieldmen & Evangelism)	5.00
Lottie Young (Ministers' fund)	5.00
Maybelle Hanson	5.00
Maybelle Hanson (laundry)	1.00
Mrs. Lillian Railton	5.00
Eva Fletcher & Helen Chisholm	2.00
Mrs. Eskka Evans	1.00

THE FAMILY NAME

(Continued from page 7)

Christ desired that they do this. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name." The record of this prayer of Christ's to God very clearly shows Christ asking the Father to keep His people together in God's name.

We should show the world that we appreciate the love that God has bestowed upon us. In 1 John 3:1, 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."

PURE RELIGION

(Continued from page 5)

lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Temptations and trials constantly befall those who endeavor to serve the Master. Many things tend to distract their attention and interest from Christ. Often they are ridiculed for their belief.

However, rather than to make one weak in the faith, temptations should strengthen him, for "we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed" (Rom. 5:3-5).

In 2 Timothy 2:15 we are told to study to show ourselves approved unto God. What does it matter whether or not we have the approval of men, so long as we have God's approval? Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Should we not be as proud of the gospel of Christ as was Paul?

WHEN GOG MEETS GOD

(Continued from front page)

tion of faith—persecution. This, however, belongs principally to the tribulation period; and if the church is hid in her "chambers" during the time of indignation (Isa. 26:20, 21; Luke 21:36), then persecution as a cause of the great apostasy becomes a negligible force.

It is our expectation that the combination of peace and prosperity will cause people to say, "What profit is there that we should serve God?" Few people can stand prosperity! When prosperous, they forget God and His church.



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Now, *The Hundred Years* has little to offer us readers except background—but that was all it was intended to offer us in the first place. Philip Guedalla wrote it, and Mr. Guedalla—just in case you don't know—has become famous during recent years as one of the most deep-thinking students of historical foreign affairs.

*The Hundred Years* takes its name from the century intervening between the accession of Victoria to the throne of England and the death of George V—who, you will remember, if your memory is long, was buried in Westminster in 1936. The book is not religious in any sense of the word; it is recommended here solely because it provides not only sound, but really delightful, background material for studying the current international situation.

We long have regretted the tendency of some religionists to attempt to interpret prophecy without at least a fair knowledge of history and political science. Such knowledge need not be gained in college; it can be gained from the entertaining reading of such books as Guedalla's *The Hundred Years*. The Guedalla narrative—for narrative it really is, although written on a far grander scale than *Grand Hotel*—sweeps with the brush of candor, of personality, of prose poetry, into the hidden crannies of European, Asiatic, and American diplomacy and politics of the fertile nineteenth and twentieth centuries.

One of the unique features of *The Hundred Years*—reminiscent of Woodward's *New American History*—is that it devotes very little attention to the facts of war, but spends its space, instead, in a lavish and picturesque description of the effects of war. Facts, for Guedalla, are only hooks upon which are to be hung interpretations of character, of ideas, of idealisms.

*The Hundred Years* was a selection of the Literary Guild, is now regularly published in a trade edition at \$3.00 by Doubleday, Doran. There is not a list of "recommended reading" for students of world affairs with which we are familiar which does not include Guedalla's work.

• • • •

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



*"The multitude of them that believed were of one heart and of one soul" (Acts 4:32).*

### Wisdom From Solomon

"Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life. 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" (Prov. 4:10-15).

### The Apostles As Leaders

The people were still very happy over the resurrection, and in their renewed "hope" of living with Jesus when He comes again. They had been taught to love one another. Yes, to love their neighbors as much as they loved themselves. One way in which they tried to show their love was to share what they had with those who lacked. The easiest way to care for such a large family was to bring their offerings and place them at the apostles' feet.

Now, the apostles had been told: "Go ye . . . and preach." They wouldn't have much time to obey Christ's last command if they had to care for the daily physical needs of their people.

What did the apostles do? They called the people together. They told them, "It is not reason that we should leave the word of God, and serve tables." So they appointed seven Christian men to take care of this work for them. They were the "business men" or "deacons" of the church. Two of the men who were appointed are men you have met in our studies: Stephen and Philip.

What did the apostles do with their time? They prayed and did the work of "ministers" or "elders."

### First Things First

Today our ministers keep in mind at all times that they are the servants of God to lead the people to serve Him. They must let many personal desires remain unfulfilled in order to serve their people. It isn't always easy to see the needs of the people if the minister and his family are in need, themselves. To help our ministers keep putting "first things first" we must do our part. If everyone to-

day will share willingly and generously, then there will be no lack among our ministers or our church people. They will be happy, too, like those early Christians.

### Garden Time

Did you ever notice a flower that had come up from the year before, right in the middle of a patch of weeds? How bright its colors! How dull and "weedy" the weeds looked! Did you know that a little Christian can be a beautiful, shining light, even though the surroundings are not the best for Christian development? It is sad that many children have parents who do not try to serve Jesus. However, if you are among the people of the world, will you remember the Christian's light is brighter than if among other Christians? A bad person is more noticeable in a Christian group, perhaps, for it is easy to see another person's faults. So, let your lights shine! Be a "flower" in the weed patch, if you must!

### A Game

Draw fourteen squares and number them at the top. Put in the squares the letters in the words described. When all the squares are filled we find what it was that the early church did, and what we should do, too.

The early church people were 2, 3, 12, 5 happy. They were of 6, 7, 13 heart and one mind.

Everything was divided as he 10, 11, 14 need.

"A prophet was beforetime called a 9, 1, 8, 4" (1 Sam. 9:9).

### Think a While

What can I share? With whom can I share?

### Happy Birthday Wishes

Shirley Noske, age 13, April 20, Cleveland, Ohio.

Marion Smith, age 12, April 21, Cleveland, Ohio.

Henry Hutchinson, age 16, April 22, Hammond, La.

Marilyn Noske, age 13, April 23, Cleveland, Ohio.

Katherine Robinson, age 2, April 23, Hammond, La.

Morris Netts, age 12, April 25, Springfield, Ohio.

Lota Lea Peterman, age 12, April 27, Oregon, Ill.

Joyce Magedanz, age 13, April 27, Lexington, Ky.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### God's Bookkeeping

\* \* \*

By Harvey Krogh, Jr., Tipp City, Ohio

It is evident from the Scriptures that we may be saved only through God's grace. Not by works or service that we do, but because of God's great mercy, we are blessed with a glorious hope. In order to have a part in the blessings, we must show faith in God and in His Son. Our work and service to Him are important, however, because we cannot show faith without some works.

The Bible seldom alludes to the reward of faith, but many times mentions reward for works. Since every man shall then be rewarded for his works (Matt. 16:27; Rev. 2:23), God does some bookkeeping for us. If we would have a good reward when the books are balanced, it behooves us to work hard. Nevertheless, let us find in what cases the work is counted for our reward. In Romans 4:4, after Paul had explained that Abraham was not counted as righteous or acceptable for salvation by his works, but because he believed God, he said: "Now to him that worketh is the reward not reckoned of grace, but of debt." From this, we understand that one who is trying to save himself by his works is only getting deeper into debt. The person who is not Christian, but lives a so-called good life, keeps the laws of the land, pays his debts, and works hard is still so deep in the red side of God's book that Paul considered that that person's work is counted as a debt. The harder he works, the more debt he will owe, because he is trusting in himself and the more one trusts in self, the farther he gets from God. Now Paul said: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). From this we see that the person who does not try to save himself, but trusts in God, who can and will save us, is justified not because he has worked, but because he trusts in God who alone through Christ can save us.

#### *Works Are Essential*

Again we speak of works, for they are absolutely essential as we see in the following illustration: The trusting child is saved from the burning house by jumping from the window at his parent's command. The child was saved because he had faith that his father would catch him. He would not have jumped otherwise, but in fear he

would have rushed screaming to the burning stairs. When you and I have faith in God, we will follow His command and do service which we would not do otherwise, nor could we do it without His help. Our service is then called works. Now, because we are already counted as in line for salvation, we are on the credit side of the book. All of the works that we do after we come into Christ are no more counted as debt, but as reward. That is why it is so often mentioned in the Bible about being rewarded according to our works. If you are not a Christian, do not let your works be counted as debt against you, but accept Christ and transfer your works to the credit side of the ledger.

#### Contact!

We used to have an "occasional" radio—occasionally it would operate. At times we would have to thump it soundly, and sometimes give it quite a jolt before it would function. The parts were all right, but the connections became loose, causing some part of the set to lose contact with the source of power. When reception became too poor we would get out a little solder and make the connections strong again, and soon we would have the set "chirping away" without a break.

The activities of Christian people are the means by which the gospel is proclaimed to all men. When, either through error or lack of personal application, a certain phase of the work may falter, the circuit is temporarily broken and the world does not hear a message that is clear and easily understood. The power which Christians receive from God is adequate, constant, and unfailing. On these people rests the responsibility of translating this power into word and deed that will serve as a witness unto all people that Christ is soon to come to set up His Kingdom.

Through prayer, each individual is enabled to draw near to God, the Source of all power, and to mend the little breaks which would otherwise prevent him from being an efficient worker. Prayer will unify a group; and such a group will be moved through God's power to such an effort that many will come to a knowledge of the gospel. "Pray without ceasing" (1 Thess. 5:17), for "the effectual fervent prayer of a righteous man availeth much" (James 5:16).

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

May 2-4—Michigan Quarterly Conference at Pennellwood Church of God, Grand Rapids.  
 May 4—Iowa Spring Conference at Gladbrook.  
 May 20-25—Annual May Meeting at Font-hill, Ont.  
 June 9-15—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15—Minnesota Conference at Eden Valley.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 July 29-August 10—General Conference at Oregon, Ill.  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### SOUTH BEND, INDIANA

With the Easter season on hand, the Hope Chapel Church of God has been filled with activities. On Friday, April 11, a drama, "The Trumpets of Dawn," was given by forty members of the Sunday school, with Mrs. Lulu Stilson in charge of the play which was accompanied with music.

On Easter morning a sunrise service was held at 6:00 a.m., with about forty-two attending. It was very impressive and the rostrum was beautifully decorated with palms, lilies, and Easter flowers, and in the middle of the platform was a technicolor film showing the "Empty Tomb." During the morning service, when Communion was held, the film showed "The Last Supper," and in the evening showed "Christ in the Garden." This was effectively lighted by colored lights, and the lighting system throughout the drama and other church services was made possible through efforts of Bro. Elmer McChesney. After the sunrise service, a breakfast was served in the basement with Mrs. Irene Leighty in charge. At 9:45 a.m., was Sunday school. Our superintendent, Lottie Pickert, had put our quota to eighty by Easter Sunday, but we had one hundred six in attendance. During the Sunday school hour, the younger classes gave an Easter program. At 10:45 a.m., was the worship service. The choir presented special Easter music under the direction of Mrs. Evelyn Austin. A basket dinner was served at noon and again services were held at 2:30 p.m. Young people's meeting at 6:30 p.m., and the evening services completed the day. During the day, the Easter offering amounted to about \$130.00. We know the Lord has opened the hearts at Hope Chapel, for the Lord loves cheerful givers.

Many out-of-town guests attended, among whom were Bro. and Sr. Russell Currens and children; Mrs. Heiser and son from Burr Oak; Bro. and Sr. John Railton and daughter from Rockford, Ill.; Sr. Leila Whitehead, Leota Hanson, and Mrs. Virda Sitler from Chicago; Bro. and Sr. Russell Harmon from Grabill, Ind.; Mr. and Mrs. Walter Fisher, Sr. and Jr., and children from Niles, and others from North Salem.

We are also very happy that our minister, F. L. Austin, has been asked to take charge of the devotional services this week on radio station WSBT in South Bend.

Mrs. Wilma Pierce, Secy.

### ATTENTION, ISOLATED MEMBERS

Do you like to receive visits from brethren who pass near you on their travels?

This would be much easier if it were known where all our isolated members live. The Church of God is planning a directory in which it is desired to list all isolated members. We want your name in it. Will you co-operate in sending me the following information?

1. Your name and mail address.
2. Location of your home with reference to nearest main highways. Give brief directions how to reach it from a given point on the highway.

For this purpose an isolated member is to be considered anyone who lives at a distance from an organized church, whether affiliated with it or not. So, even if you are a member of a Church of God congregation, but live at a distance of, say, twenty-five miles away, please report.

When the directory is published, only those who report will be listed.

Be sure your name will be included.

Send your report to: M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio. A post card is a convenient way to send it. Do it soon. M. W. Lyon.

### NORTH SALEM CHURCH OF GOD

(North of Plymouth, Ind.)

On Sunday, April 27, there will be an all-day meeting at the North Salem Church. The program will be as follows:

Sunday school at 9:45 a.m.; sermon by Elder J. H. Anderson, 11:00 a.m.; basket dinner (cups and plates will be furnished), 12:00 noon; sermon and Communion, 2:30 p.m.; sermon by J. H. Anderson, 7:30 p.m.

Everybody is urged to attend these meetings. Hazel Logan, Secy.

### MORNING STAR CHURCH OF GOD

South Bend, Indiana

The new church in South Bend, "The Morning Star Church," wishes to announce that rapid progress has been made in the new organization, and that ground will soon be broken to lay the foundation for a new church building. This building will be located in a new and growing community where we feel there is wide opportunity for harvest. Donations have been coming in fine. Thanks to all who have contributed! We know that you will receive God's blessing for your help. If any other members of God's great Church would like to have a hand in this new work, please address your donations to our treasurer, Mrs. Dale Rouch, 1710 Medora St., South Bend, Ind.

Following Easter Sunday services, which were accented by special accordion music, a basket dinner was served and very much enjoyed by all. I still believe we should precede these get-together dinners with a temperance lesson. How about it, all of you who were there?

Frances Boyle, Secy.

### AN INVITATION

The Michigan State Conference Board requests the honor of your presence at the Spring Conference to be held at the Pennellwood Chapel 28 Allen Road, S.W., Grand Rapids on May 2nd, 3d, and 4th at half after seven each evening, and eleven a.m. and half after two p.m., Sunday

Speakers

Cecil A. Smead Frank E. Siple  
 James W. McLain

Mrs. L. F. Slocum, Secy.

## Gleanings From the Field

"The field is the world."—Jesus.

Sr. Betty Macy of the Brush Creek, Ohio, Church of God is the first student to send in her enrollment coupon for the Summer Bible Training School. Who will be the next to enroll?

"Harlen and Mabel Bell from LaCrosse, Wis., spent last Sunday with us. They are visiting their sons in Tucson."—S. J. Lindsay, 709 Mill Ave., Tempe, Ariz.

An overabundance of news has necessitated using more space for the news columns in this issue. Turn to page ten to read what is not printed on these pages.

"I hope many will take advantage of the golden opportunity to learn more about their Lord and better qualify for the work of teaching the gospel to the sin-cursed world."—Mrs. Walter Wiggins, Eden Valley, Minn.

"The White Lily" by Jay T. Stocking which appeared in our Easter Herald as a selection by Sr. T. J. Ellis was selected, instead, by her daughter, Sr. Edward H. Berek, Waterloo, Iowa. Our mistake.

The Church of God at Blanchard, Mich., has invited one of the Bible Training School students to supply there during a summer vacation granted its pastor, Bro. Vivian Kirkpatrick.

Correspondents who may wish to write Bro. C. L. Netts relative to the Golden-Rule-Home banks should now address him at 1013 Pino St., Springfield, Ohio. He asks that we explain to all Sunday schools using the banks that it is not necessary to completely fill the banks before remitting to the Ministerial Fund, care of the National Bible Institution. In fact, he writes: "We want to get the money raised as fast as possible, though it is paid at the rate of only a few dollars at a time."

"I hope to hold some meetings and attend the Arkansas-Oklahoma Conference on my way to the General Conference."—J. M. Morgan, Bristow, Okla.

Sr. Mary Laning of near Ripley, Ill., has returned home from Los Angeles, Calif., where she visited with relatives during the winter.



**SOUTH LAWN PARK CHURCH**

Grand Rapids, Michigan

Easter has come and gone again, and it is one that will never be forgotten by those who celebrated it at South Lawn Church.

According to custom, the church abstained from all social activities during the week preceding Easter. Palm Sunday was a memorable occasion, marking the completion of some of our plans for beautifying our church building. A dedication service was held in which these material blessings were consecrated to the service of God. Among these improvements are two heavy silk curtains at the back of the rostrum, one of which conceals an entrance, a paneled wood balustrade at the front of the rostrum, a new rug for the center aisle and across the front, and last, but not least, beautiful new opalescent windows throughout the auditorium. Like the beautifying of the Temple of old, everyone from the little children of the Sunday school on up to the oldest member present has had a part in helping to make possible these lovely things, and every heart thrilled to the goodness of God as we joyfully dedicated them to Him.

The Easter morning service was taken up largely by the presentation of the cantata, "Resurrection Morning," by the choir under the direction of Sr. Evelyn Barr. The church was filled to capacity. Even so, there was a vacancy because of the absence of Mrs. Fletcher and Shephard, who have been seriously ill.

Dinner was served in the annex at noon.

Baptismal service was held at 2:30 in the afternoon. It is hard to imagine any greater thrill in this life than we experienced on this occasion when twenty-six splendid people were baptized by Bro. F. E. Siple into the all-saving name of Christ. Fifteen ladies and eleven men—a church in themselves! The ladies and girls all wore white, and surrounded by the lovely Easter lilies with which the church was decorated, they formed a scene long to be remembered.

Brethren, it is with humility and great joy that we present to you these new members of the family of Christ:

Mrs. Elizabeth Watson, 2214 Wyoming, S.W., a grandmother with silver hair; Mr. and Mrs. Emil Holquist, 41 Elm St., S.W.; Mr. and Mrs. Joel Walbridge, 3349 Division, S.; and Mr. and Mrs. Lyle Alger, 343 Corinne, S.W.—all these couples are in the prime of life; Misses Myrna Marshall, 32 Coolidge, S.W.; Marie Holmes, 3349 Division, S.; Bernadine Chickering, 39 Jordan Dr., S.W.; Virginia Siple, 140 Celia, S.E.; Mildred Stevens, 36 Conrad, S.W.; Virginia Ackerman, 128 Berkshire, S.E.; Gene Hunt, 3509 Reiser, S.W.; Althea Baker, 3440 Buchanan Ave., S.W.; Wanda Louks, 3565 Hillcrest, S.W.; Belle Doris Walbridge, 3349 Division, S.; and Ruth Becker, Allen Rd., S.E.—all of these are high school age girls; George Van Fleet, 38 Conrad, S.W.; Miles Doan, 3561 Hillcrest, S.W.; Paul Niles, 2428 Horton, S.E.; Dou Wassenaar, 46 Wesley, S.E.; Gerald Thomas, 137 Berkshire, S.E.; Gordon Bush, 21 Washington, S.W.; Fred Service, 5113 Carson, S.W.; and Roger Walbridge, 3349 Division S.—all of these are high school boys.

Pray that we may all stand together in the day of Christ's appearing.

The pastor, Bro. F. E. Siple, is holding a series of meetings for two weeks at Burr Oak, Ind. During his absence, the pulpit here will be supplied by Bro. Ellsworth Routson of the Bible Training School, Oregon, Ill., and Bro. M. W. Lyon of the Golden Rule Church of Cleveland, Ohio.

Reporter.

**ATTEND THE SUMMER SCHOOL**

The Summer Bible Training School is indeed well worth its keep. It provides opportunities beyond comprehension. The fellowship with other young people of "like precious faith" combined with the concentrated study cannot be measured in dollars or cents.

Having had the opportunity of attending last year's Summer School, I now urge that each of you young people make the most of your opportunities by sending in your name as one who will attend the Summer Training School to be held at Oregon, Ill., June 17 through July 25. Richard Parish.

**SISTER WALTER WIGGINS, MATRON**

Sr. Walter Wiggins, Eden Valley, Minn., matron of the last two Summer Bible Training Schools, will again serve in that capacity at this year's School, June 17—July 25. We trust that she will have a large family of students. All those who wish to be adopted for this period of six weeks should report today to the Summer Training School, Oregon, Ill. Sydney E. Magaw.

**HERALD RECEIPTS**

Mrs. Ella Carpenter (for another); James Leithliter; Mrs. John Eckroy; Clara Barnum; Mrs. Ethel Buchanan (for another); Mrs. Mary McCune; Maurice Anger; Francis Burnett (for another); Mrs. A. E. Mock; Mrs. Sue Stuart; Silas Claypool (for others); Mrs. Mauvine Greene; Mrs. Eska Evans.

**PENNELWOOD CHURCH OF GOD**

Grand Rapids, Michigan

Another anniversary of our Lord's suffering and triumph has passed. On His triumph over death hangs our hope of eternal life. Therefore, may we bear our cross for Him as willingly and as patiently as He bore His for us, that we may be glorified for service in the coming Kingdom.

Special services were held on Thursday, Friday, and Saturday evenings preceding Easter. Easter Day was a busy one, starting with a sunrise service. About twenty young people met at the home of the Harold Simpsons for an Easter breakfast. Sunday school and church services were held as usual with a good attendance. The Gospel Team conducted services at the Dutton church at 2:30 p.m.

Through the kindness of the South Lawn brethren, our baptismal service was held in their building at 4:30 p.m., at which time Bro. James McLain assisted two young people in the first ordinance of Christian life. We are glad to present to the brotherhood: Miss Virginia Parker, 46 Abbie St., S.E., and Mr. Clare Aleunbrach, Rt. 6, both of Grand Rapids. We are most glad they have taken the rock foundation (Christ) upon which to build the future they are planning together.

The day closed with the Young People's League at 6:00 p.m., and the evening service.

Our next big event will be the Spring Conference to be held May 2, 3, and 4, to which we extend a most cordial invitation to all. Remember the dates, and we will be seeing you.

Mrs. L. F. Slocum, Secy.

**SUMMER SCHOOL BENEFITS**

It is hardly necessary to enumerate the moral benefits of the Summer Bible Training School; however, I saw some data not long ago that proved interesting. The data indicated that the largest group of American criminals is composed of young men and women from twenty to twenty-four years of age. Figures for the annual loss in the United States caused by crime showed that the average loss per family was about one hundred sixty dollars for last year. Lack of moral training was listed as one of the chief causes for crime. A graph prepared by the National Forum of Chicago shows the following percentage of homes broken by divorce, desertion, or separation in relation to religious affiliation of parents: 4.6 Jewish, 6.4 Catholic, 6.8 Protestant, 15.2 mixed, 16.7 none. If you should study the records of reform and penal institutions, you would also discover the remarkable power of religious training to keep young people from such institutions.

Another important benefit to be derived from the Summer Bible Training School is that of training leaders among our young people. We need all the trained young people we can get in our churches and Sunday schools, and could well afford to provide the necessary tuition to send one or two deserving and promising young persons from each church as an investment that should bring dividends in the form of valuable service.

Think it over, and determine to do all you can to see that our School has the necessary twenty students by June 1. The dates for the School are June 17—July 25. Students should enroll now!

Otto E. Dick.

**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  
Orpha LeMasurier . . . Treasurer

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

\$.....

Name .....

Address .....

# The Summer Bible Training School

June 17—July 25, 1941

Oregon, Illinois

Young people who are sincerely interested in training for better Christian service should attend the six-weeks' Summer Bible Training School to be conducted, D.V., at Oregon, Illinois, June 17—July 25. Courses of study will be presented in: "Christ in the Old Testament," "The Old Testament in the New," "English and Public Speaking," and "Christian Principles in Everyday Life." The instructors will be Elders S. J. Lindsay, Tempe, Arizona, and Harry A. Sheets, Elburn, Illinois. Both these men are experienced teachers and well founded in the doctrines of the Church of God.

Students should enroll immediately, or as soon as they can be reasonably sure of attending, as at least twenty students must be enrolled by June 1, 1941, for the School to open June 17. Use the coupon at the bottom of this page.

We are pleased to present the following message from one of the instructors, Elder S. J. Lindsay:

We have been solicited to say a few words for the Summer Bible Training School. It seems to us that there is great need for such a School, and especially because we have had such successful work done since the idea has been put into operation. It would be better if such students could take advantage of the year 'round classwork; but, since there are many who cannot afford either time or money for the longer period, the Summer School gives opportunity to a greater number to get some of the good things with an expenditure of both time and money in a measure that they can meet. Indeed, the price of admission to this class has been made so reasonable that both board and instruction are so cheap that you cannot afford to stay at home.



Elder S. J. Lindsay

Remember that the School is not a place for "argufying," but a place where we come together to study the Bible that we may familiarize ourselves with its contents.

The School is a splendid place to bring our young people together from over the United States and Canada, that they may become better acquainted. Many friendships have been made in this way that never would have been made were it not for the School. This acquaintance is a great incentive for these young people to "stick" to the faith, and to press forward even in times of spiritual depression. This angle should not be overlooked.

Here's hoping for a large membership for the coming summer.

S. J. Lindsay.

Please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost of my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks:

Recommended by \_\_\_\_\_  
(Name) (Address)

Signed by \_\_\_\_\_  
(Student's name) (Student's address)

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, APRIL 29, 1941

NUMBER 30

## Straight From the Shoulder

*By the Editor*

DEFINITE plans are about completed for the Summer Bible Training School to be conducted at Oregon, Illinois, June 17—July 25. In times past our brethren have challenged the General Conference to “go on faith” in advertising the School, whether or not the outlook was bright. Accordingly, another summer course of the Bible Training School is this year being planned, offered, and advertised. The instructors, Elders S. J. Lindsay of Tempe, Arizona, and Harry A. Sheets of Elburn, Illinois, have been employed—which means that salaries have been promised them. The matron, Sister Walter Wiggins of Eden Valley, Minnesota, has also been employed. The Summer School has been advertised several weeks through *The Restitution Herald* and by means of letters to many of our Sunday school and church leaders throughout the United States and Canada. Also, personal letters have been written to many prospective students.

The Board of Religious Education believes, however, that the Summer Bible Training School should be self-supporting, if at all possible, as it otherwise tends to detract from the interest and financial support of the nine-months’ School. In fact, it has been suggested to us that the summer course should be discontinued after this year, unless there should be a deeper and bigger interest shown this summer than formerly. Last year’s Summer School was not self-supporting. It cost seven hundred ninety-eight dollars and thirty-three cents, and left an operating deficit of one hundred forty-five dollars and seventy-five cents, though there had been more than a hundred dollars in contributions. An effort was made at the General Conference to raise the money for the operating deficit; a sufficient amount was pledged, but to this day there is still a deficit of nineteen dollars and ninety-four cents.



Home of the Summer School

Certainly, all should see the advisability, if not necessity, of making every effort to maintain the Summer School on a pay-as-we-go basis. Let’s do it.

The outlook for this Summer’s Bible Training School is not particularly bright. Though the School has been advertised for several weeks, there is today only one student officially enrolled. We pay our respects to Sister Betty Macy, Troy, Ohio, the only student thus far to sign on the dotted line. We hear indirectly of several others who are planning to come. These young men and young women should enroll immediately, as we need twenty students, at least, if the School this summer is to be operated on the pay-as-we-go basis.

Obviously, many of our young people have not roused to the merits and advantages of the Summer Training School. Here, the best possible specialized training is offered. Conditions both in the world and in the church demand that Christian leaders be well trained to successfully build in the Lord’s work. Here, too, youth meets youth—students coming from all sections of the country. Moreover, the School has a unifying effect on our doctrines and practices, without which we cannot properly finish the work to which we are entrusted.

We, therefore, appeal to our brethren, but especially to our young men and young women, to reconsider their sacred obligations to the Lord, to co-operate in all ways possible to make this year’s Summer School a success, both financially and spiritually. Primarily, we need students—students who are pledged to study and toil and pray that God’s will may be better done in ourselves and abroad wherever we serve. Who will enroll today?

See the back cover page for further information about the Summer Bible Training School, where also there is an enrollment coupon. Let us rally to the Summer School.

# 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 Lord Ordained”

According to the Apostle Paul, the Old Testament law commanding: “Thou shalt not muzzle the mouth of the ox that treadeth out the corn” was not written primarily in the interest of oxen, but to prove that he who labors should be supported by his work—and this with particular emphasis to the support of those who labor in the ministry. Explaining, Paul said: “Doth God take care for oxen? . . . For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Even so hath *the Lord ordained* that they which preach the gospel should live of the gospel” (1 Cor. 9:9-4). Dare Christians despise an ordinance of God?

There is evidence, too, that Paul’s reference to this divine ordinance pertained directly to the teaching of Jesus. In sending the Twelve to preach, Jesus said: “Provide neither gold, nor silver, nor brass in your purses . . . for *the workman is worthy of his meat*” (Matt. 10:9, 10). Though the word “meat” refers to food, generally, or to one’s “hire” (Luke 10:7), it is not without significance that some ministers are almost vegetarians of necessity.

True, the Apostle Paul was a tentmaker (Acts 18:3). True, too, he labored with his hands that the gospel might be preached without cost to the Corinthians (1 Cor. 4:12), but Paul later saw his error and acknowledged to the Corinthians: “I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted (*unthinkable!*), I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied” (2 Cor. 11:8, 9). Moreover, at a little later time the Apostle, again saying, “I myself was not burdensome to you,” added, “*Forgive me this wrong*” (2 Cor. 12:13).

Both laymen and ministers should recognize and respect the Lord’s ordinance concerning the ministry being financially maintained by its own work. The minister who sells knickknacks to make a living is probably failing in his God-given mission as much as the congrega-

tion which thinks its minister should milk cows, raise beans, or in some other way copy the tentmaker Apostle who, learning better, asked to be forgiven his “wrong.”

## Isaiah and Lindbergh

Said Isaiah: “Behold, the darkness shall cover the earth, and gross darkness the people” (Isa. 60:2).

Says Lindbergh: “It will be a tragedy to the world—a tragedy even to Germany—if the British Empire collapses. But I must tell you frankly that I believe this war was lost by England and France even before it was declared, and that it is not within our power in America today to win the war for England, even though we throw the entire resources of our nation into the conflict.” (Chicago speech, April 17.)

Charles A. Lindbergh may be wrong—if God mingles in the game, the tide of battle may change—but the Prophet Isaiah, inspired of God, could not have been wrong. Whether today or tomorrow, whether by Hitler or Stalin, whether the church escapes it or not, every student of the Bible may know that “darkness shall cover the earth, and gross darkness the people.” Then “the Redeemer shall come to Zion” (Isa. 59:20).

Though carnal men drench the earth in blood and vainly try to hide the gruesome sight by spreading a blanket of gross darkness over all the earth, *the Redeemer shall come to Zion*. “According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies” (Isa. 59:18). “So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (v. 19). Then, “the Lord shall arise upon thee (Zion and Jacob, 59:20), and his glory shall be seen upon thee. And the Gentiles (the nations) shall come to thy light, and kings to the brightness of thy rising” (60:2, 3).

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light” (Rom. 13:12), “redeeming the time, because the days are evil” (Eph. 5:16). Only to those who fear God’s name “shall the Sun of righteousness arise with healing in his wings” (Mal. 4:2).

# That Blessed Hope

By George Walters

*"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."*

**H**OPE is called emphatically "*that blessed hope*" (Titus 2:13) because it refers to the greatest blessings for which we look and long and wait. The "glorious appearing of the great God and our Saviour Jesus Christ" denotes both the time Christians' hope will be realized and the sureness and greatness of it. It will be at the second appearing of Christ, when He will come in His own glory, and in His Father's glory, and in the glory of the holy angels (Luke 9:26). Christ's second coming will be in majesty, to bestow majesty, and to instate His people in it. At His second coming, Christ will reward His servants and exalt them to glory with Him. There is a common and blessed hope for all true Christians in the next world. "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

"Hope" implies the One for whom we wait, namely, Christ Himself, who is called "our hope" (1 Tim. 1:1). The design of the gospel is to stir up all to a good life by this blessed hope. "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Peter 1:13).

*How will Christ come?* Christ will come in the clouds. "They shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). The judgment of the great day will be committed to the Son of Man, both in pursuance to, and in recompense of, His great understanding for us as Mediator. (John 5:22, 27.) Christ went to heaven in a cloud, and will in like manner come again (Acts 1:9, 11). "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). A cloud will be the Judge's chariot (Psalm 104:3), His robe (Rev. 10:1), His pavilion (Psalm 18:11), His throne (Rev. 14:14).

Christ will come at the "great day" which will bring both comfort and terror. His second coming will be with power and great glory, agreeable both to the dignity of His person and to the purposes of His coming. The coming of Christ will be sudden and a great surprise to some men, even "as a thief in the night" (1 Thess. 5:2). The knowledge of Christ's coming is more important than to know the exact time, because knowing of His coming should awaken us to stand upon our watch that we may

be ready whenever He comes. "Watch therefore, for ye know not what hour your Lord doth come. . . . For in such an hour as ye think not the Son of man cometh" (Matt. 24:42-44).

*What will Christ's coming mean to the Christian?* The trumpet will sound, and this will awaken those Christians who are asleep in the dust of the earth. The dead in Christ shall rise first, that is, before those found alive at Christ's coming are changed. So, it appears that those who are alive shall not precede those who are asleep in Christ. Both living and dead saints will be forever with Him. (1 Thess. 4:16, 17.) We shall be made like Christ when He receives us—like Him in honor, and our vile bodies will be made like His glorious body. (Phil. 3:21.) We shall be filled with life, light, and bliss from Him.

We who are Christians will receive crowns of righteousness for our services, which "God is not unrighteous to forget" (Heb. 6:10).

Our holiness and righteousness will there be perfected, and this perfection will be our crown. God, the righteous Judge, will not let anyone lose his reward. (2 Tim. 4:8.)

"Be patient" (James 5:7), bear your afflictions without murmuring, your injuries without revenge; and, though the Lord should not immediately appear, wait for Him. "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come" (Hab. 2:3). "Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). Let your patience be lengthened out to long-suffering. When we have done our work, we have need of patience to wait for our reward. Then, be patient to the coming of the Lord. This is a lesson Christians must learn, though ever so hard or difficult to them. It is repeated in James 5:8.

*The results of Christ's coming.* Christ "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26). Death must be destroyed or abolished; its powers over its members must be disannulled. When saints live again, and die no more, then, and not until then, will all things be put under Christ's feet (v. 27). When these ends are obtained, Christ's power and authority will not need to be continued, for God will be "all (Please turn to page 10)



George Walters

# BAPTISM

By Alan McLain

THE word "baptism" is practically transferred from the Greek, the original word being *baptizo*. The word means to dip, or to immerse. In Luke 16:24, the word "dip" is a translation of *baptizo*. There is no scripture for "sprinkling." Sprinkling was ordained of men, and not of God. Too many people follow the traditions of men, rather than Christ's commandments and teachings. Not once in the Bible is reference made to "baptism" as if it were "sprinkling."

John the Baptist went throughout Judea preaching repentance and baptism for the remission of sins. In Matthew 3:5, 6, it is recorded that Jerusalem and all Judea were baptized of John *in* the Jordan River, confessing their sins. After Philip, the evangelist and deacon of the Jerusalem church, had preached out of the Scriptures unto the eunuch of Ethiopia, telling him about Jesus, the eunuch said: "See, here is water; what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." The eunuch answered: "I believe that Jesus Christ is the Son of God." Then "he commanded the chariot to stand still: and they went down *both into the water*, both Philip and the eunuch; and he baptized him." (Acts 8:36-38.) Would it have been necessary for *both to go down into the water*, if Philip was going to sprinkle the man?

Of what importance is baptism? Is it essential to salvation? Yes. It is a proof of our faith in Jesus our Lord. On the day of Pentecost, Peter said unto the Jews: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Repentance and baptism were necessary for forgiveness of sins. Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). What does "born of water" imply, if it does not refer to baptism?

Was not Jesus our Lord baptized? "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him" (Matt. 3:13-15). If Jesus was baptized, who are we to refuse baptism? Jesus said unto His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). We

read: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). Saul of Tarsus was baptized (Acts 9:18). Cornelius was baptized (Acts 10:47, 48). Surely all who believed were immersed. Then, is it not evident that baptism is necessary for salvation? Is it not just as important to keep one of Christ's commandments as another? There are exceptions to almost every rule—the thief on the cross may be an exception to this rule.

What does immersion symbolize? It symbolizes the death, burial, and resurrection of our Lord. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:3-6).

Peter, too, spoke of baptism's saving power and linked it with faith in Jesus' resurrection, saying: "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).

Any important doctrine that God would have us know assuredly is given in a type or ensample. "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; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:1-5).

The Israelites were overthrown in the wilderness because of their sin, after they had been baptized. So we should not lust after evil things as did they. Baptism is the proof of our faith in Christ. Immersion alone will not save, but it must be married with faith in the Lord.

Circumcision was also a type of baptism. We read in Genesis 17:9-13: "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 among you shall be circumcised . . . And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant."

He that would not keep this covenant, said God unto the Israelites, would be cut off from his people, having broken God's covenant. This reminds one of those who will be cast into outer darkness; also of the man that stood before the Lord without having on a wedding garment, and was cast out. The lack of a wedding garment indicates that he had not put on baptism, for in baptism our sinful garments are made white and clean as a wedding

garment. Abraham *kept the covenant* that God gave him and his seed. Shall we not keep the covenant given us?

We read in Colossians 2:10-13: "Ye are complete in him (in Christ), which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Circumcision is not kept by Christians, because *it was only a type of baptism which is the circumcision of Christ*. We become dead unto the carnal, the sinful life, willing to denounce self; we are buried with Him in baptism, for it is the custom to bury that which is dead; we are risen with Him to walk in (Please turn to page 11)

---

## Heirs With Christ

---

By Terry Ferrell

---

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

THE Christian, if he lives according to commandment and is baptized into Christ's saving name, has been promised an inheritance in the world to come. If we are Christ's, then are we Abraham's seed, for in the genealogy of Christ, as recorded in Matthew 1:1, we read that Christ is "the son of David" and "the son of Abraham."

God made a covenant with Abraham, telling him that He would make his name great and all the land which he could see would be given to him and his seed forever. (See Gen. 12:2; 13:14-17.) That covenant was renewed to Isaac and Jacob, but that promise has never been fulfilled; for "these all, having obtained a good report through faith, received not the promise" (Heb. 11:39). God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession" (Acts 7:5). It is, therefore, to be concluded that the promise is yet to be fulfilled. God cannot lie. If God said He would make Abraham a great nation and give him the earth, He will do it.

We Gentiles could not in any way be included among the heirs if it were not for Christ, because we have no blood relation to Abraham. The only way the promise to Abraham can apply to the non-Jew is to be Christ's. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

We are in a sense grafted into the "family tree" of Abraham, but we can be cut off if we do not live according to the standard set by our pattern, Christ. Paul, in the Roman letter, speaks concerning this subject: "Because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee" (11:20, 21).

It is our privilege to serve God and to live worthily of being called Christ's, thereby receiving the promise of an inheritance through Abraham. We should have great faith that God will do what He says, for we have the Bible and the promise right before our eyes. We should have more faith than had Abraham, for we have many more proofs and signs to increase our faith; he had only the invisible word and nothing that he could see or grasp, yet he had great hope and faith. Because we are heirs according to the promise, we should earnestly look forward to that day when Abraham and his seed shall inherit the earth.

We of the Church of God, because we understand that the promise includes us, should have more faith than those who are not aware of the fact that by being in Christ we are Abraham's seed and accounted worthy heirs according to the promise.

# Born of Water

By C. E. Randall

**I**N OUR last article of this series, we concluded with the thought that those who really believe in the resurrection will evidence their faith by being buried in baptism, which in Scripture is recognized as a symbol of Christ's death, burial, and resurrection. We now take up a study of this important subject.

Elder R. V. Lyon in his book on "The Kingdom of God and Life Only in Christ," which is a reprint of several of his sermons preached in various parts of the country, said in his sermon on *The Birth of Water and of the Spirit*: "Baptism is a significant term. It is the appointed law for the remission of sins. . . . It is the appointed medium by which the believer is inducted into Christ, and thereby takes the family name, sons and daughters of God. . . . In the act of being immersed, the believer acknowledges his faith in the coming of Jesus to rule the world in righteousness (Acts 17:31)."

Elder Lyon, like all of our early preachers, was a militant preacher, setting forth the inconsistency of errors believed along with the proclamation of the "gospel of Christ." The average person is not able to discern between truth and error if truth alone is proclaimed. The fallacies of error must be pointed out if people are to observe the advantages of truth. In this connection, the unquestioned place baptism by immersion occupies in the plan of salvation will not be discerned by many, except the uninspired origin of infant baptism is exposed, which will be considered in a separate article.

One of the eight truths set forth at the time our General Conference was organized at Waterloo, Iowa, and for which the Conference agreed to "utilize the contributed strength of the Church to affirm by print and voice," was: "That as many as have been baptized into Christ have put on Christ." The history of the true Bible church as set forth in the Word indicates that the leaders were all of one mind in respect to baptism. The history of the Church of God also gives record of such unanimity of belief. With these preliminary remarks we come to our proposition.

**PROPOSITION 31.** *The Scriptures state that the Lord Jesus Christ instituted baptism which all Christians receive, that is, water baptism.*

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you al-

way, even unto the end of the world" (Matt. 28:19, 20). This is called the Great Commission. It was not limited to territorial boundaries. It was for "all nations." Neither was it confined to the immediate days of the apostles. The Commission was to last until "the end of the age." This great gospel of salvation included baptism. There is no record of its abrogation. Mark records the Commission with more emphatic emphasis upon the importance of baptism in its relation to the acceptance of the gospel. He records it thus: "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (16:15, 16). Mark is very positive in his claim that those who are to be saved must believe the gospel and be baptized. Any gospel which does not include baptism as essential to salvation is not the kind which Jesus gave to the apostles, and they in turn to the churches which were subsequently organized. It is not difficult to trace this baptism to the "one baptism" of which Paul wrote in his Ephesian letter.

**PROPOSITION 32.** *The Lord Jesus Christ during His ministry on earth, previous to His crucifixion and death, made disciples and baptized them or had them baptized.*

In John 3:22, 23, it is written: "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." It definitely states that Jesus tarried in the land of Judaea and baptized. There are many who assert that Jesus did not do any baptizing. To accept this thought, this scripture must be completely ignored. We have just examined seven different translations of the text, and not one of them gives reason to think otherwise than that He that "tarried" was the One that did the baptizing. The words, "and John also," confirms the work of Jesus. "Also" means in "addition" to what Jesus was doing. In John 4:1, 2, it is apparent that people were aware of the fact that Jesus was baptizing more disciples than John. The parenthetical expression of verse 2, if read in the light of other scriptures, will not offer any material objection to the work of Jesus in performing the rites of the gospel of which He preached. If we continue to follow the example of Jesus in this respect, we will never have any regrets, and our church history when written will be a glorious page in humble obedience.



# The Sin of Pergamos

By T. A. Drinkard

TO THE angel at Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:12-16).

In Revelation 1:4 these words are read: "John to the seven churches which are in Asia." Beginning with 2:1 and including 3:22, we find seven personal messages given to these seven churches that were in Asia. We have given in full the message that was given to the church in Pergamos, and wish to briefly point out a few things of vital importance. The message was true when first given, and I humbly say that it is no less true today, inasmuch as we see the same kind of tolerance practiced for those teaching the worst kind of doctrine that could possibly be taught. The church in Pergamos was commended for contending for the name, and for the faith. There were, however, a few things held against its members, such as: "Thou hast there them that hold the doctrine of Balaam," also, "them that hold the doctrine of the Nicolaitanes." In verse 14, we are told exactly what the doctrine was that Balaam taught. This church was guilty of tolerating and giving encouragement to teachers who were teaching doctrines that God hates, and which tended to undermine the faith of the gospel.

If the tolerance of the Balaamites and the Nicolaitanes was a violation of heaven's law, and may I say an insult to our God then, just how can we escape the same condemnation of God if we allow the same sin to be found among us? Go, if you will, to the time of Israel and view there how the Israelites tolerated, condoned, and fellowshiped every kind of sin and sinner. Did God allow them to go unpunished for their transgressions? Condemnation for toleration of those that teach destructive doctrines is not only taught here in this case, but elsewhere, as we read: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doc-

trine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 John 9, 10). This short letter was written to "the elect lady and her children"; in other words, to the church of the living God.

In warning the brotherhood of future activity of false teachers, the inspired Apostle Peter said: "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" (2 Peter 2:1). Peter herein warned the brethren that false teachers would come among them in a private way and bring these "damnable heresies," even denying the Lord that bought them with His own precious blood. In what shameful way can the Lord be denied? Let us read: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29).

To count the blood of Christ, which was the "blood of the covenant" (Matt. 26:26-28; Mark 14:22-24; Luke 22:17-20; 1 Cor. 11:23-26; Heb. 13:20), an unholy thing, is simply to deny its saving efficacy; to deny that it was necessary for Jesus Christ the Son of the eternal God to shed His literal blood upon the cross, or in His literal death, for the Gentiles, that such was all for Israel. We have "done despite unto the Spirit of grace" when we count the blood of the covenant wherewith we were sanctified an unholy thing. Not only this, but the Church of God fails in her profession of faith and fidelity when she condones, endorses, and tolerates teachers whose faith and doctrine are founded upon this principle. Faithfulness to our God in these trying days of trouble is very necessary. Let us keep in mind that the Master said: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). The spirit of tolerance of those that taught error on the part of the brethren in Pergamos led them into trouble. They could not possibly profit with such a shame and disgrace hanging over them; neither will the Church of God profit as she should if she carries in her fellowship those who are at heart her enemies. Trouble came to Israel from within; it came to Pergamos the same way. With these examples before us, (*Please turn to page 11*)

## Are You Discouraged?

By Vivian Kirkpatrick

*"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . They verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Hebrews 12:5, 6, 10).*

THERE comes into the life of every individual at some time—perhaps many times—the feeling that God has forgotten him, and that the whole world is against him; the feeling that there is nothing worth while in this life, and that the life of the future is not worth the sorrow and suffering, the sacrifices of those things everyone of the world seemingly is enjoying, the self-sacrifices that are necessary. Discouragement and self-pity are having their "inning" in his life.

That feeling, oddly enough, is caused by the individual who suffers from it. He has not yet brought himself under complete submission to the will of God. He is trying to assert his own will and desires into his life, and feels he is forgotten of God. Thus, sorrow and discouragement become his lot. We might even give him credit for believing in his own heart that the things he does are the things which should be the will of God. Alas, too often we act without "talking it over" with God! Or, perhaps, in our prayers we act like a person telephoning—only one can speak over a line at a time. We pray to God of our hopes, desires, and needs; we tell Him what we want from life and from Him. We pray that our words and acts might be acceptable in His sight, we pray for guidance; then, thinking we have done our duty, we "hang up"—without giving God a chance to reply. We close the line of communication, and then wonder why life seems so empty and why God seems so far away. We do not wait for His reply. We seem to think that when we are through praying, we have done our duty; whereas we should keep the line open and listen for God's instructions to us.

Too often we think we do God's will and service when in reality we are doing that which we desire to do. We are like Josiah who seemed to have attained an inflated idea of his own importance, and the feeling he knew God's will without ever going to Him for instruction. The record says, "After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against

thee this day, but against the house wherewith I have war; for God commanded me to make haste: *forbear thee from meddling with God, who is with me, that he destroy thee not*" (2 Chron. 35:20, 21).

Apparently, Josiah, who was a godly man, was so sure in his own mind of what God desired him to do that he never bothered to go to God to find out His will, and whether or not Necho spoke the truth when he declared he was doing the will of God.

It was most unfortunate for Josiah, for we read: "Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers" (vv. 22-24). Josiah had been a godly king and may have spent a long and useful life bringing his people back to the laws and customs God had given to Josiah's people, if he had not done contrary to God's wishes.

Josiah was not the only one. Paul, too, was working contrary to God, and once again we might conclude he was so certain in his own mind he was doing God's service that he never took time to commune with God to make sure of His will. Not until Paul was struck down on the Damascus road would he make sure of God's will. His punishment was less severe than that of Josiah, and three days of blindness opened his eyes to God's wishes for him. It was not the end of his suffering, but it seems to have been the means of bringing him into complete subjection to the will of God.

Discouraged? Blue? Maybe the reason the world is so wrong is because we are trying to live without the guiding hand of God, as did Josiah and Paul, and, like them, are discovering it is hard to "kick against the pricks." God may have something different for us to do. Rather than complain about the difficulties we encounter, why



Vivian Kirkpatrick

not give God a chance to direct us into the channels He wants our lives to take? They will be much more happy, pleasant, and worth while.

Suppose we do not, however, allow that to be "the conclusion of the whole matter," but look at another phase of this thought. What if we find ourselves still experiencing the feelings expressed in the first paragraph? Are we to conclude, after all, that the thoughts and wishes of God are unattainable, or that we cannot understand aright His wishes for our life? What if we are certain in our own minds that we are doing as God has directed us, and still nothing seems to have a bright side? Are we to conclude that we are somehow out of favor with God, in spite of our continual attempts to do what we know He wants us to do?

We have no scripture that tells us that if we do faithfully all God has directed us to do "life will be a bed of roses," but we do have many references in the Word that we might well rejoice if the world seemingly is against us in all we do. Why should that cause rejoicing? Listen: "As many as I love, I rebuke and chasten" (Rev. 3:19). "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the day of adversity, until the pit be digged for the wicked" (Psalm 94:12, 13). Again, let us look at other comforting words: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:5-11).

From these last verses we might deduce seven points of interest and inspiration for ourselves, no matter how "blue" and discouraging life might be. "Whom the Lord loveth he chasteneth," writes the man of God. If that word "chasteneth" were to mean simply "punishment," we would find nothing in these words to cause rejoicing, but there seems to be a different definition implied here—"to purify or refine, by freeing from faults." Refining is not an easy task. With most precious metals an extremely hot fire is necessary. All dross must be removed. The physician's knife cuts deep and pain is intense, but renewed health results. Our refining, purifying, chasten-

ing, may be a painful process for us, we may not always understand why it is as hard as it is. We can rejoice, however, in the thought that God cares enough for us to purify us for His Kingdom.

He "scourgeth every son whom he receiveth," would seem to indicate two things which are really the same—purifying comes to all who are to be worthy of a place in "the church," and positions in that same body cannot be attained without God's purifying of the seeker. Should we not then have rejoiced when adversity came to us, since it seems to have been an indication that through the purification process a place in the Kingdom was to be ours?

Should we question the possibility of not being able to stand under the purifying process? We have the strengthening knowledge that "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).

If we endure the purifying process we shall be dealt with as sons, and if we are without the cleansing we are not sons of God. As sons of God we become "heirs of God, and joint-heirs with Christ" (Rom. 8:17), and that thought in itself should help to sustain us in our trying hours.

Our reactions to our earthly father's care over us is used in trying to teach us the way God cares for us. We have respect for our father if his love for us is visibly demonstrated in the way he cares for us, corrects our mistakes, and chastises us for our errors. We have not a great deal of respect for our father if he allows us to live just as we desire—if he allows us to have our own way—for we feel that he does not have the love towards us that he should have; otherwise, he would care more about the way we were living. We throw ourselves more fully upon the mercy of our God, if we feel He has a personal interest in our welfare and cares enough for us to correct us and purify us of the errors we possess.

The Father has life, and is desirous of presenting eternal life to all who successfully endure the purifying process. It is very true that the purification and cleansing do not seem to be joyous at the time they must be endured. Yet, if we recognize the fact that they have not come upon us for the purpose of causing us anguish, pain, and suffering, but for our strengthening and profit, and that in the end correction "yieldeth the peaceable fruit of righteousness," we should rejoice, for we should look beyond the days of our purification to the days when these things shall be forgotten in the rejoicing of the full life in the Kingdom, working with the Saviour.

When that time comes—when we feel God is not with us, when the world is against us, and when nothing seems worth while—it is time to (*Please turn to page 11*)

## QUESTIONS FOR STUDY

By A. Nichols

**I**F CHRIST pre-existed as a mortal man, how could Adam have been the first mortal man? If He was Spirit, He did not die—and if He did exist in either case, when did He cease to exist?

If Adam was made with sin in the flesh, how could he bring sin into the world by transgressing God's law?

If baptism has nothing to do with Adam's transgression, how does one get rid of the condemnation that Adam brought upon the human race?

If, in Romans 8:2, Paul had reference to the Mosaic law, how could he be freed from something that did not exist—the law being dead, and taken out of the way some years before?

If John the Baptist was Elijah the Prophet, what did John mean when, being asked if he was Elijah, he answered, "No"? (John 1:21.)

Give references, if there are any, to show that Elijah the Prophet will come before the coming of Christ.

---

## NEW JERUSALEM DESCENDING

By Alfred Anthon

*"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).*

**I**T WILL take all of the Millennium for Christ to fully and completely change "heaven and earth" Number 2 over to "heaven and earth" Number 3, but the foregoing verse speaks of the period of time immediately after the Millennium, for all judgment is then finished, as indicated by "there was no more sea."

Verse 2 speaks of the New Jerusalem coming down from God out of heaven. It will not get to Mount Zion, completely, until the end of the Millennium—one thousand years from its "start" from heaven to the finished "has come." New Jerusalem signifies the new, perfected Kingdom of heaven on earth. "Coming down from God out of heaven" has reference to source and plans for this Kingdom of God. The material city of the New Jerusalem will require actual "elbow grease" to build—this during the Millennium when the wealth of nations will flow into it. The government, though, will have its origin in heaven, up at God's own Personal throne.

The Kingdom of heaven that is to be centered at Jerusalem will have its High Dictator in heaven. The New Jerusalem from heaven will have its Dictator in heaven, while the actual Kingdom is on Mount Zion where the High Dictator's Son, Jesus, will be ruling.

## SPRING

By Eunice L. Zollinger

**T**HE young lad cannot concentrate on his lessons—his mind wanders to the little girl's large blue eyes and yellow hair; the young teacher, too, finds it difficult to keep her mind on her tasks of the day; the spinster teacher is more strict than ever; and Mother smiles understandingly with the sulphur and molasses.

Consider now the blue sky, the clouds, the sunshine, the delicate flowers, the chirp of the birds, the pureness and tenderness of the budding green leaves, and the good smell of upturned dirt. Small plants are poking their tiny heads out of the ground for a bit of nature's bright sunshine. The grass is fresh and green from last evening's rain. The trees stretch their arms to God in praise for allowing us to have another springtime. Everything is pure, unspotted, and touched only of God. He has made the springtime beautiful for all people, that they may understand how infinitely beautiful it is untouched by man, untouched by spring floods and racing fires. Spring has an eternal beauty; it displays God's handiwork; it speaks of God to us; it shows us that we, too, should be "found of him in peace, without spot, and blameless."

---

## THAT BLESSED HOPE

(Continued from page 3)

in all." The Redeemer must reign until His enemies are destroyed and the salvation of His church is fully accomplished. When this is attained, He will deliver to God the power which He received only for this purpose, though He may reign over His church "for ever and ever" (Rev. 11:15).

Christ says, "Surely I come quickly" (Rev. 22:20). This is one of Christ's own promises of His coming. He assures His people of a speedy return. If any say, "Where is the promise of his coming?" (2 Peter 3:4), when so many centuries have passed since this was written, let them know that He is not slack in the keeping of His word to His people, but long-suffering to His enemies. His coming will be sooner than they are aware, sooner than they are prepared, and to Christians it will be seasonable. Let these words always be sounding in our ears and not die, and let us give diligence that we may be "found of him in peace, without spot, and blameless" (2 Peter 3:14). "Even so, come, Lord Jesus" (Rev. 22:20). "Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices" (Song of Sol. 8:14). Thus beats the pulse of the church, ever "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

## THE SIN OF PERGAMOS

(Continued from page 7)

we need not think that we can escape if we follow in their path.

May God give us men and women of faith and courage and love of the truth that will go forth in these trying times, preaching the gospel of salvation to those in need. It takes strong hearts, and determined wills to carry on in the face of criticism and condemnation, and seemingly impassable barriers. It was the Father who said unto Moses: "Go forward" (Ex. 14:15). Our mission is to do the Father's will; not ours. May we ever remember the Saviour's words: "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38). Had Pergamos done this, God would have commended her. But she failed!

---

## ARE YOU DISCOURAGED?

(Continued from page 9)

search our lives. One of two things must be true: either we are going contrary to God's desires, though we may think we are doing Him service, or we are undergoing the purification which is to prepare us for God's Kingdom. If it is the former, we should cease kicking "against the pricks" and make sure of God's will, instead of doing what we think should be God's will in the matter. If it is the latter, we should look beyond the immediate present, rejoicing that God is purifying us for a place in His soon coming Kingdom.

---

## BAPTISM

(Continued from page 5)

newness of life by His Spirit. If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. "As many . . . as have been baptized into Christ have put on Christ."

The question is sometimes discussed whether one should be baptized in an outdoor body of water or in a baptistry. Though it may not make very much difference, I believe it is better to be immersed in an outdoor body of water, because Jesus was.

I am sure that those who refuse to be immersed are failing to keep Christ's commandment. If you love Him, you will keep His commandment. The children of Israel were to be punished for not observing circumcision; likewise, if we neglect to keep baptism, we shall be punished. "There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one" (1 John 5:8). "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Regardless of how the German pressure on British-Greek lines may have resulted by the time this appears in print, it is certain that the Balkan situation will continue to be of prime importance in settling the course of future world history. Yugoslavia may be destroyed; Rumania, Hungary, Bulgaria, Albania, and (perhaps) Hellas itself may have lost their independence—the movements of war and diplomacy still will sway over Southeastern Europe in a way to stir chancellories from Tokyo to London.

Theodore I. Geshkoff, native Bulgarian, naturalized American, has produced an analytical study of the history of Balkan politics, power, and otherwise. His book, *Balkan Union* (Columbia University Press; \$3.00), benefits from access to records hitherto unpublished in the English-speaking nations; Mr. Geshkoff has drawn heavily upon the most authoritative sources for his informational background, and he has quoted verbatim a number of treaties and lesser agreements which have served in the past to affect Balkan policies for better or for worse.

Mr. Geshkoff builds a fair case for his chief premise, that the Balkans are a cradle of unity rather than of disharmony, and that only the Machiavellian machinations of the great Powers have been responsible for the almost continuous disruption of international relations in the southeast of Europe. Events never mentioned in ordinary English or American history come to have, under the Geshkoff interpretation, an effect which gives grief to Nippon, Russia, England, France, and the combined Americas, to say nothing of blitzkrieging Germany and fading Italy.

*Balkan Union* is in no sense religious; it is simply a carefully authenticated interpretive history. But for the student who likes to combine Bible knowledge with secular knowledge—and the two, in our not-humble-enough opinion, are inseparable when they are effective—*Balkan Union* offers a great deal. As an essential part of his work, Mr. Geshkoff has included much mention of the place played in international affairs by the Moslemic and Greek Orthodox Churches, both of which may largely be blamed for the disunion which led to easy collapse under Teutonic propaganda and Panzer divisions.

• • • •

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



*"Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4).*

### The Word Scattered

The Christians were very badly treated at Jerusalem. Many of them fled to other parts of the country. Acts 8:1 informs us that the apostles did not leave on account of the persecutions.

Stephen was one of the seven men chosen for care of the business of the early church. We read of him last week. He began to preach and did "great wonders and miracles among the people" (Acts 6:8). Some men roused the people, to whom Stephen was preaching, against him. They caught him and took him before their council or governing body. When he was asked regarding the evil of which they accused him, he answered with a sermon. (Acts 7:54.) They were made very angry by his talk, and ran at him and stoned him! He is known as the first one to die for Christ, after Christ was taken to God's right hand. Men call him the "first Christian martyr."

Another man we know had a part in the stoning of Stephen. His name was Saul. Afterwards, his name was changed to Paul. He thought he was serving God. Our Bible differs from many other books, for it tells the bad things and good things about people, while other books tell only the good things they do. Saul went from house to house, catching Christians and dragging them to prison. As these Christians scattered, they took their stories of Jesus with them.

Philip, one of the seven deacons, began preaching in Samaria. Many people believed and accepted Christ, and "there was great joy in that city" (Acts 8:8).

Two of the apostles, Peter and John, were sent to help Philip. Philip did not have the power of laying on of hands, as had the Twelve Apostles. He had baptized the believers, but Peter and John prayed for them, and laid their hands upon them. "They received the Holy Spirit."

We are to pray for the Holy Spirit. God has promised to give it to those who seek for His power (Luke 11:13).

### Be Obedient

We find that through repentance, baptism, and walking in newness of life, we are accepted of Jesus. That makes us happy, for we want to be like Jesus. If we will

let Him, He will let us help Him win others. Yes! He can use you! He said God could make the very stones cry out. We are already able to speak. No matter how many or how great the drawbacks or hindrances you may have, *He is able to put you to work for Him*, if you will only let Him.

### ECE Membership Call

If you are not a member of our *Everyday Christian Expression Club*, send me your name, and the year, month, and day of your birth, along with your address. If you are between six and sixteen years of age, you will join our active ECE Club. If under six years, you will join our Cradle Roll Club. Your membership cards will be sent, ready to hang on your wall. Write today!

### ECE Bible Study

Study the story of the call of Paul by Christ (Acts 9).

### Think a While

We are saved to *do* good works, not by our good works (Phil. 1:9-11).

We are saved by grace, through faith (Eph. 2:8).

A Christian should do good. His good works are called "fruits." What good thing can I do?

### Sky at Night

"I like to watch the sky at night  
When all the blue has gone away,  
And all the little stars come out  
That never seem to shine by day.

"I like to wonder what they are,  
And what they do to stay up there;  
It seems so funny not to have  
A thing to rest on but the air."

—Eleanor Dennis.

### Happy Birthday Wishes

Gordon Paul, April 30, age 14, Niagara Falls, N. Y.

Dick Messersmith, May 2, age 10, Moorefield, Nebr.

Marjorie Burnett, May 4, age 16, Ripley, Ill.

Stewart Gatewood, May 4, age 15, Springfield, Ohio.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Bereanism—Searching the Scriptures

\* \* \*

*By Elwyn Stilson, South Bend, Indiana*

One can go to Sunday school and church, listen to the speaker's words, and go home satisfied. However, that person is not the real truth seeker. It is the one who leaves a meeting with his mind full of queries as to what he has heard who is the fruitful member of Christ's church. If we always take for granted all that we hear, we would be as sheep before a driver. The Bible teaches us not to be blown about with every wind of doctrine. We must learn to think for ourselves—therein is our work.

Today we find a great many people who are in the "groove," so to speak; that is, they come to meetings regularly, but are never known to take part in the discussions, ask questions, and so forth. They seem perplexed at points brought out in class, but are not perplexed enough to do anything about it. This type of person might be classed as the "lukewarm" person, the one who is neither dead to the work or a fruitful member of the congregation. An entire congregation of this kind of persons would be very hard people with which to work, from a minister's point of view, not because they are backsliders or critical, but because they present no problems to him.

Nevertheless, you say, the Bible is so deep that there are many things which we are not given to understand. Yes, that is true in a sense. However, any deep-thinking Bible student will tell you that the more you study the Bible, the more you want to study to learn. You know, when one is positively ignorant of something, he doesn't pay much attention to it; but if one gets started on something—just enough of an inkling to arouse his curiosity and mental powers—he is very likely to investigate it more closely to satisfy himself. Thus, it is with God's Word, the Bible. Where might one find a better place to satisfy a hungry soul's desire for learning than in a Berean class?

Bereanism should be the magnet which tends to draw us closer and closer to the Bread of Life. So, let us make our Berean class not just another meeting through which we sit, but a place to test those things we hear from day to day. Let us put a zeal into the work that our Lord Jesus, should He come at any time, would not be ashamed of us.

### Your Life Depends Upon It

It couldn't be done, but the Wright brothers did it; so did Lindbergh. They were just men, much the same as those we see around us every day, but they had the right amount of knowledge and a steadfast faith in their cause—and won.

Today many thousands of boys and even girls throughout the land build model airplanes. A good share of these little ships crack up before they have flown very far, and the builders have to go back to books or more experienced model builders to find better methods of construction so that the next job will perform better.

Aviation is only one example of the many activities in which men participate and increase in knowledge and accomplishment, primarily because they have a consuming desire to reach a higher degree of perfection in their particular line of endeavor. The model builders of yesterday are the pilots of today. They studied and practiced flying for many hours before they reached their present proficiency. They learned to fly because, to them, flying became about the most important thing in their lives. However, aviation is only the servant of man. As man progresses, so progresses the science. To what end is man working? The Bible tells us that he should be working for a place in God's Kingdom.

No man was ever raised to immortality—until Christ arose. Christ taught men the basic principles of the religion that would give them eternal life. His apostles added further to the instructions, and recorded these instructions for the edification of future generations.

The church leaders of today are those who yesterday foresaw the doom of ungodly man and who set about to learn the elements of Christianity, both in theory and practice. The Bible has been sent to all parts of the earth in all languages because millions of people during the past nineteen hundred years have set eternal life as their goal—and they were determined that others should have an opportunity to hear the gospel. If God's Word becomes your primary interest, you will make every effort to learn all you can about it. You will try to conceive new ideas for the improvement of your Berean class, Sunday school, and church. As a result, you, your Berean class, your Sunday school, and your church will grow.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

May 2-4—Michigan Quarterly Conference at Pennellwood Church of God, Grand Rapids.  
 May 4—Iowa Spring Conference at Gladbrook.  
 May 20-25—Annual May Meeting at Font-hill, Ont.  
 June 9-15—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15—Minnesota Conference at Eden Valley.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 July 12-20—Missouri Conference at Freder-icktown.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### EDEN VALLEY, MINNESOTA

Our Spring Meetings came to a very successful close Saturday night, with a good attendance despite the worst road conditions in the history of Minnesota. Our week night attendance ranged from fifty to eighty-five and on Sundays—one hundred to one hundred forty.

The church was made to rejoice when twenty-one came forward and confessed Christ. Then it was the writer's privilege to assist nineteen in putting on Christ in the waters of Christian baptism at Eden Lake. Two could not attend on account of the roads, but will be baptized later. We are glad to announce the following: Mr. Chalmer Thoms; Miss June Thoms; Miss Deloris Thoms; Miss Betty Cloakey; Mrs. Gerald Mills and Mrs. Frank Coser of Richmond, Minn.; Mr. Arthur Otto and Edward Kirkpatrick of Paynesville, Minn.; Mr. Freeman Mills; Miss Margaret Coulter; Miss Marion Coulter; Mr. Wilbur Coulter; Mr. Walter Coulter; Miss Virginia Coulter; Miss Barbara Coulter; Mr. Alvin Ship; Mr. Gordon Roach; Mr. and Mrs. Irvin Mills of Eden Valley; and Mr. Emmett Berry and Jean Berry of Lester Prairie, Minn., the last two to be baptized later.

We had a variety of preaching through these meetings. Bro. John Mercer was with us three nights, and Bro. Thomas Savage one night for the first week.

We all rejoiced to have Bro. Gerald Cooper with us and he preached for us Sunday morning, April 13.

The writer preached throughout the week. Bro. Orris Mills preached for us Saturday and Sunday nights, April 19 and 20.

Bros. John Mercer and John Denchfield assisted at the baptismal services. Bro. Denchfield read the scripture and Bro. Mercer offered prayer. Then, they led the candidates in and out of the water. A large crowd attended. May our church continue to grow. We owe the success of these meetings to those faithful ones who, regardless of snow, rain, and mud, were in their places at each service, and to those who were praying for the success of the work here. May many more be added.  
 Walter Wiggins, Pastor.

### OUR SUMMER SCHEDULE

Delta, Ohio, June 1-8.  
 Grand Rapids, Mich., June 8-15.  
 Summer Bible Training School, June 17—July 25.  
 Illinois Bible School, July 29—August 10.  
 Virginia Bible School and Conference, August 17-24.  
 Omaha, Nebr., date not fixed.  
 S. J. Lindsay.

### KOKOMO, INDIANA

It will be our privilege to broadcast over our new station, WKMO (1400 kc), Monday, May 12, at 10:15 a.m. This is a new station, having been in service only five weeks. We should be glad to hear from any of our brethren who hear this program, as the station officials themselves do not know how far their programs are received. Our address is 725 S. Waugh St., Kokomo, Ind.

Omer Parker.

### THE SUNRISE BEACON

The Sunrise Beacon is a new paper published by J. W. Williams and some fellow workers. It is free. Those wishing it please send name and address to the writer at Gladbrook, Iowa.  
 J. W. Williams.

### BIBLE TRAINING SCHOOL NEWS

The students had a wonderful trip to and from Delta, Ohio, where they gave sermons and musical numbers. We were cordially welcomed and entertained. These trips are very beneficial to the students, as well as inspiring many others to larger fields of endeavors for the Lord. Besides this, it gives a bird's-eye view of our school and motivates a closer walk with Jesus.

We were glad to have Bro. Richard Smith with us again. He feels refreshed from his rest. On Sunday, April 27, Richard preached in Rockford, Ill., and Bro. Orris Mills preached at Dixon, Ill.

Our class in Missions had a test Tuesday, April 22.

The Ambassadors' Class met at the Paul Johnson home on April 21.

Sr. Edna Brewer has again resumed her duties as matron. Sr. Paul Friebe served in that capacity a few days while Sr. Brewer was in Ohio.

The time is passing fast, for we have only about six weeks of school. The Summer Training School will soon begin. All churches should send students, if they expect to have trained leaders in the future. There certainly is a need for well-qualified officials in the church. Let us build for the future.  
 C. Alan Melain, Reporter.

## Gleanings From the Field

"The field is the world."—Jesus.

Since the front page copy was set in type, we have received one more enrollment for the Summer School, that of Iris Hall, Alto, Mich. Thank you, Iris.

"It seems incredible that man can be so stupid as to annihilate himself if permitted to continue ruling the earth."—Mrs. V. R. Kincheloc, Fairfax, Va.

"Late in the afternoon of April 10, Edwin Ward was baptized into the name of his Lord. The service was performed in the San Antonio River. Mr. Ward's address is San Antonio, Texas, Rt. 1, Box 316."—T. A. Drinkard, Handley, Texas.

"The Iowa Spring Conference will be held at the American Legion hall in Gladbrook, May 4. Sunday school will convene at 10:00 a.m., and there will be sermons at 11:00 a.m. and 2:15 p.m. by Bros. A. M. Jones and J. W. Williams. A basket dinner will be served at noon."—Esther Jenkins, Secy., Stunhope, Iowa.

Bro. A. Nichols, Cashmere, Wash., whose "Something for Study" appears in this Herald, was in good health on his birthday, April 18, when he attained the good age of eighty-two years.

Anyone having for sale a copy of Wiley Jones' little dictionary of Hebrew and Greek words, published at Norfolk, Va., in December, 1881, should write to Beryl Boley, care of C. C. Hughes, Arkadelphia, Ark., who is seeking one of these books.

Elder T. A. Drinkard has been preaching at Harlingen, Texas, a new field that is promising. He writes, too: "There seems to be a full summer and fall program of work for me in the Lord's cause, if I can keep well." His home address is Handley, Texas.

"I have secured permission from Aurora College to return for a few weeks and, unless something happens, I shall finish my work there this spring."—Vivian Kirkpatrick, Blanchard, Mich.

"On account of sin, the first man Adam never attained the image or likeness of God, although he did learn to know good and evil; but lost his life in the acquisition of that knowledge."—Scott G. Elton, 2206 San Marcos St., Ventura, Calif.

Articles appearing on pages three, four, and five of this issue of The Herald were prepared by students of the Bible Training School. We like the doctrine presented.

"The Missouri Conference is to be held from July 12-20, inclusive, in Fredericktown."—Ethel Mauken, Fredericktown, Mo.

We are glad to report that the following members of our church are well on the way to recovery from recent operations: Sr. Belva Knife, Tipp City, Ohio; Cecile Mattison, Oregon, Ill.; and Bro. Earle Mogle, Rockford, Ill.

"I pray our Lord may soon come to rule in righteousness."—Mrs. T. J. Ellis, 319 Cutler St., Waterloo, Iowa.



ROCKFORD, ILLINOIS

The Blessed Hope Church of God in Rockford is continuing with services every Sunday. Sunday school is at 9:30 a.m., followed by morning worship service and sermon. We meet in the Odd Fellows Hall on North Third Street.

We have recently added a young men's class to our Sunday school, composed of four boys from our church at Gladbrook, Iowa, who are now employed in Rockford. They are Paul and Don Luckow, Ralph Williams, and Ray Lanolt. The class teacher is Bro. Francis Burnett of the Bible Training School, who is also our student pastor.

Bro. L. E. Conner preaches for us the first Sunday in each month, and Bro. Francis Burnett the other Sundays in the month. We are very much pleased with the work Bro. Francis is doing, and have asked him to serve as our pastor for the coming year.

Bro. Earle Mogle, our Sunday school superintendent, recently underwent an operation and is well on the road to recovery. We were very glad to have him back on the job Sunday, even though he did lack some of his usual pep.

We have entered the Sunday school contest with Oregon and Dixon, and our record so far gives us a good chance to win. Our adult class has entered a contest of its own, to extend until August 1. We believe it will be very interesting and helpful to those who take part in it. One point each per Sunday is given for: attendance, lesson preparation, attendance at church, and for each visitor. There are points for outside reading, as follows: 5 points each for the books on prophecy concerning Palestine by George T. B. Davis; and 10 points each for "In the Twinkling of an Eye" and "The Mark of the Beast" by Sidney Watson, "In His Steps" by Charles M. Sheldon, and "Armageddon" by Eleanor DeForest. We also give one point each per week for reading the editorial page and the Berean page in The Herald, and as an added inducement, 25 points for writing an article for the Berean page. (The article must be published before credit can be given, and reports do not count.) We have a ruled score card for each member of the class, and each member is responsible for making his own score.

We extend a cordial invitation to anyone in the vicinity of Rockford to come and worship with us. Estla L. Starbuck, Secy.

Send The Herald to your friends.

ELIZABETH HUTCHINGS

It becomes the sad duty of the brethren at Marshall, Ill., to announce the death of Sr. Elizabeth Hutchings. Sr. Hutchings will be well remembered by many of the brethren at large, having cooked for the General Conference for four years, from 1923 to 1926.

Elizabeth Ellen Murphy was born the daughter of Christian and Diana Murphy, September 14, 1871, and died April 12, 1941. She is survived by a daughter, Sr. Grace Richey of Martinsville, Ill., and a son, Bro. Chris Hutchings of Dolson; also two brothers, Bro. Zenas Murphy of Clarksville, Ill., and Como Murphy of Paris, Ill.; two sisters, Sr. Allen Claypool of Marshall, Ill., and Sr. Leticia Waller of Hickory Ridge, Ark. A brother, Silas Murphy, and two sisters, Mary Murphy and Lodosea Winters, preceded her in death, as did her husband, John Hutchings.

She was baptized by Bro. W. L. Crowe and united with the Salem church many years ago. She continued faithful to the last. After a few final words by the undersigned before a host of friends, she was laid to rest in Blue Grass Cemetery in the glorious resurrection hope of a life lived for Christ.

James M. Watkins.

TABLEWARE FUND

We still need about twenty dollars for the new tableware for use at the Illinois and General Conferences. The Summer Training School will also use this new tableware if sufficient funds are received in time for it to be ordered. If you intend to contribute to this fund, do so as soon as possible. Send to Delos Andrew, Oregon, Ill.

ATTENTION, ISOLATED MEMBERS

Do you like to receive visits from brethren who pass near you on their travels?

This would be much easier if it were known where all our isolated members live. The Church of God is planning a directory in which it is desired to list all isolated members. We want your name in it. Will you cooperate in sending me the following information?

- 1. Your name and mail address.
2. Location of your home with reference to nearest main highways. Give brief directions how to reach it from a given point on the highway.

For this purpose an isolated member is to be considered anyone who lives at a distance from an organized church, whether affiliated with it or not. So, even if you are a member of a Church of God congregation, but live at a distance of, say, twenty-five miles away, please report.

When the directory is published, only those who report will be listed.

Be sure your name will be included.

Send your report to: M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio. A post card is a convenient way to send it. Do it soon. M. W. Lyon.

GOD'S PROMISES

By Mrs. Ione Saylor

We are promised of God in His Holy Word, A home in the earth made new, Where sin and sorrow, sickness and death, Cannot harm those who've been true.

Christ will then sit upon David's throne To judge the nations of earth; The saints are promised this glory to share, And to rejoice in the new birth.

There will be no question in the minds of men As to what God's plan is to be; For the earth shall be filled with the glory of the Lord.

As the waters now cover the sea.

The animals will then all be tame; A child need not then be afraid; The curse from the earth will be removed; For the price of sin has been paid.

To live in a land with all sin removed, Where the will of God is done, And enjoy the beauties He has prepared, Should be the hope of everyone.

HERALD RECEIPTS

J. D. Davis; Edith Richardson (for others); Mrs. Emily Blackwell; Ora Worley; Alta King; May Abbott (for another); Mrs. Floyd Mills; Marian Richards (self & others); Grace Wiggins (for another); A. H. McClellan; Mrs. John Coyner.

NATIONAL BIBLE INSTITUTION

Table with 2 columns: Name and Amount. Includes entries for Jessie Kauffman (\$1.00), Brush Creek, Ohio (Ministers' fund) (3.00), A Friend (25.00), Mrs. E. F. Myers (5.00), Marian Richards (4.50), and A California Sister & Brother (9.00).

HURD - RUHN

Wedding bells were in order again at Eden Valley, Minn., April 6, when Miss Orpha Hurd became the wife of Mr. Norman Ruhn. The ceremony was performed at the Church of God in Eden Valley with the writer officiating. The wedding vows were solemnized under an arch of candles, the double ring ceremony being used. The services were opened at eight o'clock p.m., with a solo "Because" by Mrs. Robert Flesland of Spicer, Minn., sister of the groom. At the close of the marriage vows, she also sang: "I Love You Truly." Miss Lorraine Gaspar of Eden Valley accompanied Mrs. Flesland at the piano. She played Lohengrin's Wedding March as the processional and Medelsshon's Wedding March as the recessional.

June Hurd, sister of the bride, was the bridesmaid. The bride was accompanied by her father to the front of the church where she was met by the groom, Elton Ruhn of Litchfield, Minn., was best man. Richard Hoskins and Kenneth Bennett were the ushers.

A reception was given in the church basement after the wedding, where a lovely wedding cake was cut. After the reception the couple left on a trip to northern Minnesota. The bride is the daughter of Mr. and Mrs. Carl Hurd. The groom is the son of Mr. and Mrs. William Ruhn. Mrs. Norman Ruhn is at the present time teaching school at New London, Minn., and Mr. Ruhn is employed at Litchfield, Minn., where the couple plan to be at home to their many friends. May God richly bless this new home.

Walter Wiggins, Pastor.

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 Orpha LeMasurier Treasurer

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

Form with fields for Name and Address, and a line for the amount enclosed.

# The Summer Bible Training School

June 17—July 25, 1941

Oregon, Illinois

Young people who are sincerely interested in training for better Christian service should attend the six-weeks' Summer Bible Training School to be conducted, D.V., at Oregon, Illinois, June 17—July 25. Courses of study will be presented in: "Christ in the Old Testament," "The Old Testament in the New," "English and Public Speaking," and "Christian Principles in Everyday Life." The instructors will be Elders S. J. Lindsay, Tempe, Arizona, and Harry A. Sheets, Elburn, Illinois. Both these men are experienced teachers and well founded in the doctrines of the Church of God.

Students should enroll immediately, or as soon as they can be reasonably sure of attending, as at least twenty students must be enrolled by June 1, 1941, for the School to open June 17. Use the coupon at the bottom of this page.

We are pleased to present the following message from one of the instructors, Elder S. J. Lindsay:

We have been solicited to say a few words for the Summer Bible Training School. It seems to us that there is great need for such a School, and especially because we have had such successful work done since the idea has been put into operation. It would be better if such students could take advantage of the year 'round classwork; but, since there are many who cannot afford either time or money for the longer period, the Summer School gives opportunity to a greater number to get some of the good things with an expenditure of both time and money in a measure that they can meet. Indeed, the price of admission to this class has been made so reasonable that both board and instruction are so cheap that you cannot afford to stay at home.



Elder S. J. Lindsay

Remember that the School is not a place for "argufying," but a place where we come together to study the Bible that we may familiarize ourselves with its contents.

The School is a splendid place to bring our young people together from over the United States and Canada, that they may become better acquainted. Many friendships have been made in this way that never would have been made were it not for the School. This acquaintance is a great incentive for these young people to "stick" to the faith, and to press forward even in times of spiritual depression. This angle should not be overlooked.

Here's hoping for a large membership for the coming summer.

S. J. Lindsay.

Please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost of my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks:

Recommended by \_\_\_\_\_  
(Name) (Address)

Signed by \_\_\_\_\_  
(Student's name) (Student's address)

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, MAY 6, 1941

NUMBER 31

## The Blessing of Sacrifice

*By Emma C. Railsback*

THE growing sentiment among the brethren for a building fund for a school and dormitory for the Bible Training School at Oregon, Illinois, has interested us very much. We feel that the exhortation, "Acres of Tombstones," by Brother C. E. Lapp was very timely and appropriate, and the example of Brother Alan McLain in making an effort to start the "ball rolling," by contributing one hundred dollars to a fund for that purpose, is indeed praiseworthy. As the signs thicken which indicate that the return of our Lord is not far distant, and we see all about us so very many in ignorance of coming events, we cannot afford to be slothful in the Lord's business.

We have experienced a foretaste of God's blessings here in Los Angeles, California, in the last four and one half years. By simply taking hold and doing our very best, our heavenly Father has blessed every effort. Four and a half years ago our possessions consisted of some hymn books and a piano. Now we have a commodious church and parsonage completely furnished, and entirely free from debt. For a number of years the work in this section had not been harmonious, but now all members are working in harmony for the promotion of the gospel, and the unity of the spirit is evident in every effort.

Sometimes we wonder from where all the finances came; yet, when we seriously consider that we are rapidly approaching the time when all our worldly possessions will be worthless and our whole hearts and minds are, or should be, centered on the establishing of God's Kingdom and the bringing in of peace and righteousness, how glad we should be to be able to make sacrifices that others might share our hope of rejoicing in the new earth! Let us get busy and with our whole hearts seek first the Kingdom of God and His righteousness, then God will pour us out a blessing that there shall not be room enough to receive it.

Mr. Railsback and I have personally experienced great joy in promoting the gospel work in every phase, and it is a joy to us now to be able to give toward this worthy cause. We feel sure that many others will want to share in this splendid undertaking, thus laying up for themselves "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "The King's business requireth haste." "The harvest truly is plenteous, but the labourers are few."

Never in the world's history has the foregoing statement of our Lord been more applicable than it is today. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Pray that He may see fit to use you and me as laborers together with Him, in turning others to righteousness.

# 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

## Thank You, Brother and Sister Railsback God Speaks Through Men

There are slackers and there are quitters, but always there are faithful men and women, too, who know no quitting, who, because of an implicit faith in God and love for the essential doctrines of the Bible, press forward, forward, forward, until victory is won. One sometimes hears it said that it may not yet be the correct time to plan toward a college for the youth of the Church of God, that the present Bible Training School may soon prove to have been only another fruitless experiment, but, thanks be to God, one also hears the voice of Faith that says: "Go forward." That voice was recently clearly sounded in a gift from Brother and Sister Ezra Railsback of Los Angeles, California, who contributed one thousand dollars toward our new Bible Training School building fund. Thank you, thank you!

This thousand-dollar gift is now safely deposited in the local bank, where our Bible Training School building fund will continue to grow both by interest and additional gifts from our optimistic and progressive workers. When the fund is sufficiently large, and when the youth of the Church of God a little more zealously respond to our calls to attend the Bible Training School, the Board of Religious Education will, with God's blessing, do all in its power to use the money wisely in building either a school or dormitory, or both. May many others cooperate in this good work. We must not become over-enthusiastic and begin to build when we are only half prepared. A college worthy of God's blessing will stand a long time, so let us build one of which we may be justly grateful in the years that may yet be before us.

### Willing and Efficient Helpers

We are thankful to our secretary, Sister Eunice Zolinger, and to Brother Paul Johnson, assistant editor, for doing practically all the editorial work on this issue of The Restitution Herald. Co-operation of willing and efficient helpers is most important and necessary to the success of any enterprise. An average pitcher often receives credit for a game won by good teammates. Thank you, Eunice; thank you, Paul.

The Psalmist declares: "Through thy precepts I get understanding" (119:104). The precepts of God which we possess, which really reveal Him and His will to us, are recorded in the Bible. These precepts and testimonies are His thoughts put into such form that men may come to understand Him and know His will concerning them.

In giving His precepts to men, God has used men, they having uttered and recorded that which He wished men to know. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). Peter declared: "The prophecy came not . . . by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Further evidence that God speaks through men is found in Hebrews 1:1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Mediator between God and men is "the man Christ Jesus."

The ones who have thus spoken and whose words have been recorded for us as the Word of God were from many walks of life—rich men and poor men, kings and peasants. And God has always schooled each of His prophets and spokesmen for the particular work he was to perform.

Moses spent forty years in Pharaoh's courts, being instructed in all the learning of the Egyptians. Another forty years he spent in the wilderness, through which he was later to lead God's people. Moses, the great lawgiver, was a man, to whom "the man Christ Jesus" was likened.

The apostles, too, spent time in preparing for their work of revealing further the will of God in Christ. For three years they lived and worked with their great Teacher, receiving instruction and practice, that they might follow His example and go forth "preaching and shewing the glad tidings of the kingdom of God."

Even so, our Bible Training School is today filling a place by giving young people a chance to associate with and receive instruction from godly men, that they, as the apostles, may go forth "preaching and shewing the glad tidings of the kingdom of God." God speaks to men through men.—P. C. J.

# ZECHARIAH

By Richard Smith

**T**HROUGH the ages past, man has been concerned with gaining fame and fortune, concerned with helping others. Rising from chaos, another man reaches heights of fame heretofore unknown to man, others do great things in the sight of God, and still others do their small part in the service of the Lord. The latter statement might apply to the Prophet Zechariah, according to man's estimation. Though his writing is placed among the so-called "minor" prophetic works, it is one of the most deeply prophetic books of the Bible.

Rising from amid the chaos caused by a faithless generation, Zechariah came to do the bidding of the Lord—using the words of the Lord as he was seemingly commanded to do. Being a priest as well as a prophet (Neh. 12:16), Zechariah would have been in more direct contact with God than another might be.

Before attempting to interpret the Book, an understanding of the period of his writing must be had. After the return of the exiles from Babylon in 536 B.C., the people of God seemed to forget that their God had said that His house should be called a house of prayer, and burnt offerings and sacrifices should be made upon the altar (Isa. 56:7); yet, the house had not been rebuilt. Haggai and Zechariah were contemporaries, both calling to the minds of their people the work of the Lord which was to be done. This may seem to be a "jump" at a conclusion, yet in Ezra 6:14, we read that the Temple was completed, due to the prophesying of Haggai and Zechariah.

Though Zechariah's Book has much to do with conditions of his day, the Book is decidedly Messianic, apocalyptic, and eschatological.

The heavenly messengers (Zech 1:7-17) seem to symbolize God's protecting hand over His people, as He guides them in their work.

Though emphasis was placed on the present rebuilding of the Temple, and the glory to be there, in the future, the glory of the Lord shall go forth from Zion, and men shall know that God is there (Zech. 8:23). Jesus taught the reward of the faithful for service on earth. The faithful and wise stewards of the Lord's talents were told to "enter . . . into the joy of thy Lord" (Matt. 25:21). He also taught that judgment would come upon the unfaithful—those who did not do as they were bidden. It is to be a fearful time for the adversaries of the Lord (Matt. 13:49, 50). Thus, we can see that the teachings of God were

the same in the days of Zechariah as in the days of Christ.

Though prophetic throughout, the last two chapters of the Book are the most profound in their prophetic applications. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (13:1). The atonement of Christ, here prophesied, became reality when Jesus was crucified at Jerusalem, though not to the fullest extent. If all was fulfilled at that time, the Jews would not at the present time be scattered as they are. Only when the river of living water flows from Jerusalem will all come to pass. (Ezek. 47:1, 7.) With relation to the trees spoken of in Ezekiel 47:7, turn to Revelation 22:1, 2, where we find the same river and trees of which are spoken. Thus, we see Zechariah's prophecy fulfilled in the "day of the Lord."



Richard Smith

Zechariah 13:6 records the following words: "Those with which I was wounded in the house of my friends." These words were given of (we believe, prophetically speaking) Jesus in answering the question: "What are these wounds in thine hands?" His atonement was prophesied in the first verse; now it seems that He will return to the earth as prophesied (Acts 1:11) to show Himself to the world as King of kings and Lord of lords. His brethren, the Jews who crucified Him, shall know that they rejected the Messiah! A remnant of Israel that has been purified and refined shall be saved at the Lord's return.

It may seem that the two chapters, thirteen and fourteen, are chronologically mixed, but they are both speaking of the same thing—the "day of the Lord." So, it is not surprising in chapter 14, that during the great battle for Jerusalem, our Lord's feet shall stand upon the Mount of Olives. He shall put down all rule and all authority (1 Cor. 15:24) by the power of God, and those who fight against Jerusalem shall meet a terrible end. (Zech. 14:12.)

It may be said on authority of the word of the Lord, spoken by Zechariah, that the men of all nations shall bring their treasures to Jerusalem that God might be glorified. In that day, the holiness of the Lord shall be exalted.

Though this has merely "scratched the surface" of the Book of Zechariah, we can form many applications for the present day.

Zechariah taught, when faith (Please turn to page 11)

# Baptism and the Early Church

By C. E. Randall

**I**N OUR last study it was noted that baptism was a part of the gospel message which Jesus gave to the apostles for world-wide proclamation, and that Jesus put His own seal upon baptism by being baptized and by baptizing others (Matt. 28:19; John 3:22, 26).

**PROPOSITION 33.** *The apostles of the Lord Jesus Christ, as well as other members of the early church, made and baptized disciples as the following cases indicate:*

(1) Peter made disciples and baptized them (Acts 2:37, 38, 41). The purpose for which Peter set forth baptism is clearly defined in his own words: "For the remission of sins." F. W. Grant, editor of the Numerical Bible, in his comments on this scripture, says: "If Peter here bids his hearers to be baptized for the remission of sins, Ananias clinches the two things together in his words to Saul of Tarsus: 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.'"

(2) Philip baptized many in the city of Samaria when they believed the "things concerning the kingdom of God, and the name of Jesus Christ," but those baptized were only "men and women," no children included (Acts 8:5, 12). In this same chapter, he is recorded as having baptized the eunuch (26-39), and in doing so, "they went down both into the water, both Philip and the eunuch."

(3) The centurion and his family were baptized at the express command of Peter, who had been directed of the Lord to accept every man for baptism that "feareth God and worketh righteousness."

(4) Lydia and her household were baptized by Paul (Acts 16:9-15). The meetings at which Lydia heard the gospel and felt the need of yielding obedience were held by the riverside. It is not magnificent buildings that lead men and women to true acceptance of the gospel, but a love for the truth, and this can be acquired by the riverside or in a "bush meeting" as some of our older members here at Fonthill, Ontario, were led to accept the truth and yield themselves to baptism.

(5) The keeper of the prison at Philippi and his family were baptized by Paul. The conversion of the jailer was miraculous. It came about through the divine deliverance of Paul and Silas from the prison (Acts 16:25-33).

It is often argued by the opponents of immersion that the jailer could not have been baptized by immersion because there was no water near Philippi. There may not be any streams in that area at present, but it was by the

River Gangas at Philippi that prayer meetings were held where Paul converted Lydia.

(6) Certain disciples of John the Baptist, at Ephesus, were baptized into Christ by the Apostle Paul (Acts 19:1-5). Whether all of John's immersed followers were re-immersed is not known, but these at Ephesus were re-baptized "in the name of the Lord Jesus."

(7) The Apostle Paul baptized the household of Stephanas (1 Cor. 1:14-16).

All of these cases cannot be passed aside in considering baptism, which must be done if baptism by immersion is to be ruled out of the requirements for salvation.

**PROPOSITION 34.** *The Lord Jesus Christ, the apostles, and the teachers in the early church taught that baptism into Jesus Christ was necessary in order to obtain forgiveness of sins.*

(1) The Lord Jesus Christ affirms that he who believes the gospel and is baptized shall be saved (Mark 16:16).

(2) The Apostle Peter commanded those that believed his words to reform and be baptized for the forgiveness of their sins (Acts 2:37, 38).

(3) The Apostle Paul previous to his baptism was told to be baptized and wash away his sins (Acts 26:16).

(4) The Apostle Peter affirms that people are saved by baptism as surely as Noah and his family were saved by the ark (1 Peter 3:20, 21).

**PROPOSITION 35.** *The effect of baptism into Jesus Christ is, that Jehovah imputes each one who is baptized into Christ as being vitally united with Christ in His death, resurrection, and life.*

In support of the foregoing proposition, I submit the following compilation as arranged by Edgar Robison in his book on "Christian Baptism":

"(1) One has become clothed with Christ by baptism (Gal. 3:27).

"(2) One has become crucified with Christ by baptism (Rom. 6:3, 6).

"(3) One has died with Jesus Christ by baptism (Rom. 6:3; Col. 2:12).

"(4) One has been buried with Jesus Christ by baptism (Col. 2:12; Rom. 6:3, 4).

"(5) One has been planted with Christ by baptism (Rom. 6:5).

"(6) One has been resurrected, raised from the dead,

with Jesus Christ by baptism (Col. 2:12, 13; 3:1).

"(7) One has become a new creature by baptism into Jesus Christ (2 Cor. 5:17)."

For additional reading on the subject of baptism, secure Elder S. J. Lindsay's tract on "Baptism, Its Significance, Its Importance, Its Form." This treatise approaches the

subject from the standpoint of the "seal of faith." Another tract is "Obedience" by F. E. Siple. Both of these tracts are short and interesting to read. They may be obtained from the National Bible Institution, Oregon, Illinois. Our next article will treat of the "Origin of Infant Baptism."

---

## Bring Others to Christ

---

By Paul Cala

---

*"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).*

**I**F A BROTHER or a sister shall transgress any commandment of the law and commit sin, or trespass against and offend one another; or if he believes some doctrine that is unscriptural and that is contrary to the Bible doctrine, we should go to him alone and tell him his fault. (See Matt. 18:15.) Probably, after talking with him, he will acknowledge his fault. (See 2 Cor. 2:1-11.) However, if the individual will not acknowledge his fault, and continues in his unrighteous ways, we have a right to withdraw from him. (See 2 Thess. 3:14; 1 Cor. 5:11; Gal. 5:12.) These persons should not eat the Lord's Supper. Nevertheless, we should not count these persons as our enemies (2 Thess. 3:15), but "admonish him (them) as a brother" (v. 16).

The church doors should always be open to welcome strangers that they may hear the Word of God. How else could they learn the Word, if we do not accept them?

We have no authority to judge whether one should partake of the Lord's Supper. One must examine himself to find whether he is worthy of partaking. We should keep the Lord's Supper at least once a year, if we be Christians, but those who are not worthy and who partake will be committing sin. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For 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. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:27-32).

In 1 Corinthians 5:1-10, we read: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles,

that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world."

Luke 22:15-18 shows clearly that in New Testament times people were faithfully keeping the Feast of the Passover in its season from year to year. Christians should likewise faithfully keep the Lord's Supper. "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. . . . He riseth from supper, and laid aside his garments; and took a towel, and girded himself" (John 13:1-4). Here Christ is seen at the Feast of the Passover before His crucifixion.

In Matthew 18:12-14, Jesus teaches us, saying: "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if (Please turn to page 11)

## A Water Softener

By Vivian Kirkpatrick

*"He cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet" (Exodus 15:25).*

WE ARE all familiar with the differences between hard and soft water; we know that soft water has little or no foreign substances in it, whereas the hard water is hard because it contains many substances which render it unfit for many of the uses to which we put water in modern living. In order to make it more acceptable for our use, we often add some substance called a "water softener" which coagulates the foreign substances and allows us to remove them easily.

Once in Egypt a period of plagues was visited upon the people. They resisted until the first-born were taken by death; but, when that happened, they submitted to the dictates of Moses and allowed the children of Israel to leave the land. Moses led his people to, and through the Red Sea and into the wilderness of Shur on the other side. For three days they journeyed into this desolation without finding water until they came to the springs of Marah: "When they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet" (Ex. 15:23-25). We can only conjecture as to the cause of the healing of the waters. It makes little difference whether it was by miracle that the waters were healed or whether the particular tree pointed out was one whose branches contained the chemicals necessary to purify the waters and make them usable. We do know the waters were healed, and that is all that really matters.

Truthful tales come to us out of our country's western deserts of springs containing water that is unfit for human or animal consumption. We hear of springs that are ringed with skeletons of animals and perhaps even of men—skeletons of once living beings who were so overcome with thirst that they could not overcome the temptation to slake their thirst, so added their skeletons to those already ringing the water hole.

We read, too, of oases in the deserts where clear, springing, life-giving water may be had by the thirsty wayfarer as he journeys along the road.

Life is much like a spring of water. Life can be hard, bitter, and misleading to the wayfarer who is seeking life. Our life can entice the journeyer to sip of the things we

can give, and it can cause the partaker to lose sight forever of the promised land he had been seeking, leaving behind to grace the growing circle—the latest victim of our selfishness and lust. We can see the enticing things the worldly are supposedly enjoying, and it can cause a feeling of rebellion, "Why can't I do that? Others are doing it. I don't care if it isn't entirely Christian, I can't see much harm in it." We might say it would not be so bad if we did it, if it were not for the fact that we are not now, never have been, and never will be entire masters of ourselves alone. If we were, perhaps we could indulge in more questionable things than we do. However, our life is the enticing mirage that lures many to their destruction, because we have not the will power nor the love of man to bring us to the place where we can think of anything except our own selfish wants, desires, and lusts. It is too bad that we cannot see the skeletons around us of those we have led astray.

All life is not like that, however. There are countless numbers of lives along the road that beckon just as strongly to the wayfarer to stop and quench his thirst—springs of water that give hope and encouragement and a renewed zest for life—that give strength to the weary.

If we go back to our text, we find that after the branches of the tree had been cast into the waters, the waters were healed and became useful once more. Again, life is much the same way. However, before we pursue that thought it might be best to clarify something else.

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1). "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land" (Jer. 33:15). "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH" (Zech. 3:8). "Speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord" (Zech. 6:12).



There are a great many brands of water softener on the market today, from which we may take our choice. When it comes to life, however, there is only one "softener" that can heal, and purify. The name of that one is found in the foregoing verses.

The branches of a certain tree, cast into the waters of Marah healed those waters and made them life-giving. The Branch, of the root of David, the servant of the Lord, the righteous Branch, is the only branch which can heal the waters of a misguiding life, the only softener

that can come into a life and remove the influences that can and do destroy not only the life there, but the lives of those who are attracted to the life of that one.

Let us pray for ourselves and for each other, that the Branch may come into our lives, and into the lives of those we love, that we might be wells of hope springing up, that all journeyers along the rough road of life might receive from us the life-giving waters of hope and joy and courage, and that they in turn might become dispensers of the same eternal hope.

---

## Thoughts on the Rich Man and Lazarus

---

By Herbert F. C. Hill

---

**T**HROUGH the very descriptive article of Brother Harvey Krogh, Jr., that appeared in The Restitution Herald of January 7, we have been led to write this article. Our brother says that the most convincing evidence in the Bible that death is a sleep is the complete silence concerning anything about thought or activity of the dead. This is a profound statement, and all seekers after truth will acknowledge this fact. There are a number of good tracts issued on this subject, and the subject has been treated many times in The Restitution Herald. However, like our brother, we believe it would have been better if it had not been mentioned than to leave us in the dark concerning its meaning and application.

I believe there are a number of sincere and devoted Christians who, if they could really understand and know this was the doctrine of the Pharisees, would discard their old garments for the "garments of salvation." (See Isa. 61:10; Zech. 3:1-4.) In Bible language, this means to purge out the old leaven that "ye may be a new lump," and, according to Scripture, this is most essential, for Matthew 5:22 states very distinctly that they shall not enter in. Remember, dear reader, God is not sentimental. He will not use coercion. He must have obedience. (1 Sam. 15:22.) Christianity is more than a profession, it is a life.

Now, in reading the parable, let us view the Lord with His surrounding enemies. Who were they? The disciples were often warned of this sect. These people were very pious, composed mostly of the rich class—self-righteous—and they held themselves aloof from all others, occupying the foremost seats in the synagogues to be seen of men. Jesus said of them that they said and did not. *They have their reward.* "A little leaven leaveneth the whole lump." The scribes and Pharisees came to Jesus, disputing with Him. Jesus said to them: "Full well

ye reject the commandment of God, that ye may keep your own tradition." "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me" (Mark 7:6). "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:24). "In vain they do worship me, teaching for doctrines the commandments of men."

Most people think that the Parable originated from Jesus Himself, but this is not so. It was a doctrine of the Pharisees long before Jesus came into the world. If anyone wishes to prove this, get *Flavius Josephus* at any of our libraries. There you will find the identical story. It is headed "Josephus' Discourse to the Greeks on the Doctrines of Hades." Now, we are all aware of the fact that *hades* is the Greek word for the English "grave," and *sheol* is the Hebrew equivalent. (How calm and peaceful is the grave.) Before we proceed further, let our minds be settled on this—hell, Hades, and Sheol—and we shall arrive at the other side of the cloud and see more clearly. By Scripture, we are told that the body and soul go to hell. (See Matt. 10:28; 5:29, 30). So, the body goes to Hades, Sheol, or the grave (hell)—all having the same meaning. Now, where does the soul go? It goes to hell. Now, we have established a fact, and by this evidence I am brought to the conclusion that Jesus, when He approached this sect, was using their own doctrine in a parabolic form, and was trying to convince them that they were all wrong, but in vain. The modern Pharisees are the same—one cannot convince them. The Lord said: "Let them alone: they be blind leaders of the blind." In Matthew 16:12, we can be assured that the Lord had convinced His disciples of this false doctrine. "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." (*Please turn to page 10*)

# The New Creature

By Sadie Skeels

*"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" (Ephesians 4:4-6).*

**F**OR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:1-7).

"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: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (4:11-14). Paul continues, saying, "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (vv. 21-24).

Paul writes concerning the Gentiles: "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. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (2:12-15).

Continuing, it states in verses 18-22, "Through him we both have access by one Spirit unto the Father. 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; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye

also are builded together for an habitation of God through the Spirit."

"Yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Cor. 5:16-19). Also, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3:9-11).

Paul said, "By revelation he made known unto me the mystery; as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ" (Eph. 3:3). We seem to find these few words written in Romans 11, from which we will quote a few references. "God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who hath not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. . . . What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. . . . I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them

be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Can this Deliverer be other than the new creature spoken of in Galatians 6:15 and Colossians 3:10, 11, or

the body of which Christ is the head in Ephesians 4:11, 12? Romans 11:28-36, says: "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

---

## TRADITIONS

---

*By Ellsworth Routson*

---

*"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15).*

THE Church of God has stood for various traditions for many years, but how many of our church members can fully explain our doctrines and beliefs? Many think they can until they are put to the test; then, they find that they are very weak in the most important traditions of the Church of God. We hear these words: "Go out and preach to others." "Let us go and hear what other churches have to say." Still, we cannot explain our own doctrines. How are we going to teach others, if we do not stand fast for the traditions for which our fathers in the Bible have fought, both by word and epistle from the very beginning? It is time for us to study as we should and to teach our young people the traditions and doctrines of our fathers. The young people are to become the backbone of the Church of God; and, if we do not prepare them now for the future, how will we carry on? It is a challenge to each and every member—young and old.

It is spring; let us do some house cleaning at our church. We have no reason to speak against other churches, when we do not keep our own doorstep clean. Let us seek out the good and continue in the traditions of our church. Remember the words of Solomon in Proverbs 22:28: "Remove not the ancient landmark, which thy fathers have set." We read 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." Do the parents of today train their children in the traditions of our church, or do they take for granted that their children will learn for themselves? Who is at fault?

What did the eunuch answer Philip when he asked the eunuch if he understood what he read? He said: "How can I, except some man should guide me?" (Acts 8:31.) Let us be missionaries at home, then go out into the world and seek the lost. It is true that Christ said, in Mark 16:15: "Go ye into all the world, and preach the gospel to every creature." However, His apostles were well equipped for the task. He had taught them, and they were firm in their belief. Likewise, we must mold our people as the apostles were molded by Christ.

One might say that we are narrow-minded in the thought of preaching to others, but we wish to acknowledge that the world is the field and we are the laborers. What are we going to do about it? We should equip ourselves with the Word of God, written by the apostles and prophets.

Here are some of the landmarks or traditions that we hold: 1) The literal birth of Christ—that He was born of woman (Luke 1:26-38); 2) that He is the Son of God (Matt. 3:17); 3) the second coming of Christ (Acts

1:11); 4) baptism only by immersion (Col. 2:12); 5) death and resurrection (Rom. 6:5); 6) Kingdom on the earth (Rev. 5:10); 7) conditional immortality (Phil. 3:20, 21); 8) nature of man (Eccl. 9:10); 9) joint-heirs with Christ (Rom. 8:17); and 10) prayer (Rom. 12:12).

---

## THOUGHTS ON THE RICH MAN AND LAZARUS

(Continued from page 7)

This undoubtedly is the key to the parable. Couple these two together and you have solved the problem (Matt. 16:12; Luke 16:19-31).

Now, a few brief details will be instructive, leaving plenty of room for study. Is the principle of verse 25 in harmony with Bible teaching? Who is the rich man? Can we not see the Aaronic priest in his purple and fine linen (no blue)? Was he rich, and did he not fare sumptuously every day? What about the tithes and offerings for sacrifices, skins from all the animals, and so forth? The five brethren seem to be very closely connected here. The Levitical priests serve as number one; Jesus Himself gives us three—scribes, Pharisees, and Sadducees—and the fifth, another very popular brother at that time, was Essenes. There we have the five.

To conclude, Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). Now, let us just scan the five books of Moses. First, we have the creation story in Genesis. Adam was created and he died at nine hundred thirty years of age. He begot a son named Seth, and he died at nine hundred twelve years of age. We come now to the Flood, and God destroyed all that had the breath of life. They all died. Of course, we understand there were eight persons saved, and God said unto Noah: "Be fruitful, and multiply, and replenish the earth." Two years after the Flood we arrive at Arphaxad. Noah died at four hundred thirty-eight years of age, and so on down to Terah, who died in Haran at two hundred five years of age, and God told Abraham to get out of his country into the land of Canaan. Abraham took Sarah for his wife. She died, and Abraham bought the cave of Macpealah and buried her. Abraham died at a good old age, one hundred seventy-five years, and was gathered to his people. Isaac died at the age of one hundred eighty years, and his sons buried him. Jacob died at one hundred forty-seven years of age, and was buried in the place that Abraham purchased for a burying place. Jacob said: "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekkah . . . and there I buried Leah" (Gen. 49:31). "Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt (not in Abraham's bosom).

We now arrive at the time where six hundred thousand

of the children of Israel died in the wilderness. Aaron died on the mount and was buried. Moses died on Mount Nebo, and the angels of God buried him. Moses told us that man is mortal. One cannot believe the parable; Moses, and the prophets (Luke 16:31).

The foundation of all error is the teaching of the natural immortality of the soul. The Bible teaches conditional immortality. The only hope of life after death is to be raised from the dead, the same as Jesus was. He died—"he poured out his soul unto death" (Isa 53:12). What Jesus says of the poor and rich man is based on His knowledge of the Scripture. Make your calling and election sure (Ezek. 13; 2 Peter 1:10). Study 2 Timothy 1:13 and Acts 26:11. Paul was also a Pharisee before the Lord called him, and the teachings of Moses give us only birth, life, death, and burial.

---

## THE WORLD'S "PAY-OFF"

By Arthur G. Young

THE passion week began with Christ's entry into Jerusalem. As the week progresses, the gloom deepens. We see the betrayal in Gethsemane, the trials before world authority, the sufferings, the death on the cruel cross, then three days in the tomb. However, today, we view these events in the knowledge of the resurrection. Evil did its worst when it took the life of our dear Lord and Saviour, the Son of God, but the "pay-off" for evil came through the superior power of God, when Christ arose to immortal life.

There is a close analogy between this and world conditions today. We see the world in its greatest agony. It is being tried and tested, and all that is good seems crucified. As Christ said to the leaders of the Jews, who then represented the evil forces of the world, when they came to arrest Him in the Garden of Gethsemane: "This is your hour, and the power of darkness." What significant words these were, and they are worthy of much meditation. However, after that "hour" came the resurrection, with new life and hope.

So it is today. The "pay-off" of the ages is soon to come. The world rushes fast to the judgment of God. Evil always has definite limits, but good has no limit. Soon the heights of evil will be reached, and overcome by the superior power of God. May we meditate on the prophetic words of Christ in Luke 21:28, as he looked down the centuries to our very day and said: "When these things begin to come to pass, then look up . . . for your redemption draweth nigh." Therein lies our true hope. May we keep the faith and remain steadfast in it, always remembering that this is our "day" and our responsibility to watch and be faithful.

## ZECHARIAH

*(Continued from page 3)*

ebbed and there seemed little that could be done. He accomplished much because of his zeal in the Lord's work. His name—"He whom Jehovah remembers"—implies that God was with him because of his faith, as God is with each who reverently and fervently serves Him today.

Zechariah often spoke of God's "house." His frequent allusions to it showed of what importance it was to the Prophet. He thus showed that, with the building of the House of God, a new era of blessings would come. From this we might conclude that where the church is strong, there are blessings; wickedness, strife, and destruction are found where the church has failed in its purpose—where it has not been strong enough to bring in "permanent social blessedness." Strength lies in unity; Christ is not divided.

The "day of the Lord" is coming; we know not when except for the word in our Bibles. The time is short, there is much to be done. The fields indeed are white unto harvest, but the laborers are few. We may not be a Zechariah, a Peter, a Paul, but we are one of those upon whom the Lord has called for a little work in His vineyard, before the night comes. We should put on the whole armor of God, and when the light seems about to go out, we should remember that the Lord is the friend of the weak. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

*The Basis of Our Hope.* "The gift of God is eternal life through Jesus Christ our Lord," and "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "I am he that liveth, and was dead; and, behold, I am alive for evermore." The earth will give up its dead, and we, too, hope to be resurrected to live again. "All that are in the graves shall hear his voice, and shall come forth . . . they that have done good . . . and they that have done evil."—E. L. Z.

## BRING OTHERS TO CHRIST

*(Continued from page 5)*

so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Christians worthy of the Lord's Table will likewise labor to bring the lost ones into the fold.

We should ever help to bring others to Jesus Christ and to our Church of God. In doing this, we work out our own salvation. We should be living examples of Christ, if we want others to follow Christ.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

A great many books on Bible history have appeared since Josephus wrote his monumental work on the Jews, but few have appealed to us quite so much as William G. Blaikie's *Manual of Bible History*. This was first published a good many years ago, but last year it was completely revised by Charles D. Matthews and republished by Thomas Nelson & Sons (\$2.00). It does, consequently, take advantage of the most recent historical researches.

What sets the *Manual* apart from the majority of its competitors is its naive belief that the Bible is true. Other volumes on Bible history have for some decades taken it for granted that Biblical accounts of events prior to Saul are more fiction than fact; but the Blaikie-Matthews product assumes, with no effort at argument, that the narratives of Genesis, Exodus, and so on through Joshua, are correct. To be sure, the authors concede that interpretations of these narratives may differ—they do, for example, feel personally that others than Adam and Eve were created at about the same time of the Garden of Eden—but they still manage to hold tenaciously to the idea of divine inspiration.

Necessarily, the one-volume *Manual* is sketchy; but this makes it more, rather than less, usable for the average reader. After all, one seldom needs to know the intricate details of Biblical history; it is the general passage of events, the trends of cause and effect, that are important. And despite its sketchiness, the *Manual* somehow succeeds in blanketing the whole range of Bible history, from creation to the late apostolic age.

Footnotes, fortunately, are held to a minimum; and there are few parenthetical or bracketed references to Biblical passages to break in on the even flow of one's reading. The text is tied in with the Bible by means of sectional headings, which mention the source of the Biblical account of events about to be told by the *Manual*. An excellent index and a fairly complete bibliography add materially to the value of the *Manual* for any serious student. Casual readers will find the style to be, although by no means gripping, not in the least dull.

\* \* \*

"A wise man will hear, and will increase learning."

\* \* \*

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



"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

### My Mother

"Her house is a house kept for my friends,  
A resting place when the busy day ends,  
A home that is filled with colorful bloom  
Where warm fires glow in every room.

"Her house is the house that travelers find,  
Where hearts are gay and voices are kind,  
Where rafters ring with delightful song,  
And hearts do good and forget all wrong."

—Roy Eddy.

### Mother's Day

Yes, this is Mother's day. When children are small and their needs great, it's Mother's day. They hunger for bread. She not only gives them bread, but teaches them of Jesus. A baby a year old will bow his head in prayer of his own free will if he sees and hears family prayer every day. Perhaps you did that when you were small.

Then, a little later, you reasoned about the things you were taught. Perhaps at first you doubted the power of God. One little boy said: "Aw! He can't *really* see us! I can't see Him!" However, as daily devotions continue, perhaps you said, as did one little boy of my acquaintance: "Mother, when I get big, I think I'll step down into the water." Already he is thinking of being obedient in baptism!

Mother's day is a period of time. In it she trains her children *in the way*. If such home training is not given, the world has a way of training the children.

Selfishness is one thing mothers train their children to see and avoid. The radio, with its sales talk, asks you to do "such and such" a thing so you will appear better than the child next door. Mothers say: "God first, others second, and yourself last." God says we are not to think of ourselves more highly than we ought.

If there are other children in your family, help your mother, for every day is "her day."

### Johnny and the Bee

"Little Johnny was just three years old. One warm, bright afternoon, while playing in the garden, he learned

a lesson which he remembers yet. In the rich green grass, a bright dandelion caught his eye, but he did not notice a certain spot about the middle of the flower—a honey bee! Quick as a thought, down went that little hand, and back with the flower, bee and all!

"The poor bee was very much surprised. He decided not to give up his life without a trial, so twisting his little body around, he sent his sharp sting deep into Johnny's hand. Didn't that little hand let go in a hurry! As nurse ran to his aid, as Johnny screamed, the bee flew off toward home. But the sting had not only marked Johnny's hand; it had also written this lesson in his memory—that sometimes very pretty things have very sharp stings."—*Selected*.

### The Rechabites

The Rechabites refused to drink wine. Their father had told them *not* to drink wine, and they obeyed.

We, too, should be brave and kind and obedient to our parents. We know that such drinks as wine and beer have alcohol in them. We also know that alcohol is a poison. You wouldn't give little brother poison, would you?

Alcohol is a poison. A man who has charge of a group of motor police said that the man who drinks "a little" is more dangerous on the highway than one who is "staggering drunk." Let us not drink any of the poison, for it keeps us from thinking and acting quickly. Both of these abilities are needed to prevent accidents.

Another interesting fact from the daily advertisements is this: druggists now offer the *same* remedy for smoking too much, drinking too much, and eating too much. We must remember to "eat to live," not "live to eat."

### Happy Birthday Wishes

Marion Wilde, May 5, age 8, Eden Valley, Minn.  
Marion Otto, May 5, age 9, Paynesville, Minn.  
George Anthon, May 7, age 11, Hammond, La.  
Joyce Bennett, May 7, age 11, Eden Valley, Minn.  
Harold Hamilton, May 9, age 5, Cold Springs, Minn.  
Peggy Pearson, May 9, age 14, Troy, Ohio.  
Virginia Coulter, May 11, age 13, Eden Valley, Minn.  
Milford Love, May 11, age 1, Cleveland, Ohio.  
Henry Alton, May 11, age 13, Macomb, Ill.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Your Berean Book—and You

\* \* \*

By Arlen Marsh, Los Angeles, Calif.

Over the last few years, I have been surprised so frequently at the misuse of Berean lesson books among Berean classes that I have come to feel my eyebrows must be raised in a continual expression of astonishment.

It seems so very obvious that no Berean book—whether of the old or new adult series, or of the series for children—was planned for verbatim study. Yet, time after time, in class after class, teacher after teacher insists upon confining himself to the exact questions and texts set down by the printed lesson.

Actually, as has been inferred, the Berean outlines are no more than suggestive. New texts, new ideas, new questions—these are the lifeblood of any Berean lesson.

The Berean group is a dull and worthless thing if the members do no more than read a question from the printed outline, then read a verse (mentioned by the outline) from the Bible which “answers” the question. The teacher should have new references at his fingertips—or at least in his notes—ready to build a solid structure about the shaky framework of the outline; he should be prepared to pop questions that will provoke intelligent discussion. “Any fool can ask questions a wise man can’t answer” is true indeed, but the majority of Berean classes appear to lack even the more maronic element. The teacher reads from the lesson book and the Bible, and the class sits. Or the teacher talks, and the class sits.

There should be no fear of getting away from the subject of the lesson if circumstances warrant. If it proves more important to answer a query about the mortality of man during a lesson presumably on the Good Samaritan, then by all means answer the query on the mortality of man—the Good Samaritan will be quite as good tomorrow or next week, and the inquirer, who has shown at least a flash of interest in learning something more, will not go away dissatisfied and empty. On the other hand, permitting a discussion to wander aimlessly is as short a road to intellectual disaster as to forbid free inquiry. The leader must exercise some judgment in the matter—but the class should exercise as much!

So when you lead, don’t kill your class—and your own reputation as a leader—by using the lesson book word-for-

word. I have taught Berean lessons of which only the title was drawn from the book—and which probably would have surprised the author with the exactly opposite conclusions the class ultimately reached in regard to his ideas. It’s hard enough to hold the interest of a class without deliberately setting out to be as boring as can be: no class is boring when the majority of its members have ideas—whether they are *your* ideas or not.

### Prophecies Come True

For many years we have heard warnings of many troubles to come. These warnings have come from both ministers of the gospel and men prominent in national affairs. It has been said that the depression was bad, but that the days in the future would be worse. Interwoven among all this has been the ever-approaching threat of war.

Now, Bereans, the beginning of those days is upon us. Is this the beginning of the end? Who can tell? However, it is certain that a new phase of history is opening, a phase in which we will have to face hardships, disappointments, and sorrows which many of us have never been through before. Even our national leaders tell us this.

It has been said: “There is no future for young people.” The future does look pretty dark for the person who would plan a life of pleasure and ease on a living standard above that which is enjoyed at the present time. He who would fashion his life on the pattern that has been created during the past few decades will probably be quite disappointed.

However, we have been praying for the Kingdom of God to be established on this earth. For nearly two thousand years men have fought every kind of fight, hoping that they might come a little closer to the promises of God. Now the Kingdom appears to be just beyond the horizon—not centuries away, but only a matter of years. Shall we complain because we must bear the inconveniences incident with the preliminary stages of the establishment of the Kingdom; or shall we enter into active church work with renewed vigor, striving to help spiritually and temporally those who are in need? “Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- May 20-25—Annual May Meeting at Fonthill, Ont.  
 May 23—Special meetings at Lockwood, Mo.  
 June 8-15—Annual June Meeting at Brush Creek Church of God, near Tipp City, Ohio.  
 June 9-15—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15—Minnesota Conference at Eden Valley.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### LOCKWOOD, MISSOURI

Elder T. A. Drinkard of Handley, Texas, will begin a series of meetings at the Cedarville church near Lockwood, Mo., May 23. Everybody is cordially invited to attend these meetings.  
 Julia Fyfe.

### TO THE BRETHREN

On April 8, it was my privilege to leave the Minnesota State Sanatorium, where I had been confined for nineteen months, and return to my home in Illinois. I was indeed thankful to God as I stepped out of the building, and I pray that I may have complete health so I may be able to again enter the ministry.

While I was in the Sanatorium, many of you wrote to me, sent me gifts, and cards of remembrance. If I had done as I desired I would have answered each one of you, but I found that impossible. Therefore, I desire to take this opportunity to thank everyone who remembered me in any way.

If it is God's will, I hope to be able to attend the General Conference for a very few days this summer. However, there is nothing very certain about it yet.

Again I say thanks, and may God's blessing be yours.  
 Gerald L. Cooper.

### LOUISIANA CHURCH NOTES

The folks here are in the midst of the strawberry season, and it surely is a busy time for everyone. Berries are shipped out of Hammond, not by the carload, but by the trainload.

Miss Clara Barnum, who recently underwent a major operation, is now home and is able to be up most of the time. She desires to thank everyone who has been so kind and helpful in her sickness.

Funeral services were held April 23 for the infant son of Mr. and Mrs. Lawrence Bollin of Hammond.

Bro. M. W. Lyon of Cleveland, Ohio, his sister Jeanne of Grand Rapids, Mich., and their parents, Mr. and Mrs. J. S. Lyon of Citronelle, Ala., paid the churches here a flying visit, Sunday, April 20. We were surely glad to see them and sorry that their visit had to be so short.  
 Harry Goekler, Pastor.

### FONTHILL MAY MEETING

The thirty-seventh Annual May Meeting of the Fonthill, Ont., church will be held May 20-25, with Bro. and Sr. C. E. Lapp as our guest workers. We feel sure that the spiritual messages of Bro. Lapp will be timely and edifying and will compensate all attending for the efforts put forth. Then, too, the countryside is very beautiful at this time of the year, and nature will provide you with an additional blessing.

The Fonthill church extends a hearty welcome to the brethren in the United States to join with us in this meeting. It will refresh you and bless us.

There are no border restrictions in entering Canada or hindrances after reaching here. All you need is your birth certificate or other means of identification for the United States immigration officials on your return. Send us word of your coming, and every arrangement will be made for your care and pleasant stay.

C. E. Randall, Pastor  
 Fonthill, Ont.

### NORTH SALEM, INDIANA

We enjoyed very much meeting with the brethren at North Salem, Ind., for dinner and the afternoon service on April 27. An all-day program had been arranged, with Bro. J. H. Anderson speaking in the morning and evening. A splendid group from various points in northern Indiana was present for the day, and we deeply enjoyed the fellowship.  
 F. E. Siple.

### HOPE CHAPEL, SOUTH BEND, INDIANA

Hope Chapel Sunday school has, for some time, had Sunday school night once a month, on which occasion various social gatherings are held with an enjoyable time for all. For the month of April, a return banquet was given for mothers and daughters, which followed the father-and-son banquet given by the ladies in February. The banquet, held April 24, was well attended, one hundred sixteen being present.

Five very competent chefs, headed by Bro. Lynn Leighty, all dressed in white uniforms, served a meal of which any restaurant would be proud. The dinner was served in three courses, the first being a salad dish followed by a plate of chop suey, rice, rolls, with small cups of honey at each plate, and butter. Milk and coffee were served for youngsters and adults. The last course was a strawberry shortcake topped with whipped cream.

A program of after-dinner speeches followed which proved very interesting. Slides were shown by Bro. Rolland Stilson, which added pleasure to the evening. Decorations were very pretty, with canopies of different colored paper over each table. The guests' hats corresponded with the color of the tables. Colored lights added beauty to the atmosphere of the evening. Eight waiters served the food in genuine style, with very few slips of the wrist, almost setting a record for changing the courses.

We are sure that the good time had at this Christian banquet was well worth the effort put forth to make it a success.

Elwyn J. Stilson.

## Gleanings From the Field

"The field is the world."—Jesus.

The following six students have now enrolled for the Summer Bible Training School: Betty Macy, Troy, Ohio; Iris Hall, Alto, Mich.; Mrs. Dale Dunbar, Delta, Ohio; Alberta Leighty, South Bend, Ind.; Linford Moore, Jr., Niagara Falls, N. Y.; and Grace Schier, Oregon, Ill. We hope and pray others will enroll soon; we need fourteen more to make the School a success financially and the more who come will add to the spiritual attainments of the School. Who will be next to join!

Bro. and Sr. George Siple of Oregon, Ill., plan to leave Wednesday, May 7, on a trip to Louisiana.

"We have \$556.00 in our church building fund and have a choice lot in view for \$600.00. Everyone is very enthused about the work, and as soon as you hear some hammers pecking down here you will know we have started building."—C. E. Lapp, 512 S. Madison, Macomb, Ill.

Plan now to attend the General Conference. See the "Calendar" for the dates.

"God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14).

Bro. Leland Marsh, Grinnell, Iowa, sends us a clipping from a recent issue of a Des Moines, Iowa, newspaper advocating that present conditions indicate the soon coming of Christ.

The editor and Mrs. Magaw and son, Sidney David, were in Elgin on business, April 30. They visited Mrs. Magaw's former home in Harvey, Ill., and Mr. Charles Anderson and Mrs. Edna Beck of Downers Grove, Ill.

"Linford Moore, Jr., is planning on attending Summer Training School. We would like to have several more of our number attend. Pray for this Summer School."—C. E. Randall, Fonthill, Ont.

Sr. Cecil Patrick is a patient in the Elyria Hospital, Elyria, Ohio, convalescing from an operation. Inasmuch as her parents live at a distance and she has few acquaintances in Elyria, we venture that a few words from any of our church people would be more than welcome.

Bro. and Sr. George Loudenslager returned to their home in Oregon, Ill., after an extended trip to the South and West to California.



**HARLINGEN, TEXAS**

Bro. T. A. Drinkard of Handley, Texas, came to Harlingen to hold some meetings, there being only a few members here. We had a very good attendance. The meeting was held at the home of Mr. and Mrs. J. D. Hanes.

The first week we averaged from fifteen to twenty-one in attendance, and the second week, on account of rain, the attendance dropped off to an average of twelve to fifteen.

We had good gospel sermons, and two were baptized. They were Mr. and Mrs. Marvin Williams, 222 N. 7th St., Harlingen.

Out-of-town members who attended the meeting were: Sr. Robbins of Riviera; Bro. and Sr. Ross Woodul, and Bro. Robbins of Raymondville; and Bro. and Sr. John J. Hayse of San Benito.

We all regretted to see a good meeting come to a close. This was Bro. and Sr. Drinkard's first trip to the Rio Grande Valley. They certainly did enjoy themselves and left us with the assurance that it would not be their last trip here. Mrs. John D. Hanes.

**BURR OAK, INDIANA**

It was our privilege to be with the brethren of the Burr Oak, Ind., church from April 14-27, and we wish to report a very healthy and encouraging condition of the church. Splendid co-operation and attendance each night gave evidence of the genuine desire of the brethren to back the church work. They are earnestly desirous of obtaining a full-time pastor; and, if this can be done, we predict a splendid work at Burr Oak.

Brethren from several distant points drove in for different evenings. On one occasion there were guests present from South Bend, Nappanee, and Knox, Ind., also from Alabama, Ohio, and Michigan. Three carloads from Oregon, Ill., containing the Training School stopped for the noon hour both enroute to and from Delta, Ohio, and we were all pleased to see them.

Our prayers and best wishes go with the Burr Oak church for its successful work during the coming year. F. E. Siple.

**OUR SUMMER SCHEDULE**

- Delta, Ohio, June 1-8.
- Grand Rapids, Mich., June 8-15.
- Summer Bible Training School, June 17—July 25.
- Illinois Bible School, July 29—August 10.
- Virginia Bible School and Conference, August 17-24.
- Omaha, Nebr., date not fixed.

S. J. Lindsay.

**TABLEWARE FUND**

We still need about twenty dollars for the new tableware for use at the Illinois and General Conferences. The Summer Training School will also use this new tableware if sufficient funds are received in time for it to be ordered. If you intend to contribute to this fund, do so as soon as possible. Send to Delos Andrew, Oregon, Ill.

**BIBLE TRAINING SCHOOL**

Mr. & Mrs. E. C. Railsback (Building Fund)	\$1,000.00
Mr. & Mrs. Roscoe Dunbar	15.00
Mr. & Mrs. Roscoe Dunbar (F. B.)	10.00
Delta, Ohio, Congregation	39.87
Mrs. Verna McCorkle	10.00
Ripley, Ill., S.S. (F. B.)	5.00
E. S.	2.00
Vivian Kirkpatrick	2.00
Minnesota Conference (O. M.)	30.00
Anna & Almeda Wertz (deficit)	2.00
A Friend	5.00
Southlawn Park Church, Gr. Rapids	3.00
Mattie Benjamin	10.00
A California Sister & Brother	5.00
Mrs. John Coyner (S.T.S.)	1.00

**PUSH TO VICTORY!**

King Khama said, "You Englishmen know how to take care of your goods, but throw away your children, unto whom some day you must relinquish all." The greatest weakness of the Church of God in the past has been our failure to properly train our young people in the doctrines of the Church and qualify them for competent workers in the various branches of our Church organization.

The sturdiness of the Catholic Church and the unchanging loyalty of Jewish orthodoxy can be traced to their training of their young. The Church of God of tomorrow will be the measure of the stature which we build today. If we can catch the vision of trained minds in spiritual values and then go about the task of making the vision reality, we shall witness the spreading abroad of the Church of God. For a stable and expanding Church, we need three imbedded principles, love for truth—love for the Church—and loyalty to both.

Our Bible Training School work is a strong factor in accomplishing these ends. As parents, we need vision, the spirit of sacrifice, and an unwavering faith in the Church of God, and if we possess these, it will not be necessary to be urged to make it possible for our young people to have this training—we shall see to it of our own initiative.

Then, we have need of young people with a purpose in life, ambition to achieve, strength of character, and possessed of sufficient zeal to be crusaders for truth.

I believe that the Church of God has enough such parents and young people in its membership to make the Summer Training School for 1941 a red-letter success. The Board of Religious Education is counting on you—each one of you—to make a glorious success of this effort. Be positive and prompt in your support. Sign up for attendance, or encourage and help another to attend. Pray—pay—push the School to victory!

C. E. Randall.

**NATIONAL BIBLE INSTITUTION**

Delta, Ohio (Ministers' Fund)	\$10.00
Minnesota Friends (Ministers' Fund)	1.00
Minnesota Friends	6.00
Mrs. R. F. Cook	5.00
Mrs. Verna McCorkle	10.00
Oregon, Ill., Church	8.69
Mr. & Mrs. Delos Andrew	1.00
Mr. & Mrs. Paul C. Johnson	2.00
Mr. & Mrs. E. L. Boyer	7.35
Mr. & Mrs. Charles Netts	5.00
Catharine Davis	2.00
Georgia & Wayne Thompson	2.00
Anna & Almeda Wertz	2.00
A Friend (laundry)	5.00
A Friend	5.00

**HERALD RECEIPTS**

Mrs. Eva Phelps; C. E. Lapp (for another); Mrs. Carl Weatherwax, Jr.; Harvey Krogh, Jr. (for another); Edward Richardson; Francis Burnett (for another); Terry Ferrell (for another); Ira Krause; Rufus A. Curtis; Mrs. Verna McCorkle; E. L. Boyer; Piper Sherrill; Catharine Davis; Mrs. W. W. Cooper; Wayne Yows; Clarke Gilbey.

**BIBLE TRAINING SCHOOL NEWS**

We enjoyed having Bro. John Mercer from St. Cloud, Minn., with us on April 28. He taught the Ambassador Bible Class in the evening. The class met at the Students' Home. Bro. Mercer is pastor of the Church of God in St. Cloud. The subject discussed was, "Suffering for Christ." How much do we suffer for Christ? It is through much suffering that we will be permitted to enter into the Kingdom of God; suffering tempers us to endure hard times. The trying of one's faith works patience. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For 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. 8:16-18).

Bro. Ellsworth Routson preached in Dixon, Ill., Sunday, May 4. On the same day Bro. L. E. Conner preached in Rockford, Ill. Bro. Francis Burnett preaches in Rockford three Sundays each month. The writer will begin his work as pastor of the Dixon church the first Sunday in June.

Bro. Ellsworth Routson was home for a few days, due to the serious illness of his mother.

A short time in class was given to speak of the love that prompted such a generous gift of \$1000.00 from Bro. and Sr. Railsback of Los Angeles, Calif., for the Bible Training School building fund.

C. Alan McLain, Reporter.

**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  
Orpha LeMasurier . . . Treasurer

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

\$.....

Name .....

Address .....

# The Summer Bible Training School

June 17—July 25, 1941

Oregon, Illinois

Young people who are sincerely interested in training for better Christian service should attend the six-weeks' Summer Bible Training School to be conducted, D.V., at Oregon, Illinois, June 17—July 25. Courses of study will be presented in: "Christ in the Old Testament," "The Old Testament in the New," "English and Public Speaking," and "Christian Principles in Everyday Life." The instructors will be Elders S. J. Lindsay, Tempe, Arizona, and Harry A. Sheets, Elburn, Illinois. Both these men are experienced teachers and well founded in the doctrines of the Church of God.

Students should enroll immediately, or as soon as they can be reasonably sure of attending, as at least twenty students must be enrolled by June 1, 1941, for the School to open June 17. Use the coupon at the bottom of this page.

We are pleased to present the following message from one of the instructors, Elder S. J. Lindsay:

We have been solicited to say a few words for the Summer Bible Training School. It seems to us that there is great need for such a School, and especially because we have had such successful work done since the idea has been put into operation. It would be better if such students could take advantage of the year 'round classwork; but, since there are many who cannot afford either time or money for the longer period, the Summer School gives opportunity to a greater number to get some of the good things with an expenditure of both time and money in a measure that they can meet. Indeed, the price of admission to this class has been made so reasonable that both board and instruction are so cheap that you cannot afford to stay at home.



Elder S. J. Lindsay

Remember that the School is not a place for "arguifying," but a place where we come together to study the Bible that we may familiarize ourselves with its contents.

The School is a splendid place to bring our young people together from over the United States and Canada, that they may become better acquainted. Many friendships have been made in this way that never would have been made were it not for the School. This acquaintance is a great incentive for these young people to "stick" to the faith, and to press forward even in times of spiritual depression. This angle should not be overlooked.

Here's hoping for a large membership for the coming summer.

S. J. Lindsay.

Please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost of my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks:

Recommended by \_\_\_\_\_  
(Name) (Address)

Signed by \_\_\_\_\_  
(Student's name) (Student's address)

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, MAY 13, 1941

NUMBER 32

## The Situation in the East

How It Affects Us

By Mrs. H. H. Kent

WHILE the eyes of the civilized world are watching Hitler and his maneuvers in Europe, a danger to our own country is looming up in the Orient, a danger of which most Americans are woefully unaware. Such is the opinion of a Christian American who was stationed in the Far East when tension took a decided upturn early in the year. He recently returned to America, after twenty-two years of residence in the East, and it has been our privilege to hear him lecture on conditions there, showing that a crisis for our own country may come very soon. Having established Oriental Schools of Languages at Tokio, Shanghai, and Singapore during the time of his residence there, he is well qualified to speak on the world situation as it is today. We shall tell some of the main thoughts of the lecture which we heard in our city a few days ago.

He began by quoting what Matsuoka said recently in Japan: "The year 1941 will go down in history as the first year, or the beginning, of the fall of modern civilization." Speaking of his own experience in the East, he said that he could see a grave crisis developing because of two major problems. One of these is in the Atlantic, the other in the Pacific. Civilization will have to face both of these, but the one in the Pacific concerns us most.

In giving a history of Japan's military growth, he went back as far as the year 1862, after two great ports in Japan had been bombarded by America and Britain because an English soldier had been killed. That awakened Japan, and she began to study the Western technique of warfare. She started at that time to build great enterprises to compete with the United States and other civilized nations.

In thirty years she was ready to test her strength. She began on China, who up to that time had been the leader in the East. When China tried to take Korea, Japan

stopped her in spite of protestations from Russia, Germany, and France. That was her first lesson in diplomacy, and it gave her great confidence, for in 1904 Japan declared war on Russia. Russia moved in a short time, giving up vast territories in Manchuria. After that, Japan built up her navy, her mercant marine, and her army; and joined the Allies to drive Germany out of the Pacific. At that time, most of the islands north of the equator became possessions of Japan.



Mrs. H. H. Kent

Shortly after the World War, England and the United States got together and tried to call a halt to Japan's aggressiveness. In 1921-'22, the five-five-three ratio was adopted. To this, Japan showed deep resentment. Americans had made remarks in Japan that the Japanese Race was inferior, and that the Japanese were not fit citizens of the United States. The Japanese have not forgotten, and in response they said they would never be satisfied until the Empire Building in New York City would be in their possession.

The world was astonished September 18, 1931, when Japan obtained all of Manchuria. One by one, the nations told her to move out of Manchuria. She then told them that she wanted to stand alone and would not tolerate interference. Japan then left the League of Nations. Matsuoka, who was then the delegate, made the remark that Japan would come back at the United States for that. She has had England and the United States "on the run" ever since.

Soon after this, the Japanese established what they called, "The New Order in the East." It says, "Hands off Asia." The main trouble has always been that the United States has stood in the way of their taking possession of China. The Open Door Policy gave all nations equal rights in China. Japan has always (*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

## Gomer's Bands Farther East

The strength of the British Fleet in the eastern end of the Mediterranean Sea is largely dependent upon oil that is pumped through a pipe line from Iraq to Haifa. It is significant, therefore, that Bagdad and much of the Arab sentiment, generally, has suddenly and without much apparent provocation thrust a cold and begrudging shoulder toward British interests in the East, especially as pertains to the oil interests. Furthermore, it is reported from London that *Raschid Ali Al Gailani*, premier of Iraq, has asked Germany for military help. It is not contrary to Hitler's procedure to "help" countries which may or may not need his "protection"; and he may most certainly be expected to run to the rescue when asked for protection—protection, too, which may give him a drink to quench his oily thirst and maintain his bombers in their relentless rain of fire. At any rate, the British oil supply at Haifa is seriously threatened. Hitler's long fingers may soon reach into Palestine. . . . Russia, why do *you* wait?

## Was Christ, Too, Responsible?

One sometimes hears it said that if politics are rotten, the church is somewhat to blame. We read our Bible differently. Was Christ's mission to reform society and fumigate politics? Rather, Jesus called men to forsake the corrupt world, to leave all and follow Him. Said John, "The world knoweth us not, because it knew him not" (1 John 1:1). The world rejected Jesus, and the world rejects those who follow Him. Peter said, "God . . . did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). Now, if God calls His children "out of" the world, they are hardly responsible for the sins committed *in* and *by* the world. Well did Jesus say, "My kingdom is not of this world (of this chaotic order): if my kingdom were of this world, then would my servants fight . . ." (John 18:36).

The social and political world was so corrupt in Jesus' day as to crucify Him. Was the Messiah somewhat to blame? Was the spotless Lamb of God, faithful unto death, in any degree responsible for His own crucifixion? Positively, *No!* Rather than attempting social or political

reform, Jesus preached and lived the gospel, that He might thereby call from the world a few faithful ones who by close communion with Him would qualify to reign with Him in the coming and eternal Kingdom of God. Wise is the Christian who faithfully follows in "his steps" (1 Peter 2:21). He who anticipates much political or social reform in this age will sooner or later become so disappointed as, in all probability, to fail even to "preach the gospel," which work is his God-given commission and a work big enough to keep him busy most all the time. (We were once foolish enough to believe that by accepting the presidency of a Parent-Teachers' Association we might add members to the Church of God.) It is the gospel, and the gospel only, which is "the power of God unto salvation" (Rom. 1:16).

Not until Christ can be proved responsible for the sins of Jewish and Roman politics in His day, should it be said that Christ's followers are in any sense responsible for the corruption that is in the world today. "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). "Wherefore if ye be dead with Christ from the rudiments of the world . . . touch not; taste not; handle not" (Col. 2:20, 21).

## Thank You, Brother Dielman

Following our return with the Bible Training School from Delta, Ohio, we received an appreciative letter from Brother Frank C. Dielman, president of the Community Bank in Napoleon, Ohio, who attended the Delta services. We quote: "I want to commend the boys for the splendid sermons they preached at the Raker church near Delta. They surely will become great preachers and teachers as they become older and more experienced. . . . I wish them my best and will pray for their success." Thank you, Brother Dielman; by the grace of God we hope for a rich fruitage from the Bible Training School.

If congregational appreciation of a minister's preaching has anything to do with his success, therein may lie part of the explanation for the boys' good sermons at Delta. Surely, Delta's interest in the Bible Training School has been most encouraging. Mizpah! (Gen. 31:49.)

# BIBLE PROPHECIES

## In Three Parts—Part One

By J. M. Morgan

**R**EVELATION 19:7 and 19:17 prophesy two suppers: verse 7 tells of the marriage supper which will be enjoyed by the saints of God, and verse 17 tells of that supper which is to be relished by the fowls of heaven at the close of earth's final war, when all nations will fight at Jerusalem. "Then shall the Lord go forth, and fight against those nations" (Zech. 14:3).

It is not uncommon that one hears the teaching that Christ returned in 1914, and that the Kingdom of God was then established. This cannot be true, however, for Zechariah 14:5 teaches that when the Lord comes, He will be accompanied with "all the saints," and we know that there has been neither a resurrection of dead saints nor a rapture of the living saints. Some of our adventist friends are teaching that the thousand-year reign of Christ was in the past, having been fulfilled in the dark age of Papal Rome. Christ's reign, however, will not fit there, for the dark age of Papal persecution lasted over twelve hundred years—which fact alone destroys the assumption that the thousand-year reign of Christ and His saints was in any way then fulfilled. It was, in fact, an antichrist, and not the Christ, doing the reigning in those days.

No saints have ever reigned with Christ. Instead of a present victory, this is an evil age and a time of suffering. The Apostle Paul said, "If we suffer, we shall also reign with him" (2 Tim. 2:12). Now is the suffering time, but Jesus said: "In the regeneration when the Son of man shall sit in the throne of his glory, ye (the apostles) shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). Jesus also said: "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). Christ will not reign in His throne until He comes and restores it at the beginning of the "times of restitution"—for "the heaven must receive (Him) until the times of restitution of all things, which God hath spoken through the mouth of all his holy prophets since the world began" (Acts 3:21). Jeremiah prophesied of the coming reign of the Messiah, 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" (23:5, 6).

Inasmuch as there are no judgment and justice executed in the earth, and inasmuch as Judah has not been saved, nor does Israel dwell safely, and knowing that Christ does not yet sit upon the throne of David, we are sure that the reign of Christ and His saints is yet in the future. Therefore, the Millennial reign of Christ is yet future. (Rev. 20:5, 6.) Consequently, the great marriage supper

of the Lamb and His virgin saints is yet future, as is the gluttonous supper of the nations.

The Apostle Paul prophesied the millennial reign of Christ, saying: "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" (Acts 17:31). This "day" in which Christ is to reign has no reference to Sunday nor to any twenty-four hour day, but refers to the longer day of judgment and

restitution. Peter said: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8).

"Do ye not know that the saints shall judge the world?" (1 Cor. 6:2.) There are some students who believe that Christ and His saints are to reign up in the clouds for a thousand years, during which time all the wicked dead will be raised, and they with all the living wicked will be destroyed or cremated, and that the earth will be made entirely new before Christ and the saints come down to the earth. If this should be true, when would the saints judge the world, and when would Christ have any occasion to rule the nations with a rod of iron? (Rev. 19:15; 2:26, 27.) Moreover, Satan, bound for a thousand years (Rev. 20:2), is to be "loosed a little season" at the end of the thousand years, and he "shall go out to deceive the nations which are in the four quarters of the earth." (20:3, 7, 8.) How, though, could Satan deceive the nations if they had been destroyed during the preceding thousand years?

David clearly prophesied about the reign of Christ over the nations, saying: "I will declare the decree: the Lord has said unto me, Thou art my Son . . . ask of me, and I shall give thee the heathen for (Please turn to page 10)



J. M. Morgan

# Bible Youths Challenge the Youth of Today

By Mrs. A. M. Jones

*"Your sons and your daughters shall prophesy . . . your young men shall see visions" (Joel 2:28).  
"Where there is no vision, the people perish" (Proverbs 29:18).*

**H**OW important it is that our young people be given the religious training necessary to direct their vision toward the things of God!

Among the outstanding youths of the Old Testament, that child of promise, Isaac, son of Abraham and Sarah in their old age, stands prominent. We are not told the age Isaac had attained when his father was directed of God, saying, "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). Various Bible students estimate his age at from twelve to twenty years, and even more. This we *know*, however, that he was old enough to have been thoroughly trained—as a youth should be—to obey his parents, for he accompanied his father willingly.

Isaac carried the wood for the burnt offering; his father, the knife and the fire. To Isaac's query as to the lamb for the burnt offering, Abraham answered, "My son, God will provide himself a lamb for the offering." When they reached the designated spot, Abraham bound Isaac—though we must remember that Abraham was a hundred years old when Isaac was born, and would have been no match in strength to the youth—and laid him on the altar. With what great thanksgiving both heard the word of God which directed the father's gaze to a ram caught in a thicket, the ram to be used for the offering! We read in that great chapter on faith, the source of Abraham's obedience to God, even to the offering of his 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).

Like Sarah, another childless woman, Hannah, prayed long and earnestly for a son, and received one. She promised God that as soon as he was old enough to be weaned, she would present him at the Temple of the Lord, to be dedicated to God's service. How great was her rejoicing when each year she would visit her little son, bring him a little coat made by her own loving fingers, and watch his growth and development under the able training of Eli, the aged priest. Turn to 1 Samuel 3, and read the story of God's first direct message to Samuel, telling of the terrible judgment pronounced by the Lord on Eli and his whole house because Eli knew his sons' wicked-

ness "and he restrained them not." But Samuel "grew, and the Lord was with him" (v. 19).

Consider, too, the young Hebrews who were selected to be taught the learning of their captors, the Chaldeans. They were required to be without "blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace" (Dan. 1:4). What strength of character it required for them to refuse the rich food from the king's table! and how well were they rewarded by the Lord for their steadfast faith in Him! Three of these young men, Shadrach, Meshach, and Abednego, steadfastly refused to fall down and worship the golden image set up by Nebuchadnezzar the king. For this, they were thrown into the terrible fiery furnace, the flames of which were so intensely hot that they burned to death the men who threw them in, but God miraculously preserved the lives of the faithful three. This caused the king to make proclamation that the God of the Hebrews was the only one who could deliver in that way.

Because of his great wisdom, Daniel found great favor with the captor king, but wicked men plotted against him. They induced Darius the king to sign a decree that whoever should ask a petition of any god or man, saving the king himself, should be thrown into the den of lions. Though Daniel was one of the three men highest in authority, and though he was well aware of the plot against him, he went into his house three times a day, and prayed to God as was his custom. The king was sorely displeased when word was brought to him that Daniel was guilty of breaking the royal edict, and tried to find a way to free him. No way was found; Daniel was thrown into the den of hungry beasts. After a night of fasting, the king approached the den and was overjoyed to find his favorite still alive. He immediately sent forth another decree that the God of Daniel was the only true and living God, whose Kingdom shall never be destroyed, even unto the end.

We are told very little of the boyhood and youth of our Saviour, but we know that in those days when He lived upon the earth all Jewish boys were very carefully taught the religion of their fathers, the history of the Hebrew people, and the prophecies as we have them in the Old

Testament. That He was thoroughly familiar with both Jewish laws and prophecies was evidenced all through His teachings. Luke 2:52 tells us that "Jesus increased in wisdom and stature, and in favour with God and man."

Now, what is the challenge of these Bible youths to the youth of today? First of all, there is the challenge of steadfast faith—faith in God, that He will keep all the promises He has made. Read the eleventh chapter of Hebrews, that great chapter of faith! We have not yet been called upon to suffer persecution unto death—but

who knows what may yet come? Possibly in the not very distant future, young men and women of the faith may have to make their decisions to relinquish this life or relinquish hope of eternal life!

Next, there is the challenge to obedience—obedience to God who commands obedience to parents! "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise" (Eph. 6:1, 2). Obedience is a hard lesson to learn, but Hebrews 5:8, 9 *(Please turn to page 11)*

---

## Ways and Means of Spreading the Gospel

---

*By Mabel Fletcher*

---

THE word "gospel" means good news or glad tidings. The gospel of the Kingdom is the good news of the Kingdom of God which will be established at Jerusalem, with Christ as King, when Christ shall return to earth with power and great glory. It was the gospel of the Kingdom which Christ preached during His ministry. In Mark 1:15, Jesus said: "The time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel."

One of Christ's last commandments to His disciples, shortly before His ascension into heaven, is found in Matthew 28:19. It reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In Mark 16:15, 16, we read: "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Dear friends, the Great Commission which Christ gave to His apostles is given also unto us. Therefore, we should do all in our power to spread this blessed gospel. You may ask: "How may I spread the gospel?" The gospel may be spread in a multitude of ways.

The foremost and greatest means, I believe, is God's own Word, the Holy Bible. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Therefore, we should cherish this great Book, search the Scriptures daily, and tell others of this precious truth.

The gospel is spread by missionaries who leave friends, homes, and the comforts of life to take to the heathen in distant lands the glorious message of the gospel. Evangelism is a great means of spreading the gospel. An evangelist is a preacher who branches out into new fields, establishing churches and ordaining leaders to carry on

the work. He spends several months at each place, not leaving until the work is established.

Our ministers and Sunday school teachers do much to spread the gospel. One may help his pastor in the furtherance of this work by regularly attending church and Sunday school, and by giving financial aid to the church. Also, we should buy church papers and publications. Our own Restitution Herald is an excellent paper, well worth our support. Who knows what untold blessing some person will receive from the reading of a tract given him by some Christian? Therefore, let us make a practice of distributing more tracts! Brother C. E. Randall, our minister at Fonthill, Ontario, by publishing his bulletin, "The Messenger," does a very worthy work. We, as Christians, should help in this work by giving our financial support.

Although we may not be great orators, yet by speaking or writing about the gospel to some friend we may start him thinking of God's Word. Who knows what benefit may be derived from some timely and well-chosen word spoken by us? Some may not have a talent for speaking, but do have one for singing. Is that not also a means of spreading the gospel?

More and more, the radio is becoming a great means of spreading the gospel. However, we should always remember that it is not enough to listen to ministers preaching the gospel over the radio; we must also *attend our own church services.*

One's daily life has perhaps more influence on others than he imagines. From day to day, one's actions show more clearly than any words he may utter what kind of Christian he is. Thus, he should try to live a pure, Christ-like life, not hiding his light under a bushel, so that men may see his good works and glorify the Father in heaven.

May we ever be awaiting the return of our Saviour, and may our prayer ever be, "Thy kingdom come."

# Origin of Infant Baptism

By C. E. Randall

IT WILL not be possible to follow the same pattern of previous articles and set forth Bible propositions, as our subject is not of Bible origin. It may sound strange to certain ears for us to say that infant baptism is not of Bible origin. The reason for making such a statement is not to condemn, but to enlighten. Infant baptism, if indeed it can be called baptism, is of human origin, and being of man, we must of necessity turn to the writings of men for information on the question. The only way that the Bible treats of the subject is by positive elimination, and that by setting forth the mode and purpose of genuine baptism. In speaking of baptism, reference is made only to water baptism, thus eliminating for present consideration any thought of baptism of the Holy Spirit, and the use of other fluids than water, which some groups who accept sprinkling use.

There are three ways practiced for baptism at the present time: 1) dipping in water (immersion); 2) pouring of water (affusion); 3) sprinkling the water (aspersion). This later method is of quite recent origin in relation to the start of baptism by immersion.

Elder Wiley Jones, in his book on the "Gospel of the Kingdom," under lecture of "The Subjects of Christian Baptism," gives a striking quotation on the origin of infant baptism. It follows: "In a periodical entitled the *Nineteenth Century*, for October, 1879, Dean Stanley, called 'the Queen's preacher,' says, 'The *change* from immersion to sprinkling has set aside the larger part of apostolic language regarding baptism, and has altered the very meaning of the word. The reason of the change is obvious. The practice of immersion, *apostolic and primitive* as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the conveniences, and the feelings of the countries of the North and West. There is no one who would now wish to go back to the old practice. It had no doubt the *sanction of the apostles, and of their Master*. It had the sanction of the venerable churches of the early ages, and of the sacred countries of the East. But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.'"

Then the Elder adds his own comments in most effective language. He says: "But he ought to know that to 'change' and 'decide against' what Christ has ordained, and to 'set aside the larger part of apostolic language re-

garding it,' are things that pertain to the anti-Christian, and not to the 'Christian world.' Contrast what the holy prophets have said with what this modern 'Dean' says about such changing (Dan. 7:25; Isa. 24:5). The 'Dean' is candid enough to admit and confess that immersion is the 'apostolic and primitive' way, but his effort to justify 'the change' on the grounds of 'common sense and convenience,' is a piece of impious effrontery, and a striking example of 'wickedness in high places' (Eph. 6:12). I use this pointed language because truth requires it, and because I am trying to save people, not to flatter them."

It was not until the Thirteenth Century that sprinkling was substituted for immersion. We quote from Whitby: "This immersion being religiously observed by all Christians for thirteen centuries . . . it were to be wished that this custom might be again of general use."

According to the Encyclopedia of Religious Knowledge by Sanford, "All early descriptions of baptism, such as Tertullian's *De Baptismo*, use such words as going down, and plunging in the water."

The Catholic Encyclopedia, in quoting from Justin Martyr (Apol. 1) where he describes the ceremony of baptism, says, "Then they are led by us to where there is water, and then they are laved (immersed) in the water." The article continues: "The most ancient form usually employed was unquestionably immersion."

Conybeare & Howson comments on baptism thus: "It is needless to add that baptism was administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism has rendered obscure to popular apprehension some very important passages of Scripture."

Quotations could be multiplied many fold to show that sprinkling of children is of human origin and is not by commandment of God. The requirements for baptism are such as to bar children from this service. A few are submitted:

(1) Baptism follows a belief in the gospel (Mark 16:15, 16).

(2) Baptism must be preceded by repentance, and repentance brought forth through knowledge of the goodness of God (Acts 2:37, 38; Rom. 2:4).

(3) Baptism is an exercise of faith in the death, burial, and resurrection of Christ (Rom. 6:1-6; Col. 2:12).



(4) Baptism is the answer of a good conscience toward God (1 Peter 3:21).

(5) Baptism must be followed by a walk of faith (Gal. 2:20).

Because some form of baptism is not administered to children is no reason for supposing that such children are under the condemnation of God. There are many Biblical examples to indicate that God does not hold a child responsible for wrongdoing before he comes to the age of discerning the difference between right and wrong. When

Israel came out of Egypt, none under the age of twenty was numbered. This was not a handicap. As a matter of fact, it became a blessing to them, for they were the only ones permitted to enter Canaan, save Caleb and Joshua.

On the question of sprinkling, there can be no compromise, nor should there be any smoothing over of the issue. Sprinkling is a commandment of men, and worship in accordance with the "commandments of men" is vain (Matt. 15:9), and will perish with their using (Col. 2:22).

*(Please turn to page 10)*

## Beating a Sin

By Verneille Lawrence

*"Prove all things; hold fast that which is good" (1 Thessalonians 5:21).*

G OSSIP, temptation, sin, and all begin with imagination. The mind acts with great rapidity, and imagination is swifter than light. All unexpectedly, a thought flashes before one's mental vision which may be caused by any one of our senses. The fragrance of a flower, a strain of music, a quick glance, a passing sentence, anything ever so slight may set in motion the imagination. An incident, a passing experience, may have in it nothing wrong, yet memory through the power of association can so divert the mind and associate it with sinful suggestions that before one knows it, the imagination runs away with itself and is enveloped in evil.



Verneille Lawrence

any virtue, and if there be any praise, think on these things."

"Confound the jazz on the radio," we say, "I've a good mind to give the whole outfit away; I'm sick of the stuff they're giving us." The fault is not with the radio or with the programs, but with us. The programs of the world are full of jazz, but if one will only adjust the dial he does not have to listen. The imagination is sensitive and responsive to what it sees and hears, but no one is forced

to "listen in." We listen in to that which we really want to hear. Why complain about sin, if that is what we tune in? We must fight evil thoughts with all our power and God's help and guidance. We must shut our minds to gossip, imagination, and all evil thoughts that, if concentrated upon, will eventually lead to sinful action and ultimate sorrow. When a drifting, idle mind is slowly but surely, and sometimes swiftly, moving toward the falls of a Niagara, it is high time to turn and investigate and check that mind.

Sin began with doubt, and is still thriving on doubt. Why, oh why, can't we trust first our God, then our brother? The love that we are commanded to have for our fellow man is built on trust. Why can we not have the strength to say *No*, and tune out gossip, imagination, and temptation.

It is worth while to consider the quality of that which we accumulate mentally. With what are we filling our minds? Is the inspiring, the useful, the helpful, filling our brain cells, or are our heads the recipients of the worthless and the worn-out junk of life? "Hold fast that which is good."

But the evil is not likely to become action unless one's wicked thought is encouraged. Here comes the Scripture application: "Prove all things." Evil suggestions require immediate investigation. A post-mortem examination of one's thoughts will probably reveal that the real sin is within one's own imaginations. Encouragement develops concentration, and the mind, leaping from one evil thought to another, sweeps into control of the whole body, and presently the evil thought has taken expression. Kill the tempting thought when it first raises its vicious head.

The way to prepare against sudden attacks of imagination is to fill the mind with truth and trust and to "hold fast that which is good." Evil will not be slain until the rule of Christ. The way to safety is that of eternal vigilance. Beat temptation and sin by immediate opposition. Never think the worst, but "whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . think on these things" (Phil. 4:8). Also, "if there be

# The Trinitarian Catastrophe

By *Celaine Randall*

*"Who (Christ) being in the form of God, thought it not robbery to be equal with God" (Philippians 2:6).*

THERE are certain doctrines that the Church of God sets forth as truth, and there are others which we as a denomination consider false. We accept the doctrines which we teach, not because they agree with our own personal ideas or whims, but only because we believe they are taught in the Bible. Too many times sacred pulpits are infected with speakers who teach for the doctrines or teachings of the Bible their own preconceived ideas that are as different from the truth as night is from day. Christ instructed us to teach doctrines of the Bible, and not the commandments of men. We read the following words of Christ in Matthew 15:9: "In vain do they worship me, teaching for doctrines the commandments of men." If Christ wanted us to teach the commandments of men, He would not have told the scribes and Pharisees that they were worshiping Him in vain because they were teaching other doctrine than that which He was teaching and which was not in accordance with the Old Testament writings, which they could have read and studied to have gained a knowledge of the truth.

One of the doctrines that we believe is somewhat in error is that of the Trinity, or the supposed three Persons in one. It does not seem logical to us to believe that Christ, God, and the Holy Spirit are one and the same being. Let us leave out the logic part of it, and say that we do not believe it is right because of our understanding of the Word. Even if it did not seem logical to us, if God's Word taught such doctrine then we as true followers of Him should accept it, regardless of the fact that it did not seem logical to us. We think, though, that God's Word is logical and that it is also harmonious; therefore we must make our interpretations logical, reasonable, and harmonious.

One of the texts that is often taken out of its context and used to prove the Trinity is the one quoted at the beginning of this article. The usual interpretation of this text is that Christ who was in the form of God thought it not robbery to be on an equality with God, assuming the same nature, power, responsibility, honor, and reverence that God received, because He was the same person as God. This interpretation presents the thought that Christ was God, the same person manifest in the flesh. Since He was the same person, only in a different form, He would not be usurping any power from anyone else by assuming the equality with His other self (the God that wasn't

there)—the thought being obtained from the particular wording of the King James translation of this text in consideration. It is well known that the translators of the King James Version were believers in the Trinity. With this thought in mind, it is logical to believe that they would in their translating present the thought which they had on the subject whenever there was ample opportunity to do this. They did not receive this doctrine after they had studied the manuscripts, but from their preconceived ideas which they had before they started the translation of the Bible according to the King's command. The truthfulness of the statement that they had these ideas before they studied the ancient manuscripts may be questioned by some who set forth this doctrine as truth. We make this statement on the basis of other translations that we have studied. (Cp. Emphatic Diaglott, page 6, "To the Reader.")

Other versions do not translate the common texts on the Trinity with as many clear positive statements as did the King James translators. Since they do not present the thoughts as strongly as did the King's translators, there is some question as to the truth of the clear statements that have been presented on the subject. If there are such plain statements on the Trinity, why do they not make it more sound-proof than it is at the present time? You may say that they are sound-proof now. The question then arises in one's mind why many translators disagree on the truth of the Trinity as presented in the ancient manuscripts that were studied. Many past and present-day scholars of the Greek and Hebrew texts tell us there are many doctrines presented in the King James text which are not presented or taught in the earlier manuscripts, and the doctrine of the Trinity is one of these.

If this is not the interpretation of Paul's statement to the brethren at Philippi, what is the meaning? We should not tear down an interpretation unless we give one that is more logical, fool-proof, reasonable, and one that harmonizes with the context and other scriptures relative to the same subject. We cannot fully explain this text unless we read more from the same chapter. The preceding verse reads as follows: "Let this mind be in you, which was also in Christ Jesus." First, we must understand the mind that was in Christ. Although He was the Son of God and heir to the cattle upon a thousand hills, heir of thrones and dominions, and all power was given unto

Him (Matt. 28:18), yet He disregarded all this pomp and glory and became the servant of men. He went to the lowest degree of service to set an example for His apostles, and you and me. In John 13:14, 15 we read: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." We believe Christ did not mean here that we should wash one another's feet, but to have the humble spirit He manifested in the washing of His apostles' feet. That, however, is beside the point we wished to express from this text. The main point is that Christ was not above His followers, but even became their servant. That was the mind which was in Christ, a humble mind, one that was not always concentrating on ways of exalting the body. For, we read in Hebrews 5:5: "Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee." It would have been necessary for Christ to have exalted Himself if, as some believe, Christ, God, and the Holy Spirit are the same being. According to such an illusion, Christ was glorified by Himself, only in a different form. That is not what the text says; it states, "*Christ glorified not himself.*"

Christ lived as men, suffered and died as men. He died as a rejected King. During His lifetime on earth, He was tempted as we are today, but faithfully endured every temptation that He might become the pure Son of God. When Christ was tempted of the Devil, He was promised the kingdoms of this world if He would bow down and worship him. Do you not think that this was a temptation to Christ? It was a temptation to Him the same as men are tempted today. It was a temptation similar to this that caused the fall of the first Adam. In Genesis 3:5, we read the words of the Serpent to Eve, saying: "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." In some translations of the Bible, the rendering of the word "gods" is "God." (See Rotherham; American Revised Version; margin in King James.) The evil desire to be as God caused the downfall of Adam from his position in the Garden. He wished to acquire the same plane as God, have the same power, and assume an equality with God. Inasmuch as this caused the downfall of the first Adam, does it not seem reasonable to believe that if the second Adam had yielded to the same evil desire, He, too, would have fallen? This temptation to be as God, which caused the downfall of the first Adam, did not overcome Christ, the second Adam, because He never allowed it to develop. Thereby, He conquered where the first Adam fell. This shows the mind that was in Christ.

The next point in consideration of this text is the verse following the text in question. We quote: "But made

himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." It does not seem right to believe that Christ, who thought it not robbery to be equal with God, would then take upon Himself the form of a servant. The next verse is also one that we must consider, if we are to rightly assume an interpretation of this text. Again we quote: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The Scriptures definitely teach that Christ died. Therefore, if Trinitarians were correct, there was a catastrophe at the time of Christ's death such as never before happened in the universe, and which will never happen again. That catastrophe was the non-existence of Christ, God, and the Holy Spirit: Christ was dead, and if He were just another form of God and the Holy Spirit, *there was no Christ, no God, and no Holy Spirit.* It was not only Christ that was dead, if we believe the Trinitarian erroneous ideas, but God and the Holy Spirit, for Christ, God, and the Holy Spirit are one and the same being—they say. If you kill one, you have killed them all. That seems to be an illustration of killing three birds with one stone. We hope that such a catastrophe never happens again, if such reasoning of Trinitarians is true. Of course, we do not believe such fallacy as this, because of our understanding of the Word. According to their view, at the time Jesus was on the cross there was no one in heaven to whom He could have prayed, yet He offered a prayer to His Father in heaven. There is lack of harmony in this interpretation. Christ was either praying to the God that wasn't there, or God and Christ are not the same person.

In support of our teaching that the King James text presents the wrong thought when compared with ancient manuscripts, we shall quote from the Emphatic Diaglott, direct from the Greek text. The Diaglott renders it thus: "Let this disposition be in you, which was also in Christ Jesus. Who, though being in God's form, yet did not meditate a usurpation to be like God, but divested Himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled Himself, becoming obedient unto death, even the death of the cross." You can plainly understand by this translation that Christ thought *not* to usurp God's authority, but became a servant to men.

It would be impossible to deal with all the texts that Trinitarians use to substantiate their beliefs, but this one text that has been considered is one which presents difficulty to some people when confronted with this theory. Let us present the thought, in closing, that Christ and God are one, not in being, but *one in purpose* and *one in ideals.* They are one as husband and wife are one, and as he that plants and he that waters are one (1 Cor. 3:8).

## ORIGIN OF INFANT BAPTISM

*(Continued from page 7)*

In doing research work on this subject, we have found some very enlightening information on immersion in the Old Testament. We have been amazed to discover the extent to which immersion was used by the children of Israel. Our next article will be on "The Origin of Immersion."

---

## BIBLE PROPHECIES

*(Continued from page 3)*

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" (Psalm 2:7-9).

Thus, men await the fulfillment of the two great suppers of Revelation 19:7 and 17. The nations, like gluttonous fowls, await the supper of God's wrath; but the saints will soon be invited to the marriage supper of the Lamb, from which time they will enter into joint-rulership with Christ to judge the earth and to restore it to its Edenic beauty and purity. *(To be continued)*

---

## THE SITUATION IN THE EAST

*(Continued from front page)*

ignored this, so she keeps her troops there. China is noted for its vast resources and abundant vegetation. This is what Japan wants for her increasing population. She herself has few resources, and must expand.

Coming to the present time, we find that Japan is down in Indo-China. Here, she has come for gas, tin, and rubber. Indo-China and the Dutch East Indies produce about eighty per cent of the rubber that our country uses. So these islands and Singapore are a bone of contention between England and the United States. Just recently, Japan has made the boast that she is going to get the Philippine Islands. Some nation asked the question, "How about England and the United States? will they let you do that?" To this, Japan replied, "Hitler will take care of Europe and England, and we will look after the United States."

Since 1931, England has taken more or less of the appeasement policy, and the United States is left alone. England's back is against the wall. She is retreating—retreating. England recently sent delegates to have a conference to stop the trouble. Japan said, "We will give you twenty-four hours to get off the Burma Road, or we will bomb your cargoes. You must be careful." And Japan made them sign on the dotted line.

Our country would have no appeasement at the time, so Japan has stiffened toward us more and more, espe-

cially since our country has taken that stand and has told Japan that we would interfere if she did not keep the Burma Road open.

On September 22, 1940, Japan gave out the word that she had joined with Germany and the other Axis Powers. Soon after, our country put an embargo on forty-one articles that Japan bought from us. However, we did not put a complete embargo on scrap iron and gas, of which Japan buys great quantities. At that time all Americans were ordered out of the Orient. Japan said that as soon as the complete embargo was put on scrap iron and gas, she believed the deck would be cleared for action. A little later, England tried to open the Burma Road. Japan immediately began to bomb supplies on the Road, and sent her fleet down there.

The powers then began to wake up, and England, Australia, and the United States sent troops. Our government mobilized its navy and sent her three fleets to the Atlantic, the Pacific, and one to Manila. Our navy and its every battleship are on a war footing. Millions of dollars have been spent on navy bases in California, Canada, Alaska, Guam, and other places in the Pacific.

When Matsuoka visited with Hitler, he had thirteen naval officials with him. It is reported that the Japanese Navy is the one upon which Hitler is depending to keep busy in the Pacific, while he battles in the Atlantic.

Through Hitler's recommendation, Japan says that she has worked out a complete program between Russia and herself. Russia has released all her rights in Singapore to Japan, and they tell us there will be no more trouble between Russia and Japan. Japan has announced that she had three problems to work out. The first one was with Russia, which, she says was satisfactorily worked out by their recent treaty. The second one is with China, which is about accomplished, as seen in the recent order for the withdrawal of foreigners from the Orient. Her third aim, she says, is to make a great push down to Singapore and drive the American Fleet out of the Pacific. When that time comes, the battle of the Pacific will begin. Japan has made the remark that our country has been made the arsenal of democracy, and that the war will strike us on both the Atlantic and Pacific Oceans.

It is the opinion that upon Matsuoka's return to Japan from his conference with the Axis Powers, the clash may come at any time. The lecturer said, "It is no longer a question as to whether there is to be a war in the Pacific, but how soon it will come." He also stated that for a long time the Axis Powers have had thousands of pounds of poison gas which they have kept in store, ready to use when the time comes that they think it may be needed.

The Scriptures tell us that there are three unclean spirits (Rev. 16:13, 14) that are to go to the kings of the earth and the whole world, to gather them to battle. In

other words, there is to be a universal war that will involve all nations. Who is there at this late date who does not recognize these three unclean spirits as Communism, Nazism, and Fascism?

God grant that our leaders may turn to God in sincerity in these dark hours for help and guidance in this great crisis.

### BIBLE YOUTHS CHALLENGE THE YOUTH OF TODAY

(Continued from page 5)

tells us of Christ: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

There is also the challenge to training. Which of the people we have considered could have succeeded in his great tasks without the training we are told in each instance was received? From kindergarten age through high school, five days each week, nine months each year, is commonly conceded necessary to equip any child to face the task of making a living: many are then just ready to go forward with further study. How few, though, of our Christian people consider more than one or two hours a week necessary for even teen-age youth to study for religious poise and power! "The days of our life are three-score years and ten." How many hours of common school it takes to prepare one to live this brief period! How much more necessary to prepare for eternity!

For many weeks we have read notices in The Restitution Herald of an opportunity for six weeks of Summer Training School, conducted by able teachers, and how few have availed themselves of the opportunity offered! Vacations will be enjoyed somewhere. Those of us who have been at Oregon, Illinois, for even brief stays, can assure you there is no more pleasant, or profitable, or educational place to be. Parents, I beg of you, do not neglect your child's religious education. None of us can foresee far into the future—but we do not need to, for even now it seems to be becoming increasingly difficult to keep young folks steadfast in the faith.

According to 2 Timothy 3:15, Paul told Timothy: "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."

Young people, will you accept the challenge of these Bible youths? Will you study to show yourselves "approved unto God"? Will you be obedient to the commands of God's Word? "Hear thou, my son, and be wise, and guide thine heart in the way" (Prov. 23:19). Will you plan now to give six weeks—or nine months—or three years—or more—to training yourselves for eternity? It is time to THINK NOW!



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Adapted from the larger Egermeier's *Bible Story Book*, reviewed in this column some months ago, is Egermeier's *Picture-Story Life of Christ*, illustrated with 105 pictures based on the life of the Messiah. This book, like the *Bible Story Book*, is published by the Gospel Trumpet Company (\$2.00).

In addition to the 105 illustrations, there are 61 stories—very short, all of them. Type is large and clear. (Why are children's books always done in big type, while children's Bibles are printed in type so small it take a reading glass and an arc light to read them?) The stories normally avoid any mention of doctrine; so the book should be acceptable for almost any family. Like Thornton W. Burgess, Miss Egermeier somehow manages to make her tales interesting for children, delightful for adults. The book's chief appeal is for those of 8-10, approximately.

\* \* \* \*

Although we usually hesitate to recommend any commentary or book tinged with modernism, the *Abingdon Bible Commentary* (Methodist Book Concern; \$5.00) is so outstanding that it's being suggested despite the normal taboo.

You won't like the tone of the book—it's issued by a house which specializes on higher criticism. But you will like many of the suggestions it contains. Definitely, it is not recommended for anyone but an experienced student; but for him, it has a great many valuable uses. For teaching what the other half of Protestantism thinks about the Bible, for example, this commentary has few parallels. You'll find it useful in comparing other views with your own, in learning what recent thought about Biblical authorship has become, in discovering how modern criticism, as distinguished from the older German criticism, works.

Each book is covered fairly closely; in addition, each book (of the Bible, of course) is given a separate introduction which undertakes to tell when, how, and by whom the book was written. You won't agree with the introductions. The textual analysis is much superior. Good maps and an excellent index make the volume more usable than most commentaries.

• • • •

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



*"I was not disobedient unto the heavenly vision" (Acts 26:19).*

### Meditations in Scripture

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 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. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:33-37).

### Saul Meets His Master

Saul was a very sincere worker for the synagogue leaders. He thought he was serving God! We do not know why he was "chosen" by our Lord to work for Him. There are many sincere people today who do not have the truth of the Scriptures, yet seem to remain unchanged. However, Saul was suddenly in the midst of a great light which came from heaven. Before it, he fell to the ground. As he sank down he heard a voice which said, "Saul, Saul, why persecutest thou me?"

Saul answered, "Who art thou, Lord?"

The Lord answered, "I am Jesus whom thou persecutest."

Paul, with all his sincere desires and works, found he had been doing just the opposite of what pleased his Master. When he met Him, he was quick to ask sincerely, "Lord, what wilt thou have me to do?" -Jesus told Saul what to do, as He always will when we wait and seek His will.

There is a time coming when sincere people who are not doing God's will, will not be given the opportunity of learning God's will until it is too late. They will hear the fearful words: "Depart from me, I never knew you." Therefore, let us study now, that we may be right.

As Saul arose from the earth, he could see nothing. The brave and fearless Saul had to be led by the hand! He could not see one step ahead! We, too, cannot see

ahead. However, if we dwell in His will, we will be led surely and rightly—if *we steadfastly dwell in His will.*

Saul did not enter Damascus in the manner he had planned, nor for the purpose with which he left his home. Yet, was he as blind as when he could *see* and was persecuting Christians? His inner blindness was gone, for he knew Jesus and he was following Him.

### A Certain Disciple

Ananias was a disciple of the Lord who lived in Damascus. In a vision, he was told to go to Saul. Now, Ananias had heard of Saul. The Christians feared him, as perhaps Jewish people today fear Hitler. Saul had done much evil among Christ's followers. Ananias told the Lord: "Here he hath authority from the chief priests to bind all that call upon thy name."

Jesus told Ananias to go, for Saul was a "chosen vessel" to Him to "bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

Saul was now willing to follow Jesus. His name was changed to Paul, which means "small." Paul became one of Jesus' best helpers.

Will you, too, become one of His helpers?

### ECE Membership Call

?bulc ruo nioj ot tnaw uoy oD (Read backward.) Send me your name; address; and year, month, and day of birth. Your membership card will be sent to you at once.

### Let's Think a While

Those who are truly converted live differently afterwards. How did Saul change?

Can we be "bad trees" and bear "good fruit"?

What are "idle words" that we must "give an account thereof"? (See first paragraph on the page.)

### Happy Birthday Wishes

Iola Magaw, May 17, age 15, Oregon, Ill.

Robert Bartlett, May 17, age 14, Columbus, Ohio.

Sylvia Mae Reed, May 17, age 12, Oregon, Ill.

Alexander MacDonald, May 17, age 8, Lander, Wyo.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Willingness to Serve

\* \* \* *By Thelma Richardson, Hammond, La.*

The most beautiful theme portrayed in the New Testament for our understanding and acceptance is Christ's teachings. Throughout the four Gospels can be found the direct words of Christ as He taught His disciples and the multitude. The remainder of the New Testament deals with Christian living after Christ's ascension. The name "Christian" truly means "a follower of Christ." It is the duty of every Christian to follow Christ's teaching—to be Christ's servant, giving his or her best to Him.

It is very evident that the joy and pleasure derived from service lies in the willingness with which one does the service. "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). Let us give willingly our lives in service for Christ.

Let us consider the results of willingness as revealed in the Bible. One of the most outstanding features of the Old Testament was the building of the Tabernacle, God's sanctuary. In Exodus 35:29, we find that "the children of Israel brought a willing offering unto the Lord," which made it possible to construct the Tabernacle with the best materials.

We all recall that when David asked for offerings to build the Temple, men with high positions offered willingly. Willingness to serve brought success then.

"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). Only with a willing heart and mind can we do our reasonable service to God. There is a beautiful hymn entitled, "Willing Am I."

"Willing am I and ready alway,  
Willing am I His will to obey,  
Willing am I to speak in His name,  
Willing His love abroad to proclaim."

If we would sing those words, I think we would be more often reminded that it takes willingness to give one's best in service. May we grow more willing to do the Master's work, for in that work there is joy which cannot be compared to the enjoyment derived from any worldly pursuit.

### Brings Help From Above

Thelma has given us reasons why we should be willing to serve. Suppose that you are willing to serve the Lord—willing to do anything for Him, but someone near you just will not let you alone. You know he is trying to disprove Christianity and all for which it stands. He might even get antagonistic. What will you do then?

Remember David? He was that righteous ruler of the Israelites who lived a thousand years or more before the birth of Christ. It seems that he was quite beset with troubles, as you will find if you will read Psalm 56. He had enemies that were on his trail every day—he had no peace. Men sought to turn his very words against him. Even though David was king over Israel, those very unworthy people disturbed him to no end.

However, David had assurance. When things began to get a little too thick for him to withstand, he would call upon his Lord, "God is for me." He knew that he was doing his best to follow the will of the Lord, and he also knew that in so doing he was assured the guidance and protection which he would need.

David also looked beyond the many troubles of that day to a time when there would be no more trouble. "Thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" He believed in the promises of God and was fulfilling the requirements of one who would be saved. He realized his weakness under the constant torment of his enemies, and asked God to help him over the rougher places, for he knew that in the future a Kingdom would be established that would be filled with people who were righteously happy, living under the perfect leadership of Christ.

Did you ever build a model of something; then, after you had finished it, place it alongside that which you had tried to copy? Your model looked pretty good alone, but it lost some of its beauty when compared with the original. Life today, and which we take so seriously to the point of worry, will surely seem rather lusterless when compared to life in the Kingdom. Since we must live this life to its fullest, let us take the attitude of David, doing our best and calling on the Lord when our best is not enough.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

May 20-25—Annual May Meeting at Font-hill, Ont.  
 May 23—Special meetings at Lockwood, Mo.  
 June 1—California Conference at Los Angeles.  
 June 1-3—Special meetings at Delta, Ohio.  
 June 8-15—Annual June Meeting at Brush Creek Church of God, near Tipp City, Ohio.  
 June 9-15—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15—Minnesota Conference at Eden Valley.  
 June 12-15—Northwest Annual Conference at Felida, Wash.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### THE MORNING STAR CHURCH OF GOD South Bend, Indiana

Attending Sunday school, May 4, was very inspirational (as is always the case), but it seemed especially so this morning. The enthusiasm toward learning and teaching the Word, as manifested by the twenty-six students and teachers present, was really a big thrill. We know that God is blessing His work through our efforts. May we continue to work in the path that is pleasing to Him.

Next Sunday, being Mothers' Day, a special program is in process of preparation to entertain the mothers, to be followed by a picnic dinner as a means of making the acquaintance of the new mothers. We are looking for a large crowd next Sunday.

Frances Boyle, Secy.

### BIBLE TRAINING SCHOOL NEWS

Bro. Richard Smith preached in Dixon, Ill. last Sunday, May 2.

Bro. Orris Mills has secured a position near his home in Eden Valley, Minn. To have this position, it was necessary for him to leave the School, May 12.

A delightful time was enjoyed at Sr. Marion Wilde's birthday party, Monday evening, May 5. Members of the Ambassadors' Bible Class constituted those present. Games were played which made the party interesting. Delicious refreshments were served. Bro. Orris Mills gave a short farewell address to the class, then the class sang, "God Be With You Till We Meet Again." We wish Bro. Mills much success in his endeavors for the Lord.

The students were quite surprised to receive three May baskets. Those who were so kind and considerate were Miss Shirley Beck, Miss Betty Claussen, and Sr. Edith White, all of Oregon.

The writer recently enjoyed a pleasant visit with his brother and . . . in Grand Rapids, Mich.  
 C. Alan McLain, Reporter.

### RIPLEY, ILLINOIS

The Ripley church has secured the services of Bro. J. R. LeCrone as pastor for the year beginning September 1, 1941. Bro. LeCrone is not a stranger to most of us, and comes highly recommended. We are looking forward to great accomplishments by his and our united efforts.

Bro. Gerald Cooper, who for some months past has been a patient in a sanatorium at Ah-Gwah-Ching, Minn., has returned to his home here. We are very glad to have him in our midst and to see him looking and feeling well.

Juanita Logsdon has returned to her home from Schmidt Memorial Hospital at Beardstown, and is somewhat improved.

Saturday, March 22, Bro. Vernon Robins and Miss Wanda Everhart were united in marriage by Pastor Rippey at Middle Grove, Ill. Many readers of The Restitution Herald will remember Bro. Robins, and all wish these two happiness and success throughout life. They are residing on a farm near Mt. Sterling, Ill.  
 Mrs. Thomas Lewis, Secy.

### THE GLADBROOK CONFERENCE

We enjoyed a good Spring Conference at Gladbrook, Iowa, last Sunday, May 4, 1941. There was Sunday school in the morning, with Bro. C. W. Howe leading the adult class. Bro. A. M. Jones delivered the forenoon sermon. Both Bros. H. S. Hunt and J. W. Williams preached in the afternoon, after which services Bro. Hunt administered at the baptismal service of Mrs. Wanamaker of Marengo.

Representatives from several of the churches attended. The Gladbrook brethren were gracious hosts. Thank you, Gladbrook.

Esther Jenkins.

### MINNESOTA STATE BEREANS

The Minnesota State Bereans met at Eden Valley on April 26, 27, in what was considered a very successful conference.

Several enlightening and well-attended classes were conducted by Bros. Walter Wiggins, John Mercer, and John Denchfield.

On Sunday afternoon, the State business meeting was held, at which time the following State officers were elected for the ensuing year: Stanley Ross, Litchfield, president; Grace Johnson, Hector, vice president; Lorraine Gaspar, Eden Valley, secretary; and Elton Ruhn, Litchfield, treasurer.

Among other things, it was decided to send out gospel teams to the various isolated groups and to any place that the committee might select to carry on meetings and to assist in any way possible to help carry on the Word of God. Bro. John Denchfield, Bro. John Mercer, and Sr. Lorraine Gaspar were appointed as a committee of three to go ahead with this work and many of those in attendance signed up as willing workers.

June 1, 1941, was set as gift day, at which time all Bereans and anyone else who wished could and should send their donation to the treasurer, who is Elton Ruhn, at Litchfield.

We wish God's blessing on this and any other work in the furtherance of God's true Word.  
 Stanley O. Ross.

### BIBLE TRAINING SCHOOL

A Friend	\$ 2.00
Mrs. A. E. Shaw (Summer B. T. S.)	2.00
Arlen Marsh	10.00
Mr. & Mrs. George Siple (F. B.)	10.00
A Friend	1.00
Mrs. Alma B. Steffa	2.00

## Gleanings From the Field

"The field is the world."—Jesus.

"We are leaving home this Thursday (May 8) for services over the second and third Sundays in Arkansas; then we shall start a meeting about fifty miles northeast of Springfield, Mo., at Lockwood."—T. A. Drinkard, Hand-ley, Texas.

The five-dollar contribution to the Ministers' Fund recently credited to the Brush Creek, Ohio, Church of God was, instead, a personal contribution from Bro. and Sr. Harvey U. Krogh, Jr., Bro. Krogh being the pastor.

"We are taking thirteen members of my Sunday school class to see the Passion Play at Bloomington, Ill., Saturday, May 10."—Harvey U. Krogh, Jr., Tipp City, Ohio.

"I volunteered into the California State Guard. . . I'm in the Marines—Company G of the local Guard regiment, and the strictest of them all—by my own choice."—Arlen Marsh, Los Angeles, Calif.

Accompanied with Grandma Hatch and Uncle Paul, the editor and family were royally entertained at the Earl Koontz home, Adeline, Ill., on Mother's Day.

"We are interested in the Summer Bible Training School. Four or five may attend from here, and we are sure of one or two."—Walter Wiggins, Eden Valley, Minn. . . . That's the spirit! If all five enroll by June 1 we may faint, but we shall gladly take the chance. Somewhere there will be a respirator.

Bro. F. L. Austin will preach, D.V., at the morning service, the first Sunday of General Conference, planning to use as his title, "The Shepherd and His Sheep." Other speakers will be announced soon. Plan now to attend the General Conference. It is a good place to go.

"The enemies of righteousness are sometimes more determined and co-operative than are the adherents of truth," says C. E. Randall in the next Truth Seekers' Quarterly.

"I am planning to again attend the Summer School. It is such a wonderful opportunity for young people, one should not let such a chance slip by. I hope there will be the twenty students to make possible conducting the School, plus many more who wish to better fit themselves for Christ's service."  
 —Grace Johnson, Hector, Minn.



**MARSHALL, ILLINOIS**

The attendance at Sunday school, April 20, was forty-six. This is an improvement over the preceding months, as there has been quite a bit of sickness and the roads have been very bad.

With the death of Sr. Elizabeth Hutchings on April 12, we have lost a faithful, devoted member.

Due to an increase in our Sunday school attendance, it has been necessary to divide the adult class. This has been needed for a long time, but until now we have been short of teachers. Bro. James Watkins is conducting a teachers' training class each Sunday he is with us, and much new talent has been discovered.

Bro. Sylvan Riehey is the editor of our new church paper. It is published monthly and contains short articles by different members of the church and news items.

Ruth Goekler, Secy.

**IN MEMORY**

The Restitution Herald of this week brought to me the notice of Sr. Elizabeth Hutchings' death. As I read it, my heart ached because I shall not see her again until the coming of our Lord. Sr. Hutchings was a member of the Murphy family. It was in the home of Christian and Diana Murphy that we were cared for in the many visits we made to that locality. Here we met the influence that we then stood so much in need of. No one could know Sr. Diana Murphy without being made the better for having met her, and the members of her family have to a very large degree inherited her many fine qualities. Sr. Hutchings inherited her mother's qualities to a very high degree. Kindness and charity were among the fine qualities manifested in their lives. These qualities had much to do with the success of the work in the Salem community. No matter what people may have thought of their religious faith, their lives commanded respect wherever they were known. When these qualities are manifested by members of the church, the church can never fail. Our love and sympathy go out to Grace and Chrissie and all other members of the family. May the day hasten for which we look.

S. J. Lindsay.

**ATTENTION, ISOLATED MEMBERS**

Do you like to receive visits from brethren who pass near you on their travels?

This would be much easier if it were known where all our isolated members live. The Church of God is planning a directory in which it is desired to list all isolated members. We want your name in it. Will you cooperate in sending me the following information?

1. Your name and mail address.

2. Location of your home with reference to nearest main highways. Give brief directions how to reach it from a given point on the highway.

For this purpose an isolated member is to be considered anyone who lives at a distance from an organized church, whether affiliated with it or not. So, even if you are a member of a Church of God congregation, but live at a distance of, say, twenty-five miles away, please report.

When the directory is published, only those who report will be listed.

Eight have reported so far.

Be sure your name will be included.

Send your report to: M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio. A post card is a convenient way to send it. Do it soon.

M. W. Lyon.

**FLYING BLIND**

By Beatrice (McChesney) Walter

Life, today, is but a turmoil;  
Weary and worn, we run the race.  
We seek rest, though cannot find it,  
As uncertainty we face.

Dear America, we love thee,  
As our leaders seek today  
To protect our life of freedom—  
It has well begun to sway.

As today our armies gather,  
It is very plain to see  
That our statesmen and great leaders  
See great danger there might be.

Today our hearts are heavily burdened,  
As our sons are called to go—  
God Almighty calls to battle,  
The Armageddon of the foe.

Weary souls with patient murmurs  
Seek His mercies as you go,  
For today we are uncertain,  
"Flying blind," as we all know.

**HERALD RECEIPTS**

Evan Knodle (for others); Stanley Ross; Mrs. Nora Johnson; Mrs. H. L. Rossiter; Mrs. Bessie Huffer; Sam Bradley; E. W. Johnson; Mrs. Wallace Woolf; Delos Andrew; Melvin Richardson; Orpha LeMasurier (for another); Mrs. Lucy Lapp; Sam Bottolfs; C. E. Mills; Mrs. Alma B. Steffa (self and others); Nettie B. Crundwell; Mrs. Winnie Gould.

**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  
Orpha LeMasurier . . . Treasurer  
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

\$.....

Name .....

Address .....

**CALIFORNIA CONFERENCE**

The next conference of the California Churches of God is to be held in Los Angeles, June 1, 1941.

Bro. Norman McLeod will be the morning speaker; Bro. G. E. Marsh will conduct the Communion. There will be special music both morning and afternoon, and basket lunch in the pergola at noon.

A business meeting will be held at 2:00 p.m. Following the meeting there will be talks by Bros. J. E. Adamson and George Lichty.

For the evening, beginning at 7:00 o'clock, there will be a play enacted by the young people of the Los Angeles church.

Charlotte Rahn, Secy.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. Earle Mogle (laundry)	\$ 5.00
Dorothy Magaw	2.00
Maurertown, Va., S. S.	3.00
Mrs. C. Seely	3.00
Tampa, Fla. (Ministers' Fund)	2.50
Anonymous	5.00
Arlen Marsh	2.20
Leonard Pelton	5.00
C. E. Mills	2.16
Dixon, Ill., S. S. (Ministers' Fund)	10.27
Eva Fletcher & Helen Chisholm	2.00

**God's Covenant With Abraham**

- \* Written by S. J. Lindsay, pastor and evangelist, former editor of The Restitution Herald
- \* Concerns the greatest promise ever made—that to Abraham by God
- \* Liberally sprinkled with Bible references which are quoted in full
- \* Considers the major dogmatic implications of the covenant
- \* Modern printing; bound in heavy blue paper
- \* 10¢ each; 50¢ per dozen; \$4.00 per hundred.

National Bible Institution  
Oregon, Illinois

**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 5¢; per hundred 30¢.

# The Summer Bible Training School

June 17—July 25, 1941

Oregon, Illinois

Young people who are sincerely interested in training for better Christian service should attend the six-weeks' Summer Bible Training School to be conducted, D.V., at Oregon, Illinois, June 17—July 25. Courses of study will be presented in: "Christ in the Old Testament," "The Old Testament in the New," "English and Public Speaking," and "Christian Principles in Everyday Life." The instructors will be Elders S. J. Lindsay, Tempe, Arizona, and Harry A. Sheets, Elburn, Illinois. Both these men are experienced teachers and well founded in the doctrines of the Church of God.

Students should enroll immediately, or as soon as they can be reasonably sure of attending, as at least twenty students must be enrolled by June 1, 1941, for the School to open June 17. Use the coupon at the bottom of this page.

We are pleased to present the following message from one of the instructors, Elder Harry A. Sheets:

#### TRAINING FOR CHRISTIAN SERVICE

A trained mind as well as a consecrated heart is a necessity for effective Christian service today. Many people have been led to Christ in days past by consecrated leaders whose knowledge and usage of correct English were woefully limited. But those with whom they worked were likewise untrained. With our increased educational facilities, people now demand more refinement and polish in the linguistic ability of their leaders. Any appreciable defect causes a distrust in the accuracy of one's knowledge of God's Word. This has influenced the Board of Religious Education to include English in the Summer Training curriculum.

Paul faced a group of religious zealots at Mars' Hill in Athens. These people were neutral in mind toward Paul, but strongly biased



Elder Harry A. Sheets

in their religion. Reformers had been killed because they dared to speak against their gods. The efficacy of Paul's sermon depended upon his ability to keep his listeners in a friendly, listening mood. He succeeded because he knew how to handle people. Another phase of our Summer School will be to teach some of the methods used to handle people successfully. This will be from a Christian standpoint to aid in the spread of salvation.

Our work will be to give instruction in applied Christianity. We hope, thereby, to make our students more effective in their work when they return to their respective localities. The students should be much better prepared for Sunday school and general church work as a result of attendance this summer.

Christ needs the services of all who can attend.

Harry A. Sheets.

Please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost of my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks:

Recommended by \_\_\_\_\_  
(Name) (Address)

Signed by \_\_\_\_\_  
(Student's name) (Student's address)

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, MAY 20, 1941

NUMBER 33

## O Christian, Keep Thy Trust!

By Barbara Fish

*"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Timothy 6:20).*

THE Apostle Paul's first Epistle to Timothy was written as a personal letter not only to him, but to others who in succeeding centuries were to benefit from it. This letter is a part of the inspired Word of God, therefore it has survived throughout the years, that it might be passed on to us.

Said Paul to Timothy: "Keep that which is committed to thy trust, avoiding profane and vain babblings" (1 Tim. 6:20). It is in the Bible that we find the perfect answer to any important and worth-while question. God seemed to foresee and understand the questions that would perplex us, and He made it possible for us to learn the answers by diligently studying His Word.

As members of the Church of God, we disbelieve the doctrine of the immortality of the soul; we reject as unscriptural the teaching that when we die some part of us will flutter away to heaven. We believe the Bible does not uphold such unwarranted teachings. God did not tell Adam that if he were good his soul would go to heaven. Much to the contrary, these are the words God spoke to Adam after Adam had sinned: "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). We are Adam's seed and we, too, must die and return to dust as did Adam, for through his sin, death was passed to all mankind. Christ, however, was victoriously raised from the dead to immortality. So, through His victory, we shall be raised when Christ returns to reward His people and to rule the earth in righteousness. Paul said, "Christ died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:10). Likewise, Daniel prophesied: "Many of them that sleep in the dust of the earth shall awake" (Dan. 12:2). When one is sleeping, no part of him is absent; the whole body is present and

at rest. So it is when one dies; he is sleeping, every part of his being is present, and it is not until Christ returns that he will receive his reward—the new life.



There are many other unfounded and unstable beliefs, and if the person who believes them would only study his Bible, he would then learn the truth. Such beliefs have gradually crept into the church. Surely, Paul did not teach the doctrine of the immortality of the soul, for not once did he use the term "immortal soul," nor in any other place in the Bible has this phrase been used. How strange, then, that the majority of people who go to church believe they have immortal souls!

Christians are to guard the true gospel, to avoid talking vainly, and to teach those who are willing to listen. We are to help them understand the truth as we know it, keeping "that which is committed to (our) trust."

There is, too, another form of false teaching, that of so-called science—not that there is no true science, but that there is today taught a "false" science. Recently, the writer heard that certain children not more than eight years of age are being taught against Bible truth. Much has been said about the false teachings in colleges, but now we have come to realize that not only the young people, but tiny children are being taught that the earth is only a dismembered piece of the sun, and was without plan or purpose thrown into space from that molten mass. We believe that it is the duty of every parent to find out what his child is being taught. If the child is being taught "so-called science," the parent should then take his Bible and show the child the falseness of his school textbook. The Bible is our only perfect textbook. (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

## “Meat in Due Season”

Jesus taught that he who gives “meat in due season” is a faithful and wise servant. (Matt. 24:45.) Further, Jesus promised: “Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods” (vv. 46, 47). The “meat in due season” of which Jesus spoke refers, obviously, to sound doctrine which the wise servant will teach, and which he will be particularly careful to teach as he sees the time drawing near for the return of the Lord to reward both him and his hearers. The Word of God, in its simplicity, beauty, and power, is the “meat in due season” that will so nourish our lives as to prepare us for the coming of Jesus Christ. . . Shepherds, feed your sheep.

There are certain Bible doctrines considered by the Church of God to be especially important, doctrines that are either disbelieved or woefully slighted by the leading and popular churches of this man-do-it-his-own-way day. The Restitution Herald, official organ of the Church of God, advocates those doctrines, and attempts to give prominence to those articles which are in close keeping with the standards and doctrines of the Church of God. That our contributors may know the type of articles for which there is especial need, we are inserting in the center of this page a statement of the doctrines widely advocated by both the Church of God and its Restitution Herald. Let us all “stand fast in the faith.”

There is a need and likelihood of publishing some good tracts concerning Signs of the Second Coming, the Restoration of Israel, the World-Wide Restitution, and the Present Challenge of the Church of God. The editor, therefore, will be watching for articles that are especially good along these lines, and will within the next few months select several articles for recommendation to the

Executive Board of the General Conference for publication in tract form. The articles should not be lengthy; we suggest under no consideration to be over two thousand words, and preferably not over one thousand words. *Let us publish more tracts and shorter tracts.*

Write, writers, write! Let us have more “meat in due season.” We are appreciative of a good measure of cooperation, and now have an ever-growing force of good writers, yet it is unfortunate and somewhat annoying that some of our most talented and influential writers so seldom address our widespread Herald congregation. Come in, partners, we need and want your help. Somebody is going to write an article that will be selected for tract publication and wide distribution. “Is that somebody you?” There will, in fact, be two or three such selections; so lend us a hand, and let us set a table before our brethren—a table as laden with “meat in due season” as some of the various annual-meeting tables are “loaded down” with the necessities and sweets of mortality. Surely, as ministers of

God’s Word, we should as bountifully supply the “manna” as conference hosts supply the “mammon.” Wrong?

## Who Will Challenge the Champion?

Yes, Illinois is Champion—having 202 paid subscriptions to The Restitution Herald. Ohio zooms along with 137; Indiana’s 115 raises only a little dust for California who, once determined, may yet with her 89 subscriptions romp into the home stretch to challenge the Champion.

We suggest a little friendly rivalry. Who will challenge the Champion? It is altogether possible for some states not herein mentioned to overtake Illinois, if they will really “lean into the bit.” The Restitution Herald may be sent to *new* readers for \$1.50 per year, or \$1.00 for nine months. (Renewals cost \$2.00 per year.) “*To the work! To the work! We are servants of God.*” The race is on!

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.

# What Is the Soul?

By R. H. Judd

THE writer was much interested in the recent remarks of an esteemed friend on the above topic and his incidentally calling attention to the fact that no subject of Scripture can correctly be considered as having yielded all the information that is available from a study of it.

There is a strong, and very natural tendency among collective gatherings, as well as with individuals, to overestimate the value of the teaching of those who have been instrumental in bringing us to fuller light on any particular Bible theme. We continually chide our "orthodox" friends with too readily accepting the statements of others, without first verifying for themselves the pros and cons of the subject under review.

For many years we have felt that not even Conditionalists have, as yet, gone to the root of the matter in this important and interesting study of this word "soul." Canon Constable, Moncrief, Dr. Thomas, and others have given us much valuable information, and have to a considerable extent cleared away the mists that surrounded the subject. Our "orthodox" friends make far more frequent use of the word than do others, but if we endeavor to get from them an explanation or definition of what in actual fact "the soul" is, we are met with a haziness of thought and a variety of expression which confuse, rather than help, the inquirer. Most of our own writers, namely conditionalist writers, on the subject of "What Is the Soul?" go back to Genesis 2:7, where the formation of Adam is recorded, and from it deduce the conclusion that the man formed from the dust of the ground is himself the living *soul*; and that all the subsequent and varied uses of the word are only expressions of the results which emanate from the living personality, whether they be the material acts of the body, or the supposed immaterial processes of the brain which produces thought. That they are unquestionably right in the conclusions drawn from the language of Genesis 2:7 is readily admitted, for the man Adam became a living *soul*. It may, however, very reasonably be questioned whether the man Adam, formed in full stature at the beginning of his career, but without life (or *soul*), and never having had it, could properly be designated "a soul." So far as we are aware from present knowledge of Scripture, use is only made of the word "soul" of those who previously *had*, or at present *have* life (or *soul*). Under such conditions it is applied to vegetable and animal, including man, whether dead or alive.

It cannot be denied that human nature the world over,

both ancient and modern, have tenaciously clung to belief in the existence after death of "soul" or "spirit." The latter term is perhaps in much more general use by the heathen past and present, at least in some regions of the world, and the former word (though not infrequently both interchangeably) by the professing Christian. It is true that widespread belief does not guarantee the truth of that which is believed, but it does afford sufficient ground to warrant inquiry.

Matthew 10:28 reads: "Fear not them which kill the body, but are not able to kill the soul." This text is undoubtedly largely responsible for the average Christian's belief in the survival of the soul after death, with conscious life. Is there any question that he is correct insofar as he assumes from the language used, that clear distinction is made between "soul" and "body"? We think not. He is, however, mistaken in supposing that the former is immaterial and imperishable, while the latter is plainly both material and perishable, for the language clearly proclaims that both are material, for the verb "kill" is used of each. We think that from the wording of the passage the thought is correctly surmised that "to kill the soul" (if it were humanly possible) would certainly result in the death of the body, while the reverse would not necessarily be true. To keep the suggested line of thought definitely before our readers, we restate it as our conviction that Matthew 10:28 makes two points clear: 1) evident distinction between soul and body; 2) that both are material, because both can be "killed."

Our next question is: In going to Genesis 2:7 for our information, have we gone to the source of the whole matter? Or, to put the question another way, Is there any earlier Bible statement regarding the soul? Most decidedly, Yes! For many years the writer has felt that the key lies not in Genesis 2:7, as so generally understood, but in that wonderful chapter of Genesis 1, where the beginning of all life (in its renewed state; see Psalm 104:30) is recorded. Here we find life divided into two great classes—first, the vegetable kingdom, next the animal.

For continuance of the vegetable life, God provided that its "seed" should be "in itself" (Gen. 1:11). The "itself" of the vegetable world mentioned here is "the body" (or plant) which God gives to the seed (see 1 Cor. 15:37, 38), for vegetable life cannot, any more than animal life, *actively* live and express its individual life without a body. As Paul so clearly pointed out, the *body* of the wheat seed is the wheat plant. (Please turn to page 10)

# Why Is Christ Coming?

By Harvey Krogh, Jr.

ONE of the greatest events that will ever take place in the history of man is the second coming of the Son of God. His coming will change world conditions more than anything has ever changed them thus far. The present systems of government will be dissolved and will become the "kingdoms of our Lord, and of his Christ." The distress among nations and individuals will be relieved. The suffering and sorrow will cease. Christ's second coming will terminate this age when men are clamoring for gold and the Golden Age will be ushered in.

## *"God . . . Spoke . . . Unto the Fathers"*

There are four divisions that we might make in the time from Adam to our present day. From Adam to the Flood, God dealt with only a few individuals, and probably revealed to Adam and Enoch some of His great plan for redeeming men. From the Flood to Moses, God again spoke to a few faithful men. To Abraham, God gave the definite promise that through one of his descendants all families of the earth would be blessed. The promise was renewed to Abraham's son and grandson. When Moses led the descendants of Abraham's grandson, Jacob, out of Egypt where they had become a great nation, God began to deal with them as a nation. He gave them His law, and revealed Himself by the strong arm with which He delivered them from their enemies.

From the time of Christ, who is the promised Descendant of Abraham, until now, God has been calling all who will, to hear His Son. "The times of this ignorance (when God spoke only to a few) God winked at; but now commandeth all men every where to repent" (Acts 17:30). Now, God is asking all men to have fellowship with Him and His Son. He has revealed Himself to more people since the birth of Christ than ever before. However, God has not yet done any great and notable thing in this age to convince the world of His mighty power. It is true that at one time God did such a thing, when He brought the Flood upon the earth, but many of the people of this day try to explain it as a natural thing that "just happened."

It remains for the coming of the "great and notable day of the Lord" to convince the world that there is a God in heaven who rules. This great day of the Lord is the time when Christ will come to this earth the second time.

## *"Be Not Deceived"*

It has been and still is thought by many that the prophecy of Christ's second coming is to be interpreted spirit-

ually, and that He was to come to the individual at conversion. It is true that if Christ does not enter one's life at conversion he is not converted, but this is not mentioned in the Bible as being the second coming of Christ. Some have also thought that the Kingdom of God was established at the time of conversion in the heart of the converted. Indeed, Scripture is sometimes used to prove the above, even Luke 17:20, 21: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." It sounds convincing, but when we discover in the verse before that Jesus was speaking to the Pharisees who hated Jesus, and who would have nothing to do with God's highest Representative, we can hardly believe that the Kingdom was in their hearts. The better translation which is in the margin of the King James Version is: "among you," instead of "within you." We can see how the Kingdom of God was among them, with the King standing before them and many of His servants, who would be rulers with Him, being in their very midst. They were walking in the land upon which the Kingdom would be established. Because the nation at that time rejected the King, the Kingdom was not then established.

## *"He Cometh With Clouds"*

The second coming of Christ will be literal, as will be the establishment of the Kingdom. The last time the disciples were with Jesus they said, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.) Jesus informed them that it was not for them to know the things that God kept in His own power. "When he had spoken these things (concerning the power they were to receive and their work of witnessing), while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). Christ ascended literally, bodily, and a cloud received Him; so will He return, "and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7).

## *Restoration of David's Throne*

There are several real things to be accomplished when

Jesus comes. One of the most important of these is the literal re-establishment of the Kingdom of God. To understand what the Kingdom of God is we turn to 1 Chronicles 28:5, and read the words of David at the close of his life: "Of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." The "kingdom of the Lord" is the Kingdom of God, the Kingdom of Jehovah. "Solomon sat on the throne of the Lord as king, instead of David his father" (1 Chron. 29:23). The Kingdom is not now established, because the Lord spoke to the last king of Israel by Ezekiel the Prophet, saying: "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27).

#### *Jesus Will Be King*

The following prophecy was to the mother of the One whose right it is: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (the 'throne of the Lord,' 'the throne of the kingdom of the Lord over Israel'): and he shall reign over the house of Jacob (Israel) for ever; and of his kingdom there shall be no end" (Luke 1:31-33). It is the "right" of Jesus to have the throne, and He will have it when He comes this 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" (Matt. 25:31). It will be at His appearing that He will be given the Kingdom, as indicated in Paul's words: "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).

#### *World-Wide Restitution*

Restitution will be the result of the establishment of this Kingdom of unending righteousness. It was prophesied by Peter that God "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). It will be a time of restoring and re-establishing of all things pleasant and worth while, for "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" (Rev. 21:4, 5).

#### *The Hope That "Maketh Unashamed"*

The only hope of man is found in the accomplishment of the resurrection from the dead. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23). "The 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).

A resurrection to life without health and peace and happiness is hardly desirable. We could not expect the survivors in some of the war-ravaged countries to wish for their dead loved ones to be raised, only to suffer once more the agony of war and strife. Therefore, when Jesus comes again to raise the dead, it will be under very different circumstances than now exist in the world. When Christ comes, "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24). This shall be the cry of that day, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (35:3-6).

#### *"My Reward Is With Me"*

The time of Christ's coming is definitely the time of reward for the Christian. "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). Jesus also said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

When Jesus comes to establish His Kingdom, the atheist will see his mistake and weep; the rich man will see his weakness and be ashamed. The dictator and his co-rulers will see their folly and cry for the rocks and mountains to fall on them. Those who say, "Where is the promise of his coming?" will cry for mercy.

#### *Are You Ready?*

The Apostle Paul earnestly looked for the second coming of our Saviour and wrote to Timothy, saying: "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." Do you understand and love His appearing?

# BIBLE PROPHECIES

## In Three Parts—Part Two

By J. M. Morgan

WHEN CHRIST returns there will be nations—as in the present time—over which He will reign.

### *Jerusalem's Blessing to Nations*

Micah prophesied: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:1-3).

### *"Thus Saith the Lord"*

Those who do not believe there will be nations on the earth, and who deny that Israel will be restored as a nation, say: "Oh, it is only 'the people' who say there will be nations going up to the mountain of the Lord's house to learn." Reading a little farther in the prophecy of Micah, however, we see that it is clearly stated: "The mouth of the Lord of hosts hath spoken it" (4:4). We read, moreover, "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever" (vv. 6, 7).

### *New Testament Confirmation*

New Testament prophecies also give assurance that the Israelitish nation will be restored when Christ reigns in the earth. Gabriel, "sent from God," told Mary: "The Lord God shall give unto him (Mary's promised child) 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 Apostle Paul said, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25, 26), and Jesus Himself spoke of Jerusalem as "the city of the great King" (Matt. 5:35).

### *Blessings and Growth of the Kingdom*

There will be many great and blessed events when Christ "shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23). One of the blessed events of that day will be that "the government shall be upon his shoulder" (Isa. 9:6). "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" (v. 7). This scripture shows that Christ's Kingdom will not be fully grown when first established, and this is likewise indicated in the prophecy of Daniel 2 in which the Kingdom is likened to a "stone" which will smite the carnal governments of men, but will, itself, become "a great mountain" and fill "the whole earth."

The conquest of Christ will begin when He judges and makes war against the "beast" and "false prophet" of Revelation. Then "his enemies shall lick the dust. . . . Yea, all kings shall fall down before him: all nations shall serve him. . . . His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his (the King's) glorious name for ever: and let the whole earth be filled with his glory" (Psalm 72:9, 11, 17-19). It is then that "the Lord shall send the rod of (His) strength out of Zion" and commission Him, saying: "Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power" (Psalm 110:2, 3). It is then that Christ "shall fill the places with the dead bodies; he shall wound the heads over many countries" (v. 6).

### *Second Coming Precedes Restitution*

Some people teach that Christ will stay in heaven until all things are subdued unto Him, and that Christ will then deliver up the Kingdom to God. By so teaching, they destroy all hope and any necessity of Christ's return to earth, and they nullify the promise of God that His Son will reign upon the throne of David. Moreover, they forget that the Bible teaches that God "shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).



Jesus plainly told the high priest, "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:62). Likewise, Jesus plainly said unto His apostles: "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). "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 hastening righteousness" (Isa. 16:5). The Bible speaks of "one new man" (Eph. 2:15), and

of "that man of sin" (2 Thess. 2:3). As the "one new man" is made "of twain" (Jews and Gentiles), and is an organization, even the true church of God, so will "that man of sin" be an organized system, a combination of both Jews and Gentiles who follow the Antichrist and all his false teachings. "The mystery of iniquity" was already at work in the Apostle Paul's time. He referred to this evil power as "the working of Satan with all power and signs and lying wonders" (2 Thess. 2:9). We read of the spirit of Antichrist in John's writings, too, for he said:  
(Please turn to page 10)

---

## We Shall Know

---

By Alfred Anthon

---

*"I create new heavens and a new earth ('third heaven,' 2 Cor. 12:2): the former shall not be remembered, nor come upon the heart" (Isaiah 65:17, margin).*

WHEN Christ was resurrected, did He remember His people and former associates; places: as cities, fields, the Temple, and Mount Olivet? Did He know His apostles? Could He call them by name? Certainly! He remembered all these things.

Did Christ say that the righteous will sit down with Abraham, Isaac, and Jacob in the Kingdom of heaven? How could this be if the righteous do not know Abraham and Isaac?—if the righteous cannot remember who Abraham, Isaac, and Jacob were? If we as immortalized saints cannot remember this life, *would we be ourselves or as somebody else?* Why, we would be as if we had never before been. Will persons be judged according to deeds done in the flesh, and not be able to recall having performed those deeds?

When the children of Israel came up out of Egypt, they remembered their sojourn in Egypt. The flesh pots of Egypt "came upon their heart." They wanted to go back to them. They loved those Egyptian conditions more than the conditions under which God placed them. In the "third heaven" and earth, the righteous will remember things of their former days; but those former things will not "come upon the heart." They will rejoice in the things of their "third heaven" and earth.

For a while, there may be heart-rending recollections. It will take the whole Millennium for Christ and God to wipe away *all* tears. Surely it will not be gleeful joy to be within Jerusalem when fire comes down out of heaven and devours the followers of Satan during that "little season" at the end of the Millennium. Remember that the saints will have been working among those "fol-

lowers of Satan" for more than one hundred years (Isa. 65:20).

Will some grudge come "boiling up" when a saint sees some wicked person in the Millennium? Will a saint have fury come up in his face? Keep this thought as a great neon sign before your face—if you are of that kind you will not be with the saints. This is one of the simple rules by which you can *judge yourself and know* whether you will be one of the saints, or not. A true mother loves her wayward child. A saint has the same love for a wayward neighbor. (It is easy to judge to which class one belongs.)

In the Kingdom, when a saint meets an "enemy," the saint will gladly take advantage of circumstances to be a blessing to the "enemy."

Again; Rachel is promised that if she repents, she will again clasp her onetime massacred baby boys to her bosom. Can she do this if she cannot remember? She most certainly will remember that it was because of her sins that her baby boys were slain. Will she have to remember her sins in order to do this? Yes. Will those sins "come upon her heart" again? No, no; ten thousand times no! She will not desire to do those sins again.

It seems to me that Revelation teaches that *wicked* parents (this does not include the heathen) will never see their dead babies again. *This class of wicked persons* will not be resurrected until the thousand years are finished. They will have none of the opportunities and advantages of the Millennium. They are for eternal death.

The great healing oil of all grudges is *real* love and time.

# The New Tract Project

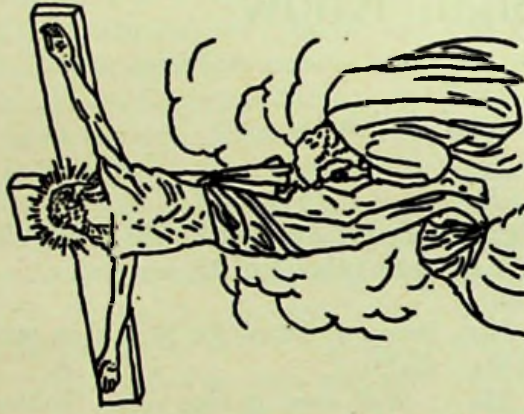
By James M. Watkins

There are many ways to spend  
SUNDAY  
**BUT**



NATIONAL BIBLE INS. OREGON, ILL

what about  
1 COR. 3:8



SERIES A NATIONAL BIBLE INS. OREGON, ILL

Lest we too  
**BETRAY-**

remember

MATT. 12:30

SERIES B.

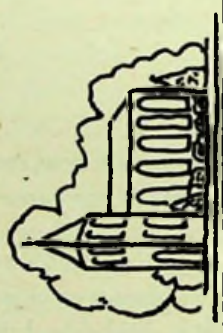
FOR  
thirty pieces of silver



**A SAVIOR DIED**

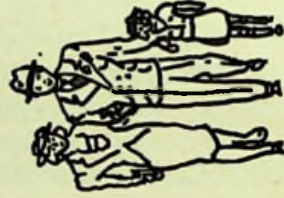
for how much shall He be  
FORGOTTEN?

NATIONAL BIBLE INS. OREGON, ILL



your best neighbor

DOESN'T FORGET



**DO YOU?**

SERIES A NATIONAL BIBLE INS. OREGON, ILL

SERIES B.

ANYONE CAN PLANT

but can you

make it grow?

THEN WHY FORGET GOD?

NATIONAL BIBLE INTL. OREGON, ILL.



SERIES A NATIONAL BIBLE INTL. OREGON, ILL.

SERIES B

ISAIAH 35:



A RAP ON THE WINDOW

reminds us,

have you paid



1 PETER 2:1-2

NATIONAL BIBLE INTL. OREGON, ILL.

SERIES A

**I**NTEREST and attendance have been doubled! Wouldn't you like to be able to say that about your church? If you would, then you are the person for whom we're looking. To two or three up-and-coming members in each church we offer for only a small amount—to cover postage and necessary expenses—the means of making this ambition come true. In accord with a popular demand, we are opening up a new field in a completely new and different type of interest-awakener type of tracts, and are offering them at almost give-away prices for the special benefit of Christian interest in your locality.

It has been determined that the interest of an individual shifts at least every four seconds. You have, then, just four seconds to claim the attention of anyone whom you desire to interest in a further study of the gospel. Double, triple, or greater increase in interest is simply a matter of those first four seconds. That is the reason we call this new issue of tracts our Four-second Series. (The above illustration shows series A and B of the

NATIONAL BIBLE INTL. OREGON, ILL.

SERIES B

YOUR ETERNAL LIFE INSURANCE?

Four-second Series as the printed sheet appears when it comes from the press. After being cut apart, there are four separate tracts in each series, eight tracts in all.) These little tracts are designed for the express purpose of claiming that first little bit of attention, and to get people to read that first verse of Scripture. They are not intended to replace the better types of tracts which we list, but are intended as a valuable supplement to enlist a spark of interest that will make the giving out of the better tracts profitable. We feel that it is effort wasted to give out lengthy tracts until a reading is assured.

The secret of doubling interest is volume. If one tract in twenty-five is effective, that is a good average. So, in order that you may accomplish something, we recommend that you take a group of at least one hundred families, and see that they receive a tract once a week, or at least once every two weeks. These tracts can be used in many different ways. Simply stamp your church's name on them and drop them in (Please turn to next page)

cars parked along the street; place them in screen doors at various homes along the street; or, simply address them on the reverse side, put on one-cent stamps and mail them to a certain list. It adds much to their effectiveness for people to receive them in the mail. But, in any case, see that they are followed up by another tract in a very short period of time, so that anything gained in the first distribution is not lost. A nightly presentation of tracts of this kind is necessary for a well-rounded effort at any special meeting you may have, so do not neglect this angle of distribution. As fast as these issues are taken off our hands, we plan to continue complete new issues with entirely new and original ideas so that this method of creating interest may be continued by constant distribution.

Due to the method of production, these tracts can be put out only by the bundle. A bundle consists of twenty-five of each of the four kinds in a series (one hundred tracts in all). If you plan to send to fifty families, order two bundles. This will give you fifty tracts of each of the four kinds in a series. Order as many bundles as you need, of either the "Four-second Series A," or "Four-second Series B." We ask that you simply include with your request twenty-five cents per bundle. Or, if you will order five bundles of both series A and B at one time, we shall send you the entire one thousand tracts, consisting of one hundred twenty-five of each of the eight varieties, for only two dollars. Due to printing conditions, this offer can be made only to include an equal number of all eight varieties shown. If you want to put on a really wholesale distribution, the only kind that is effective, this is your golden opportunity. Send your order to the *National Bible Institution, Oregon, Illinois.*

Four-second Series A—per bundle (100 tracts) \$ .25

Four-second Series B—per bundle (100 tracts) \$ .25

Special A and B (five bundles of series A; five bundles of Series B; 1,000 tracts in all) \$2.00

These tracts in series A and B come printed on heavy orange-colored stock that is certain to claim attention wherever they are used. If your order amounts to fifty cents or more, and you request it with your order, we shall include free of charge a special instruction sheet on successful methods of distributing tracts. Better get your order in right away so that these little tracts may go to work in your community at once!

---

### BIBLE PROPHECIES

(Continued from page 7)

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world . . . and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:1-3).

The spirit of truth and the spirit of error had their beginnings in the Garden of Eden. God told Adam, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17), and Satan said, "Ye shall not surely die" (3:4). So, the Devil had his false system of religion in the very beginning. Soon Cain killed his brother Abel, which proved both the truth of God's words that death would be the punishment for sin and that the fruitage of Satan's theology was most bitter and disastrous. That people before the Flood worshiped this false system of religion is evident from Joshua's plea to Israel, saying: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord" (Josh. 24:14). Babylon and Rome perpetuated the false religion.

The "beast" power of Revelation seems to be the outgrowth of this ancient false religion, which previously flourished in Babylon and Papal Rome. According to Daniel's prophecies, he will make war with the saints until Christ returns to "take away his kingdom, to consume and to destroy it unto the end" (7:26; see also vv. 21, 22.) The "beast" power is still prevailing over the saints (v. 21), which proves that the Christ has not yet returned. If Christ has not yet returned, the Kingdom has not yet been restored, and without the restored Kingdom there can be no possibility of anyone having already ruled with Christ. When "there shall come out of Sion the Deliverer" (Rom. 11:26), a "king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

Error must fall, and truth must rise; but the coming of the Lord to rule in justice and righteousness over the nations of earth is necessary to bring about these blessings.

---

*Send The Restitution Herald to your friends.*

---

### WHAT IS THE SOUL?

(Continued from page 3)

To "every seed," he said, God gives a body of its own. Thus the body of the acorn (seed) is the wonderful and magnificent oak tree, which lives, breathes, and functions as truly, though not so fully, as you and I. Identity (of kind) is preserved in the dormant (sleeping) seed; its individual personality and practical life is manifested through the body.

Now notice that the very same procedure pertains to the animal kingdom, for in verses 20, 21, and 30 of this

same chapter the descriptive process is identical with that of the vegetable, but with one exception—the exception referred to being the use of the word “soul” (margin “living soul”) in place of the word “seed.” Thus, in Genesis 1:11, we have the statement, “wherein is the seed” (R.V.); and in Genesis 1:30, “wherein there is life” (margin; Heb. “living *soul*”). So here, as in Matthew 10:28 and 1 Corinthians 15:37, 38, there is clear distinction made between “soul” (or seed), and body. That the processes in the vegetable and the animal spheres are regarded in Scripture as identical, is shown by the fact that in subsequent records the word “seed” is applied to all vegetable and animal life, including man, of whom “thy seed” and “his seed” are not uncommon expressions.

Now, for another remarkable point: when Paul spoke of “bare grain” (seed), he used precisely the same word as in 2 Corinthians 5:3 where it is translated “naked.” It is both interesting and significant that all seed life is dormant (sleeping), and “sleep” is the Bible term for death in both the Old and the New Covenants (Testaments). A large and well-known body of Conditionalists, and one to which I owe much for help received, teaches that when death takes place nothing remains to preserve identity, and that consequently at resurrection an entirely new being is brought forth. The writer finds difficulty to logically believe that when Scripture says, “Many of them that *sleep* in the dust of the earth shall awake” (Dan. 12:2), there is after all really nothing that either “sleeps” or “wakes.” The same is true of the statement of Paul, “them that *sleep* in Jesus.” We ask again: Is there nothing that sleeps? Paul compares resurrection to sowing. To him the thing of consequence that is buried or sown, is not the body, but the seed. Many speak of the resurrection of the same body that is laid down. That may be true of those laid to rest just prior to the coming of Christ, but can it be true of those long dead whose bodies are scattered to the four winds of heaven, and in many instances assimilated in the living bodies of plants and animals? Indeed, we would ask: Is it necessary to be so? Does not Paul himself say: “Thou sowest *not* that body that shall be”? May we not quite reverently come to the conclusion that it is a logical impossibility to reassemble such a body as that referred to? A much loved friend of ours (many years deceased) the well-known author, G. P. McKay of London, England, and writer of that beautiful hymn, “There Is Life in the Living Lord,” agreed with me that identity is thus preserved, for we both believed that God’s wonders are as marvelous in the infinitely small as they are in the infinitely great. His view, however, differed from ours in that the preserving agent went forth with the expiring breath, but it seems to us more Scriptural to regard it as sleeping “in the dust of the earth,” and that it will be awakened from there by the command and power of God.

## THUS JESUS LEAVES THE NINETY AND NINE

So sorrowfully did David lament the death of his rebel son, Absalom, that Joab was constrained to cry: “Thou hast shamed this day the faces of all thy servants, which this day have saved thy life . . . in that thou lovest thine enemies and hatest thy friends.” Who erred, David or Joab?

---

## MY PURPOSE

To be a little kindlier,  
 With the passing of each day;  
 To leave but happy memories,  
 As I go along my way;  
 To use possessions that are mine  
 In service full and free,  
 To sacrifice the trivial things  
 For larger good to be:  
 To give of love in lavish way  
 That friendship true may live,  
 To be less quick to criticize,  
 More ready to forgive;  
 To use such talents as I have  
 That happiness may grow,  
 To take the bitter with the sweet,  
 Assured 'tis better so;  
 To be quite free from self-intent  
 Whate'er the task I do,  
 To help the world's faith stronger grow  
 In all that's good and true;  
 To keep my faith in God and right  
 No matter how things run,  
 To work and play and pray and trust  
 Until the journey's done.  
 God grant to me the strength of heart,  
 Of motive and of will,  
 To do my part, and falter not,  
 This purpose to fulfill.

—Henrietta Heron.

---

## O CHRISTIAN, KEEP THY TRUST!

(Continued from front page)

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (2 Tim. 1:13). We must fight the false beliefs and doctrines that have crept into our schools and churches, and we can best do so by faithfully advocating the true teachings of Christ, our Lord and Saviour. Only His teachings and the teachings of other inspired men of God are sound and worthy of our complete trust. *O Christian, keep thy trust!*

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons" (Acts 10:34).*

### God Loves All

Cornelius loved God and tried to do right always, praying and giving alms. He had a vision of an angel who told him to send to Joppa for Peter. Peter, said the angel, would tell him what he should do. At once Cornelius sent three messengers for Peter.

As the messengers drew near to Joppa, Peter went to the housetop to pray. Houses then had flat tops, and the roofs were used as an extra room. Peter became very hungry, and while waiting for the meal to be prepared, he fell into a trance. He saw what looked like a large sheet, let down to earth from heaven. In it were all kinds of beasts, creeping things, and fowls of the air. A voice came to him, saying, "Rise, Peter; kill, and eat." Peter answered, "Not so, Lord." He kept the Jewish laws which forbade them to eat certain animals. For example: eel, swine, hare, oysters, and turtle are among those called "unclean."

The voice came to Peter again, saying: "What God hath cleansed, that call not thou common."

This was done three times; then the cloth and all were taken up again into heaven.

As Peter sat thinking what God meant by the vision, the Spirit told him that three men were there to see him.

### Unexpected Events

The three men were the ones Cornelius had sent to get Peter to come to him. Peter was the one of whom the angel had told Cornelius would "tell thee words, whereby thou and all thy house shall be saved."

The Spirit not only told Peter that three men had come for him, but now it made known that he should go with these men. Peter had been taught that the Gentiles were unclean. A Jew who walked and talked with a Gentile was unclean. *Now* Peter was told to go with these men to the home of a Gentile—Cornelius. Peter did not go alone, but took six brethren with him.

As they entered Cornelius' home, he told them of his vision. The Holy Ghost fell upon Cornelius as Peter began to tell him the things which Cornelius needed to have the hope of eternal life. Now, Peter was *sure* he had done right, for Cornelius, a Gentile, had received the Spirit in

the same way that Peter had!

There is another unexpected event we must not forget. Our lesson today is the story of these visions and works of God's Spirit as told by Peter to the Jewish brethren at a church meeting. (Acts 11:1-4.) Only Peter had seen the vision of the unclean made clean of God. Only Peter and the six brethren had seen the Holy Ghost come upon Cornelius. Peter finished his story before the church brethren with these words: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:17.)

The brethren to whom Peter spoke, "when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (v. 18). Are we not thankful that this was true, and is still true?

### Jumble—Jumble

Unscramble the letters below which are from words found in our lesson today—Acts 11:5-18.

Example: soniiv—vision.

1. popaj. 2. tenigles. 3. daves. 4. negla. 5. tosgl loyh. 6. teerp. 7. oreliucns. 8. ssabet. 9. cpeea. 10. file.

Answers will be found on page 15 of this Herald.

### 279 ECE Members

Where are you? If you have not seen or written to me within the last six months, will you please send me a card? Send a poem to be printed, or any thought about our page.

### Happy Birthday Wishes

Bobby Hightower, May 22, age 15, LaPrairie, Ill.

George Parks, May 22, age 14, Macomb, Ill.

Elsie Barnum, May 25, age 11, Hammond, La.

### Boastful Lips

"Boast not thyself of tomorrow;

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).



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Specializing in Fundamentals

\* \* \*

*By Charlotte Rahn, Pomona, Calif.*

In the world there is a tendency among religious people to say that doctrine is not important, that the important thing is to be sincere. It is very important to be sincere in our religion, but sincerity alone will not give us salvation. Inasmuch as the Church of God believes and advocates certain fundamental doctrines which the Scriptures inform us are very important, it would seem that its mission should be to stress the fundamental doctrinal subjects found in God's Word. Our Saviour said in John 8:32: "Ye shall know the truth, and the truth shall make you free." Again, the Apostle Paul exhorted Timothy, saying, "Rightly dividing the word of truth" (2 Tim. 2:15). Solomon said, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

To one church member a certain fundamental doctrine seems most important; while to another member, a different doctrine seems more fundamental. To those who from the beginning have thoroughly understood the lost condition of the human family through Adam's disobedience, the nature of man does not seem to be fundamental; but it does seem to be so to those who have imbibed the teaching of the immortality of the soul when once they have learned that it is all founded upon Genesis 3:4, "Ye shall not surely die." This error would seem to rest at the bottom of all false teachings: the most prominent of which is eternal torment in hell for the wicked and eternal bliss in heaven for the righteous. Some believe this because Matthew says that Jesus came preaching the Kingdom of heaven. Yet, the prophets, the apostles, and Christ Himself all made it clear that the Kingdom is to be on the earth.

In Jeremiah 23:5 we read: "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." "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). "He shall have dominion also from

sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). The angel said to Mary: "He shall be great, . . . and the Lord God shall give unto him the throne of his father David" (Luke 1:32).

What, then, are the fundamentals that should be stressed that are found to be plain? When once the wrong teachings are eradicated from the mind, people can be taught the doctrine of conditional immortality, the second coming of Christ to establish God's Kingdom upon the earth and bring in the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Christ is to be King in that Kingdom, and the church will be redeemed by Him and will be heirs with Him. These are a few of the fundamentals which we should devote our time in promoting in the brief period that remains before the Kingdom is established.

### Indestructible

The mathematician, the scientist, and the engineer use the rule "two plus two is four," and develop it further into the higher branches of calculus; and, as a result, are able to utilize the elements which God has made available on this earth in such a way as to make life more pleasant. Certain formulas have been developed and proved through the years, and the man who would be successful in the natural sciences is forced to learn these rules and abide by them.

Many millions of men in time past have spent their entire lives learning the rules of nature, and in applying these rules have built great works of mechanical and artistic perfection. In many instances, all that was required to destroy their beautiful works was a little time—time and the elements.

However, above all, man shall endure. The things that man has made from the elements of the earth? Perhaps not. Nevertheless, the Bible assures us that the human race shall continue on this earth, though in a more perfect form. Since the Lord takes such an interest in developing man, would it not be well for man to make a real effort to understand himself and his relationship to his Creator? A little time spent in diligent study at the Summer Bible Training School will help to put you on the right road to learn more of God's rules for man.

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

- May 20-25—Annual May Meeting at Font-hill, Ont.  
 June 1—California Conference at Los Angeles.  
 June 1-8—Special meetings at Delta, Ohio.  
 June 8-15—Annual June Meeting at Brush Creek Church of God, near Tipp City, Ohio.  
 June 9-15—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15—Minnesota Conference at Eden Valley.  
 June 12-15—Northwest Annual Conference at Felida, Wash.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

## INDIANA BIBLE SCHOOL AND CONFERENCE

The Indiana Bible School and Conference at North Salem will open on June 18 and continue through June 29. The assisting ministers will be Bros. J. H. Anderson of Frankfort, Ind.; F. L. Austin of South Bend, Ind.; and J. R. LeCroun of Woodstock, Va. There will be classes for all ages, and plenty of activities are being arranged for young people. An earnest invitation is extended to all brethren to attend.

We are in need of more iron beds for the dormitory. If you have one that you would like to give to the School, we should be glad to have it. Mattresses will also be very acceptable. Otto E. Dick.

## A BRIGHTER OUTLOOK

We now have enrollment cards from the following students who are planning to attend the Summer Bible Training School:

Betty Macy, Troy, Ohio  
 Iris Hall, Alto, Mich.  
 Mrs. Dale Dunbar, Delta, Ohio  
 Alverta Leighty, South Bend, Ind.  
 Linford Moore, Jr., Niagara Falls, N. Y.  
 Grace Schier, Oregon, Ill.  
 Grace Johnson, Hector, Minn.  
 George C. Walters, Dixon, Ill.  
 Zelda Cooper, Fredericktown, Mo.  
 Walter Coulter, Eden Valley, Minn.  
 Terry Ferrell, Pomona, Calif.

Still more encouraging is the prospect of others soon to enroll. Keep up the good work. The time is short.

## BIBLE TRAINING SCHOOL

Mr. & Mrs. Oscar Jenkins	\$ 5.00
Mrs. E. R. Burk & Hazel (S. T. S.)	15.00
Southlawn Park Church, Gr. Rapids	6.00
Mrs. Carl Hoganson & Beth (deficit)	4.00
A Friend	1.35

## Gleanings From the Field

"The field is the world."—Jesus.

"I thought the article by Hubert B. Choat, entitled "Causes of Wars," carried a very thoughtful and important message to the Christians of this war-torn world."—Vernis D. Wolfe, Gatesville, Texas.

"Inasmuch as our Government is calling young people into its service, we wish our young people could hear the pleading of the Master who calls youth to enlist in His service. What a golden opportunity our young people have—there being such able teachers—in the Summer Bible Training School. We hope that many will take advantage of this opportunity while the door is still open."—Mrs. Mabel Burk, 208 E. 31 St., Tacoma, Wash.

"Christ is coming to those who love His appearing. The important question is: Do we love His appearing?"—Mrs. May Moore, Bartley, Nebr.

Mr. C. J. Chegwin, Clinton Heights, Rensselaer, N. Y., inquires for the address of our church nearest him. We have suggested his writing Bros. C. E. Randall and M. W. Lyon.

"We have employed Bros. C. E. Lapp and Grover Gordon as speakers for our Western Nebraska Conference which convenes August 16-24, inclusive."—Icel Stedman, Arapahoe, Nebr.

"I am old-fashioned enough to believe that the spirit of retaliation is not a Christian spirit."—E. O. Stewart, Sweetwater, Texas.

Bro. and Sr. S. J. Lindsay plan to leave their home in Tempe, Ariz., May 27, for their annual trip to Oregon, Ill., and other places where Bro. Lindsay is scheduled to conduct special meetings.

"I have one good prospect for the Summer School."—Mrs. T. J. Ellis, Waterloo, Iowa.

"All five of us are well and happy. Larry Wayne Magaw was born Monday, May 12."—Vivian Magaw, Tipp City, Ohio.

The Bible Training School plans soon to publish a fully illustrated prospectus-catalog. It will be used as an advertiser for next fall's term. If you can use one or several of these booklets, please send us your name and address, stating, too, the number of books you need for distribution among prospective students.

Mrs. Magaw and our family plan to accompany us to Tipp City, Ohio, for the annual meeting of the Brush Creek Church of God.

Bro. Tom Savage, Waite Park, Minn., will soon resume his writing for The Restitution Herald.

"I hope that some day in the near future I can get time to write a little for The Herald columns."—F. L. Austin, 1705 S. Leer St., South Bend, Ind.

Be sure to turn to page 8 of this issue to read of "The New Tract Project."

"We at Brush Creek shall try to get another student or two to attend the Summer Bible Training School."—Harvey U. Krogh, Jr., Tipp City, Ohio.

Writes Sr. Reighard, Delta, Ohio: "The booklets you sent came safe and sound, but not enough to go around"; thus, we have another order for books telling of the rebuilding of Palestine (25 cents each).

Truth Seekers' Quarterly for the third quarter of 1941 is in the making; order ten or fifteen copies and start that new Sunday school you have been visioning.

Yes, Yes: "I have subscribed for The Restitution Herald for each of my five children which, I believe, is better than subscribing for myself, as they get the good and wonderful articles in it and I am sure of always having a Herald to read, regardless of which of the five children I may be near."—Mrs. C. L. Venard, Sherrard, Ill.

Bro. F. E. Siple, pastor of the Southlawn Park Church of God, Grand Rapids, Mich., will soon present to The Herald readers a picture of the members recently added to this congregation.

We are pleased to report that all the tracts have now been sent to England, and that sufficient money has been received to pay all expenses. Thank you!

It's Done: It is a pleasure to report that all expenses of building the laundry room at Golden Rule Home are now paid, and the Laundry Fund is discontinued. (Contributions for general maintenance, however, are always most welcome.)

Bro. C. E. Hatch, residing at the home of his son, Will Hatch, Arcadia, Calif., fell asleep in death, May 9. He would have been eighty-two years of age, had he lived until June 24. Bro. J. E. Adamson of Pomona, Calif., conducted the funeral services.

Sr. Florence E. Tuttle, Geneva, Ohio, reported as "deceased" by a postal employee, is evidently very much alive, for she has sent us an article entitled "The Golden Age." Further, she reports having recently taught the first principles of the gospel to Mrs. Bert and Miss Betty Eastliek, who were recently baptized by Bro. R. G. Huggins.



**CALIFORNIA CONFERENCE**

The next conference of the California Churches of God is to be held in Los Angeles, June 1, 1941.

Bro. Norman McLeod will be the morning speaker; Bro. G. E. Marsh will conduct the Communion. There will be special music both morning and afternoon, and basket lunch in the pergola at noon.

A business meeting will be held at 2:00 p.m. Following the meeting there will be talks by Bros. J. E. Adamson and George Lichty.

For the evening, beginning at 7:00 o'clock, there will be a play enacted by the young people of the Los Angeles church.

Charlotte Rahn, Secy.

**IOWA NEWS ITEMS**

Sr. Hattie Poland arrived at her old home at Gladbrook from California, May 9, for a month's visit.

Bro. Cyrus Stowe and Sr. Meyerhoeffer, both of Holbrook, Nebr., are confined to their beds. Bro. Stowe has suffered the amputation of one leg. Both are fortunate to have good care, Bro. Meyerhoeffer and Jane Stowe.

Sr. Dorris of Royal, Ark., is confined to bed by paralysis, and is cared for by Bro. Dorris.

Hester Berry recently returned to her home in Gladbrook, from Des Moines.

Mrs. Doris Chieken, nee Lundquist, of Stanhope, recently recovered from an appendectomy.

The marriage of Arnold F. Sealine and Mrs. Ben Hoversten of Stanhope was solemnized by the bride's brother, Lawrence A. Mathre, at Estherville, May 1. They will be at home to their many friends on the old Sealine farm home south of Stanhope after June 1.

J. W. Williams.

**AUSTIN, TEXAS**

We are glad to introduce to our brotherhood a young man of our State who, though little more than a boy, is already a good preacher of the Abrahamic Faith. We refer to Bro. Vernis D. Wolfe, Gatesville, Texas, Route 3. After I received a letter from Bro. Wolfe concerning his visiting Austin, I remembered the report in the Gospel Trumpet over a year ago, in which it was mentioned that he was a prospective student for our Bible Training School at Oregon, Ill. At that time Bro. Wolfe was finishing high school; since then he has had one year in college. He now conducts himself in the pulpit as well as many matured ministers, but when we asked him if he would like to enroll in our nine-months' Bible Training School, he said that he would like to enroll and complete the three-year course offered there.

All of us in Texas must admit that the South has in a large degree been handicapped by the lack of young leadership. Many of us hold fond memories of the late beloved Bro. Bradley, who was one of the foundation stones of the Church of God in the South. From the root of his preaching this young branch, Bro. Vernis Wolfe, has now come forth. It is by no means our thought to "lay on the shelf" our senior workers in the State, but the day has come that demands younger leaders in the Church of God, so that as a church we can better compete with the worldly forces so cunningly bidding for our young people, and thereby sapping the strength of the church. Bro. Wolfe is a young branch that we should not lose; he will bear fruitage if we give him opportunity. Let us therefore give him encouragement to take full advantage of our Bible Training School at Oregon, Ill.

Bro. Wolfe is now preaching for us in Austin, every third Sunday. Let us co-operate with him, and all of us be really busy in our "Father's business." F. B. McCullough.

**MOUNT OLIVE, ARKANSAS**

Father (H. Scott Smith) and I recently went to Mount Olive for services over a week end. Large crowds were present at each service. Mrs. Shridly Cox of Paris obeyed the gospel and was baptized Sunday afternoon, May 11. Mrs. Cox is a young married lady, and may be addressed at South Elm St., Paris, Ark.

The young folks at Mount Olive plan to organize a Bereau class next Sunday. We shall return for services the fourth Sunday in June.

Virginia Smith.

**ACTIVE VERSUS PASSIVE INTEREST**

This is the season of conferences. It is not so much a time to be passively fed by sermons and Bible lessons, as it is to actively engage in the work of winning souls for Christ. To the work; to the work!

**JUMBLE JUMBLE ANSWERS**

1. Joppa. 2. Gentiles. 3. saved. 4. angel.
5. Holy Ghost. 6. Peter. 7. Cornelius. 8. beasts. 9. peace. 10. life.

**HERALD RECEIPTS**

F. B. McCullough; C. R. Stearns; Mrs. Oscar Jenkins; Clark Ballentine; B. F. Skeels; O. J. Johnson; Mrs. May Moore; Silas Claypool (for others); Jim Cole (for another); Mrs. F. M. McCrory; Mrs. L. Brennehan; Mrs. William Densmore; Carroll Hutchinson; Mrs. Isabelle Smith; Mrs. O. J. Dorsey; Mrs. Kittie Perkins; Orpha LeMasurier (for another); Ira Ritenour.

**NATIONAL BIBLE INSTITUTION**

Paul Hatch	\$ 3.00
Paul Hatch (Ministers' Fund)	22.00
Lawrenceville, O. (Ministers' Fund)	8.00
Maybelle Hanson	5.00
Maybelle Hanson (Ministers' Fund)	1.00
A Friend (Golden Rule Home)	500.00

**MRS. W. E. MARSH**

It was at Post Hope, Huron County, Mich., that Mazie was born to William J. and Mary J. Cummings on March 26, 1878.

Her girlhood days were lived at Millbrook. It was there that in early life she consecrated herself to her Lord Jesus Christ, and was baptized into His saving name by Elder B. W. Woodward. True to her consecrated allegiance, her life evidenced a constant faith in her Lord, as also her feeling of assurance of a place in the first and better resurrection, unto immortality, at the return of her soon-coming Saviour.

In 1907, Mazie graduated from the Sanatorium School of Nurses in Battle Creek, Mich.

In 1908, she was united in marriage with W. E. Marsh of the same city. To them were born W. E., now of Chicago, and Mary E. and Dorothy J., of Battle Creek.

Following a period of failing health, the life of this beloved wife and mother quietly terminated on April 15, 1941.

Besides her husband and children, the deceased is mourned by four brothers and their families: W. R., of Ionia; Benjamin A., of Lainsburg; Delbert E., of Lansing—all three of Michigan; and F. R., of Olympia, Wash.

Interment was made in the Memorial Cemetery of Battle Creek, there to await the call of Him who is "the resurrection and the life."

May it be so.

F. L. Austiu.

**BIBLE TRAINING SCHOOL NEWS**

Recently, the Ambassador Bible Class was again privileged to have Bro. John Mercer, who is pastor of the Church of God in St. Cloud, Minn., teach the class. The subject discussed was the Holy Spirit. After the meeting, there was a farewell party for Sr. Hazel Reed and Bro. Orris Mills at the Reed home. Bros. John Mercer and Orris Mills left for Minnesota after the party.

Mr. Paul Pearson was a guest at the Students' Home, May 11. He is stationed at Camp Grant, Ill.; his home is in Ohio.

Bro. Ellsworth Routsen preached in Dixon, Ill., May 18.

The students are very grateful to Mrs. Edith Burchell for the liberal gift of a piano to the School. If more people would feel their responsibility to the School, the work would never lack for advancement, but would grow by leaps and bounds.

The students plan to have an all-day picnic, May 29. Those who attended the picnic last year certainly had a delightful time.

Some of the local young people went to see the "Passion Play" at Bloomington, Ill. Those who went were Miss Donna Peterman, Sr. Muriel Randall, Mr. George Walters, Bro. Harold Hardesty, Sr. Betty Lindsay, and Bro. Robert Hardesty.

If every church would send someone to the Summer Training School, the amount of good derived could not be imagined. Let us train for the defense of our faith. Good building today secures the future.

Every Friday at 7:30 p.m., in the Church of God in Dixon, Ill., is held a Bereau Bible class.

C. Alan McLain, Reporter.

**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  
Orpha LeMasurier . . . Treasurer

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

\$.....

Name .....

Address .....

# The Summer Bible Training School

June 17—July 25, 1941

Oregon, Illinois

Young people who are sincerely interested in training for better Christian service should attend the six-weeks' Summer Bible Training School to be conducted, D.V., at Oregon, Illinois, June 17—July 25. Courses of study will be presented in: "Christ in the Old Testament," "The Old Testament in the New," "English and Public Speaking," and "Christian Principles in Everyday Life." The instructors will be Elders S. J. Lindsay, Tempe, Arizona, and Harry A. Sheets, Elburn, Illinois. Both these men are experienced teachers and well founded in the doctrines of the Church of God.

Students should enroll immediately, or as soon as they can be reasonably sure of attending, as at least twenty students must be enrolled by June 1, 1941, for the School to open June 17. Use the coupon at the bottom of this page.

We are pleased to present the following message from one of the instructors, Elder Harry A. Sheets:

#### TRAINING FOR CHRISTIAN SERVICE

A trained mind as well as a consecrated heart is a necessity for effective Christian service today. Many people have been led to Christ in days past by consecrated leaders whose knowledge and usage of correct English were woefully limited. But those with whom they worked were likewise untrained. With our increased educational facilities, people now demand more refinement and polish in the linguistic ability of their leaders. Any appreciable defect causes a distrust in the accuracy of one's knowledge of God's Word. This has influenced the Board of Religious Education to include English in the Summer Training curriculum.

Paul faced a group of religious zealots at Mars' Hill in Athens. These people were neutral in mind toward Paul, but strongly biased



Elder Harry A. Sheets  
Dean of the School

in their religion. Reformers had been killed because they dared to speak against their gods. The efficacy of Paul's sermon depended upon his ability to keep his listeners in a friendly, listening mood. He succeeded because he knew how to handle people. Another phase of our Summer School will be to teach some of the methods used to handle people successfully. This will be from a Christian standpoint to aid in the spread of salvation.

Our work will be to give instruction in applied Christianity. We hope, thereby, to make our students more effective in their work when they return to their respective localities. The students should be much better prepared for Sunday school and general church work as a result of attendance this summer.

Christ needs the services of all who can attend.

Harry A. Sheets.

Please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost of my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks:

Recommended by \_\_\_\_\_  
(Name) (Address)

Signed by \_\_\_\_\_  
(Student's name) (Student's address)

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, MAY 27, 1941

NUMBER 34

## Willing to Suffer

By Mrs. Walter Wiggins  
Matron of the Summer School

*"He that taketh not his cross, and followeth after me is not worthy of me" (Matthew 10:38).*

WE as Christians often speak of being willing to suffer for Christ, but are we really willing to suffer for Him? Is it not true that even church people suffer more today in the satisfying of their own lusts, and in the care of their own bodies, than they suffer for the things of Christ? How much better it would be in the sight of God if all His children were more willing to sacrifice for the cause of truth!

Christ said, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven" (Matt. 5:10). Though we profess to be followers of Christ, we fail to realize the importance of sacrificing, and we fear persecution. Christians have great opportunity in this life to work for the Lord. There is not only great joy in serving Him, but the promise of blessing for that service when the heavenly Kingdom is established upon earth.

Though in the early years of church history there were many martyrs, it is doubtful if the Christian today often asks himself the question: Would I be willing to give my life for Christ? Could I stand the test not to deny Him, if I were hungry, reviled, or beaten, as were the Christians of long ago? If tempted to deny Christ, what would I do? Would I have the faith to stand for Christ as did Paul? He was many times whipped and beaten, but He never denied His Lord. If there were more Christians today like the Apostle Paul, our churches would grow—and *not* the saloons and tobacco factories.

Christians are today seen everywhere except where Christians should be. Why? Because they enjoy the things of the world more than the work of the Lord. The Bible foretold: "In the last days perilous times shall come. For men shall be lovers of their own selves . . . lovers of

pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5). The Word of God also indicates that those who will be true unto the Lord will be persecuted, the Apostle Paul saying: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (3:12).



Are there many, if any, members of the Church of God suffering today for the cause of Christ? Are we not, instead, in too many instances turning to the world and making sacrifices for the things that pertain to the flesh? Let us examine ourselves to see if we are faithfully serving the Lord as we should. That we

may be sure there is a reward for suffering as Christians, the Apostle Paul wrote, "If we suffer, we shall also reign with him" (2 Tim. 2:12).

Though Christians are tempted, God's Word says, "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). Let us pray that God will keep us in that "strait" and "narrow" way that Jesus said "leadeth unto life" (Matt. 6:14). That few Christians are today walking in that path is all the more reason why we who know and believe the truth should be willing to suffer for the truth.

As an incentive for youth of the Church of God to yet enroll in the Summer Bible Training School, we should remind them that Jesus' suffering on the cross provided their only atonement with God and their only hope for eternal salvation. If they appreciate Christ, they will sacrifice for Him.

# 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

## “He Was Moved With Compassion”

Jesus was moved with compassion when He saw the multitudes. He saw the weak when they fainted; He heard the lost sheep when they cried for their Shepherd. It was Christ's limitless understanding and appreciation that won for Him many friends among the lowly, and gave Him opportunities to serve.

Contrary to Christ's appreciative spirit, man is invariably deaf and blind to the cares and sorrows of his fellow man. What does one see in the care-worn brow of the digger in the ditch? “Let 'im dig, that's his job,” do you say? What does one see in the widow who “does washings” that she may live—a little? “Well, she really doesn't need much money,” do you say? What of the orphan? Does his heart throb with milder pain than if he were a millionaire? “An urchin!” you say. Of whom do you speak? What of the homeless, the maimed, and the poor?

When Jesus “saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd” (Matt. 9:36). It is well, indeed, to know the doctrine at the time of baptism, but it is unfortunate that, knowing the doctrine, and being baptized, we do so little *doctoring*. Appreciative of the needs of the multitudes, Jesus said unto His disciples: “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (vv. 37, 38). He “was moved with compassion.” Am I? Are you?

## “Be Not Deceived”

When one sows early in the spring, it may seem an eternity to wait until fall for the harvest. God has promised, however: “While the earth remaineth, seedtime and harvest . . . shall not cease” (Gen. 8:22). Moreover, he who sows the precious gospel seed will receive certain reward by patiently waiting for the “latter rain.”

Well did the Apostle Paul say: “Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint

not. . . . Let us do good unto all men, *especially unto them who are of the household of faith*” (Gal. 6:7-10). To passively be good is inadequate qualification for the Harvest Day; Christ's servants must “do good.”

## Eternal Torment? Upon Whom?

Students of the Bible who believe in endless torture as God's punishment for sinners fail, evidently, to consider the importance and meaning of Revelation 21:8. We quote the verse: “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.” That this verse speaks of fire, and even of a lake of fire, is not to be overlooked, but it is utter folly to see in these words even a suggestion of eternal torture, for these words definitely refer to that punishment “WHICH IS THE SECOND DEATH.” Let it be further observed that the “fearful,” “unbelieving,” “abominable,” “murderers,” “whoremongers,” “sorcerers,” “idolaters,” and “all liars” are to be punished in this place—in this “second death.”

Seeing that all the foregoing classes of sinners are to be punished in the “second *death*,” pray tell, who are the incorrigible candidates for eternal torture?

God's punishment for sin is death, not torment. Plainly God said unto Adam, “Thou shalt surely die” (Gen. 2:17). That death refers not to torture, but to the loss of life, is evident from God's words: “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” (3:19).

God told Hezekiah, “Thou shalt die, and *not live*” (Isa. 38:1); Jesus said, “Broad is the way that leadeth to *destruction*” (Matt. 7:13); Solomon said, “The dead *know not any thing*” (Eccl. 9:5); and the Apostle Paul said, “The *wages of sin is death*” (Rom. 6:23). Now, it would seem that God, Christ, Solomon, and Paul were most excellent authorities, yet none of these taught hell-fire torture to be inflicted upon anyone throughout the endless ages of eternity. All these authorities taught that *death* will be the punishment for sin. Believe God, not theory.

# Following Seven-League Boots

By Vivian Kirkpatrick

*"Hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps".*

IT WOULD be odd, indeed, should there be a reader who did not, in his early school years, read the all-absorbing story of the magic boots which allowed the wearer to take strides of seven leagues.

Too, most of us have had experiences of trying to follow footsteps which for us were as difficult as though they were seven-league steps in reality. My father still towers six inches above me, and years ago that difference was much more marked. Though he might have purposely shortened his steps for my benefit, it was a number of years before I could so much as travel in his footprints by adding a hop to the elongated steps I tried to take. It is yet a difficult task to try to match him step for step.

As we youngsters followed our fathers and tried to walk in their footsteps, we are now, having reached the age when we are matured enough to make our own decisions, called to continue footstep following, but under a different Leader—a different Caller and a different calling: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that *ye should follow his steps*" (1 Peter 2:21). These are the "seven-league boots" that are now marking the way that we must know. The writer of Hebrews tells us that Christ becomes to us both the Leader and Finisher of our faith: the Leader because He has traversed the path we tread when it was a far more difficult road than it is now, for He broke the path, blazed the trail, that we might know the way we go. As youngsters, we had implicit faith that our fathers would find the easiest and best paths for us, and take into consideration our strengths and abilities. That faith, if we would transfer it to our present Leader, would ease our road very much. The Christ is the Finisher of our faith in that there is no higher faith we might have, the end of faith, for Christ is our goal.

Because of that, we should heed the admonition of John to be true to our confessions of faith, saying: "He that saith he abideth in him ought himself also to walk, *even as he walked*" (1 John 2:6).

It is inconceivable to think that anyone who calls himself a Christian has not read enough in his Bible to know what following Him means. Neither should it be possible that anyone who calls himself by His name could do otherwise than follow His footsteps as closely as possible. Admitted, of course, that falls must come because of man's weakness, they should only stir us to greater at-

tempts. Yet we hear, "How can I know, how can I be sure I follow Him as I should?" The answer seems to be found in these words from 1 John: "Hereby we do know that we know him, *if we keep his commandments.*"

We can set ourselves up as judges and decide that the majority who call themselves Christian are far from the footsteps of the Master. It may be true—much more true than we realize. Christianity may be the cloak used to try to cover a multitude of sins. However, can we read the thoughts and intents of the hearts of our fellow men? Can we, when we see others far from what we think is the path of Christ, see the pitfalls and obstructions that are making them stumble and waver? Let us beware lest we watch them so closely that we may never see the pitfalls under our own feet. We should check our feet and make sure they are on the path, before we criticize our companion. It may be his path is closer to Christ's than is our own. We should make sure our feet are on solid ground before we help our fellow traveler, lest we drag him lower than he was.

Beware of hypocrisy! It is so easy to try to make the world believe we are not what we really are. The world contains many attractive people and many attractive pleasures. How easy it is to try to live like them and enjoy what they enjoy! How often the cry reverberates, "I can't be too religious, or I'll lose my friends and won't have any fun!"

Foolish! That cry would never have been uttered had we been sincere in answering the challenge of the footsteps of Jesus Christ. We have been afraid to lose our contact with the forces of evil at large in the world which are called the pleasures of the world. Lip service says, "I'm a follower of Christ," while actions render a different verdict.

See the footsteps of the Master stretching forward into the unknown? Let us throw off the shackles of the opposing forces which now hinder us. Let us "lay aside every weight . . . which doth so easily beset us," and follow the footsteps that have marked the only safe passage from the present to the great Kingdom. Pleasures of this life are attractive, but each relentlessly forges another link in the chain which retards our Kingdom travel, and may become so strong they bind us fast and forever—destroying all hope of following the "seven-league boots" into eternity.

# BIBLE PROPHECIES

In Three Parts—Part Three

By J. M. Morgan

**I**F, AS some teach, Israel will not be restored and there will be no other mortal nations on earth after Christ returns with His saints, then pray tell over whom Christ and the saints will rule "the thousand years" (Rev. 20: 4, 6). Further, wherein would the thousand years differ in any way from the great eternity beyond this period? The fact that it is called the "thousand years" indicates that this period is not eternity wherein time will not be reckoned. It seems, too, that this Millennial day will be different from all ages that preceded it, or will ever follow it, for the "light" of the Millennial day "shall not be clear, nor dark"—not clear as the light of eternity, nor dark as in this present day which might be more properly called "night."

Zechariah prophesied concerning the special day in which Christ and His saints judge and rule, saying: "It shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be" (14:6-8). The greatest event of all time is prophesied in the very next verse, saying: "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

That the Bible student may be thoroughly certain Zechariah's prophecy refers to the coming of Christ with His saints to reign, we read, also: "His feet shall stand in that day upon the mount of Olives . . . and the Lord my God shall come, and all the saints with thee" (vv. 4, 5). That the children of Israel will then be restored as a mortal nation in their own land, where Christ's Kingdom will obviously begin, is clearly shown in the following texts: Jeremiah 23:7, 8; 30:8, 9; Isaiah 11:11, 12; 43:1-7; 49:22-26; Ezekiel 37:12-22; and Hosea 3:4, 5.

In Revelation 20:5, 6, we read: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Why will the saints be priests, if there are to be no mortal nations following Christ's coming?

Revelation 22:2 clearly prophesies about the "tree of

life," the leaves of which will be "for the healing of the nations." Why would God provide leaves for the healing of the nations, if there are to be no nations? Zechariah 14:16, 17, 19 tell about nations left after the great "plague wherewith the Lord will smite all the people that have fought against Jerusalem" (v. 12). Verse 19 clearly states that "all nations that come not up (to Jerusalem) to keep the feast of tabernacles" shall be punished. Daniel 7:27 likewise indicates various nations in that it prophesies: "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.*" Isaiah prophesied: "The nation and kingdom that will not serve thee (restored Israel with Christ as King) shall perish; yea, those nations shall be utterly wasted"—"violence shall no more be heard in thy land, wasting nor destruction within thy borders" (60:12, 18).

In speaking of restored Israel and the nations which are allowed to continue in that day, Ezekiel, speaking as of God, prophesied: "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen (the nations) shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (37:27, 28).

Someone may ask, Why should the sanctuary be restored, and why should nations be commanded to go up to Jerusalem, annually, to keep the old tabernacle services? To this question we give answer by further asking, Why will the church eat the bread and drink the fruit of the vine? and why will Christ drink it "new" (Matt. 26:29) with His saints in the Kingdom? Plainly, the broken bread and the "blood" of grapes will point back to the death of Christ, as the Passover lambs pointed forward to His death. If one service is renewed and kept, why not the other? Moreover, we do not know how long the restored tabernacle service will continue, but the Lord says, "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:22-24).

The prophecies referring to restored Israel and the sur-

living nations of that day should not be confused with prophecies about the victorious church. The saints, immortalized like Christ, will be the rulers with Him in that day, and it is obviously over these nations that Christ and the saints will rule. Israel, restored that the heathen

may recognize the power and glory of God, and to which nation the Redeemer will come, will be chief over the other nations until God is all and in all. Then Christ will deliver the Kingdom to the Father, and there will be joy and gladness, age without end.

---

## The Golden Age

---

By Florence E. Tuttle

---

MY dictionary defines "Golden Age" as, "the fabled primeval age of perfect human happiness and innocence." Is it only a fable that there was a time of perfect happiness and innocence?

Symbolically, and as often used in the Scriptures, gold denotes a supreme state of purity and perfection according to God's standard. In the world, gold is used as a standard of material wealth. "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much . . . this also were an iniquity to be punished by the judge" (Job 31:24, 25, 28).

"Gold and more gold" is the cry of the Gentile rulers today. Matthew 6:32 says, "After all these things do the Gentiles seek." The desire for wealth is crowding out all that is human and good in mankind. Is not this the Golden Age of the supreme satanic power over the earth? Is it not time that God's vengeance come? "O Lord of hosts, that judgest righteously, that triest the reins of the heart, let me see thy vengeance on them: for unto thee have I revealed my cause" (Jer. 11:20). When will God's standard of gold—truth and righteousness—be fulfilled upon the earth? After Jesus and the saints have finished their work, which will begin when Jesus returns to sit on the restored throne of David in Jerusalem! (See Isa. 9:6, 7.) Jesus and the immortalized saints will rule this earth with God's righteous judgments until purity and perfection are established, which will require a thousand years according to man's standard of time. (Rev. 20:4).

Most predominant is the belief that men go into a state of perfect bliss at death, if they have lived what is considered to be the good life. There will be no work to do—just playing and listening to the beautiful music of the harp. This truly can be called a fable of the Golden Age, or a perfect existence that never will be realized, for these persons think it will take place in a bodiless state up in heaven in the presence of God. Truly, Jesus did ascend into heaven, He now sits at the right hand of His Father, and is our mediator (1 Tim. 2:5), but in John 7:34, 36, Jesus said, "Where I am thither ye cannot come." John

14:3 states that He will come again to us here on earth. Will He find conditions here on earth in a perfect state, or paradise? No, He will find a thousand-years' work to do, for He must reign until He has destroyed the last enemy which is death. (1 Cor. 15:25, 26.)

There will be mortal people who still will be subject to sin and death during Christ's reign, who must be taught and some of whom will be converted to God's will. (Zech. 14:17; Isa. 29:24.) "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1 Cor. 15:24). Then will come the real Golden Age, the age of purity and perfection, when God Himself will be on earth among men.

John prophesied: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4). Will this not be an existence as pure and precious as gold? Surely the pure in heart will then "see God" (Matt. 5:8).

O, Church of God, may we keep ourselves in the love of Christ, for Job 23:10 says, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Someone has said, "Better rich in God than rich in gold."

Let us build upon the true foundation, which is Jesus Christ (1 Cor. 3:12), with the purity and perfection of fine gold. Christ will "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

Before the fall of Adam and Eve, God was with them in the Garden of paradise on earth. (Gen. 3:8.) When perfection is again restored to earth, God will talk with sinless mankind, immortalized, face to face, on earth, and He will dwell among them. What a glorious future is in store for us!

## Why Make a Pretense?

By Eunice L. Zollinger

*"A double minded man is unstable in all his ways" (James 1:8).*

IF AN individual promises one thing and enacts another, he is certainly not to be trusted. One may have all the appearances of goodness and pureness to another when in close contact with this person, but the other side of this individual's alternating personality does not spell faith. This person may seem to portray everything good. One cannot be supposedly true and at the same time disrupt all the promises ever pledged.

Are we acting faithfully as true Christians? The same may be applicable to our faith in Christ. Before baptism we repent; at baptism we arise to walk in newness of life. Obedience in baptism signifies that we are Christ's, and that we believe in His death, burial, and resurrection. (See Rom. 6:3-5.) After professing our faith, we should exercise it and continue to be faithful. Baptism is nothing except an "all wet" process if we do not adhere to our previous professed faith. Baptism is one of the first steps in our Christian walk of life.

We may now study more "to shew (ourselves) approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (1 Tim. 2:15). Again, the Apostle Paul stated: "Ever learning, and never able to come to the knowledge of the truth." We may always study, we may always increase in learning. One does not have to secure a social education to derive the most beneficial profits. The one who seeks for himself worth-while, attainable, and required knowledge is the one who will receive the greater reward: "Seek ye first the *kingdom of God*, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (7:7). If we do this diligently with faith, so will our reward be: "He that planteth and he that watereth are one: and every man shall receive his own reward according to his labour" (1 Cor. 3:8).

Why are we forgetful of others? Why must we think only of ourselves? Can't we understand that living for Jesus should be the cardinal goal for which we are striving? We should endeavor to bring others to Jesus Christ, and explain to them that He is our only Redeemer. In Him only shall we find life: "Whosoever believeth in him should not perish, but have everlasting life." Before Christ ascended into heaven, He admonished His disciples, saying to them: "Go ye into all the world, and preach the

gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There are many, many of those who have not heard of Jesus who are hungry to hear truth—who would appreciate hearing of the hope through Him. Too, some who have heard have rejected our Lord, but we can ever labor to bring them in. "The harvest truly is plenteous, but the labourers are few." Without laboring we shall gain nothing.

We are to *do* these things, not only appear to be doing them. We cannot be Christians on Sunday only. We should always be Christian. We should always live acceptable lives, no matter where we may be. We should display a singularity from worldly persons. In being good Christians we certainly cannot seemingly confess Christ, sometimes doing His will, and at other times acting the very opposite. Because the crowd enjoys dancing and all other worldly forms of entertainment, we should not be drawn to them. We *must be singular* in living for Christ. Maybe we envy these persons in their hilarity and good times, but Solomon said very wisely: "Envy thou not the oppressor, and choose none of his ways." Also, "Let not thine heart envy sinners . . . fear . . . the Lord."

In church and Sunday school we read of Christ; we are supposed to be ensamples to other youth and the younger folk. We should guard our speech and actions not only when in church or visiting the minister, or when partaking in some church activity, but we should always guard our speech and actions. Every little kindness; every little action; every word, *good* or *bad*; should show that we are truly living for Him, not just when certain ones behold us. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

We know, too, that some persons do not care to associate with one who attends church and practices that which he has learned, because, "They are just too good. They can't do this and they can't do that." Associating with these persons would cause some to entirely drop their cloaks of righteousness and turn in the opposite direction. True, sometimes we draw our cloaks too securely about us, so much that sometimes we do not even appear to be reasonable. However, Christ said: "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).

In prayer we shall find God; we can talk to Him of our various troubles. He does not wish us to pledge one

thing and enact another. He will always help us if we ask Him for guidance and correction. "My son, despise not the chastening of the Lord; neither be weary of his correction." Each one of us should dedicate his very small life to God's service.

---

## Expedience of Christ's Absence

---

By Lottie E. Young

---

THE Gospel according to John is probably the best loved book in the Bible. Matthew tells of Jesus as the coming King; Mark talks of His busy life among men, the oft-repeated "straightway" carrying out the words, "I must work the works of him that sent me while it is day; the night cometh when no man can work"; Luke records Him as the Great Physician, curing the woes—spiritual and physical—of the many with whom He came in contact; but John doubtless came nearest to an understanding of the mission of Jesus. His account of the life of the Master is full of the most comforting words ever spoken by the Saviour. This is especially true of chapters 14 to 17, descriptive of the scene in the upper room on the last night of the earthly life of Jesus. Those who were together then, though they were puzzled as to some of His sayings, must in later days have cherished the memory of those hours as the most precious in their lives.

In chapter 16, Jesus told the disciples plainly that He was going to leave them, and though He knew it would make them sorrowful, He said, "It is expedient for you that I go away." Why? True, He promised a "comforter," but what did that mean? Could anybody ever take the place of the One who had slept, eaten, talked, and walked with them as they traveled from town to town, along the road, and over the hills of Palestine?

Let us ask ourselves the same "why" of the early disciples. How many of us have thought if Jesus were only here in visible form and we could talk to Him as His followers in old times did, how much help and comfort His advice would give us! Now we are often in doubt as to how to act, but if we could only speak to Him it would be plain. Suppose the early life of Jesus had been prolonged many years, and He had continued to live in Palestine telling His followers what they should do, and where they should go. Would they have developed into the strong men they afterwards became, when the "comforter" came and "they were all filled with the Holy Spirit," ready to travel into far lands, to endure untold hardships, and finally to suffer the death of martyrs? The word "comforter" means *strengtheners*, and so these

men and women were made strong for the warfare Jesus said would be the lot of all those who denied themselves, took up the cross, and followed Him.

No, it was truly "expedient," or necessary, that Jesus should leave these sorrowing ones, because His power was going to be manifested in a so much greater degree than it had been while He was with them. Think of the few followers who were won to Jesus Christ by His preaching, and when Peter was filled with the power of the Holy Spirit later on, remember the three thousand who on the day of Pentecost were pricked in their hearts after his memorable sermon and cried out: "Men and brethren, what shall we do?" The Saviour's promise of "greater works" when the Comforter came than He was able to perform was realized when "believers were the more added to the Lord, multitudes of men and women." Even the shadow of Peter falling upon the sick was able to help them, while handkerchiefs, which had touched the body of Paul were able to cure diseases, instead of the personal touch of the Great Physician.

No one living has ever seen Jesus, but His followers claim the promise, "Blessed are they that have not seen, and yet have believed," and, through the medium of prayer, we can talk to Him as frequently as we wish. If we "ask in faith, nothing doubting," and the Father knows it is for the best that our petition should be granted, the answer will come sooner or later. Let us, too, ever remember that "No" is a reply, even as the "Yes" for which we generally plead. Someday it will be possible to talk to Jesus face to face as, on the day when He ascended to the Father, the promise was given that "this same Jesus" would return to earth again. If we have been faithful, we shall be "for ever with the Lord."

It was "expedient" that Jesus should leave His disciples in order that they might become strong men and women, rooted and grounded in the faith, and it is "expedient" for us in this latter day that He has not yet returned, that we may know the power of prayer, the need of patience, and really believe the promise: "Yet a little while, and he that *shall come will come*, and will not tarry."

# The Two Adams

## In Four Parts—Part One

By S. G. Elton

*"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 . . . , Be fruitful, and multiply, and replenish the earth."*

**T**HE LORD GOD formed man (the first Adam) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). "God said, It is not good that the man should be alone: I will make for him an help meet" (2:18). Although Adam had given "names to all cattle, and to the fowl of the air, and to every beast of the field"; yet for Adam there had not been found a suitable help meet (v. 20). God therefore "caused a deep sleep to fall upon Adam"; and, while he slept, God took one of his ribs, and closed up the place with flesh. "The rib, which the Lord God had taken from man, made he a woman, and brought her unto the man (Adam). 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" (2:21-24). This language implies that the man should be conformed to the nature of the woman, as we shall see later.

Moses repeats, "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called *their name Adam*, in the day when they were created" (Gen. 5:1, 2). Paul added to this description of the first Adams: "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15:44, 45). The spiritual was not first, but the animal, then the spiritual. The first man was of the dust from the earth, and the second man was the Lord from heaven. As he was of the dust, so also are those who are of the dust; and as was He who was from heaven, so also are the heavenly. (See 1 Cor. 15:44-48.)

According to the testimony of the Apostle Paul, the first Adam was wholly of the earth; not only his body, but the spirit of life that animated his body was of earthy origin. Because he resisted the command of God, God said to him: "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. 3:19). Thus God made final disposition of the first Adam and his seed.

We shall now consider the second Adam, whom Paul has declared to be the Lord from heaven. The creation of the two Adams occurred in that period of time, described by Moses as "the beginning." Now listen to the Apostle John: "In the beginning was the Word, and the



S. G. Elton

Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-3). Again John spoke: "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;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:1-3).

Now read Revelation 1, and note verses 8, 10, 11, 17, 18. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (v. 8). "I (John) was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last" (vv. 10, 11). "He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (21:5, 6).

It is evident that everything that is in the world has proceeded from a point of beginning, except the almighty Creator Himself; even the Son had His inception in the

mind of the Father. The creation of the second Adam was perfected that the Son might be manifested; and, when the fullness of time was come, God sent His Son who was made of a woman.

Sin also had a beginning—when it was conceived in the mind of the first Adam, the man that was formed of the dust of the earth as no other man was formed. Sin is that quality of mind that works in opposition to God. As the Prophet Isaiah has said: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my

ways higher than your ways, and my thoughts than your thoughts" (55:8, 9).

It was to the first Adam that God gave the simple instructions concerning the fruit that he should eat, and the fruit that he should not eat, lest he die; but the man manifested his true nature by his failure to observe the command of God. To add to his evil reputation, he then perverted the mind of the woman by telling her that which was not true; which brought humiliation upon her, until the price of redemption had been paid for her by the death of the Son of God.

---



---

## The Voice of Prophecy

---

*By Laura Skeels*

---

ALL the things which God has spoken by the mouth of all His holy prophets since the world began either have been, are being, or will be fulfilled completely as spoken. We shall yet see the fulfillment of Isaiah 41:8-14: "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

"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. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."

Isaiah 43:1-7 also foretells the future of Israel. We quote: "Now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I

give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

Jeremiah, who was a contemporary of Isaiah, plainly prophesied that Christ would be the One to bless Israel. He said: "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (23:6-8). The Lord says, moreover, "Mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes" (Jer. 16:17).

Here is something new that will be fulfilled, even a new covenant: "Behold, the days come, saith the Lord, that I will make a new covenant with . . . 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; 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. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

As God punished the Israelites by scattering them, He will yet bless by regathering them. Jeremiah 32:37-42 says: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath: and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

Ezekiel, too, foretold Israel's new birth. "Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God" (11:17-20).

"I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good,

and shall loathe yourselves in your own sight for your iniquities and for your abominations. 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. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord" (Ezek. 36:24-38).

All nations and languages will then be willing to follow the Jew to find favor with God, because they will have heard the good news that God is with him. "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

"Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my

people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. 37:21-28).

---

## NEVER AN IMMORTAL SPIRIT

By Lottie E. Young

The following usages of the word "spirit" occur in the Bible, but there is never mentioned an "immortal spirit."

Dumb spirit—Mark 9:17  
 Evil spirit—Luke 7:21  
 Familiar spirit—2 Chronicles 33:6  
 Foul spirit—Mark 9:25  
 Lying spirit—1 Kings 22:22  
 Perverse spirit—Isaiah 19:14  
 Sorrowful spirit—1 Samuel 1:15  
 Unclean spirit—Mark 1:23  
 Wounded spirit—Proverbs 18:14  
 Hasty spirit—Proverbs 14:29  
 Haughty spirit—Proverbs 16:18  
 Grieved spirit—Isaiah 54:6  
 Faint spirit—Ezekiel 21:7  
 Troubled spirit—Daniel 2:1  
 Proud spirit—Ecclesiastes 7:8  
 Broken spirit—Psalm 51:17  
 Faithful spirit—Proverbs 11:13  
 Humble spirit—Isaiah 57:15  
 Patient spirit—Ecclesiastes 7:8  
 Excellent spirit—Daniel 6:3  
 Meek and quiet spirit—1 Peter 3:4  
 Right spirit—Psalm 51:10  
 Fervent spirit—Acts 18:25

If man has a so-called "immortal spirit," as is so commonly thought, how does it happen that the Bible makes no mention of it?

---

## PERHAPS TODAY!

"O Blessed Hope! Perhaps today—  
 A moment more, and then—away!  
 Caught up in clouds to be with Him  
 Beyond the reach of conflicts grim,  
 Of disappointment, pain, and tears.  
 O Blessed Hope, the rapture nears!  
 Today? Perhaps! We hail the dawn  
 Of Eden's glad, eternal morn.  
 Above earth's turmoil, strife, and fear,  
 Christ's 'Lo, I come!' His children hear;  
 All things declare, 'The time's at hand!  
 God's schedule will mature as planned.'"

—Selected.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The repetitions of history (which have made it so very difficult to interpret Biblical predictions with any degree of accuracy) have rarely been so notable as in the propagandizing carried on by foreign Powers and by United States agencies during the first and second World Wars.

For this reason, as the Americas south of the Great Lakes grow constantly nearer to military action, H. C. Peterson's study of *Propaganda for War* (University of Oklahoma Press; \$3.00) has become increasingly important. Mr. Peterson's contribution to the book lists of 1939 was published only four months before the heroic last stand of now-forgotten Danzig, and it carries with it an amazingly vivid picture of the current scene, though ostensibly (and actually) it is based altogether on the earlier war years of 1914-1919.

Strangely enough, Mr. Peterson devotes himself to breaking down the propaganda methods of the British exclusively, the while he insists quite firmly that, if war guilt can be fixed, Germany was more responsible for the first World War than either Britain or France. "Strangely enough," we say, because as Mr. Peterson admits, a study of British propaganda cannot but be deleterious to the British cause in the United States, and there is apparent inconsistency in laying at Germany's door the major fault for the world's military holocausts and still holding up English methods as a system of smart lies.

To get down to cases, however: Anyone at all interested in the war situation (and who is not?) will find more than a little to whet his cerebrations in *Propaganda for War*. The origins of reported "facts" of 1914-1918 are shown to be British censors; the reactions of American opinion to these "facts" is shown to be the wild emotionalism of the typical democratic mob. Numerous footnotes pointing to official source references add to the value of the book for the serious student.

There is a distinct similarity between the propaganda of the first World War and the propaganda of the second. Mr. Peterson helps no end in putting a correct—if somewhat cynical—interpretation upon the latest flood of "information" about the progress of the war and our position in it.

• • • •

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



*"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).*

### Memory Thoughts

Saul, a sincere worker, did not believe in the new gospel and wanted to completely destroy it. He was not allowed to continue harming Christ's followers. He saw a great light, heard the voice of Jesus, and became a true Christian.

Philip helped spread the gospel to the Samaritans.

Peter, by a vision, was shown the way he was to travel for Jesus. He was to convert the Gentiles.

Both the Samaritans and Gentiles who accepted Christ received the Holy Spirit as had those who preached to them.

The Rechabites, not only would drink no wine, but they would not raise the grapes which were used to make the wine. Should Christians *now* raise tobacco crops, if they do not believe in the use of tobacco?

In Judges 13:14, we read that the angel of the Lord told Manoah that his wife was to have a child. Now Manoah was a Nazarite, so he did not drink wine. The angel told him that his wife was not to drink—and more: "She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink." This was told Manoah before Samson was born. Judges 13:5 tells us that Samson had some special work God wanted him to do.

### Working Together

Christians, or disciples as they had been called, were still being scattered by persecutions. More and more people heard the Word of God.

Whenever the leaders (elders) in Jerusalem learned that the Word was being well received, they sent some other helpers to preach. This case was different. Barnabas was preaching, and it was said of him that he "was a good man, and full of the Holy Ghost and of faith" (Acts 11:24). (How we would like to be so well spoken of today, and have it *true!*) Many were "added unto the Lord"; so many, in fact, that Barnabas *went for help*. He found Paul, for whom he was looking, and brought him back to help him "preach the word" in Antioch. For a whole year they held services. Christ's disciples were first called "Christians" in Antioch.

How wonderful it will be when Jesus returns and all the living and working will be centered around Him, and not around money as it is today.

### Every Man Helped

Prophets came from Jerusalem to Antioch. One, named Agabus, told them that there would be "a great dearth throughout all the world." A dearth means "scarcity" or "lack." That meant little crops for food, didn't it?

The disciples or Christians at Antioch decided to send help to those in need at Judea. They sent their help to their elders, Barnabas and Saul, who sent it on to the elders who were near the people in need.

Everyone of us can be of help today. God's Word must be told. *Everyone of us can help!* God gives as much credit to a penny, if that is all one can give, as to a larger amount from one who has more to give. Jesus especially spoke of the widow's small offering, for she gave "all her living." So give to your elders all you are able to give.

### ECE Club

How many are going to be at General Conference in Oregon, Illinois, this year? I hope to be there, and will be glad to see you.

Send or take your scrapbooks or other work you have for the ECE exhibit at Conference. The Cleveland, Ohio, members plan to send exhibits again. Begin to plan your part now.

### Happy Birthday Wishes

Margaret Capps, May 26, age 13, Shady Springs, W. Va.

### Poetry for All Ages

"In the daytime, in the nighttime,  
Jesus cares for me.  
He will keep me from all danger,  
So I need not fear.

"Just to do what Jesus tells us,  
Just to follow out His plan,  
Just to listen when He calls us—  
Every child however small  
Can help, for there is work for all."



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlon Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### The Gospel Team

\* \* \* *By Mrs. Elmo Gaspar, Eden Valley, Minn.*

Other places, like Minnesota, may be confronted with the problem of many isolated Bereans and inactive societies throughout their respective States. At our recent Berean conference many isolated Bereans were in attendance with our two active societies, Eden Valley and Saint Cloud.

At the business meeting we discussed ways and means of keeping in contact with these isolated ones. Since our State has an evangelist who at regular intervals holds services at numerous places, it was agreed that the Bereans could support their part of the work by sending along a *gospel team* comprised each time of different ones who are willing to serve. We know there is an active gospel team at the Pennellwood Church in Grand Rapids, Michigan, and from the reports, their work receives high praise.

There is no reason why a group of Bereans from an active society would not be able to help those who are not fortunate enough to be able to work in a society. By this means, we hope to so establish the seed, that permanent societies may be organized. Then from these old fields, there is always the prospect of working into new fields and bringing light to those who have so little.

We fully realize that we are receiving much in return for these extra activities. We should serve as a unifying band between all Bereans and a means of strengthening each society and individual.

The National Berean Society can be of considerable assistance through the publishing of all the ideas and problems of the various teams. We cannot concentrate our efforts in only one place; we must pass the word on, and in this way our work is most effective. We cannot close our eyes and ears to the crying need all around us, for we have the need at home and abroad. A sure way of keeping a local society active is to give each one something to do—expecting results.

### Stand Back—Give 'em Room

It is advertised that one year's service in the army will do you good, though you will learn the principle points of destroying life. Can six or eight weeks be too long a

time to spend in learning how to save lives through the power of God's Word? Come on, fellows, sign up for the Summer Bible Training School.

### What Mother Thought on Mother's Day

\* \* \* *By Esta Starbuck, Rockford, Ill.*

I would not wish you ease and comfort  
all along the way,

But rather, strength for every task  
and the trials of each day;

I do not pray that burdens shall always  
be made light,

For character is builded by the tests  
we meet aright;

I do not ask that life may be all sunshine  
bright and warm,

For mankind, like the mighty oak,  
is tempered by the storm.

And though sometimes the clouds hang dark  
and hide the sun's bright ray,

There is a Friend who never fails,  
and night will turn to day;

The mountains stand serene and firm  
though fierce the storm may beat,

And faith enduring through the years  
can never know defeat;

So place your trust in Him who notes  
the tiniest sparrow's fall,

And rest assured no harm can come,  
He watches over all.

Go forth each morn with strength renewed  
to greet the rising sun,

And reward will come at eventide  
in the joy of work well done;

Then give of your best in work, in play—  
in everything you do,

For the greatest gift to God or man  
is loyal service true;

So may your lives be filled with service,  
bringing countless joys;

This is my wish, my earnest hope,  
my prayer for you, "my boys."

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- June 1—California Conference at Los Angeles.  
 June 1-8—Special meetings at Delta, Ohio.  
 June 8-15—Annual June Meeting at Brush Creek Church of God, near Tipp City, Ohio.  
 June 9-15—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15—Minnesota Conference at Eden Valley.  
 June 12-15—Northwest Annual Conference at Felida, Wash.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 June 22-27—Special meeting at Eldorado, Ill.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 June 22-July 13—Special meetings at White Pine, Minn.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 17-20—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### FREDERICKTOWN, MISSOURI

Our church services were held one week earlier this month in order that Bro. C. E. Lapp might have services elsewhere. These services were very inspiring. We also had very good attendance, considering that it was near the closing of our school.

Our Mother's Day program consisted of the honoring of the mothers of our church with a beautiful carnation for each mother in attendance. The oldest visiting mother and the youngest visiting mother were also honored and given a carnation. Bro. Lapp's sermon to the mothers was enjoyed.

Our church having adopted a plan by which the offering at the Sunday school each time we have church be applied to the church debt, has made it possible to make some good sized payments on our church. With the same results, in a few more months we shall have our building free of debt.

The next service will be over the third Sunday in June. Plans are being made for a basket dinner, that all who come might have a good time visiting together.

Our conference will convene July 12-20. Make plans to attend; we extend a hearty welcome to all.

Mrs. J. C. Cooper, Reporter.

### NATIONAL BIBLE INSTITUTION

W. A. Reid	\$4.00
Arlington, Va., Bible Class (Ministers' Fund)	2.00
Amy Young	5.00
Niagara Falls, N. Y., S. S. (Ministers' Fund)	7.00
Southlawn Park, Grand Rapids, Mich., S. S. (Ministers' Fund)	5.00
Mr. & Mrs. George Rahn	12.50
Mrs. B. F. Cook	5.00

### TRACT ANNOUNCEMENT

We have printed a special circular by Bro. James M. Watkins on planning a successful tract campaign. In it he has listed very definite and systematic ways of accomplishing the most with either large or small tract campaigns. He also tells you what tracts to use and exactly how to go about your campaign. If you are planning to spend fifteen cents or twenty dollars in giving out tracts, you will find it very worth while to write the National Bible Institution for one of these circulars. Please enclose three cents in stamps with your request.

### ARE YOU ISOLATED?

We want the name of every isolated member listed in the Church of God directory which we hope to publish this year. One reason for this is so that our brethren, traveling by auto, will know where isolated members of families live so that they can drop in for a visit on their way. You have probably yourself passed right by the homes of brethren and never known it at the time.

For this purpose we want the following information:

- (1) Name and mail address.
- (2) Location of your home with reference to nearest main highways. Give brief directions how to reach it from a given point on the highway.

An isolated member may be considered anyone who lives at a distance from an organized church, whether a member of that congregation or not. So, even if you belong to a nearby church, but live even twenty-five miles away, please report.

Up to May 22, twelve reports have come in. We appreciate these, but there are many more isolated members in the country than that. We cannot include your name if we do not have it. You want your name in the directory. So hurry and report at once. A post card will do. Send your report to:

M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio.

### LOUISIANA CHURCH NOTES

The attendance at both churches has increased considerably the past few weeks, and all services show good interest.

It was our privilege, on May 18, to baptize Miss Viney Hutchinson into the all-saving name of Jesus. We pray God's blessing to be with her in the days to come.

The Dorcas society of the Happy Woods church recently picked and canned about seventy quarts of strawberry preserves, and it plans to send them to Oregon, Ill., to be used during General Conference.

Mr. and Mrs. George Siple of Oregon, Ill., are visiting relatives and friends in Hammond and, of course, they attend all services at Happy Woods and take part in the various services. We are always glad to have brethren from other sections of the country visit us and worship with us.

Harry Gockler, Pastor.

### MARSHALL, ILLINOIS

The attendance at Sunday school, May 18, was forty-four. The young married people's class is proving to be a great success with Bro. Ray Galeener as the teacher.

Bro. Sylvan Richey is our new choir director. The choir meets for practice the second and fourth Sundays of each month at eight o'clock at the church. It is planned once a month to meet at the home of the different members for practice and a social "get-together." Mrs. Anna Cline is the chairman of the social committee.

Three members of the Sunday school and church will graduate from high school the first of June. Miss Lois Claypool will graduate from the Marshall High School, and Roger Richey and Miss Reba Cline will graduate from the Martinsville High School.

Bro. William Melton has been quite ill the past month, and is bedfast all of the time. He is eighty-five years of age, and is the oldest living member of our church.

Ruth Gockler, Secy.

## Gleanings From the Field

"The field is the world."—Jesus.

Since last week's report, we have received the following enrollments to the Summer Bible Training School: Alva Huffer, Michigantown, Ind.; Charles T. Pearson, Troy, Ohio; and Malcolm McLeod, Pomona, Calif. Several others are expected to enroll soon, thus assuring us of the sufficient number of students to make possible another Summer School. Definite and official announcement will be made next week.

Bro. Vivian Kirkpatrick, who for two years has served the Blanchard, Mich., congregation as its pastor, was recently given a surprise party as he was making plans to leave for Aurora College, where in two or three weeks he will complete his college work. Following his graduation, he plans a trip to Minnesota where, starting June 22, he will conduct a three-weeks' series of evangelistic meetings at White Pine.

"Editorially you have been wondering why Russia is waiting. Judging from reports by news commentators, it will be only a matter of Russia finding an opportune moment. The spoil must be the oil."—Otto E. Dick, Frankfort, Ind.

"Bro. John Garard is having the church painted; and as soon as someone can do the work, we plan to have the basement ceiled. . . . Bro. Rufus Curtis gets to church frequently. If the younger members were as faithful as he, we would surely be 'going strong.' . . . Everyone is making plans for the Brush Creek Annual Meeting and the Ohio Conference to come a little later."—Mary Pearson, Tipp City, Ohio.

Bro. Harvey U. Krogh, Jr., reports the baptism of Mr. and Mrs. Roy Black, Tipp City, Ohio. Complete report next week.



**BIBLE TRAINING SCHOOL NEWS**

All of the students recently went to Chicago, except Sr. Verneille Lawrence, Bros. Ellsworth Routson and Richard Smith, where we visited the Field Museum, the Art Institute, the Planetarium, and Chinatown. We were privileged to hear an interesting lecture in the Planetarium. We went down on Maxwell Street (Jewish street market) and observed the manner in which business is there conducted. In the Field Museum, we saw mummies, inscriptions, images, and many implements of all sorts that are thousands of years old. We saw the mummies of some of the Pharaohs of Egypt. Much of this material we have studied in our Archaeology class. The day was a day in which there was an entrance fee, Bro. L. E. Conner, who is a jovial fellow, pleaded our cause with the deft of an able lawyer, and we were permitted to enter free of charge. Bros. Paul Johnson and Robert Hardesty used their ears to take the students. Srs. Ethel Johnson and Eunice Zolinger also went.

Bro. Terry Ferrell visited the Aquarium to find out how to best care for "fish."

We, the students and the matron, extend to the Dunbars in Delta, Ohio, words of appreciation for the magnificent and useful gift of an automatic electric toaster. We consider the love that prompted such a gift.

May 22 we enjoyed a lecture by an Anti-saloon League man.

Bro. Ellsworth Routson and Sr. June Maey will be united in marriage, June 7, in the Brush Creek Church of God near Tipp City, Ohio, with Bro. S. E. Magaw officiating.

The Church of God in Burr Oak, Ind., has employed Bro. Celaine Randall as its pastor for the three vacation months.

Bro. Richard Smith plans to preach at Blair and possibly Omaha, Neb., this summer.  
C. Alan McLain, Reporter.

**INDIANA BIBLE SCHOOL AND CONFERENCE**

The Indiana Bible School and Conference at North Salem will open on June 18 and continue through June 29. The assisting ministers will be Bros. J. H. Anderson of Frankfort, Ind.; F. L. Austin of South Bend, Ind.; and J. R. LeCrone of Woodstock, Va. There will be classes for all ages, and plenty of activities are being arranged for young people. An earnest invitation is extended to all brethren to attend.

We are in need of more iron beds for the dormitory. If you have one that you would like to give to the School, we should be glad to have it. Mattresses will also be very acceptable.  
Otto E. Dick.

**MY WISH**

O, sing a song of hope to me,  
To soothe the anguish in my heart,  
Tell me of love deep as the sea,  
And joys from which I ne'er shall part.

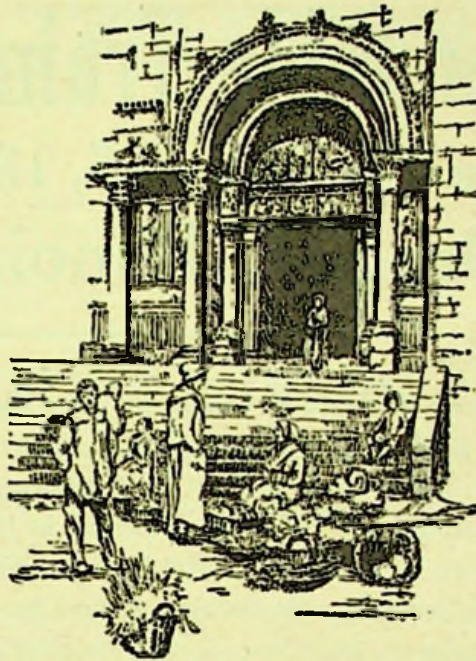
Tell me of Jesus' tender love,  
How He will help my sorrow bear;  
How broken hearts His pity move,  
And He will raise them from despair.

I want to know He's with me most,  
When deep affliction weighs me down;  
In Him I then would fully trust,  
And realize, "No cross, no crown."

O, blessed Jesus, let me still  
Like patient Job e'er trust in Thee;  
Tho' sorrow's frost each hope should kill,  
Thy grace sufficient is for me.

Then let this wayward heart of mine,  
Within Thy crucible be tried  
Until Thy face shall in it shine  
And with me Thou shalt e'er abide.

—Alice B. Curtis.



**HERALD RECEIPTS**

Mrs. E. A. Barber; Mrs. C. R. Barlow (for another); A Friend (for others); Glenn Birkey (self & another); Charles Doll; Mae Magnus (for another); Bernice C. Tulin; Mrs. Bessie Lawrence; Mrs. C. P. Morgan; B. N. Berry; Mrs. C. L. VeNard (for others); Ben Carpenter (for another).

**BIBLE TRAINING SCHOOL**

Billy Andrew	\$ 1.00
B. N. Berry	1.00
Herbert F. C. Hill	3.00
Mr. & Mrs. Vernon Birkey	5.00
Mr. & Mrs. Glenn Birkey	5.00
Mr. & Mrs. George Rahn	12.50

Send The Herald to your friends.

**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  
Orpha LeMasurier . . . Treasurer

Subscription Rate.—51 issues per annum, \$2.00.

**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

\$.....

Name .....

Address .....

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.

**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 5¢; per hundred 30¢.

**God's Covenant With Abraham**

\* Written by S. J. Lindsay, pastor and evangelist, former editor of The Restitution Herald

\* Concerns the greatest promise ever made—that to Abraham by God

\* Liberally sprinkled with Bible references which are quoted in full

\* Considers the major dogmatic implications of the covenant

\* Modern printing; bound in heavy blue paper

\* 10¢ each; 50¢ per dozen; \$4.00 per hundred.

National Bible Institution  
Oregon, Illinois

# The Summer Bible Training School

June 17—July 25, 1941

Oregon, Illinois

Young people who are sincerely interested in training for better Christian service should attend the six-weeks' Summer Bible Training School to be conducted, D.V., at Oregon, Illinois, June 17—July 25. Courses of study will be presented in: "Christ in the Old Testament," "The Old Testament in the New," "English and Public Speaking," and "Christian Principles in Everyday Life." The instructors will be Elders S. J. Lindsay, Tempe, Arizona, and Harry A. Sheets, Elburn, Illinois. Both these men are experienced teachers and well founded in the doctrines of the Church of God.

Students should enroll immediately, or as soon as they can be reasonably sure of attending, as at least twenty students must be enrolled by June 1, 1941, for the School to open June 17. Use the coupon at the bottom of this page.

We are pleased to present the following message from one of the instructors, Elder Harry A. Sheets:

#### TRAINING FOR CHRISTIAN SERVICE

A trained mind as well as a consecrated heart is a necessity for effective Christian service today. Many people have been led to Christ in days past by consecrated leaders whose knowledge and usage of correct English were woefully limited. But those with whom they worked were likewise untrained. With our increased educational facilities, people now demand more refinement and polish in the linguistic ability of their leaders. Any appreciable defect causes a distrust in the accuracy of one's knowledge of God's Word. This has influenced the Board of Religious Education to include English in the Summer Training curriculum.

Paul faced a group of religious zealots at Mars' Hill in Athens. These people were neutral in mind toward Paul, but strongly biased



Elder Harry A. Sheets  
Dean of the School

in their religion. Reformers had been killed because they dared to speak against their gods. The efficacy of Paul's sermon depended upon his ability to keep his listeners in a friendly, listening mood. He succeeded because he knew how to handle people. Another phase of our Summer School will be to teach some of the methods used to handle people successfully. This will be from a Christian standpoint to aid in the spread of salvation.

Our work will be to give instruction in applied Christianity. We hope, thereby, to make our students more effective in their work when they return to their respective localities. The students should be much better prepared for Sunday school and general church work as a result of attendance this summer.

Christ needs the services of all who can attend.

Harry A. Sheets.

Please enroll me as one of the first twenty students planning to attend the Summer Bible Training School to be conducted June 17—July 25, 1941, at Oregon, Illinois. It is my understanding that at least twenty students must be enrolled by June 1 for the School to open June 17; and that the cost of my six-weeks' special training will be only thirty dollars, plus a small amount for one or two textbooks:

Recommended by \_\_\_\_\_  
(Name) (Address)

Signed by \_\_\_\_\_  
(Student's name) (Student's address)

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JUNE 3, 1941

NUMBER 35

## Doctrine Versus Faith

By J. R. LeCrone

THERE is a word, formerly much used, that in recent years has fallen into disrepute among Christian churches. Perhaps this is a natural result of the crimes that have been committed in its name, or possibly it is one result of the growing indifference to the teachings of Scripture—of man's tendency to rely upon his own opinions rather than the plain spoken Word of God. At any rate, the word has been pushed into the background of the average Christian's vocabulary and when used at all is often used with scornful accents. The word is "doctrine."

The Companion Bible defines "doctrine" with one simple word—"teaching." Webster's Unabridged Dictionary enlarges upon the thought by saying that doctrine is "that which is taught; what is held, put forth as true, and supported by a teacher, a school or a sect; a principle or position, or a body of principles, in any branch of knowledge." Thus, whatever any denomination holds to be true and teaches

to its members and prospective members, whether it be Biblical or not, becomes the doctrine of that group.

In times past, various Christian leaders have read the Scriptures and interpreted them differently. The doctrines formulated by one group, studying under the direction of one man were often irreconcilable with those accepted by another group studying under different leadership. Over these various interpretations of Scripture, they often quarreled most bitterly. Many of the results of this strife—hatred, bitterness, and even persecution—were definitely anti-Christian and undoubtedly did much harm to the cause of Christ.

Eventually a consciousness that such conduct violated one of the most important principles of Christianity began to be felt in the hearts of many. They remembered the words of the Master, placing the love of a man for his neighbors as second only to his love for God. "Thou

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," is the manner in which He answered the question concerning which was the greatest commandment, and then added that "the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37-39.) "How," reasoned many Christians, "can I love my neighbor when I must be eternally fighting him because of his erroneous doctrines?"



J. R. LeCrone

Following this line of thought, the attention of the Christian world began to focus upon the many faith passages of the Bible. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:17). "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Gal. 3:11). As this thought gained prominence in the Christian mind, doctrinal debates became less frequent and discussions

of doctrines between laymen less heated.

Once started in the other direction, however, the pendulum of Christian opinion has continued to swing until it has finally reached the opposite extreme. "Doctrines," we are often told, "are relatively unimportant, and since they tend to divide rather than to unite Christianity, we will dispense with them. Faith is the thing! 'The just shall live by faith.' You may worry your head about doctrines if you wish, but not we. We will live by faith!" That attitude is plainly reflected in the almost universal tendency among Christians to join the church which is most conveniently located, without knowing or caring whether or not the doctrines that it teaches are according to God's Word of Truth. "We can," they insist, "live by faith in one church as well as another."

For the sake of more lucid reasoning, let us get a clear idea of what we mean when we (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

## Twenty Students, or More

We are more than pleased to be able to report that there will be twenty or more students in attendance at the Summer Bible Training School. This large enrollment not only assures one and all that the School will definitely open as planned on June 17, but is sufficiently large to assure us that there will be no unpaid bills at the end of the School.

That we have now reached our goal of at least twenty students is no reason, however, for us to be lazily contented. We could well care for another ten or more students, and hope others will yet enroll. It is not so much a case of "the more—the merrier," as it is: the more who come, the more good can be done.

Further, it should not be thought that we do not need any financial support from the brethren. When we set our goal for an enrollment of twenty students, it was with the expectancy that there would also be some little revenue by way of contributions from the brethren.

The instructors, Brothers S. J. Lindsay and Harry A. Sheets, are planning enthusiastically for the School.

## The Conference Season

A study of the "Calendar of Evangelism" on page 14 will reveal that many interesting and profitable meetings are now being planned. It is the season for conferences. To all these gatherings we send best wishes, and pray God's blessing. May the Lord's work prosper.

It is not too early to plan a journey to the General Conference at Oregon, Illinois, where, also, the Illinois State Conference and Bible School convene. These meetings assure one and all a menu of gospel food that will satisfy those hungry for spiritual manna. The dates are July 29-August 10. May we see you then! Bring the family; Jesus still loves children. (Heb. 13:8.)

## Business Is Business

It is not begging the question, as some might suppose, to ask the leaders in various conferences and series of special meetings to lift at least a modest voice in behalf of The Restitution Herald. Plainly, the subscription list to The Restitution Herald is pathetically meager—there

being less than thirteen hundred fifty paid subscriptions. Year after year, The Herald proclaims the best it can the message of the Church of God; year after year it advertises your various meetings and reports your church news; year after year it is your weekly visitor of cheer and hope. It indirectly helps churches to secure pastors and evangelists, and it helps pastors and evangelists to secure work. Its cost is small—it is, in fact, sent free *for life* to ministers of the Church of God who are enough interested to accept it.

The Herald never gets discouraged; never dares to "get mad" at anybody; never quits serving because the weather is too hot or too cold. When someone is a little timid about telling his neighbor about the true Bible teaching on some "touchy" subject, he sends The Herald in his place.

So, conferences throughout the country, and preachers near and far, if you really believe in fair play, why not give The Herald a boost? With very little extra work, and with much more joy, we could be printing two thousand Heralds, each week, instead of the present thirteen hundred plus. Business is business, and we want some of it. Who will help?

## Look Into the Water

Said Solomon: "As in water face answereth to face, so the heart of man to man" (Prov. 27:19).

We once saw a bantam rooster try to fight himself by looking into a mirror. Obviously, he saw a rooster who wanted to fight—himself. Likewise, if a man, sour as a crab apple, looks into a clear pool, he will see mirrored a fellow that might well be called a "crab."

One need not, however, look into a pool to see himself mirrored, for the same principle applies in man's looking at other men. He who scowls at another will see a rising storm; he who cheers another will find a warm friend. Thus, one's friend or associate becomes his photograph, and he sees himself not on dusty pianos, but imprinted into the lives of those about him.

The best preparation for this little game is to look into the water; then *drown that malice and let the sun drive away the fog!*

# The Book of Revelation Revealed

By J. W. McLain

THE Book of Revelation is, as it says, "To shew unto his (the Lord's) servants things which must shortly come to pass." It is not, and never was a sealed book. "Seal not the sayings of the prophecy of this book."

This work of interpretation is undertaken with the deepest humility of mind, knowing that many noble and worthy men of God have endeavored to search out these same things.

May this work be received by humble hearts, earnest in their search for *truth*, as an aid in their understanding of and preparation for the events that shall precede the return of our blessed Lord Jesus.

## *Method of Biblical Interpretation*

The very character of the language of the Book of the Apocalypse is such as to hide its message from the casual, the shallow, the curious, the indifferent, or the unbelieving reader. *It is a message to the faithful.* It is written in their language, the language of the Bible. Almost its every statement is taken bodily from the writings of the prophets. The only key, therefore, is the Bible itself, especially the Old Testament. This one fact eliminates from understanding all those modernists who have thrown away the Old Testament as entirely historic, fulfilled, and having no special significance to Christian study.

As it is easy for the student of shorthand to understand shorthand writing, so it is easy for the exhaustive student of both the Old and New Testaments to understand and interpret Christ's language in His Revelation message.

There are so many interpretations of the Book, that only confusion can come from trying to piece together a new interpretation from the various interpretations.

So often, in the interpretation of a symbol, we reach out to the very obvious things about us, hoping to find something that will fit the description. Usually we find something that will fit. This method can only result in numerous results and much wild guessing. What we desire is *truth*. Guesses are for those who are not so concerned with truth.

The interpretation of the language of Revelation will be found in its sources. This is the wisdom of God. We are dealing with His Word. We need not that any *man* should teach us. "The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2: 11-14). "No prophecy of the scripture is of any private interpretation" (2 Peter 1:20).

If the *Bible* does not interpret Revelation, let us say we have none until God gives us one.

## *The Purpose of the Book*

This is plainly set forth in the words of our Lord as He began to speak: "To shew unto his servants things which must shortly come to pass" (Rev. 1:1). The whole work, obviously, is to prepare a definite group for the events of the *Day of the Lord*.

It has for its task the opening of the sealed vision of Daniel concerning Israel's great tribulation and the time of the end. The purpose is better understood through understanding the people of the Book, and the character of the Book.

## *The People of the Book*

Much confusion of interpretation can be dispelled when we cease trying to read the church into every passage of the Bible, without giving proper consideration as to whether the context, setting, and language warrant it. Because of this tendency, Israel is almost completely read out of, or spiritualized away from, the Scriptures—substituting the church instead. This is especially true in the New Testament. We often overlook the fact that at least two books of the New Testament are addressed directly to Israel. See James 1:1; 1 Peter 1.

The Book of Revelation is a message to Israel to prepare the people for their own particular time of trouble. It seems doubtful if any portion of the Book deals with, or is addressed to, the church.

The mystery of the church is revealed in the Pauline epistles. The church is called the *body of Christ*, and the *temple of God*. (Rom. 12:4; 1 Cor. 10:17; 12:12; Eph. 1:22; 4:12; 5:23; Col. 1:18; 2:19; 3:15; 1 Cor. 3:16; 6:19; 2 Cor. 6:16.)

As the body of Christ, the church must not be confused with the bride of Christ, which is the New Jerusalem, made up of the elect remnant from the nation of Israel. It is the union of both these (Please turn to page 9)

# The Bible Answers

By Verneille Lawrence

*"I would not have you to be ignorant, brethren, concerning them which are asleep" (1 Thessalonians 4:13).*

PAUL would not have Christians laboring under a misapprehension. He would that we should understand the Holy Scriptures as they were intended, particularly concerning "them which are asleep."

There is only one right answer to every question. If questions were considered without prejudice and with honest reason, every person would necessarily arrive at the same conclusion. You can no more destroy the Bible than you can destroy the Milky Way, but we know that the use of the Bible is in various locations modified. Christians read it from different viewpoints and, consequently, new lights are continually breaking forth. We know that there are multitudes of men and women, young and old, from Christian homes who know surprisingly little of the Bible. We know and are appalled at the slight hold the Bible has on the average Christian, and what little progress he has made in the understanding of it. This revelation, however, is hardly more startling than the discovery that many religious teachers do not know how to use the Bible. Christian ministers of reputation and even learned Doctors of Divinity have many times given the most surprising exhibitions of ignorance of the Bible.

Much depends on the way in which a book is used. Even the Bible may be so interpreted and applied as to completely baffle the best scholars. No book in the whole world has been so persistently misused as the Bible. It does not matter much how earnest or sincere a man may be, if he perverts the Scriptures and twists them into teaching things which are not true or right. He damages the reputation of God's Holy Word, and retards the progress of the church. Nothing has so plagued the church as false conceptions and mistaken interpretations of the Bible.

No matter what may be the subject of controversy, the Bible is certain, sooner or later, to be "dragged" into it. This is inevitable. Christians, believing that the Bible is a message from God, search the Scriptures for sentences which seem to support their personal arguments. Agnostics and unbelievers are also glad to quote the Scriptures when they can, because the Bible is a book of vast prestige and adds weight to any argument. The Bible is often quoted by men who have no interest in the Christian religion. It answers all questions. It was used in the astronomical controversy of the Sixteenth Century, in the witchcraft controversy of the Eighteenth Century, controversy

on the use of anesthetics, practice of vaccination, use of lightning rods, scheme of life insurance, prohibition, suffrage, slavery, and many others. Today people are asking, "Does the Bible sanction war?" The Bible is an inexhaustible supply of advice and information, but only if it is interpreted as it was meant to be. Some people make the mistake of dipping into the Bible anywhere and pulling out a sentence which seems to contain the answer they want to give. They make no distinction between what the Bible teaches and what is said in the Bible. That is a fatal mistake. The Bible does not teach everything that is said in the Bible, any more than Shakespeare taught everything that is said in the plays of Shakespeare. There is a multitude of speakers in the Bible, speakers of all kinds, including the Devil himself, and we must be careful, unless, in our effort to get the Bible on our side, we misuse it.

Does the Bible sanction polygamy? David was a man after God's own heart, and he had wives and concubines. It seems that there is nothing immoral about polygamy.

Does the Bible sanction slavery? Read Leviticus 25:44-46: "Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen for ever." The slave holders of the old South quoted the Bible.

Does the Bible tell men to drown their sorrows in drink? Read what is written in Proverbs 31:6: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

Does the Bible teach witchcraft? and does it sanction the execution of witches? Turn to Exodus 22:18: "Thou shalt not suffer a witch to live."

Does the Bible sanction war? Read what is written in 1 Samuel 15:2: "Thus saith the Lord of hosts, I remember that which Amalek did to Israel; how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they

have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul refused to carry out this fearful command. "Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments" (v. 11). What Saul would not do Samuel

did. "Samuel hewed Agag in pieces before the Lord in Gilgal" (v. 33). Hitler must keep the Bible open to 1 Samuel!

Does the Bible sanction persecution? Elijah was one of the greatest of the prophets, so great that his countrymen refused to believe that he could die. In 1 Kings 18:40, we are told that Elijah said this: "Take (Turn to page 10)

---

## Troubled Ones

---

By Ellsworth Routson

---

*"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."*

ARE we, as Christians, troubled today? Many people *are* troubled. What is the cause of this condition which has encircled man with this thought of anxiety? Let us read Matthew 24:6: "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." We, as Christians, must look at the things that are happening in this present day as the things that are to be. We should be glad to see prophecy being fulfilled, and lift up our heads and rejoice, for we are to be looking for Christ's soon return.

We could quote different ones who are troubled in regard to present-day conditions of: foreign wars, our economic system, our defense program, and other perplexing problems. These have a tendency to take root and grow in men's minds, and the words of our Saviour are soon vanished from their thoughts. Instead, they think of "Down with Hitler!" "Onward Britain!" War! War! This is the thought that dominates the minds of millions of men, women, and children. The reverence toward God that at one time was supreme in many homes is now only weakly practiced or completely forgotten. One cannot serve God and mammon. He should hold to the one, and hate the other. He should not say he despises God, as God is the Creator of all.

Christians are sometimes troubled when things go wrong, and we then seek to find Christ to relieve us of our burdens. Still, when things go our way we sometimes forget Christ and give ourselves the praise, when we should praise God. The defense program is urging men to work Sundays, the one day set aside for worship by the people of our Nation. "Freedom of religion," though, is the standard which was adopted at the founding of our Democracy.

We Christians are too easily troubled at these times and look toward the perils that may soon face us, when we

should be looking for Christ's soon return with power and glory, when the righteous will be raised to meet Him. This hope should be foremost in our lives, and it is possible for us to rest assured if we are living as Christ taught us.

If we have been planted in the likeness of Christ's death, we have nothing to fear or with which to be troubled. If we have been baptized into Christ, we are His and will abstain from the things of the world. A true follower of Christ seeks to build character and spirituality into the lives of others. He has no time to be troubled with the cares of this world. Yes, we should be patriotic, and we *are* when we build the character and morals of the men and women, boys and girls of our great nation—the nation which stands for freedom and liberty for all, where we can worship as we understand. May our flag long wave and our country continue to stand firm for what it does today.

From the writings of Paul we understand that there were many faithful men of the Bible who were persecuted and had many tribulations for the cause of Christ. We read in 2 Corinthians 11:23-26 about the tribulation that Paul endured, and how he continued to look forward to the time when Christ will return to reward the faithful and punish the wicked. Christ was rejected and despised of men. He was crucified for our sins. He suffered affliction without murmur, and paved the way for us to salvation. Little does one esteem the love that was manifested for us by the Father who gave His only begotten Son, that whosoever believeth might have eternal life. When Christ returns, He will rule and put all enemies under His feet. He will gather His loved ones, and there will be no more sorrow, death, or sickness, but all will rejoice and happiness will prevail. The Lord, our Saviour, will come down to earth, and "so shall we ever be with the Lord."

# The Tribes of Israel

By Charles W. Howe

THE attempt of this Bible study is to locate Israel's tribes as they may exist today, using as the basis of our study the prophecy of Moses as recorded in Deuteronomy 33, and in Jacob's prophecy of Genesis 48 and 49. Jacob said in Genesis 49:1: "Gather yourselves together, that I may tell you that which shall befall you in the last days."

It seems to us that some of the tribes are today fully known, that of others we may be reasonably certain, while still others are fairly well indicated in the prophecies of Moses and Jacob. We shall give an outline of the tribes as we understand them.

## (1) The Known Tribes:

1. *Levi*. "I will divide them in Jacob, and scatter them in Israel" (Gen. 49:7). Being priests, the Levites were retained in Judah and scattered with Judah.

2. *Judah*. "Thy hand shall be in the neck of thine enemies" (Gen. 49:8). "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (v. 10). This is a good description of the Jew, and a good statement of the promised rulership therefrom.

3. *Benjamin*. "In the morning he shall devour the prey, and at night he shall divide the spoil" (v. 27). This is also a good description of the Jews as they are known from a business standpoint. The tribe of Benjamin was given to David as a light. (1 Kings 11:36; 12:21.)

## (2) Tribes Reasonably Certain:

1. *Manasseh*. We believe this tribe may be seen in the United States. Of Ephraim it was prophesied: "He also shall become a people, and he also shall be great: but truly his younger brother (*Manasseh*) shall be greater than he, and his seed (Ephraim's seed) shall become a multitude of nations" (Gen. 48:19). (The division of Manasseh from Ephraim never occurred prior to the banishment of Israel from Palestine.)

2. *Ephraim*. We believe this tribe points prophetically to the British Empire as indicated, again, in the words: "He also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." Great Britain and the United States are the only modern nations answering this description. "With them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. 33:17). This prophecy points to the colonization and conquests of this great

people. Please notice that Ephraim's seed were to become the "multitude of nations," hence we must look for the remainder of the tribes outside of Britain, and among kindred races. (We think it is not proper to speak of British Israel, but of *British Ephraim* and *Nordic Israel*.)

## (3) Tribes Fairly Well Indicated.

1. *Reuben*. We believe this tribe may be seen today in France. "Reuben . . . unstable as water, thou shalt not excel" (Gen. 49:3, 4). The rest of verse 4 indicates lewdness. (This instability lost the present war for France.)

2. *Simeon*. We believe there is more difficulty in locating this tribe than any of the others, as it was prophesied of Simeon: "I will divide them in Jacob, and scatter them in Israel" (v. 7). Thus, Simeon has been scattered as completely as Levi was scattered, and so cannot be known.

3. *Zebulun*. This tribe may be seen in Sweden. "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships" (v. 13). The Baltic Sea has long been such a haven.

4. *Issachar*. Of this tribe it was prophesied that he "became a servant unto tribute" (v. 15). Norway may here be prophesied, as this nation has paid tribute to Denmark, to Sweden, and now to Germany. Deuteronomy 33:19, reads: "They shall suck of the abundance of the seas," may also point to Norway, and is definitely a prophecy of Issachar.

5. *Dan*. This tribe may be seen in Denmark. "Dan shall be . . . an adder in the path, that biteth the horse heels, so that his rider shall fall backward" (v. 17). (History shows that Denmark has always been a source of annoyance to Germany.)

6. *Gad*. We believe this tribe may be seen today in Germany, for it is prophesied of Gad: "A troop shall overcome him: but he shall overcome at the last" (v. 19). The Revised Version probably better translates what will happen. It says: "A troop shall press upon him; but he shall press upon their heel." Deuteronomy 33:21 prophesies of Gad, "He executed the justice of the Lord, and his judgments with Israel." (God has given Gad the work of bringing His judgments against the other tribes of Israel, and this may now be happening—God's method of breaking down the old order, preparatory to establishing the Kingdom of God.)

7. *Asher*. This tribe may be seen in Austria. "Out of Asher his bread shall be fat, and he shall yield royal



dainties" (v. 20). Austria was called the granary of Europe.

8. *Naphtali*. This tribe, we believe, may be seen in the Netherlands. "He giveth goodly words" (v. 21), no doubt refers to the work of The Hague.

The reader will note that we mentioned thirteen tribes instead of twelve, but Joseph was divided into two tribes to compensate for Levi which had no landed inheritance. That accounts for the difference. Jacob not only blessed the sons of Joseph regarding their becoming, respectively, a great people and a multitude of nations, but he also

blessed Joseph with his brethren, concerning things to happen in the "last days," with words which should greatly encourage us in these days when Gad is pressing sorely upon Ephraim, and Manasseh is wondering what his lot will be if Ephraim fails. According to Genesis 49:22-26, Joseph, consisting of both Ephraim and Manasseh, *will not fail*. "Joseph is a fruitful bough . . . the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob . . . even by the (Please turn to page 10)

---



---

## Unseasonable Meat

---

By Francis Burnett

---

*"Preach the word; be instant in season, out of season."*

THESE words, which are taken from 2 Timothy 4:2, were written as advice to Timothy. In the epistles to Timothy, Paul instructed him concerning the duties of a preacher and evangelist. He also told Timothy of situations and problems that would confront him—problems, too, that would confront all who would follow Christ. Paul said, "I charge thee therefore before God, and the Lord Jesus Christ" (2 Tim. 4:1). Therefore, this commandment of Paul's was made not for the satisfaction of himself, but it was written by one having authority, Paul, as being in the presence of heaven's Witnesses, God and Jesus Christ.

"In season, out of season." It may be that someone might ask, "What does 'out of season' mean? Is not the Word of God 'in season' at all times?" Perhaps the following explanation might help. There are seasons of the year that are especially suited for the preaching of the Word. Examples are: Christmas, Easter, Mother's Day, Memorial Day, Thanksgiving, and so forth. Of course the preceding examples refer to our present day. However, we must remember that the people to whom Paul, Timothy, and others preached had certain days and events that they celebrated or commemorated. Therefore, it seems that Paul thought that the Word should be preached not only on these days or events, but at all times.

Furthermore, he stated this, "Be instant." According to Chrysostom, we should "keep at the post," be persistent and devoted, not only embracing the opportunities that we have, but making them. What a warning and, likewise, a blessing these words should be to the Church of God and its people! Three years ago, through the efforts

of a few persons, the Summer Bible Training School was started. It is one of the best opportunities that any young person can have. The cost of living is very reasonable, and the students have the privilege of associating with other young people from different environments and localities. The greatest of all these blessings is that the students are taught the ways of righteousness and truth.

In this town, Oregon, Illinois, we know many young people, not by name but by sight, who drink and smoke. We know that drinking and smoking lead to other sins, and that they are harmful to the body. It seems that it might be worse here than in many places, but we think not, for the trend of the world today is not for better living, but toward degrading living. Why is all this? Why are these young people doing these things? Because their parents have not been "instant" in teaching the Word. They have not taught it in *all seasons*.

Again we read, "Reprove, rebuke, exhort with all long-suffering and doctrine." Let us study the word "rebuke." Rebuke means to reprove with authority. We read in 2 Thessalonians 3:15: "Yet count him not as an enemy, but admonish him as a brother." Paul was talking about one who would not obey the Word. Again, we read in John 16:8: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." We can reason and understand by the foregoing verses that *to rebuke* does not mean to scoff and scold, as one who "knows it all," but to encourage and to teach in an unrepulsive manner.

Therefore, let us meditate on these words to see whether or not we are doing our duty in preaching or teaching the Word "in season" and "out of season."

# The Two Adams

## In Four Parts—Part Two

By S. G. Elton

**G**OD, having adopted the biological system of reproduction for every living creature, both animal and vegetable, made no exception for man. When God observed man's need for a suitable helpmate, He designed the woman to be the mother of all the living, and presented her to the man; who recognized her as a creature superior to himself. If the man had followed the instructions that God gave him, he might have become one flesh with the woman on a spiritual plane. However, as a natural man, he could not discern spiritual things, choosing rather to follow the emotions of the animal man, and deceived the woman by his subtlety. Thus he retained her in his power, and by his attitude toward God, enmity was placed between the two Adams.

In these two Adams that were created male and female, reposed the two seeds that God blessed and commanded to be "fruitful, and multiply, and replenish the earth." Because the first Adam was disposed to resist the will of God, he became the medium by which sin came into the world, and death came by sin. So death passed upon all men, for all have sinned because of the impotence of the seed. Although sin was in the world, sin is not imputed where there is no law, because of the spiritual nature of the second Adam. No law was imposed, therefore, no sin imputed to her or her seed—death being transmitted through the seed of the first Adam. The seed of the woman passed from generation to generation, until the "fulness of the time was come," when God sent the angel Gabriel to a city of Galilee, named Nazareth, to a virgin named Mary, and the angel said: "Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:27-31). "Then said Mary unto the angel, How shall this be, seeing I know not a man? And 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" (vv. 34, 35). Thus was fulfilled the many prophecies that foretold the coming of the Son of God.

Now, listen to the Apostle Paul: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father. Even so we, when we were children, were in bondage under the

elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman (the second Adam), made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:1-5). Paul used the word "we" in a special way, to denote a certain type of persons, which he defined in his epistle to the Ephesians, saying: "Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:3-7).

Because of sin in the first Adam, the children of the first Adam's seed are destined to mortality. Because of the righteousness in the second Adam, the children of the second Adam's seed are predestined for adoption of God as children of Jesus Christ, in whom is the Seed of Abraham. Moreover, listen to Jesus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh (the seed of the first Adam) is flesh; and that which is born of the Spirit (of Christ) is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:3-7). The first birth required a dual parentage, the first Adam and the second Adam; likewise, the second birth—the seed of the woman and the seed of Abraham that is in Christ Jesus. The nature of the first Adam being animal, his seed begets a body fitted for animal life. The nature of the Christ being spiritual; the seed of Abraham in Him, begets a body fitted for spiritual life. The animal body is fitted to produce the life force from the food we eat and the air we breathe, while the spiritual body is fitted to retain an unlimited quantity of the "water of life," and be an acceptable abode for the Spirit of Christ.

This reasoning is indicated in Paul's words: "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But 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. 8:5-11). So much for the Apostle Paul, now listen to the Apostle John, according to the Syriac Translation:

"My children, let no one deceive you: he that doeth righteousness, is righteous, as the Messiah also is righteous. And he that committeth sin, is of Satan (the first Adam); because Satan was a sinner from the beginning: and for this cause the Son of God appeared, that he might destroy the works of Satan. Every one that is born of God, doth not practise sin; because his seed is in him, and he cannot sin, because he is born of God. By this are the children of God discriminated from the children of Satan. Every one that practiseth not righteousness, and that loveth not his brother, is not of God: because this is the commandment, which ye heard from the beginning, that ye should love one another. Not like Cain, who was of the *evil one*, and slew his brother. And why did he slay him, but because his own works were evil, and those of his brother righteous?" (1 John 3:7-12).

## THE BOOK OF REVELATION REVEALED

(Continued from page 3)

saved groups that will compose the marriage supper of the Lamb (Isa. 61:10; Rev. 21:2; 22:9, 10).

The *servants* addressed by Christ represent a class of Israel called to the election of grace, a remnant of truth-loving, devout persons who live true to God despite the persecutions of the Beast and the apostasy of their intimate neighbors, even those of their own families. Christ's parable of the citizens and the servants is harmonious with this idea. The promises in the seven letters are for them, and are shown fulfilled in the latter chapters of the Book. (Isa. 65:8-16; Luke 19:12-27; Rev. 11:18; 1:1; Rom. 11:1-5.)

In giving signs concerning the end of the age and His coming again, Christ said, "Behold the *fig tree*, and all the trees." (Luke 21:29; Matt. 24:32; Rev. 6:13.) This

Book, being a record of the events in connection with Israel's great tribulation, becomes a medium of watching the *fig tree* develop for those events. In the Zionist Movement of today for the purpose of repopulating Palestine and providing a haven for the persecuted Jew, we see the *fig tree* putting forth tender leaves of reawakening. The term, "fig tree," originates from Judges 9:10 in connection with the choosing of a king over Israel. Two other important symbols find their origin in the same story, the *olive tree*, and the *vine*. Through usage by the inspired writers, the *vine* is associated with the spiritual condition of Israel. It is the true fruits of spirituality that is symbolized in the gathering of the *grapes* from the vine.

The term, "olive tree," seems to be associated with the *Covenant of God*.

The "fig tree" seems to be always used in connection with the *political* life of Israel, especially in regard to the political reawakening of the nation. (Study Judges 9:7-15; Isa. 24:13; 17:6; Jer. 6:9; Hosea 6:11; Rev. 6:13; 14:18-20; Rom. 11:17-26.)

The Hebraistic character of the language of the Book was one of the objections offered to including the Book of Revelation in the canon of the Bible. When understood, this is one of the strongest proofs that its message is for Israel, and should by all means be included in the New Testament.

It remains for the exhaustive student of the Word of God to search out for himself the verification of these statements which seem such a radical departure from the usual interpretation of the Book. Whether or not these views are accepted, if you have been encouraged to study more carefully, a certain good will have been accomplished.

### *The Character of the Book*

The Book is as a gallery hung with pictures, each dealing with a separate, but complete, scene and subject. The Book naturally divides itself into portions dealing with complete subjects, such as: the judgment, the reign of the Beast, the tribulation, the salvation of an elect remnant, the salvation of tribulation martyrs, the wrath of God, the resurrection, the New Jerusalem, the new heavens and earth, and so forth.

There are seven pairs of visions occurring alternately, first in heaven, then in earth. The purpose of this arrangement seems to be to give divine knowledge and insight by the heavenly vision as to the purpose of the things that are taking place in the earth.

The Book is built of contrasts. The close of man's day is followed by God's new day. The true Christ overcomes Antichrist. The rule of God supplants man's selfish, destructive rule. Old Jerusalem in harlotry and apostasy is judged and destroyed to make way for the New Jerusalem. Death and its work are overcome in a season of resurrection. All hatred, carnage, selfishness, iniquity,

and rebellion are put down in the ushering in of the new heavens and earth, "wherein dwelleth righteousness."

The outline of the contents of Ezekiel, from chapter 4 onward is practically the same as the Book of Revelation.

Isaiah reveals the principles of God's dealing with the nation Israel. Especially is the harlotry of Judah and Jerusalem with the Beast borrowed from his writings.

Daniel gives the visions of the events as well as the time measures of the particular era of the great tribulation.

The plagues of Egypt and the exodus of Israel interpret the plagues of Revelation.

The service of the Tabernacle opens many a passage.

---

### Self-Made Eunuchs in 1941

Said Jesus: "There are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have *made themselves eunuchs for the kingdom of heaven's sake*" (Matt. 19:12). Origen, early Christian educator of Alexandria, so thoroughly consecrated himself to the Christian life as to make himself a eunuch, lest he be tempted in his affections to do that which would shame his Lord. In the quoted text, Jesus did not definitely advocate mutilation of the body, and Origen, it is said, was later sorry of his extreme action, but one is challenged by such sincerity to walk loyally, faithfully, and *cleanly* before the Lord insofar as he is able. Further, considering the sincerity of Origen, and knowing that Jesus at least recognized that manner of devotion, one blushes at the slipshod morals of 1941, and asks: "Where is a self-made eunuch today?"

---

### THE TRIBES OF ISRAEL

(Continued from page 7)

God of thy father, who shall help thee . . . the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills." So, we can, indeed, take courage in these trying times.

Perhaps the reader wonders where the Gentile nations are, if Israel takes in such a large portion of the world. The Gentiles were never blessed as Israel was. Of the people of Israel, as distinct from Judah, Hosea said, referring to the last days: "Yet the number of the children of Israel shall be as the sands of the sea, which cannot be measured nor numbered" (1:10). Such a statement was never made of Gentile peoples, so we can expect them to be very few in comparison.

Out of the twelve tribes of Israel, the hundred and forty-four thousand were to be sealed, according to Revelation 7. It is interesting to note from this standpoint,

that a great portion of the Christians in the world come from the nations which we have named.

Another point of interest is that the Kingdom was to be taken from the Jews and given to "a nation bringing forth the fruits thereof" (Matt. 21:43), while we are told, too, that in the latter days Ephraim shall say, "In me is thy fruit found." Therefore, we do not wonder that Palestine finally fell into the hands of the British, and we cannot see how Gad can take it away from them, for Jesus Himself said that it was to be given to a "nation bringing forth the fruits thereof." Now we shall conclude the quotation which we did not finish concerning the blessings pronounced upon Joseph: "They shall be upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren."

---

### THE BIBLE ANSWERS

(Continued from page 5)

the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook of Kishon, and slew them there." Many of the persecutors in Christian history, the pitiless judges and executioners, the wild fanatics of many lands have quoted the Bible as justification for their acts.

Lastly, does the Bible teach that death ends all? Here is what Ecclesiastes 3:19, 20 records: "That which befall-eth 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 . . . All go unto one place; all are of the dust, and all turn to dust again."

Today, the Church of God cannot expect the public to take belief in the resurrection for granted. Multitudes of people—even religious people—do not have an unquestioning faith in the resurrection. For many, it is at most a possibility, not a definite and assured conviction. The exhilaration which the resurrection brought to the disciples was not only the comfort of knowing that Jesus was still alive, but the joy of being assured that He was God's Chosen. The resurrection experience assured the disciples. It should assure us, and instill within us faith in God's power even over death.

What the Bible contributes to our belief in immortality is not the assurance that life continues after death, but it is the grounds which make reasonable an anticipation of a resurrection. Christians have felt the need for direct proof, such as would be given if one could receive a communication from one who had already died. Such a communication has been given in the resurrection of Jesus. To true Christians, this should be the one sufficient and conclusive proof of the resurrection and a future life. With this promise and proof, Paul says that we must not grieve for the dead, as others do who have no hope.

## DOCTRINE VERSUS FAITH

*(Continued from front page)*

use the word "faith." "Belief" is Bullinger's one-word definition. Webster says that it is the "inward acceptance of a personality as real and trustworthy; of an idea as true and obligatory, or a thing as beneficial."

The acceptance of God as a personality, real and trustworthy, and of service to Him as being beneficial to the one who serves, are pointed out by the writer of the Hebrew letter as being absolutely necessary to the person who would please 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." We *must* believe that God exists and that He will reward those who seek to do the things that He requires of men. There are no exceptions to this rule.

If we accept God's Word as being true, there is no possible way for us to escape the obligation that it lays upon us. Paul promised the Romans that God will "render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath" (Rom. 2:6-8). If men are to be judged according to their obedience to the truth, isn't it a matter of the utmost importance to determine as nearly as possible whether our beliefs are true or false.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Or, as Weymouth translates the same verse: "Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." We respectfully submit that the only "well-grounded assurance" of things for which we may hope are those assurances found in the Bible. Any other assurances do not constitute the faith mentioned in the foregoing quoted verse, neither are they the faith by which the just shall live. The just are not to live by just any faith, but by *the* faith. "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). Faith, by which the just are to live, is several times spoken of as *the* faith, never as *a* faith.

But when we accept God's assurances as true, and begin to teach that they must be believed in order to obtain salvation, and to support that contention with our organization, we have doctrines. We heartily agree that it is a great mistake for the various denominations to fight and persecute each other because their doctrines differ, but we also believe that those who think that they can maintain a faith acceptable to God without doctrines are equally mistaken.

Among others, the doctrines of the resurrection of the dead and of eternal judgment are mentioned in Hebrews 6:1, 2 as being among the first principles of the doctrine of Christ. Do not these things also form "the substance of the things for which we hope?" If our faith is "the substance of that for which we hope," and if that for which we hope constitutes a part of our doctrine, how can we separate the two and have anything of spiritual value left?

It is interesting and instructive to note how many times the "Faith Chapter" (Heb. 11) of the Bible points out the definite doctrine that influenced certain acts of the "faithful men of old." Noah built his ark because he believed the doctrine of a coming flood for the purpose of destroying the wicked and cleansing the earth. His belief in this doctrine led him to obey God's command to build an ark, and to follow God's plans for the ark, neither adding any of his own, nor omitting any of God's.

Abraham built his altar upon which to offer up Isaac, "accounting that God was able to raise him up, even from the dead." This doctrine is still a part of the faith of the Church of God, as are the others mentioned in the chapter.

Moses chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, because he believed the doctrine that the reproaches of Christ should bring him greater and more lasting riches than the treasures of Egypt. These men could not separate their doctrine from their faith.

To bring the matter close to home; if you believe that Jesus died and rose again, you have a certain historical faith that the records of the gospel represent events as they actually happened. But if you believe that this same Jesus is going to return to earth to establish a Kingdom over which He will reign in righteousness, you have placed your trust in a doctrine which has become the basis for your assurance concerning that which you have not yet seen. This assurance will affect every department of your life. While it may be possible to teach doctrines in which we have no faith, it is definitely impossible to have a faith without a doctrine. To discard doctrines would be to discard the Scriptures, and without the Scriptures we would be without any well-grounded assurance concerning the things which are not seen as yet, which assurance is our faith.

The title that heads this article is vastly misleading. There is no legitimate question of doctrine *or* faith, but rather it is a matter of doctrine *and* faith. Other things being equal, the more doctrine that we know and understand, the greater will be our faith, and the more acceptable to God our fruits. "He that received the seed into the good ground is he that *heareth* the word, and *understandeth* it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (Matt. 13:23).

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"He said unto them, Go ye into all the world and preach the gospel to every creature" (Mark 16:15).*

### Christian Hardships

The church people near Jerusalem were in need. Their brethren in Antioch—everyone—had sent help by Saul and Barnabas. It is a hardship to be hungry and have nothing to eat. Meanwhile, King Herod began to do evil to the Christians. James was killed and Peter was put in prison.

Do you recall the story of Peter's escape from prison?

### The Word Grew

"The word of God grew and multiplied" (Acts 12:24).

After Saul and Barnabas returned from Jerusalem, they met with the other teachers and leaders. As they fasted and prayed, they were told by the Holy Spirit to set aside Barnabas and Saul for special work.

This special work was to preach the gospel to others who had not learned about Jesus and His plan of salvation.

When, after several stops, they arrived in Paphos, they found a false prophet. His name was Elymas. He was a sorcerer, or like our fortune tellers or magicians. This evil Jew was hindering the Word of God. The governor of Cyprus, Sergius Paulus, wanted to hear the Word. He sent for Saul and Barnabas. Saul, or Paul as he is now called, spoke to Elymas. He told him he was an enemy of righteousness. "Wilt thou not cease to pervert the right ways of the Lord?" Paul said. Then Paul told Elymas that he would be blind, through the hand of the Lord, for a while.

At once, the deputy, Sergius Paulus, believed. He saw who had the power of God.

Today we, too, will come to believe, if we seek Him open-mindedly and trustingly.

### These Uncertain Times

Not long ago a lady said we should teach you boys and girls never to feel safe—that you should be ready to expect anything, either good or bad. Especially was this said for children in countries that are at war.

Such teachings are far short of what we need today. We should never depend upon worldly things for peace and safety. There is a peace and security to be felt within

us, even though bombs fall and sirens screech. That security is found in the Bible. It is in the knowledge we have of Christ's soon coming. It is in our faith in Him—feeling His watch and care over us.

Some people think children should not know anything about death. To die means to stop living. It is like a long sleep. We are told in our Bible that the dead "know not any thing." To know the right things about death is instructive and will add to our peace of mind.

In olden days, Stephen was stoned to death. James was killed by a sword. Jesus died on the cross for us all.

We have this present life to live. Let it be lived for Jesus, come what may. When we lie in death's sleep there is no knowledge of the passing of time. When we die, it is *as though* we meet Jesus soon, even though we sleep in the grave a long time! We cannot change ourselves then. The time to improve ourselves is *now*. We should be living so full of faith and trust daily that we are ready to meet Jesus any day—any hour. In these uncertain times we must be sure of our faith in Him who is our salvation.

### Monday

"I'm always glad when Monday comes  
And busy as can be;  
I set my washtubs on the bench  
Beneath the maple tree.

"I always do my white things first,  
As I don't have a maid;  
And then I wash my colored clothes  
And hang them in the shade.

"You see my family is quite large,  
So when my washing's done,  
I rest in my red rocking chair;  
But really, it is fun."

—Winifred C. Marshall.

### Happy Birthday Wishes

Leland E. VeNard, June 2, age 15, Macomb, Ill.  
Doris Noske, June 3, age 9, Cleveland, Ohio.  
Sally Robertson, June 6, age 1, Cleveland, Ohio.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Correspondence Committee Reports

\* \* \*

*By Mrs. Elmo Gaspar*

If we knew how many people are familiar with the activities of our Junior Social Correspondence Committee, we would know how far our efforts reached. However, it seems as if we have gone into many states throughout this country by way of letter, yet a great many states apparently receive no contact from any Church of God organization. We also know that in a great many states we have isolated members and Bereans. I believe our most beneficial work has been toward the isolated Bereans. They have not enjoyed the great blessing of "assembling . . . together." By means of correspondence, they can keep in contact with all other activities, and in a great many instances these first letters have been influential in starting Berean classes and Sunday schools.

In another way we have found these letters beneficial to both the committee member and the correspondent who may be a member of a prominent and active church, for in discussing the activities they have in common, many ideas are exchanged that are helpful in passing on or for being used in a local community to rebuild or renew the activity of societies that may be slipping.

Of course, the primary purpose of our work is to contact all those who have newly put on Christ with the earnest desire to serve Him. In innumerable instances, these new ones are confronted with questions and temptations that may prove too much, and our committee has the desire in mind to help these new ones and to show them the beauty of service. It is true enough that it calls for good qualifications, but we are confident that we can do all things through Christ who strengthens us; and, if we ask, the ability will be given to us.

There are fifteen committee members from many different sections of the country, and in a recent arrival of the circuit letter, it was gratifying to note from each one of their letters how much they are capable of doing, and from their reports how much they are doing.

We have much faith in the Christian Worker's Kit as an aid to new correspondents for studying Church of God doctrines and to the committee members for answering questions. We hope to determine through the use of this Kit in what way we may aid the Publishing Committee to

make it more complete and instructive.

We also extend our appreciation to the various churches, their pastors, secretaries, and reporters for sending in such complete information concerning the names, addresses, and approximate ages of those baptized, for this service has increased our field of work greatly in the past two years.

If, through this Berean page, we may contact any isolated Berean who desires correspondents or anyone who wishes to serve on our committee as a member, please write to me at Eden Valley, Minnesota. We desire more boys to serve on the committee, so both boys and girls are invited to join and serve with us.

### More

As a result of Sister Gaspar's description of the work of the JSC, we have thought that chairmen of all committees should give a report of their activities during the past year, some of the problems which they have had to meet, and an outline of the things they would like to see accomplished during the coming year. We should also receive similar reports from local societies.

This information will help you who are planning to attend the General Conference to roughly plan the action to be taken at the National Berean business meeting. Everyone will have an opportunity to learn what is being done, what needs to be done, and will be better prepared to give constructive ideas than were they to be forced to make a decision only a few minutes after a report is presented orally. Our business meetings are so infrequent that we cannot afford to make snap decisions without proper deliberation. These reports should be in now. *Right now!*

### Let There Be Music

To you who will be attending either the Summer Bible Training School or General Conference, the Church of God at Oregon, Illinois, invites you to bring with you any musical instrument which you may be able to play—pianos excepted. This request is being made far enough in advance to give you time to brush up a bit on your technique. A sincere effort will be made to organize an orchestra scheduled to burst into full bloom during conference.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- June 1-8—Special meetings at Delta, Ohio.  
 June 8-15—Annual June Meeting at Brush Creek Church of God, near Tipp City, Ohio.  
 June 9-15—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15—Minnesota Conference at Eden Valley.  
 June 12-15—Northwest Annual Conference at Felida, Wash.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 June 22-27—Special meeting at Eldorado, Ill.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 June 22-July 13—Special meetings at White Pine, Minn.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 17-20—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### PENNELWOOD CHURCH OF GOD Grand Rapids, Michigan

Relatives and friends visited with Sr. Edith Richardson on Saturday afternoon, May 17, to help her celebrate her eighty-second birthday. We think Sr. Richardson is the oldest member of the Church of God in Michigan. Is she?

A baptismal service was held Sunday afternoon, May 25, at which time Bro. J. W. McLain assisted two mothers (sisters) to start the new life in Christ. We are glad to present Mrs. Gladys Bultman, 3547 Hillcrest Ave., S. W., and Mrs. Lucille Ratering, 2216 McKee Ave., S.W., both of Grand Rapids.

We are glad to welcome home Bro. and Sr. Charles Simpson from the South where they spent the winter.

Several members of Pennellwood, including the pastor, attended the funeral service of the mother of Bro. Glenn Clark, at Sand Lake.

Of the seventy-one draftees leaving Grand Rapids, May 27, two were from Pennellwood, Clair Aleumbrack, recently baptized, and George Parker. The young people had a farewell party for them at the Townsend home the evening of May 18.

May 29, Bro. McLain went to Oregon, Ill., to speak to the Bible Training School.

Last Tuesday evening the members of our Teachers' Training Class started the course in "New Training for Service" by C. J. Sharp which we think is going to be very interesting as well as instructive.

Mrs. L. F. Slocum, Secy.

### BIBLE TRAINING SCHOOL

Eunice Zollinger	\$ 1.00
Brush Creek, Ohio (R. S.)	10.00
Ripley, Ill., S. S. (F. B.)	3.50
A Friend	30.00

### MICHIGAN

The 84th Annual Michigan State Conference will convene at the Southlawn church, Grand Rapids, from June 9-15. Bro. S. J. Lindsay of Tempe, Ariz., will be the guest speaker.

Bible classes for all ages will be held each afternoon except Saturday, at 1:30 and 2:45. The business meeting will be held Saturday afternoon. An all-day meeting is scheduled for Sunday, with a picnic dinner at Ideal Park.

If you thank God for the freedom of worship granted by your country and State, let your actions correspond with your words, take advantage of this opportunity with an active part in these meetings, and receive your share of the blessings derived from such gatherings.

Mrs. L. F. Slocum, Secy.

### BAPTISMS AT TEMPE, ARIZONA

On Thursday evening, May 22, at our regular Bible study hour, Dorothy and Julia Dimmick were baptized at a beautiful service held in the church. These girls are daughters of Bro. and Sr. Almus Dimmick who live on a ranch in the vicinity of Tempe, and who have for many years been faithful members of the church. They have had the matter of baptism under consideration for some time, and finally determined to take this step of all steps in life. There was an attendance of thirty or more at the regular Bible study. The subject for the evening's study was "The Brazen Serpent." May these dear girls continue ever faithful, and receive the crown of life when our Lord comes. Pray for them.

S. J. Lindsay.

### NATIONAL BIBLE INSTITUTION

Golden Rule S. S., Cleveland, Ohio	
(Ministers' fund)	\$12.00
Mr. & Mrs. Charles Netts	5.00
Mr. & Mrs. Delos Andrew	1.00
Mr. & Mrs. Paul C. Johnson	2.00

### TRACT ANNOUNCEMENT

We have printed a special circular by Bro. James M. Watkins on planning a successful tract campaign. In it he has listed very definite and systematic ways of accomplishing the most with either large or small tract campaigns. He also tells you what tracts to use and exactly how to go about your campaign. If you are planning to spend fifteen cents or twenty dollars in giving out tracts, you will find it very worth while to write the National Bible Institution for one of these circulars. Please enclose three cents in stamps with your request.

### BIBLE TRAINING SCHOOL NEWS

The students appreciated the picnic at the Pines, May 26, given them by the Ambassador Bible Class.

Those preaching Sunday, May 25, were: Bro. Robert Hardesty who spoke in Macomb, Ill., in the absence of Bro. C. E. Lapp, and the writer preached in Dixon, Ill., in the morning. In the afternoon of the same day he participated in the Memorial service in Sugar Grove Church west of Dixon.

Bro. James W. McLain and wife were in Oregon, Ill., May 28, 29. Bro. McLain presented a very interesting discourse to the students on the afternoon of May 28.

We are sure that everyone who went to the School picnic held at the Pines, May 29, had an enjoyable time. The Herald staff also enjoyed the picnic with us. We played "kitten ball."

The students were royally entertained at the home of Bro. and Sr. Frederick Claussen, Sunday evening, May 25. We especially liked the homemade strawberry ice cream.

One hot day last week when we were having a short recess between classes, Mrs. Conner and Loudenslager played the part of the "good Samaritan" by bringing cups of refreshing ice cream to all the students and the editorial staff. These are not the first kindnesses they have shown.

C. Alan McLain, Reporter.

## Gleanings From the Field

"The field is the world."—Jesus.

**History in the making:** Sr. T. J. Ellis, Waterloo, Iowa, wrote us that she would be glad to pay the tuition of some worthy student to the Summer Bible Training School. Studying a little, we were encouraged by a friend to write a certain young man in Nebraska. Now, we have the enrollment of Bro. Eugene Grant of Alliance, Nebr. . . . Who will be next to write an encouraging chapter in church history?

"Recently the State Conference Board issued a student ministerial certificate to Bro. Delbert Jones, who is at present a student at Upper Iowa University, but who last year attended our Bible Training School at Oregon, Ill. According to present plans, Bro. Delbert will preach at Koszta one Sunday each month during the summer."—The Searchlight of the Iowa State Berean Society.

Sr. Elizabeth Dauterich, Baltimore, Md., who at eighty-five years of age is recovering from a fall, writes: "I surely enjoy The Herald, as I get so much to encourage me in these evil days through which we are passing. The coming of our glorious King draws near."

**Send The Restitution Herald to your friends.**

"We enjoyed a surprise visit from Bro. and Sr. Clark Ballentine and family of Springfield, Ohio, on May 18. We were sorry that they couldn't stay with us longer."—J. Don Swartz, Golden Rule Church, Cleveland, Ohio.

"Agnostics and unbelievers are glad to quote the Scriptures when they can, because the Bible is a book of vast prestige and adds weight to any argument."—Vernice Lawrance, Omaha, Nebr.



MINNESOTA CONFERENCE PROGRAM

Wednesday, June 11, 1941: 7:45 p.m.—Song service—Denchfield or Mercer 8:00 p.m.—Preaching—Conner Thursday, June 12, 1941: 10:00 a.m.—Bible study—Mercer 11:00 a.m.—Bible study—Conner 12:00 noon—Dinner at church 2:00 p.m.—Two classes—Wiggins and Kirkpatrick 3:15 p.m.—Preaching—Orris Mills 5:30 p.m.—Supper at homes 7:45 p.m.—Songs—Mercer 8:00 p.m.—Preaching—Conner Friday, June 13, 1941: 10:00 a.m.—Bible study—Mercer 11:00 a.m.—Bible study—Conner 12:00 noon—Dinner at church 2:00 p.m.—Two classes—Wiggins and Kirkpatrick 3:15 p.m.—Preaching—Kirkpatrick 5:30 p.m.—Supper at homes 7:45 p.m.—Song fest—Mercer 8:00 p.m.—Preaching—Conner Saturday, June 14, 1941: 10:00 a.m.—Bible study—Mercer 10:45 a.m.—Bible study—Conner 11:30 a.m.—Introduction of business 12:00 noon—Dinner at church 2:00 p.m.—Business meeting 4:00 p.m.—Recreation—Stanley Ross 7:45 p.m.—Songs—Mercer 8:00 p.m.—Preaching—Conner Sunday, June 15, 1941: 10:00 a.m.—Sunday school—Elmo Gaspar, superintendent 11:00 a.m.—Morning worship—Wiggins in charge; Conner speaking 11:45 a.m.—Communion service—Denchfield 12:30 p.m.—Dinner at church 2:00 p.m.—Love feast—George Randall 2:30 p.m.—Preaching—Wiggins 3:15 p.m.—Ordination service—Denchfield 5:30 p.m.—Supper at homes 7:45 p.m.—Song service—Mercer 8:00 p.m.—Preaching—Conner There's the menu. Now, come and get it, but remember, too, that "the feast of the sermon is always followed by spiritual indigestion unless followed by religious exercise." John Denchfield, President.

BABCOCK - GREEN

Miss Iono E. Babcock and Mr. Melvin Green were married at our home in Tempe, Ariz., on Saturday evening, May 17, 1941. Ione is one of our girls, having been baptized some years ago. She is the daughter of Bro. and Sr. Roseoc Babcock of Phoenix, and has been engaged in the telephone central in Phoenix for some years. The groom is now in camp in Texas, and has four months more to serve in that capacity before returning to his employment with a large furniture company located in Phoenix. Both are talented young people. We predict for them a happy journey through life. Our congratulations and best wishes go with them. S. J. Lindsay.

TAFT - WHETSEL

A beautiful wedding was quietly solemnized in the Church of God, Oregon, Ill., at 7:30 p.m., May 26, when Miss Nina Taft of this city became the bride of Mr. Wilbur Whetsel of Mount Morris, Ill., where the groom is employed as a machinist and where the newlyweds will establish their home. The bride, who became a member of the Oregon Church of God during the pastorate of Bro. G. E. Marsh, was given in marriage by her father and attended by her mother. May the Lord bless these young people as they begin the "God hath joined" life together. Sydney E. Magaw.

BRUSH CREEK, OHIO

We are glad to give the names of two new members of the body of Christ. They are Mr. and Mrs. Roy Black of Tipp City, Ohio, who were baptized in Brush Creek on the afternoon of May 23. Sr. Black has been ill for a long time and would appreciate the prayers of the brethren for her recovery. The Brush Creek Church is undergoing some changes. Thanks to the generosity of Bro. John Garard, the church has a new covering of white paint. Several of the members spent three days preparing and rock-lathing the basement ceiling and by this time the plasterers will have completed the work. The name, "Church of God of the Abrahamic Faith," will soon appear above the door, thanks to the Gospel Gleaners' Class. To see the other things being done, you will have to attend the June meeting which starts June 8 and continues through the 15th. Don't forget the Ohio Conference—August 17-24. Harvey U. Krogh, Pastor.

MORRIS - CRUNDWELL

On May 3, at 6:30 p.m., in the Wee Kirk O' the Heather in Forrest Lawn Memorial Park of Glendale, Calif., in the presence of a large group of friends, we witnessed the marriage of Miss Wilma Ann Morris, daughter of Mr. and Mrs. M. E. Morris of Baldwin Park, Calif., to Joseph Bradley Crundwell, son of Mr. and Mrs. E. E. Crundwell of Los Angeles. The ceremony was read by James Schaffer, a minister of Burbank. Miss Charlotte Rahn sang "I Love You Truly" and "Because." A friend of the bride, Miss Jean Campbell, served as bridesmaid, and Mr. Robert Fuller as best man. Promptly at 6:30, to the strains of the wedding march on the pipe organ, the bridal party entered. The bride was given in marriage by her father. At the close of the ritual, a wedding bell, suspended from the ceiling, opened, and the happy couple were showered with rose petals as a spotlight was thrown upon them. Congratulations were extended after the bridal party had marched out and were seated in the patio. Bradley is a member of the Church of God, and is at present in the employ of the Douglas

Airplane Company of Santa Monica. They are at home at 1352 Burnside Ave., Los Angeles. Emma C. Railsback, Secy.

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 Orpha LeMasurier . . . Treasurer 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

\$.....

Name .....

Address .....

The Summer Bible Training School

Enrollment Coupon

Plans are now definitely made to conduct another Summer Bible Training School at Oregon, Illinois, June 17 - July 25. Elders S. J. Lindsay and Harry A. Sheets will be the instructors. Sr. Walter Wiggins will again be the matron. The cost for board, room, and tuition will be thirty dollars. (There will be a small additional charge for one or two textbooks.) Students planning to attend should sign this coupon and send it to The Summer Bible Training School, Oregon, Illinois.

Recommended by \_\_\_\_\_ (Name) (Address)

My name is: \_\_\_\_\_

My address is: \_\_\_\_\_

# Go-Pher Evangelism

*"Evangelize or Fossilize!"*

SPONSORED BY THE MINNESOTA STATE CONFERENCE

J. L. Denchfield, Editor

## Greetings:

Sure thing, friends, it is about that time of the year again—the time when we begin to anticipate with great eagerness the inspiring days of Christian fellowship as we attend our Annual June Conference. This year we plan to meet again at Eden Valley, Minnesota, June 11-15. You will find the complete program published in this issue of *The Restitution Herald*, and you will especially notice that Brother L. E. Conner is to be our leading speaker. It is hardly necessary for me to say that we are thereby assured of exceptionally fine inspirational messages. Don't miss them!

The following special invitation to all is given to us by Brother Walter Wiggins. Hear ye:

"We are expecting a good Conference this year in Eden Valley, and wish we had a larger church to provide room for the crowds. Our attendance has been very good and is increasing since the spring meetings. This has been a very fruitful year, as we have had thirty added to our church through baptism. We hope to have several more during Conference.

"We are looking forward with great pleasure in having Brother L. E. Conner with us. We shall have a good variety of speakers and teachers this year, so come and be with us through this 1941 Conference.

"Meals will be served in the church basement—noons and evenings. Sleeping will be provided in the homes. Come for the full five days—Wednesday through Sunday, June 11-15. You will receive a hearty welcome at Eden Valley. We shall be seeing you." Walter Wiggins.

Such an invitation from the pastor of the entertaining church and personal knowledge that his words are backed by his congregation and especially the Ladies' Aid assures us of a fine reception and entertainment. Ever taste its cooking? Try it, June 11-15.

"When it is our meat and drink to do His will, it will never be His will that we should lack for meat and drink."

Now let's read a bit of mighty good advice from another of our active young workers, Brother John Mercer, in this great State of ours:

## Defense!

No! It is not compulsory, but it is your duty and your privilege to better prepare yourself for Christian service. (2 Tim. 2:3.) Be sure to get your name on the registration papers at the Minnesota State Conference. Both young and old are eligible, and will be accepted. Examine yourselves. Bring the sword of the Spirit with you, which

is the Word of God. Come shod with the preparation of the gospel of peace. You will be assigned to quarters. Daily maneuvers will help you to arrange your armor for better service. When you leave Conference, you will be permitted to take the whole armor of God home with you.

The cares of this life will keep some people away from Conference. What excuse will you use? (See Luke 14:16-24.) It is easy to make an excuse, but how shall we escape if we neglect so great salvation? "Come; for all things are now ready."

This is your Conference, Minnesotans. Let's make it a big one. It may be the last one before our Lord returns.

"Assemble yourselves together," says the Word of God.

"We will, June 11-15, at Eden Valley," replies the Church of God in Minnesota. John Mercer.

Now, as we look over the program, we understand what Brother Mercer means when he says we may take the "whole armor of God" with us as we leave, if we attend. Of course, we will attend. Suppose we do have to sacrifice some other things in order to be there. What of it? Remember: "No worship ascends where nothing is given up." Then, too, "Almost all things we get for nothing cost more than they are worth," so we shall spend our time, effort, and money and receive that which is really worth something—"treasures in heaven."

Just now, as we are arranging our plans to attend this great Conference of Christian workers, let's keep in mind always a thought concerning the application of the inspiration and instruction we receive. Thus, we shall in the coming year go forward even more effectively than in the past, as "the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the word of life" (Phil. 2:15, 16).

Of the church as of the individual, it is time that, "when one ceases to be in touch with another world, one is no longer a torch to this world." How *can* we see without a light? "Let your light . . . shine."

## "I Was Glad"

Said David: "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1). It is unfortunate that many people think of church attendance merely as a duty. The Minnesota Conference to convene at Eden Valley, June 11-15, is planned for both the Lord's business and the pleasure that accompanies doing the Lord's work. Worship was a pleasure for David, and we believe you will find pleasure in attending this meeting.

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JUNE 10, 1941

NUMBER 36

## Faith of Our Fathers

By Mabel Lindsay

*"In thee shall all families of the earth be blessed" (Genesis 12:3).*

THE history of the Hebrew people and the Hebrew Kingdom began, properly, with the departure of Abraham out of Ur of the Chaldees—about two thousand years before Christ. At Haran, the Lord appeared to Abram, telling him to leave his home and kindred, to go into a strange land, promising that he would receive great blessing and that through him all the families of the earth would be blessed. In the promise, "In thee shall all nations be blessed," the gospel was preached to Abraham. (Gal. 3:8.) The same gospel was preached by our Lord and His apostles; and His followers today preach the same good tidings—the *blessing of the nations* when the Kingdom is established and Israel restored.

Abram, because of his faith, went into the land of Canaan as the Lord had commanded. Later, God again came to Abram, repeating His promise, promising also that his descendants would become a great nation and that the land of Canaan would be theirs for an inheritance forever. In token of this covenant, God changed Abram's name to Abraham, and as a seal of the covenant, circumcision was ordained.

It was through the faith and obedience of Abraham that this covenant was made. Many years later, the same promises were made to Isaac, Abraham's son, God saying to him, in renewing the promise: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Isaac's son, Jacob, likewise received the same promises in his day.

God's promises are sure. The nation that was promised to Abraham's descendants began its development in Egypt where Jacob's sons dwelt. As generation succeeded generation, the number of Israelites increased until the time of Moses, when they were not only numerous, but

"exceeding mighty" (Ex. 1:7). The record of Moses becoming their leader and journeying with them out of the land where they were oppressed, and leading them to the Promised Land, is familiar to all.

After entering the Promised Land, they were ruled by judges for about four hundred fifty years. "Afterward they desired a king" (Acts 13:20), like the nations about them. So the nation of Israel became the Kingdom of Israel, with Saul as its first king. David, of the line of Judah, was the second king.

Now, the children of Israel were God's people. He chose them. He cared for them. They were a "peculiar treasure" unto Him (Ex. 19:5). So the Kingdom of Israel was God's Kingdom. For a time the Israelites obeyed God's voice and were a "kingdom of priests and an holy nation," as He had promised they would be, but later they turned to idol worship with all its attendant evils. Gradually this proud nation was reduced to degeneracy.

### *The Kingdom Divided and Overthrown*

Even a brief sketch of Israel would not be complete without recalling the division of the Kingdom, and its subsequent passing from existence. King David was succeeded by his son Solomon. After Solomon's reign, the Kingdom divided into two parts and so remained as long as either part existed as a nation—the southern Kingdom of Judah being the last to perish. Its national life ended about five hundred eighty-six years before Christ. However, the Jews, under the reign of the Persian king Cyrus, were allowed to return to their homeland, the Temple was restored, and the Hebrew religion again established. So, at the time of Christ, the (Please turn to page 10)



Mabel Lindsay

# 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 Delegate Forms

Within the next two weeks, General Conference delegate forms will be mailed to our various church and conference secretaries. These forms should be filled out and returned to headquarters before General Conference begins (July 29), and sooner is better. The form provides for the listing of all active members and the names of the delegates chosen by their respective churches. Indeed, it is by this record that the various churches and state conferences qualify for representation at the General Conference, particularly in any matters requiring a ballot vote.

## Youth, Protect Your Name

Solomon wisely said: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1). Unthinkingly, foolishly, and sinfully, young people sometimes say: "I'll do anything once," or, "I don't care what people think of me." Often, these same young people are disturbed with such questions as: At what college can I have the most fun? Why do I have so few pals? Why can't I keep a "steady"? Where can I make a good salary? What is the best life insurance policy? How can I buy a car? Where can I borrow some money? Why don't I ever get a "break"? *Ad infinitum.*

Actually, these bad-as-Hitler problems would usually shrivel into imprisoned Hesses, if the more important matter of maintaining a "good name" were given scrupulous consideration. No man spurns the poverty of an "Honest Abe." Who, though, would share the spoils of a Dillinger? A man may have little money, yet be a Shakespeare. He may preach and receive no salary, yet be a Livingstone. He may, like Stephen, be a martyr for Christ, yet see his Lord and the throne of God. The Messiah had "not where to lay his head" (Luke 9:58), was sold and crucified! Then God, respecting His Son's "good name," raised Him from Joseph's new tomb. Where is any loss when there is the keeping and enriching of one's name?

He who has a good name will always have friends. They may be few, but they will be true. Friends who are

lured with money are only sunny-weather friends; "they leave you when the sun goes down."

Despite the Depression, he who has a good name can invariably find employment. He may not get the position he wishes, but the wise and good God of heaven often disappoints one in not giving him exactly what was desired, that He might surprise him with something better. There is still applicable truth in David's words: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

As to getting a "break," Solomon said: "The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but *time and chance happeneth to them all*" (Eccl. 9:11). God, who is "able to," probably *does* "make all grace abound toward you" (2 Cor. 9:8).

Youth of the Church of God, protect your good name; it is your most valuable asset in life, and it is worth more to you than any occupational or professional success. Be honest; be true. "Live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:12, 13).

## Our Highest Compliment

I knew a minister about "fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one" had the good fortune to become pastor of the Church of God at Eden Valley, Minnesota. Trouble flared! Someone asked, "What will our new pastor do?" To this question, Sister E. E. Mills confidently replied: "Our pastor won't quarrel."

Though often tempted to quarrel, the confidence of this dear woman did much to guide us aright both then and since. No praise of sermon, no majority vote, no gift of love, has more definitely blessed our ministry than did the words: "Our preacher won't quarrel." After these several years, we think it correct to reveal to Sister Mills the blessing of her words and trust.

# The Book of Revelation Revealed

## *The Time Measures of Revelation*

### Article Two

By J. W. McLain

MUCH disrepute has come upon the study of prophecy because of the date setters who have proclaimed that on a certain day, such and such an event would take place. The date of the returning of Christ has been set numerous times, with the same result in each instance—the event did not occur as promised. People who had trusted in such revelations were shaken in faith. On at least two such occasions, the people had sold all their possessions, giving their money to the poor, awaiting the event, believing that they would no longer have need for material things. The result of such disappointments was a widespread belief that no time measures were reliable in connection with the Scriptures. Consequently, there has been a marked tendency on the part of most Bible students to completely ignore the many obvious time measures both in Daniel and Revelation.

We must first understand the difference between date setting (which we have no intention of doing) and the study of time limits, definite periods of prophetic history set forth. The beginning dates of these periods we may not know. For example, we may say that when Aunt Mary comes to visit us, she will stay two weeks. By this we have a definite knowledge of the length of the period of her stay, but we may not know the date of her arrival until we see her. Thus, we may not know the date of the beginning of Israel's tribulation, but we most certainly know the duration of that period as revealed by the Scriptures. The beginning dates will only be known infallibly in the day of the fulfillment.

Naturally, the students who are constantly studying the forecasted events of prophecy will be the ones to know what is taking place in the earth when the day of trouble does arrive. Those who have made light of prophetic study will be in the dark. It is important to have in mind the pictures and images of the prophetic visions, that we may constantly compare world events in the light of revelation until we see the complete fulfillment.

It is fallacious to have such fixed ideas of interpretation in our minds that we are unable to know the real thing when it arrives. This was the reason for the failure of the nation of Israel to recognize the Messiah when He arrived. Israel's traditional mental conceptions of the Messiah were vastly different from the suffering Lamb of God! Isaiah had revealed Him as such in the fifty third

chapter, but they preferred to see only a king of great glory.

In the same sense, the people outside of Israel have been willing to acknowledge, after a fashion, the suffering Messiah, but because of their traditional mental conception, they are just as unable to see Him as a king coming in the clouds of heaven with power and great glory to rule the nations.

Let us be diligent students, keeping an open mind, trying to arrange the mental images of the prophetic visions, willing at any time to rearrange them all if we find that we have overlooked some consideration vital to the complete picture.

#### *The "Seventy Weeks" of Daniel*

Daniel 9:24 is the basis of this study. The week mentioned in verse 27 is the key to the time measures of the books of Daniel and Revelation.

According to the text, there are seventy weeks to be determined upon Daniel's people, the Israelites. The first sixty-nine deal with their return from captivity and rebuilding the Temple until Messiah the Prince who was to be cut off. From the edict of Cyrus to rebuild the Temple until Christ was approximately the four hundred eighty-three years required to complete sixty-nine weeks of years. Therefore, the seventieth is a week of seven years, rather than of literal days.

Many students object to separating this seventieth week from the sixty-nine by an indefinite period of time. The very meaning of the Hebrew word for "determined," is "divided." Therefore, "Seventy weeks are *divided* upon thy people." Jesus established this principle of dividing a passage into its proper time applications. He read to a comma in the middle of a verse, closed the book, sat down and said, "This day is this scripture fulfilled in your ears." The remainder of the sentence dealt with the day of God's vengeance, and was not fulfilled that day. (Read Luke 4:16-21 and Isa. 61:1, 2.)

If this were the only instance of the covenant, the taking away of the daily sacrifice, and the abomination that maketh desolate, we might be inclined to agree with the critics that the seventieth week was in some manner fulfilled along with the other sixty-nine, but numerous other passages dealing with the same situation and the same time measure lead us to the

(Please turn to page 10)

## Blotting Out Ordinances

By C. Alan McLain

THE scribes and Pharisees had made laws that God did not authorize. They could not keep the laws they made, and failed to keep God's laws. Jesus denounced these self-sophisticated Jewish leaders. He told them that they strained at gnats and swallowed camels. They were so strict to keep the letter of the law, that they neglected to keep the spirit of the law. (Cp. Rom. 9:31.) Through the "deeds of the law there shall no flesh be justified" (Rom. 3:20). The law did not, nor could not, disannul the promises given to Abraham. The "promises," being the gospel, were independent of the law. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:24, 25, 29).

The Jewish leaders condemned Jesus for healing on the Sabbath day, for on that day no work was to be done. Jesus asked if it were better to do good or evil on the Sabbath. Which of you having an ox will not lead the ox to water? Jesus was *Lord* of the Sabbath. Nowhere in the New Testament is there a commandment to observe the Sabbath, although some of the Ten Commandments are mentioned. If Sabbath-keeping is so important as some teach, it should have been mentioned. If one is determined to keep the Sabbath, he must also keep the rest of the Mosaic laws, for if we offend in one part we are guilty of breaking the whole law.

The commandment of the Sabbath was given to those under the law—the Israelites. Christ did not set any special time to rest and worship. Christ performed many miracles of healing on the Sabbath. According to the Mosaic laws, no work was to be done on the Sabbath, yet Jesus worked and was not condemned of God, because He did good. One day a week should be set aside for rest and worship, but no special day is now commanded. The disciples met on the first day of the week. That is one reason we have our services on Sunday. We should not only keep one day, but every day alike—not having a Sunday religion, but a real religion every day we live.

We cannot be under two covenants at the same time. When Christ came, the law was fulfilled by Him because none could keep the law. It is through Christ, who kept the law, that we have obtained a better covenant—which is a covenant of grace. Christ has made for us a better way: that is, through Himself. Jesus said: "No man can serve two masters: for either he will hate the one, and

love the other; or else he will hold to the one, and despise the other" (Matt. 6:24). Neither can we keep two covenants, for either we will try to keep the covenant of the Mosaic law, thus rejecting the covenant through Christ; or, we will accept the covenant through Christ and reject the Mosaic law which became dead after Christ fulfilled it. (Read Rom. 7.) Man is bound to his wife until death. If she dies, he is free to marry again. Romans 7:4 reads: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

The law could not give life, as we read in Galatians 3:21. Only through Christ can we have eternal life.

Paul wrote that Abraham was not justified by the works of the law, and that he himself had nothing whereof to glory before God, although he might have gloried somewhat among men. Faith and the works of faith, not law, are essential to salvation. It was Abraham's faith and works according to that faith that counted for his good. Paul warned the Colossians, who were Christians, against those Jews who taught observance of the Mosaic laws.

In Colossians 2:14-17, we read: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Continuing, we read: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using); after the commandments and doctrines of men?"

We read in Acts 13:39: "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." We shall be rewarded according to our faith and the works that are in accord with that one, true faith.

The more we try to live like the Lord, the more we shall become like Him. We are to live above the law. If we serve Christ because we love Him, we shall be more blessed in God's sight than the person that serves because of fear. Perfect love casts out fear. There is little praise to

the person who does work because he is compelled.

We are not slaves of Christ, but friends. 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" (John 15:14, 15). Jesus also said: "If ye love me, keep *my commandments*," and, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Jesus did not command men to keep

the Sabbath, but He did teach repentance, baptism, and the new life as being essential to salvation. (Mark 16:16).

A certain lawyer of the Jews tempted Jesus by asking Him which was the greatest commandment. Jesus said unto him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37-39). The more we love Jesus, the greater becomes our desire to do His will.

---

## "What God Hath Cleansed"

---

*By Sadie Skeels*

---

**P**ETER was very reluctant to answer the call when the Voice sent him to tell the saving Word to a Gentile. Peter could not believe his ears, and said, "Not so, Lord; for I have never eaten any thing that is common or unclean." Later, in Acts 10:28, Peter said, "God hath shewed me that I should not call any man common or unclean."

Now, we change scenes by reading from Romans 11:29-31: "For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these (Israel) also now not believed, that through your (the members of the one body) mercy they also (the Israelites) may obtain mercy." "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. 14:4). "Blessed is the man whom thou chasteneth, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance" (Psalm 84:12-14). God will not forsake, nor cast away, but cleanse. "Then will I sprinkle clean water upon you, and ye shall be clean."

It was said of Israel, "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:20). Yet Israel was not forgotten of the Lord, who said: "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath

redeemed Jacob, and glorified himself in Israel (vv. 21-23).

In Isaiah 49:14, we read, "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me," but God replied: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (vv. 15,16).

Jeremiah prophesied: "They shall all know me (i.e., God), from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more," and "They shall no more teach every man his neighbour . . . for they shall all know me" (Jer. 31:34). The New Testament agrees with the words of the prophets, as Paul wrote: "I (i.e., God) will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12).

We read further of the forgiveness of Israel: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness" (Micah 7:8, 9).

Then, Micah praised God for His mercy, saying: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (vv. 18-20).

## Studies From the Revelation

By Alfred Anthon

DAVID'S prophetic words: "Thou shalt break them (the nations) with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2:9), agree well with Revelation 2:26, 27, saying: "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."

God began His rule over transgressors in the Garden of Eden. He is yet ruling, and will continue to rule until the complete consummation at the end of the Millennium. At the beginning of the Millennium, however, God is going to give this work into Christ's hands, to the supervision of Christ who will have His followers obeying Him in this great work of subjugating all mankind to obey and learn His laws.

Now, we shall quote Isaiah 26:10 for a parenthetical statement: "Let favour be shewed to the wicked; yet will he *not* learn (to approve) righteousness: in the land of uprightness will he deal unjustly, and will *not* behold (approve) the majesty of the Lord." In the Millennium, the mind of the wicked may be filled with the knowledge of the Lord "as the waters cover the sea," yet in this "land of uprightness will he deal (choose) unjustly." Mere knowledge of the Lord, understanding of God, knowing God's laws without choosing to "approve" them, does not bring salvation. "Faith without works is dead." Faith without works is only knowledge. Therefore, knowledge without works is dead. Knowledge with works is faith. Therefore, though every human being may come to required knowledge of the Lord, that is not saying or proving all will "approve" of the Lord unto salvation.

No human being can obey God without knowledge of God. Therefore, get knowledge; get all that God has given "ability" to get—"every man according to his several ability" (Matt. 25:15). "Talents" in this parable is not "ability to perform," but *work given to perform* according to ability. The person who does not do the work God gave him according to the person's ability will be cast out. Let us search the Scriptures daily, that we may have knowledge to perform work for God and Christ.

We are not interested in knowing the exact time when Christ will take into His own hands the work of dashing nations to pieces—the beginning of the Millennium. We are interested, rather, in having knowledge and ability to use the talents given us—how to perform the work God has given us. We want knowledge, understanding

of our duty, *not* the date of payday. The poorer the workman, the more he asks about payday.

### "The Nations Were Angry"

To understand when "the nations were angry, and thy wrath is come" (Rev. 11:18), one needs to know the general outline of the Book of Revelation. Chapters 1, 2, and 3 seem to be prophetic of the successive changes in the church, beginning with the apostles and continuing until the Millennium. Chapters 4 through 11 seem to be a prophecy or vision all to itself. It deals with a period of time immediately after chapters 1, 2, and 3. Later in the Book of Revelation, this same period of time is considered, but is another separate prophecy. Somewhat similarly, Daniel explained the Great Image in his Book, chapter 2. Then, chapter 7 is a different, separate, unrelated vision, but deals with the same period of time—each giving its own peculiar details. Likewise, is the Revelation.

The four beasts and the twenty-four elders probably typify the classes which will meet Christ in the air at the Rapture. The first six seals probably typify such prophetic events as: the Translation, the Great Tribulation, the Time of Jacob's Trouble—during which time there will be a great battle. Jerusalem will be spoiled (Zech. 14).

One of the last things to take place during the sixth seal (Rev. 7) will be the resurrection of another class of people permitted to be palm bearers in the Millennium. The "multitude" of verse 9 seems to contain the one hundred forty-four thousand Israelites. In this multitude there must also be included many from the beginning of man's history, but who are not to be with the crown wearers (the four beasts' and twenty-four elders' class). We believe this multitude is mentioned again in Revelation 20:4. They will live and reign with Christ during the Millennium.

In the seventh seal (Rev. 8), Christ comes to Mount Olivet. This seal is divided into seven trumpets (more detailed—four trumpets and three woes). The fifth, sixth, and seventh trumpets are called "woes." This whole seventh seal deals with the period of time *after* Christ comes with His Rapture saints and the Revelation saints are resurrected, after both are together at Mount Olivet, and *until* all who are living of mortal nations are judged, until all these have lived their period of time called "one hundred years" in Isaiah 65:20.

Now we shall quote Revelation 11:18, which closes the



seventh seal, the seventh trumpet, and the third woe—all three expressions being one and the same period of time, the close of the judgment of mortal nations who live through the first part of the Millennium. Every mortal person yet alive will know the Lord. "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

These mortal nations "were angry," and God's "wrath is come" upon them. They have all been judged. They were disobedient, they died "accursed." The obedient continued to live. Next, it will be time to resurrect the dead who were "left" in their graves when one was "taken" and the other "left," at Rapture and Revelation. (Matt. 24:41.) Then it will be time that "thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."

Note carefully that at the close of the seventh trumpet the righteous do not yet have their reward. They are the

"debtor" gone free at the end of the sixth year. Under Mosaic law, every sixth year every debtor was freed of debt, went free; but did not get possession of his real estate until the jubilee—every fiftieth year. The antitype is here seen with these saints. They are free from death (debt); but do not yet have possession of their real estate. Much of their estate—the earth—will yet be occupied by wicked persons. This circumstance will exist until the last sinner is cast into the second death at the end of the Millennium. When every sinner is "rooted out" (Prov. 2:22) the righteous will receive *all* their reward. As long as there is a sinner in the earth, so long the righteous will not be in possession of all their inheritance. The Millennium is the antitypical seventh year; the period of time thereafter will be the antitypical jubilee.

Therefore, Revelation 11:18 is far in the future, and probably refers to a time more than one hundred years after Christ comes with His saints to Mount Olivet. The words, "And shouldst destroy them that destroy the earth" will not be completed until the end of the thousand years of Revelation 20.

---

## The Two Adams

### In Four Parts—Part Three

---

By S. G. Elton

---

IN Genesis 4, is the record of the birth of Cain, the history of his life, and the genealogy of his family. His offspring were engaged in worldly pursuits. In verses 25 and 26 we read: "Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord," or by names that signified their spiritual relationship to their God. In Genesis 5:4, we read: "The days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: and all the days that Adam lived were nine hundred and thirty years: *and he died.*" He had fulfilled the purpose for which he was created, and died in that period of time known as "the beginning."

Thus, we have two genealogies that began in Adam: the first was through Cain, whose record is discontinued after three or four generations. The second genealogy runs through Seth and Enos, and through Abraham, David, and on to Mary the wife of Joseph; of whom was born the Son of God. By tracing the genealogy as given

by Luke, it goes back through David, Abraham, Noah, and Enos the son of Seth, the son of Adam, the son of God. According to Genesis 4:25, Seth is accounted to be the son of the second Adam (Eve, the second one of the Adamic creation), through whom the line of the woman's seed has been transmitted, until the fullness of the time had come for the seed's appearance as the Son of God.

In Genesis, Moses has given to us the record of things that transpired "in the beginning," when the Lord God spoke the Word, and it was done as He commanded. Seven times the Lord God had spoken the Word, and "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31).

Among the creations that God pronounced as being very good, there was included, "the Alpha"—the beginning of that lineage by which the Son of God was manifested in the world through the medium of a virgin woman. Of this Son, the Apostle John testified: "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 . . . that which we have seen and heard declare we unto

you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:1-3). In Revelation 1:8, John added these words of Jesus: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

As the alpha and omega were the two letters at the extreme ends of the Greek alphabet, so the Lord Jesus Christ had His incipency as the seed of the woman: whom Paul described as "the Lord from heaven," the "second man" in the order of creation, which was made to be spiritual. Nearly four thousand years elapsed before the seed was vivified by the power of the Almighty God. In due time a Son was born, and His name was *Jesus*.

For thirty years, Jesus lived with Joseph and Mary at Nazareth: "It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:9-11). For three and one half years He went about doing good, healing the sick, and preaching the Kingdom of God, until He was taken by wicked men, and put to death upon the cross. He was then placed in the grave. After three days, He was raised to life again. After instructing His disciples for forty days, He was caught up out of their sight into heaven, to appear before the Father, not as the Alpha, but as the Omega to whom is given all power in heaven and earth.

Between the letters alpha and omega there were other letters. Likewise, between the presentation of the woman to the first Adam in the Garden of Eden until the appearance of the Son in the presence of the Father, we have the record of many phases of the development of the Kingdom of heaven. Perhaps the most important phase was the death of the Son on the cross. "When Jesus therefore had received the vinegar, he said, *It is finished*: and he bowed his head, and gave up the ghost" (John 19:30). At this point, the Alpha phase of the Kingdom had been completed, and the price of redemption had been paid. A state of oneness was perfected—oneness between the Father and the Son. The way was then opened to other phases of development of *the Kingdom*—the preaching of the gospel, and the calling out of the church which He had purchased with His own blood.

It is evident that the Psalmist regarded a duality of meaning in the word "man," when he inquired, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:4). In Psalm 49:12, 14, 19, we find the answer to the first question: "Nevertheless man being in honour abideth not: he is like the beasts that perish," and, "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have do-

minion over them in the morning; and their beauty shall consume in the grave from their dwelling. . . . He shall go to the generation of his fathers; they shall never see light." (That this is common to the natural man, see Job 7:8-10; Psalm 78:39; and 1 Peter 1:23-25.)

The Psalmist began the answer to the second question, prophetically, which was completed by the Apostle Paul in Hebrews: "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands. . . . We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both *he* that sanctifieth and *they* who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (vv. 7, 9-11).

The two Adams of Genesis 5:1, 2 were of opposite natures, that is, the first man Adam was animal by nature, and the second Adam (the woman) was more spiritual and was mother of the Lord Jesus. As already shown, the lineage of this Son of man is traced back to God through the seed of the second Adam. Likewise, *His brethren* trace their lineage back to the second Adam through Seth. "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children that God hath given me. 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 (the seed of the first Adam); and *deliver them* who through fear of death were all their lifetime subject to bondage (the seed of the second Adam)" (Heb. 2:12-15). Because the second Adam yielded herself to the will of the first Adam, she was abandoned to his possession, but only for as long a time as he might live. (Gen. 3:16; Rom. 7:1-6.)

---

#### PRAYER

"We may well take the lesson which Christ's prayers teach us, for we all need it—that no life is so high, so holy, so full of habitual communion with God that it can afford to do without the hour of prayer, the secret place, the uttered word. . . . The life that was all one long prayer needed the mountain top, and the nightly converse with God. He who could say, 'The Father hath not left me alone, for I do always the things that please Him,' felt that He must also have the special communion of spoken prayer. What Christ needed we cannot afford to neglect."—McLaren.

## Report of Fonthill, Ontario, May Meeting

*By Mrs. Irene Holland, Reporter*

**A**FTER seasons of class prayer and individual supplications for God's blessing on our Annual May Meeting, our first gathering assembled Tuesday evening, May 20.

We were all very glad to welcome Brother and Sister C. E. Lapp and Elaine, also Brother and Sister Wayne Laning, into our midst and to Canada.

The seventy of us gathered in God's house listened to Brother Lapp's message from Philippians 3:13, 14. If Paul counted himself to have not yet apprehended, and considered it necessary to emphasize doing "one thing," surely we need to forget "those things which are behind," and reach forth for "those things which are before." May we all be more zealous in pressing toward the mark for the prize of the upward calling of God in Christ Jesus.

Wednesday night, Brother Lapp talked to us concerning belief and trust. How few, these days, realize that if they believe not in Christ, they are already condemned! How true the words of the chorus: "He who is not with Me is against Me, neutral you cannot be"!

With attendance and interest steadily growing, Thursday's message concerning "Five Peas in a Pod" was very well received. We were cautioned not to remain still, drift, or fall back, but that we should strive to progress upstream. The five peas in the pod will give you a hint on how to avoid backsliding. Here they are: progress, proclaim, pay, prayer, and praise. Our hearts were made to rejoice at the close of this service by two of our young people going forward, and confessing Jesus before men.

Up to this point, music was given by our own choir, but on Friday night we had the pleasure of sitting in the congregation while the Niagara Falls, New York, choir provided the musical part of the service. The address, following, warned us of spiritual deadness, divisions, and "falling away." Man looks on the outward condition, but God is concerned with the heart. If you hide secret sins in your heart, or hold there ill will or anger against a brother, your heart is decidedly not right in the sight of God. Should we not often examine ourselves to see if our hearts condemn us? God will not dwell in a filthy temple. Our hearts must be made right through sincere repentance. After repenting, we must continue in a humble condition. If a mistake is made, repent and make it right at once. The fruit each and every one of us is bringing forth proves whether we have truly repented, or not.

The chalk talk by Brother Lapp on Saturday night

was enjoyed by all. God does not tempt man, but man is led away by his own lust, and "then cometh sin"—and death. If we continue to build and walk according to God's Word, and permit the cables of prayer to help hold us, we will by faith and works overcome sin, and finally receive a new name. (Rev. 3:5-12.)

Sunday was a day filled with spiritual food, beginning with Sunday school under the able leadership of our superintendent, Brother Joseph Fletcher, Jr. Brother Fletcher's message was very helpful, and many remarks of approval have been heard concerning the extra music given by the little children's choir. These little folk have been under training for a very short time. This work of love is being undertaken by Brother Fletcher's two daughters, Rena and Mabel.

At the following service, the "Falls" choir again gave us sweet music, and Brother Clyde Shea favored us with a solo. Brother Lapp spoke on "The New Order," and brought us wonderful thoughts based on Proverbs 30:18, 19. We hope the young people will heed the admonition not to become unequally yoked together with unbelievers. May we all try to fit ourselves to be a part of "the bride" Jesus is soon going to call unto Himself.

Following the dinner hour, Sister Lapp gave us the recipe for a happy life. This was much appreciated by all, and will be very helpful in our everyday lives. If you will read Philippians 4, you will get a little taste of what we enjoyed. You will, however, miss the added charm of Sister Lapp's bright smile and pleasing personality.

Next came a splendid address by our pastor, Brother C. E. Randall, at the conclusion of which we drew even nearer to Jesus in keeping the Communion service.

After supper, Brother Lapp brought us his closing address on "World Conditions in the Light of Bible Prophecy." Everyone was especially interested in this discourse, present world conditions causing great concern over these things to come.

Here and there, all through these meetings, sweet music was much enjoyed from Sister Lapp and her accordion. Personally, we shall not soon forget "Master, the Tempest is Raging," for when it was played, outside the wind blew, the lightning flashed, and the thunder roared. It was, indeed, a selection with true sound effect. Sister Wayne Laning also favored us with several vocal selections which were greatly enjoyed.

We believe we express the sentiment of all when we

say it was good to have had Brother and Sister Lapp and Brother and Sister Laning with us. We enjoyed the fellowship we had with them in our homes as well as their messages in gospel and in song.

We wish to thank all the brethren who remembered our meeting in prayer, and we are so grateful to God for the increase He has given.

We fear we have written a very long report of this meeting. Indeed, some of it may have to go into the editor's waste basket. However, our thought was, that this might bring a little of the joy of such a meeting to our more or less isolated brethren who do not have the pleasure of such spiritual feasts together.

God help us all to work together in love and unity while looking for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

On Sunday last, June 1, Brother Randall baptized into Christ the Brother and Sister who came forward during the meeting. They are Miss Grace Davis and Mr. James Savigny, both of Fonthill, Ontario.

While attending a funeral a short time ago, at Solina, Ontario, it gave us, truly, holy joy to stand reverently in the little Church of God at this place. Here Brother R. V. Lyon brought the gospel message many years ago, and our dear father (T. A. Weldon), now asleep in Jesus, worshiped as a young man. Our only heartache was that this little place is not still active in God's work.

---

"The cares of this world . . . choke the word, and he becometh unfruitful." "We cannot grow good wheat if we also grow the thorns of the cares of this world, the deceitfulness of riches and the pleasures of this life."—*Selected.*

---

### THE JEW

Before the Christian Era, the nations did their utmost to exterminate the people of whom even Balaam had enough sense to say, "How shall I curse whom God has not cursed?" Pharaoh tried to drown them, but God had made them waterproof. Nebuchadnezzar tried to burn them alive, but God had made them fireproof. They were thrown to the lions, but somehow the lions had no appetite. Haman tried to hang them, and once more God intervened, for they were unhangable! Rome burned them alive, drowned them by the boatload, branded their bodies with red hot iron crosses, ravished them, tortured them with agonies too horrible to recite, and yet of all the nations of antiquity the Jew still lives and occupies a place in the world of today. A great king once asked his prime minister what was the greatest proof of the authenticity of the Scriptures, and the answer came—"The Jew, Sir."

—*Selected by Lottie E. Young.*

### THE BOOK OF REVELATION REVEALED

(Continued from page 3)

conclusion that the seventieth week is future in regard to Israel's great tribulation. (Read Dan. 8:11; 9:24; 11:31; 12:1-13; Matt. 24:15; Rev. 11:2, 3; 12:6, 14; 13:5.)

The prophetic week of seven years is based on the Jewish religious calendar of thirty days to the month, three hundred sixty days to the year. Therefore, the seven years are twenty-five hundred twenty literal days. The half week after the daily sacrifice is taken away is twelve hundred sixty days, forty-two months, or three and one half years, called, "time, times, and an half."

The measure, "a time," has its origin in Daniel 4 in relation to the banishment of Nebuchadnezzar from the throne for "seven times." (Read Dan. 4:16, 23, 32.) Since this measure was applied to a man *within his lifetime*, it is obvious that the "seven times" would be a matter of only a few years. If this is the interpretation of a "time," the "time, times, and an half" of the Scriptures could in no sense be the long measure of twelve hundred sixty literal years, so popularly applied in interpretation of the term.

If the "time, times, and an half" of Daniel 12:7; 7:25; Revelation 12:14 are to be taken as twelve hundred sixty literal years, then we may well interpret that the king was banished for twice the time, or twenty-five hundred twenty years.

The covenant is to be made for a week of years, or seven years, or twenty-five hundred twenty literal days. The daily sacrifice being taken away in the middle of the week and the covenant being broken at that time, there remains half of the week for tribulation, or a period of twelve hundred sixty days, or forty-two months, or three and one half years, or "time, times, and an half." It is this period of time that the Book of Revelation considers in telling about the two witnesses (Rev. 11), the woman (12), and the beast (13).

---

### FAITH OF OUR FATHERS

(Continued from front page)

Jews were in their homeland and Jerusalem was their center of worship. Not many years after Christ's time, Jerusalem was laid in ruins by the Romans and many of its people were slain, some perished by famine, and those remaining became exiles in other lands. Thus the descendants of Abraham were sifted among all nations, as recorded in Amos 9:9.

*Christ Preached the Kingdom*

When John the Baptist began to preach, he said, "Repent ye: for the kingdom of heaven is at hand." This was the theme of his preaching. When Jesus began His ministry, He, too, began by saying, "Repent: for the king-

dom of heaven is at hand." "Jesus went about all Galilee, teaching in their synagogues, and preaching *the gospel of the kingdom*" (Matt. 4:23). Many of His parables were to teach facts about the Kingdom—for example: the parable of the marriage of the king's son (Matt. 22), that of the leaven (Luke 3), and of the grain of mustard seed (Mark 4). "With many such parables spake he the word unto them" (Mark 4:33). When the apostles went out, they likewise preached the *Kingdom* gospel.

After Christ's resurrection, during the forty days He was with His followers, He was "speaking of the things pertaining to the kingdom of God" (Acts 1:3). It was of "things concerning the kingdom of God" that Philip taught (Acts 8:12). The same gospel is taught in the Church of God today. It is hard to separate the terms "gospel" and "kingdom," they are so closely related.

#### *The Kingdom of the Future*

In 2 Samuel 7:16, we read: "Thine house and thy kingdom shall be established for ever." This was God's promise to David, but we know that the throne of David, because of sin, was overturned as prophesied in Ezekiel 21:27. Here the Prophet stated that the Kingdom would be no more "until he come whose right it is: and I will give it him." Long after David's time, the Kingdom passed into history and has not been restored to this day.

Almost six hundred years after the Kingdom was overturned, Christ was born in Bethlehem. He was a direct descendant of David (Matt. 1:1), and therefore an heir to the Davidic throne. His mission at that time, however, was not to rule as King. The apostles, understanding that a time of restoration would come, questioned Him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). At the time this question was asked, Christ's first ministry was almost ended, and it was soon afterward that the apostles witnessed His ascension into heaven. As they watched, two men appeared to them, saying: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

We believe that Christ will surely come the second time, that He will establish the Kingdom and receive the throne (Matt. 25:31). He will rule over the earth in that day, and the blessings promised so long ago will be accomplished. Many things for which we now long in vain will come to pass in that new day. The dead will then be restored to life. Peace, righteousness, and beauty will bless the land. The curse will be removed (Rev. 22:3) during the Kingdom Age which will extend over a period of a thousand years. "Then cometh the end, when he shall have delivered up the kingdom to God . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:24-28).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Time out for discussion of a magazine which we feel should be on the reading table of every minister and every teacher of religion: *Your Life* (Kingsbury Press; \$3.00 a year, or \$5.00 for two years).

Pocket-sized for convenient handling and unillustrated, *Your Life* monthly produces an assortment of practical information on psychology—which is nothing more than a fancy name for the study of human behavior—which could be, if put into active use, of untold value to the pastor or teacher. Or, for that matter, of untold value for almost anybody.

In recent months, *Your Life*, like *Reader's Digest*, has been particularly rich in articles on the effects of Christian teaching on human thinking, and on the use of religious teaching in counteracting the effects of neuroses and sundry complexes. Moreover, all this material is written in the popular vein, so that it combines high readability with genuine helpfulness.

\* \* \* \*

*Religious Digest* (William B. Eerdmans Publishing Company; \$3.00 a year, or \$5.00 for two years) is more strictly religious in tone than *Your Life*, but less valuable for the average reader. Also pocket-sized and monthly, and without illustrations, *Religious Digest* purports to condense the best material from papers of all denominations. Many of the articles are interesting, to be sure, some of them are well worth reading—but we're inclined to regard a magazine of this type with a jaundiced eye, inasmuch as the editors necessarily cannot publish controversial matter, and the definitely religious element is consequently lost in a maze of sociological twaddle that belies the magazine's name. But to be altogether fair, it must be said that *Religious Digest* is the best and most convenient method of keeping in touch with what other churches and religious leaders are thinking and doing.

Both *Your Life* and *Religious Digest* are available on better news stands; free sample copies of *Religious Digest* are available on request to either the publishers (Grand Rapids, Michigan) or the National Bible Institution.

\* \* \* \*

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" (Galatians 3:26).*

### A Timely Menu

Did you ever visit a little friend for a whole day, or over night? Sometimes when several friends visit at the same time they call such a visit a "house party."

Shall we all go to a house party today? We are not much concerned about our clothes. The ones we have on will be suitable. At this party our chief concern is *food*. We all know how important it is to have plenty of food, and proper foods, if we are to grow tall and strong.

### Orange Juice Appetizer

The daily morning devotions will be our appetizer. Our songs of praise, prayers, and reading of a few verses of Scripture surely only "whet the appetite" of a Christian for further spiritual food. Our daily devotions do not give us enough spiritual food for growth and health for a day, do they? We would not care to go to school or on a picnic with just a glass of orange juice for strength.

### Milk for Babes

The young ones are the only ones who can live on milk alone. They soon grow strong enough for other foods. In 1 Corinthians 3:1, 2, we read in part: "Even as unto babes in Christ. I have fed you with milk." "Every one that useth milk is unskilful in the word of righteousness: for he is a babe" (Heb. 5:13). We read also that milk causes growth: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

### "Bread of Life"

Again, we read the words of Jesus: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). From the following verse we see that bread for physical food is much less important than bread for spiritual food: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4; also Deut. 8:3).

So far, we have had just enough "food" for our spiritual needs. The time at our "house party" is swiftly passing.

### "Meat in Due Season"

Jesus said, "I am the light of the world" (John 8:12). We have been told that milk is for babes, "but strong meat belongeth to them that are of full age" (Heb. 5:14).

Let us, then, study deeply for a few minutes upon the lesson for today. Paul and Barnabas were traveling and preaching. The Jews and Gentiles were gathered before Paul. The Jews were filled with envy because others were there to hear Paul, too. Barnabas and Paul became bold enough to tell the group that the Word was first preached to the Jews who refused Jesus. Then the Gentiles were given the Word of life. This made the Jews angry, but the Gentiles were "glad, and glorified the word of the "Lord" (Acts 13:48). We are glad salvation includes us.

The Jews were so angry they stirred up trouble which caused Paul and Barnabas to leave their cities. They shook the dust off their feet, and went on their way. No one is to be forced into serving God. Christian service is an act of love:

Paul, in his letter to the Galatians, told the people that we are all children of God through Jesus: "As many of you as have been baptized into Christ have put on Christ." We know how very important it is to be baptized, for then we have "put on Christ" and are all one in Him.

### Favorite Dessert

If we are faithful unto death, we will get a crown of righteousness "which the Lord . . . (said Paul) shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

Remember, boys and girls, we need "spiritual food" every day, just as we need physical food every day.

### Happy Birthday Wishes

Luella Mae Unterkircher, June 14, age 9, Sherrard, Ill.  
 Norma J. Murphy, June 14, age 5, Longview, Texas.  
 Alvin Dennis, June 9, age 16, Vanzant, Mo.  
 Robert Voelker, June 12, age 12, Cleveland, Ohio.  
 Richard Savage, June 5, age 15, Waite Park, Minn.  
 Bonnie Wilde, June 9, age 9, Eden Valley, Minn.  
 Bobby Doeden, June 15, age 8, Oregon, Ill.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlon Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### We Need More

The United States Government has recognized the fact that it cannot have all men under arms at once, and still carry on important activities of life throughout the country. For some time the government has been content to limit the number of our armed forces to those who have been willing to volunteer. Those who did volunteer in past years are now the backbone of the tremendous fighting machine which is rapidly being assembled today. Draftees are being given sufficient training that, in the event of an armed conflict, they will be able to do all that is required of them.

We are happy to learn that sufficient numbers have enrolled in the Summer Bible Training School to permit its operation this summer. This means that we will soon have many more Christian workers who will be prepared to do their part in many phases of church work. However, more and more we are feeling the need for leaders with sufficient Biblical knowledge and practical experience to further instruct these young people when they return home and begin to put into practice the things they have learned from their studies during the summer. It takes considerably more time to prepare for leadership of a large group of workers. The nine-months' Bible Training School will be composed of those who have volunteered to make the teaching of God's Word their life's work, or at least an important part thereof. Plan to attend, won't you?

### Defense Preparation

\* \* \* *By Mrs. Elmo Gaspar, Eden Valley, Minn.*

Not one of us can escape the constant din of war and everything that goes with it, for it is presented on every side—in the newspaper, on the radio, and in our personal activities. Not only do we have the actual thing abroad, but now at home we come in close contact with every phase of it. Because of the gruesomeness of it, we would like to become as ostriches and close our eyes and ears to the sufferings in European countries, but with the activities here in our country it is impossible. We have the inescapable defense preparations and the draft.

For our national peace and safety, diplomats say we should have been prepared long ago to defend our coun-

try, but now all man power and money power must be put feverishly to work to make up for lost time.

Where most of the world today is concerned with national military powers, the work of the Christian is left to a small minority, and that is where we, who call ourselves the army of the Lord, have to look to our defense. The world thought there had been a period of peace, of relaxation, but that was not so. Now a good many of us find that we have been lax, and our defense is not as strong as it should be. Yes, there should be feverish activity on the part of everyone, but we are all a little slow to respond to the demand. Perhaps the demands on us, on our conscience, haven't been so great that we could not get by, but are we going to be blind enough to think that it will be always this way? Many believe the Christian has yet to see persecution for if we are to reign with Christ, we must suffer with Him.

Our motto, "Study to shew thyself approved unto God," has been impressed upon us so often that every Berean should know it, but I believe it is true that a constant reminder or rebuke will put us on our toes, until we realize how much we need that great store of knowledge that is gained by a concentrated and prayerful study of God's Word. That is our defense.

Just recently, American citizens were offered the opportunity of investing in savings bonds backed by the strongest government on earth. True enough at present, but we cannot help think of the government that will be the strongest ever, when Christ begins His reign. Our savings bond was prepared for us by our Father when He gave His Son as a sacrifice to redeem us. Why have men's eyes remained so blind to this, while every manmade offer is accepted by so many?

It is up to us to realize the full value of our Christian savings bonds, for if our treasures are laid up in heaven, they are unquestionably secure. If our defenses and our security, spiritually, are jeopardized through our own unconcern, right now is the time for feverish activity. Bereans, let us increase our faith by our works in every way, by our everyday living habits, by activity in our local church and community, and by spreading the gospel as far as we can. Where there is a will there is a way—God will provide it.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- June 8-15—Annual June Meeting at Brush Creek Church of God, near Tipp City, Ohio.  
 June 9-15—Michigan Annual Conference at Southlawn Park, Grand Rapids.  
 June 11-15—Minnesota Conference at Eden Valley.  
 June 12-15—Northwest Annual Conference at Felida, Wash.  
 June 18-29—Indiana Bible School and Conference at North Salem.  
 June 22-27—Special meeting at Eldorado, Ill.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 June 22-July 13—Special meetings at White Pine, Minn.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 17-20—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### SPECIAL TRACT ANNOUNCEMENT

From Maine to California, there's a hustle and a hustle as everyone prepares to do his bit for the Lord by giving from one to one thousand tracts, as every Christian worker steps out in determination to rally interest in the plan of God in these closing days.

If you are one of the few who have not yet made your plans, we realize that it isn't because you lack the desire to do your bit for the Lord, but merely because you have neglected to do so. Neglect no longer! Drop us a line as to your intentions and we will send a sample of each of the eight varieties of our new Four-second Series and a leaflet by James M. Watkins on planning your distribution. Just send a couple of three-cent stamps to cover postage and cost of handling. We'll be looking for your order in the next few days, while we still have a full line of tracts and can supply you. Address: National Bible Institution, Oregon, Ill.

### LOUISIANA CHURCH NOTES

Plans are still being made to build a new church at Blood River this year. The building fund is growing slowly, but steadily. The present building is too small to properly take care of the growing membership. This is especially true of Sunday school, as it is necessary to hold four of the five classes out of doors.

Laura Mae Bankston, small daughter of Mr. and Mrs. Martin Bankston, of Ponchatoula, recently underwent an appendectomy and is recovering nicely.

Funeral services were held May 21, for the infant son of Mr. and Mrs. Melvin Richardson of the Blood river church.

After spending several weeks here with relatives and friends, Mr. and Mrs. George Siple left last week for their home at Oregon, Ill. Hurry back! Harry Gockler, Pastor.

### LAST CALL FOR STUDENTS

This is the last call that will appear for our young people to attend the Summer Bible Training School. We have done our best for you. We believe you want the School to be a success, and as big a success as possible. The work is for the Lord.

So, if you have not yet enrolled, and if your heart is in the work, let us hear from you or see you the morning of June 17. First assembly will be at 8:30 a.m., June 17, in the auditorium of the Church of God, Oregon, Ill. Will you be there?

Sydney E. Magaw, Chairman.

### BIBLE TRAINING SCHOOL

Mrs. R. A. Robinson	\$ 1.50
A Friend (Summer T. S.)	10.00
Eva Fletcher & Helen Chisholm	5.00
A Friend	25.00
Azalia Winfrey	5.00
Lorna & Bernedene Mary	3.00
Mr. & Mrs. George Siple (S. T. S.)	10.00

### TO PROSPECTIVE STUDENTS

Last year when the Summer Bible Training School ended, I promised myself that, if able, I would enroll in this year's class in order to obtain some more knowledge and experience that I had lost through inactivity. However, at this time, my doctors tell me that I must continue to be very inactive for two years or more.

I appeal to those of you, then, who are not quite decided whether to attend or not, to do so, while you have your health or before something else happens to prevent your attendance. God needs workers of all kinds, but especially young, healthy ones, who can stand up under the pressure. This is not just a sentimental appeal, but please seriously consider these things that I have written to you.

Thanks! Gerald L. Cooper.

Sr. Rowena Randall is visiting friends in Oregon, Ill. She came with Bro. Harold Hardesty, who had been visiting in Minnesota.

## Gleanings From the Field

"The field is the world."—Jesus.

Mother Magaw, a patient in the Miller Hospital, St. Paul, Minn., is recovering from an operation.

Through the kindness of Sr. T. J. Ellis, Waterloo, Iowa, we had a much better trip to Ohio than planned, as she volunteered to take us, including the family, via her car.

Next week's Herald will present a front-page picture of the new members at the Southlawn Park Church of God, Grand Rapids, Mich.

We rejoice with Sr. Irene Holland, whose interesting report of the recent Annual May Meeting at Fonthill, Ont., appears on page 9.

Youth, hadn't you noticed? Bro. F. L. Marsh of Oregon, Ill., who was hale and hearty to celebrate his eightieth birthday June 7, continues to set the right example by regularly attending the church services—including the mid-week devotional service.

Bro. T. A. Drinkard, now busy in an evangelistic meeting at Bristow, Okla., writes that, the Lord willing, he will be at the General Conference.

Bro. James McLain has started an evangelistic effort at the Dutton church, trying to revive the work. Since February 9, we have had regular services every Sunday afternoon, and now we are having services every Friday evening. . . . We are very much interested in the Bible Training School. Religious training is so very essential to the youth of today, to help them battle with evil."—Mrs. William Hanson, Caledonia, Mich.

"The 'east wind' (Psalm 48:7) is getting some of the ships, but will not get all until the fulfillment of Ezekiel 38 and 39."—H. B. Hathaway, Corvallis, Ore.

A clipping handed us by Sr. George Loudenslager, Oregon, Ill., tells that in 1940 the Bible was published in twelve more tongues, making a total of 1,051 tongues in which at least a part of the Bible has been printed. The 1940 publications were made in the tongues of the Zuni (New Mexico) Indian and dialects of Africa, Burma, Palestine, and Ecuador.

Sr. Ida Vogel of St. Louis, Mo., is again able to work, following several months of sickness. She writes, too, that she plans to attend General Conference.

"I cannot get along without The Herald; it gives me so much help in these trying times."—Mrs. R. A. Robinson, Clyde, N. C.

Bill Cullen, who for several years faithfully served in The Herald print shop, is now employed in Rockford, Ill., where we trust he will "make good" as he did with us.

Any church not having a pastor which might wish the services of Bro. Vivian Kirkpatrick, one or two weeks before General Conference time, or two or three weeks after Conference time, may find it profitable to write him. Inasmuch as he will, within the next few weeks, be in several different places, we suggest communications be addressed to the National Bible Institution, Oregon, Ill., and we shall forward them to him.

"I still find that The Restitution Herald is my best reading except the Bible."—Mrs. R. Skeels, 1216 Eastern Ave., S.E., Grand Rapids, Mich.

Latest word indicates that both California and Virginia will be represented at the Summer School; thus youth meets youth from coast to coast. Who is coming from the South?



**ILLINOIS QUARTERLY CONFERENCE**  
Eldorado—June 28, 29

We remember that everyone at the Ripley Conference planned to be present at Eldorado, June 28, 29. This is to remind you that the time is not far off. In fact, you might even fill up on gas now and get ready, for we are expecting you bright and early on the 29th. We know that you will feel that you have missed something if you miss the fellowship of another Quarterly Conference. We have driven nails in the walls on which to hang the extra ones, if worse comes to worse, so don't be afraid to bring the family and friends.

As a prelude, Eldorado has planned a series of meetings for the week preceding the Conference. The undersigned will be the speaker each night. Our brother, Fred T. Watkins of Franklin, Ind., is to be with us and lead in family hymn singing each night; also, many special numbers have been arranged. So, you are invited to drop in anytime during the week and stay with us until Conference.

All the plaster has been removed from the church, and ornamental ecotex is being applied. With the church redecorated, we hope to make this a red-letter time at Eldorado. To do so, we must have you with us. A program will soon be announced. Plan to be with us. Mark these dates—Eldorado, June 28, 29.

James M. Watkins.

**MARY HOGARTH**

Mary Hogarth was born in Ontario, then called Canada West, on April 7, 1852, and died at her home near Solina on May 10, 1941. About sixty years ago, she was baptized by Eld. R. V. Lyon, who organized and built a small church at Solina. Sr. Hogarth remained faithful to her church until the very end. Truth was an important part of her life.

She was the seventh of a family of fourteen children of Daniel and Elizabeth Hogarth. She spent her whole life on the farm where she was born, and from which the funeral services were conducted by the writer. She is survived by two sisters and two brothers: Mrs. Eva Fleteher, Kalamazoo, Mich.; Mrs. Laura Pascoe, Solina; G. H. Hogarth, Toronto; and Dr. L. N. Hogarth, Detroit, Mich. All were present at the funeral, except Sr. Fleteher, who was quite ill at her home. Six nephews acted as pallbearers.

She was laid to rest in the little cemetery back of the small Church of God at Solina. This little "city of the dead" has many tombstones of the Hogarths and Pascoes, and on the majority is engraven some phase of their hope in the coming of Christ and the resurrection. There is much sacred history connected with the little church, and while no services are held there, it is diligently cared for and maintained as a hallowed spot.

Eld. R. V. Lyon did a good work there in his day, and it was with a sense of honor and blessing that the writer stood behind the pulpit from which Bro. Lyon preached the gospel of the Kingdom so faithfully seventy-five years ago, and sat in the seat which he occupied on the platform. God bless the memory of these faithful workers! We pray the Father's sustaining and comforting grace upon those who mourn the passing of Sister Mary Hogarth. She sleeps in hope of a glorious resurrection.

C. E. Randall.

**CONTRIBUTIONS TO N. B. I.**

Minnesota Friends	\$ 6.00
Minnesota Friends (Ministers' Fund)	1.00
Oregon, Ill., Church	10.94
Dutton, Mich. (Ministers' Fund)	1.00
Maurertown, Va., S. S.	5.34
Mr. & Mrs. Charles Nettis	5.00
Dorothy Magaw	2.00
Anonymous	5.00
Eva Fleteher & Helen Chisholm	2.00
Oregon, Ill., S. S. (Ministers' Fund)	2.02

**CALIFORNIA CONFERENCE REPORT**

The California Conference of the Churches of God was held in Los Angeles, June 1, 1941. The day was ideal for such an occasion and the various meetings were enjoyed by all. Approximately one hundred twenty-five people attended. Sunday school began at 10:00 a.m., and preaching services at 11:00 a.m. Bro. Norman McLeod was the speaker for the morning service, his topic being, "Behold, the Days Come."

Bro. G. E. Marsh conducted the Communion service. Lunch was eaten in the pergola. Following lunch, at 2:00 p.m., a business meeting was held. The Conference voted to send two students from our churches, Betty Luper and Malcolm McLeod. Following the business meeting, Bro. J. E. Adamson gave a sermon on, "What Shall Be the Sign of Thy Coming?" A question box was conducted by President Norman McLeod. The following ministers answered the questions asked by various members of the audience: Bro. J. E. Adamson, Sr. E. C. Railsback, Bro. G. E. Marsh, and Bro. Arlen Marsh.

At 7:00 p.m., a play was presented by several of our Los Angeles young people. The play was written and conducted by Dr. Samuel Meyers, and entitled, "What Think Ye of Christ?"

Charlotte Rahn, Secy.

**HERALD RECEIPTS**

Arthur Noske; Leslie Niles; Albert Fyfe; Harvey U. Krogh, Jr. (for others); Gospel Gleaners Class, Brush Creek, Ohio (for others); Paul Cala; Mrs. Alvin Bennett; Mrs. C. R. Barlow (for another); Mrs. Elizabeth Dauterich; Eunice Zollinger (for another); Albert Weed; Mrs. George Ott; Mrs. S. M. Harris; Mrs. A. L. Hicks; J. W. Dickinson; I. O. Rogers; Mrs. R. A. Robinson; Ida Vogel; Mrs. Margaret Canode; Orpha LeMasurier (for another); Frank Danskin; H. B. Hathaway; Fred J. Doll; Mrs. Emery Dixon; Roy Blanchard; Mrs. Bertha Logan; Ella Siple; Mrs. George Halverson; J. W. MacAllister; D. W. Kirkpatrick; Mrs. Letha Rinehart; Mrs. C. H. Bassett; Mrs. Lottie Graham; Thomas McArthur; Glenn Dunbar; Samuel T. Kee; Sunshine Class, Lawrenceville, Ohio (for another); E. F. Culp; Mrs. George Siple (for another); Mrs. Ella Skeels.

**NEW MEMBERS**

On Sunday, June 1, near Cedarville, Mo., it was our pleasure to baptize Mrs. Johnie Fyfe of Lockwood, Mo., Rt. 2, and Keith Rector, Jerico Springs, Mo., Rt. 2.

T. A. Drinkard, Hlandley, Texas.

**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  
Orpha LeMasurier . . . Treasurer

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

\$.....

Name .....

Address .....

**The Summer Bible Training School**

*Enrollment Coupon*

Plans are now definitely made to conduct another Summer Bible Training School at Oregon, Illinois, June 17 - July 25. Elders S. J. Lindsay and Harry A. Sheets will be the instructors. Sr. Walter Wiggins will again be the matron. The cost for board, room, and tuition will be thirty dollars. (There will be a small additional charge for one or two textbooks.) Students planning to attend should sign this coupon and send it to The Summer Bible Training School, Oregon, Illinois.

Recommended by \_\_\_\_\_  
(Name) (Address)

My name is: \_\_\_\_\_

My address is: \_\_\_\_\_

# — 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?

<b>TRACTS</b>							
Name	No. Pages	Per Doz.	Per 100	Name	Pages	Each	Per 6
Four-second Series A (25 of each of four kinds)			\$ .25	God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
Four-second Series B (25 of each of four kinds)				Where Are the Dead? L. W. Bronson	36	.50	4.00
Essential Truths	1	\$ .05	\$ .30	The Sabbath, S. J. Lindsay	13	.30	1.85
God's Promises, Anna E. Drew	2	.05	.30	What Is Man?	12	.25	1.75
Obedience (Baptism), F. E. Siple	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
The Reasons Why	2	.05	.30	The Resurrection; J. L. Wince	32	.12	.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	<b>BOOKS</b>			
Shall Never Die, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
The Thief on the Cross, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
A Study of the Word "Soul"	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Ancient Mysteries, George Johnston	116	.50	
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
What Is a Christian?	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs 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, Wilson	200	.45	2.60
Can You Believe?	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
What Do the Scriptures Teach? R. H. Judd	6	.15	.90	The Visitor, paper, Boice	212	.50	
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Way of Life Eternal, paper, Lyman Booth	88	.40	
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	<b>BEREAN BOOKS</b>			
Baptism, S. J. Lindsay	8	.20	1.20	Name	Pages	Each	
Pleasures of Youth, J. R. McCrone	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25	
Some Things for Which We Stand	6	free for postage		Children's Bible Story and Study Book	60	.20	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Senior Berean Book One (The Gospel Plan)	50	.20	
Do You Believe That—	1	free for postage		Senior Berean Book Two (Life and Immortality)	50	.20	
Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book Three (God's Kingdom)	50	.20	
How Much Do You Believe on the Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Four (The Gospel and Christian Living)	50	.20	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Five (The Church of God)	50	.20	
God, R. H. Judd	12	.25	1.75				
First Principles, G. E. Marsh	18	.35	2.00				

**National Bible Institution, Oregon, Illinois.**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JUNE 17, 1941

NUMBER 37



## NEW MEMBERS AT SOUTHLAWN PARK Grand Rapids, Michigan

We are pleased to present this encouraging picture of new members of the Southlawn Park Church of God, Grand Rapids, Michigan. Brother F. E. Siple, pastor of the church, immersed them Easter Sunday. They are now risen from the watery grave to walk in newness of life, in that "strait" and "narrow" way that leads unto everlasting life. May they share the victory of Jesus when He returns to restore the Davidic throne and rule in peace, mercy, and righteousness.

Those in the picture, left to right, are: *back row*, Emil Holquist, Roger Walbridge, Mrs. Holquist, Joel Walbridge, Ruth Becker, Marie Holmes, Myrna Marshall, Bernadine Chickering, Virginia Siple, Mildred Stevens, Fred Service, and Althea Baker; *second row*, Mrs. Watkins, Doris Walbridge, Lyle Alger, Emmaline Alger, Wanda Louks, Belle Doris Walbridge, Gene Hunt, Virginia Ackerman, and F. E. Siple; *front row*, Paul Niles, Miles Doan, Gordan Bush, Don Wassenaar, Gerald Thomas, and George VanFleet. . . "Stand fast in the faith" (1 Cor. 16:13).

# 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

## David and Jonathan

David and Jonathan, despite possibilities for jealousy, were inseparable friends—*pals!* “The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. . . . Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him (his royal robe, for he was son of King Saul), and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle” (1 Sam. 18:1-4). Never was this covenant broken; never did Jonathan resent David’s being chosen of God as successor to Saul. Indeed, Jonathan saved David’s life, when by withholding such help he might have soon become king as the lawful successor to his father, Saul.

Mourning the death of Jonathan, David said: “O Jonathan, thou wast slain. . . . I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women” (2 Sam. 1:25, 26).

Plainly, the Word of God foretells the coming of a day of such manifest insincerity and selfishness as to be described in the following words: “They shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour” (Zech. 14:13), and, “Every man’s sword shall be against his brother” (Ezek. 38:21). It is not too bold, we believe, to suggest that this spirit of mistrust and deception is rapidly growing. Are you sure of your friends? Count them today. Count them tomorrow. Beware!

Truth, though, like a gleam through the clouds, casts its encouraging ray upon the dark and dismal world. There *was* a David-and-Jonathan friendship. Further, whether or not the hags would talk, there *was* a lasting companionship between Jesus and Mary. There *was* a “beloved” disciple, and He who had the greater love, He who “sticketh closer than a brother” (Prov. 18:24), is still that Friend who is “the same yesterday, and to day, and for ever” (Heb. 13:8). Jesus never fails. “He doeth all things well.” Let Sauls arise, let neighbors flash their swords; Jesus says: “Lo, I am with you alway, even unto

the end of the world” (Matt. 28:20). Further, Jesus’ true friends are necessarily friends to one another.

Happy is the man who has a Jonathan friend, a friend whose very soul is “knit” with his, a comrade whose very joy is in that friendship, irrespective of gain or loss. If such ties of love as were long ago knit between David and Jonathan, between Jesus and Mary, are no longer to be found, it is not because such loves ever failed. Rather, it is because the carnal mind does not and cannot understand, appreciate, or obey the pleadings of the Spirit. Only “*love never faileth*” (1 Cor. 13:8, R.V.). Where love is, there will be seen companionships that end only when Death plays his fatal hand.

Happiest of all, is the man whose heart and soul are knit into the life and love of Jesus. Jesus, “Rose of Sharon, and the Lily of the Valleys,” “fairest of ten thousand to my soul,” invites us who, like David, are last of many sons, to sit upon His throne. He spared our lives; and bravely died in the battle that called us to the throne.

O Galilean, Thou wast slain! I am distressed for thee, my Elder Brother. Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

## Youth Inspired

“Wayward youth,” we sometimes say, “must sow their wild oats.” It’s a lie! Sin is *not* necessary to make known the glory of God. Not the pickle first, but the sugar in the mother’s milk! Nor have youth always first tried the way of sin.

“My Country, ’Tis of Thee” was written by Samuel F. Smith when he was only twenty-four years of age. Howard Arnold Walter, when twenty-three years of age, wrote “I Would Be True.” Roy Palmer, when only twenty-two, wrote “My Faith Looks Up to Thee.” Anna Coghill, still in her teens, wrote “Work, for the Night Is Coming.” John Milton, at the age of sixteen years, wrote “Let us with a gladsome mind praise the Lord, for He is kind,” and at only ten years of age, Joseph Grigg wrote “Behold a Stranger at the Door.”

Youth of the Church of God, the Lord needs *your* strength and talent. The world will mock you with its deceptive lure. “Give of your best to the Master.”

## What Should We Emphasize?

By Otto E. Dick

THE present world struggle with its horrible acts of hate among peoples and nations is a challenge to Christianity, because it reveals a lack of spirituality among our great leaders. It leads us to examine ourselves as a church. How well have we performed the task of spreading the gospel? Have we emphasized enough the doctrines and principles of Christianity in our Sunday schools, Bible classes, and sermons? Do we know Christ, and have an earnest desire that other people know Him? If the Spirit of Christ were instilled into our leaders, we would have peace and universal brotherhood of nations. If, by some miracle, the people of warring nations could be filled with the Spirit of Christ at an appointed hour, hostilities would cease that very hour.

Not long ago, the writer was talking to a minister of another denomination, and, during the course of the conversation, he expressed himself strongly upon several points of religious belief. For example, he thought that the belief that Christ would appear again upon the earth was the result of ignorance. Upon another occasion, a young evangelist denounced bitterly many of the basic beliefs of our church. On both occasions, the temptation to argue several points of religious belief was strong, but fortunately the mistake was averted. There was no difference of opinion as to the most essential doctrines.

How many of us have bothered to examine the reasons for our particular beliefs? Why are we a Democrat or a Republican? Why are we a citizen of the United States instead of a citizen of Germany or Italy? Do we subscribe to the beliefs of our church because we have been a student of the Bible or because we have been born or married into our church? Perhaps it was the most convenient church for us to attend. Are we free to think for ourselves, or do we let others do our thinking for us?

Ralph Waldo Emerson, in his essay "Self-reliance," contended that people are slaves to organized thought. He believed that he could determine how people thought if he knew to what church, political party, or other organization they belonged. He maintained that organized thinking retards progress and discourages originality. Can we as a church maintain an open mind on controversial doctrine? Are we tolerant with other churches and with members of our own church who may not agree with us as to belief? Dare we claim exclusive rights and powers that enable us to understand perfectly some of the disputed teachings of the Bible? There may be a slight possibility that we do not have all the truth.

We could be of greater service if we would spend less time in argument about the more controversial issues of religion and spend more time telling people about Christ. We should not ignore such controversial issues, but we should not allow them to cloud the more essential truths of Christianity. Surely we should be greater students of doctrine, but let's spend more time upon soul-winning truths, spreading the good news about Christ and striving to know our Saviour better. It is possible to become so wrapped up in some religious hobby that we lose sight of the original purpose of the church. The disciples were granted power from on high that they might bear witness of Christ. They were so filled with the Holy Spirit that they could not wait to tell the good news. The gospel was uppermost in their minds.

The important doctrine of Christianity is that Christ, the Son of God, was given as a ransom for us, that He died and rose again in the flesh, and that through Him we have our hope for eternal salvation. We should give no quarter upon these essential truths of Christianity. I believe that these truths are what Jesus had in mind when He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). He wanted us to emphasize soul-saving truths rather than soul-sleeper truths. The work of the church is to win souls for Christ and to build them up in Christian faith. They should be trained well in a few essential truths and not confused by many abstract beliefs. The church should train its babes in Christ, whether they be young or old, until they outgrow their spiritual immaturity and become strong, stable, mature Christians. After they know their Christ, perhaps there will be time for instruction in related doctrine.

Just as soon as we as a church and as individuals in that church concentrate upon spreading the gospel, our work will bear greater fruit. This should not be left entirely to the minister. We cannot prosper unless each of us assumes a share of the responsibility for the spiritual development of our church. It is not excusable to blame general conditions for the lack of spirituality in the world. The pentecostal church was well instructed in essential doctrines and was an aggressive, soul-saving institution. It was a joyful church, where the people received the Word gladly, and where the prophets and teachers proclaimed the gospel message with conviction. As a result, many people were converted and believed the truth. It was not because the minister had a number of college degrees, nor because they had (Please turn to page 10)

# Choosing Our Destiny

By *Celaine Randall*

*"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" (Colossians 3:24, 25).*

ONE of the most up-to-date questions considered today is, What will happen to Hitler? The common feeling is that they would like to see him punished as severely and treated as unmercifully as he has been treating others. When people consider and talk about this subject, I believe they do not realize that, perhaps, some day their desire might be granted. For, he *will* be punished if he continues in sin as he is at the present time. I think that we are not making too broad a statement when we say he is sinning today. It is only the evil desires and the lust within him that leads him to conquer smaller countries, gain more power, and command such devastating blows to be made on defenseless, peaceful, God-loving citizens. The text quoted at the beginning of this article proves beyond a doubt that *anyone* committing any wrong will receive just punishment for their wrongdoing.

There are definite examples in the Bible where individuals received punishment for their evil works. The very first man, Adam, and his wife, Eve, are the most outstanding examples of this fact. They disobeyed God, consequently they had to pay the penalty. By doing exactly the opposite to which God had instructed them to do, they sinned, bringing upon the human race the penalty of death. They received a punishment for the wrong which they had done.

Another definite example found in the Old Testament, to illustrate the truthfulness of Paul's statement to the Colossian brethren, is that of Cain. Jealousy was the primary cause of Cain's wrongdoing, which led to a curse being placed upon him for killing his brother Abel. He received a just recompense for his deed.

Perhaps the most outstanding and best known illustration of Paul's statement is that of Israel. As recorded in Deuteronomy 28, Israel was given two courses from which to choose. They could serve the only true and living God, and receive blessings as numerous as the sands of the sea; or they could serve other unknown gods, and receive curses almost as numerous. The course that unfaithful Israel chose is evident. The results of this wrong are also outstanding, but the fact remains that they received only, as we say, what was coming to them. Why do we make such a statement? Only because we believe they received their punishment for their wrongs.

We have considered a few illustrations from the Old Testament to exemplify the text quoted at the beginning of the article; now let us consider a few from the New Testament. The first that we wish to draw to your attention is that of Ananias and Sapphira. This man and his wife had sold some land and were going to give the money to the apostles for the furtherance of the gospel, but they kept back part of the amount which they received. Taking this reduced sum to the apostles, Ananias laid it at their feet, claiming that it was the full sum. Peter, perceiving the untruthfulness of his statement, reprimanded Ananias for such evil, and then Ananias "fell down, and gave up the ghost" (Acts 5:5). The Diaglott translation renders it thus: "Fell down and expired." The statement "gave up the ghost" merely means "breathed out." The wife of Ananias also lied when asked the price of the land, and she, too, "yielded up the ghost" (v. 10).

This was evidently the result of their false statements. This is a very definite example found in the Acts of the Apostles to prove, beyond a doubt, the truthfulness of Paul when he said that each one would receive for the wrong which he had done.

We should not fail to mention another outstanding example found in the New Testament to illustrate the thought. This example, Judas Iscariot, presents a new thought on this subject. Almost all know the part that Judas had in the betrayal of Jesus. Because of his unfaithfulness, he *will* receive for the wrong which he did. If you will notice, the examples given thus far have all been individuals who have, to a certain extent, already received the recompense for their sin. The example here given presents another judgment, inasmuch as Judas has not received his punishment. His punishment is yet to come.

The majority of us come under the category of receiving our reward or punishment, whichever we deserve, at the second coming of Christ, or at a later time—the White Throne Judgment (Rev. 20:12), for it will be a very severe punishment not to be among the church or saints who are considered faithful to Christ. If we are denied this privilege, then we will have to give an account at the White Throne Judgment for all our evil deeds. Then we shall receive just punishment for our sins, as Paul stated in Colossians 3:25. We read in Galatians 6:7, 8: "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." By this verse, we understand that there is a reward for the deeds of righteousness which contrasts with the punishment of the evildoers.

As Israel had two ways from which to choose one to follow, so we, today, have two ways. We can sow to the Spirit or sow to the flesh. From the one, we will receive a just reward, which is eternal life; and from the other, we will receive a just recompense which will be, according to God's Word, the second death (Rev. 20:12-15). We are at liberty to choose our destiny. Which will it be?

---

## What Is God's?

---

By Vivian Kirkpatrick

---

*"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?" (1 Cor. 6:19.)*

WHAT is God's? That is a question with which we continually meet. What do I owe to God? What can I call my own? How do I distinguish between what is God's and what is mine? Is there any definite way in which the two might be divided? There are so many questions we might ask if we truly search for an answer.

We give man credit for a great many creations—look at the patent office records—automobiles, airplanes, refrigerators—hundreds and thousands of things. There is one thing which stands out if we look at the creations of man; they are all of a mechanical, chemical, or physical nature; they are all inanimate objects, not capable of independent thought or action. Man has tried, and undoubtedly will continue to try to discover the secret of life; he has made attempts toward the synthetic creation of life. However, as yet, man has completely failed to discover that secret; though, by his study, he has been able to prolong life through discovery of and elimination of causes which had shortened, or cut off life. Man has been able to improve species of animal and plant life, but he has been unable to create life which has been the cause of all his research.

God still holds the secret of life, and only He can create a living being. Nothing living now, or in any past age, came into existence without His creative power. It is a power He guards from all of man's efforts. We might argue, too, that all things man has created owe their primary existence to God, since He endowed the inventor with a mind capable of conceiving and creating that which man has brought forth.

In no manner of argumentation, can we detract from the fact that God alone can create life, and it is only through His grace that man is endowed with a mind capable of mechanical creation.

"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. . . . 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 these few words, we have the great story of creation, its purpose, and its commandments. God, not man, was creator of all, but He created for a purpose. He created mankind in His own image and installed him in the midst of creation, and told him to have dominion over it.

We confuse the meaning of that word "dominion." We take God's words to mean that all the creation was given to man outright, and with no "strings" attached. However, "dominion" has not that meaning. It does mean "supreme authority over; control over; or jurisdiction over," but it does not carry the thought of an outright gift.

That thought—that man was to have authority over the earth and all that was in, on, or above it, but that it was not an outright gift—is substantiated in Deuteronomy 10:14, for we read there: "Behold, the heaven and the heaven of heavens is the Lord's thy God, *and the earth also, with all that therein is.*" The Psalmist agrees, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (24:1). These verses confirm the fact that God is still owner of His creation.

Unfortunately, man, with his superior knowledge, refutes this. It is his, with no "strings" attached! He owes nothing to God! Everything to be found in, on, or above the earth is His to do with as He pleases.

The great evangelist, Paul, in disagreement with man's idea that all creation was for him (*Please turn to page 10*)

# The Book of Revelation Revealed

## Article Three

By J. W. McLain

### *Christ and the Seven Candlesticks—the Number Seven*

THE study of the numerology of the whole Bible, and especially of the Book of Revelation, shows remarkable hidden truths. The application of certain numbers symbolically, or the arrangement of certain factors in a definite numerical pattern, reveals a divine purpose in such usage.

The number seven seems to denote the completeness of the subject so marked. In some instances, it may suggest the perfected, divine completeness of a person or thing. The number seven occurs with such regularity in Revelation that the careful student is forced to give it consideration.

There are: 1) Seven pairs of visions; 2) seven spirits before the throne; 3) seven titles for Christ; 4) seven congregations; 5) seven angels of the congregations; 6) seven rebukes; 7) seven sets of promises; 8) seven horns on the Lamb; 9) seven eyes in the Lamb; 10) seven seals; 11) seven trumpets; 12) seven vials of plagues; 13) seven thunders; and 14) seven heads of the beast.

Wherever this numerical mark or pattern occurs, we must account that it suggests consideration of all the parts so marked as being one complete entity.

#### *The Seven Titles*

Each title applied to God or Christ suggests a definite relationship or ability in connection with the circumstances of the context.

#### *The Seven Letters*

These letters reveal the spiritual condition of the ones addressed at the time the visions of the Book shall be in process of fulfillment.

With only a few things found commendable, the Judge weighs them and rebukes them for their unfaithfulness, idolatry, apostasy, immorality, and backsliding.

He makes a series of promises to them as though to encourage them to hold on until the consummation of the time of trouble. The reassuring language is the nearness of His returning. He says, "Behold, I stand at the door," and "Behold, I come quickly." He is the one who will come with clouds to deliver the Kingdom to the saints of the Most High as revealed in Daniel 7 and Revelation 1.

The promises made in the letters are shown fulfilled in the final chapters of the Book in connection with Christ's coming, the resurrection, and the New Jerusalem.

#### *The Son of Man*

Compare the visions of Daniel 3:25, 7:13, 10:5, and 12:1 with the description of Revelation 1:13-16, and it will become evident that the symbolism is showing us the Messiah of Israel.

The symbolical, descriptive language applied to Him in the midst of the seven candlesticks, presents a composite of the several visions concerning the angel of God who upheld the children of Israel in olden times when their lives were in danger.

That his feet burned as in a furnace of fire, suggests the scene of Daniel 3, where the fourth like the Son of God was in the midst of the Hebrew children who were cast into the furnace. In like manner, Christ is in their midst in their tribulation.

We must view the titles Christ applies to Himself as the one in the midst of the candlesticks as suggesting his complete authority and power in his capacity as Messiah, Judge, King, and Saviour in connection with the events of the Day of the Lord.

#### *The Seven Spirits*

Since we are told that there is only one Spirit (Eph. 4:4), we must consider the seven spirits as symbolical of the fullness of the Spirit or power in attendance with the Christ for His work in the Day of the Lord.

#### *The Seven Candlesticks*

We see, not a candelabra of seven sticks, but seven separate candlesticks, to indicate the disunity of the separate parts represented, yet we must view the seven parts as representative of the whole people under consideration for the period of the day of tribulation. Since this seems to represent Israel as the people addressed in connection with their preparation for the Day of the Lord, we must consider the seven candlesticks as representative of all the congregations of Israel, whether they be seven or seventy, as they are given instructions by their Prince for the trouble ahead.

#### *The Seven Angels*

If we are right in deducing that the seven candlesticks are the whole house of Israel, we must say that the seven angels represent the whole spiritual leadership of the people at that time. They are being called to account for the spiritual condition of the churches. They are being in-



structed for the future. Bullinger suggests that the angel is the man of the synagogue who has charge of the rolls of Scripture, called, *Sheliach Tzibbur*.

### Summary

Putting together the related symbolism of the previous studies, we endeavor to envision a complete picture.

At the beginning of the troublous time in the end of the age, Israel will still be lacking to a great degree in true spirituality. However, a few will be wise and will turn many to righteousness (Dan. 12).

Israel's eyes are blinded until the times of the "Gentiles be come in" (Rom. 11). They, being servants, do not know what their Lord does, so there is need of a special message to Israel to prepare and enlighten them concerning the Day of the Lord. The purpose of the Book is to "shew unto his servants things which must shortly come to pass."

As the Saviour, He promises special dispensation to those who are able to overcome the mark of the beast and prove true spiritually.

As Judge, He weighs His people, rebuking, commending, and promising.

As Messiah of Israel, He is in their midst to uphold and to deliver them from the beast and from the wrath of God, if they will heed His instructions. Naturally, many will not, as other scenes of the Book reveal. Those who remain rebellious, will be slain with the sword of His mouth with the rest of the wicked.

This is the time when they shall "mourn for him, as one mourneth for his only son." They will say, "Where did you get those wounds?" He will answer, "In the house of my friends."

Israel's returning to Palestine, and the impending conquest of the land, indicate that we may be living in the very shadow of the fulfillment of these things.

---



---

## Our Need for Church Worship

---

By Rena Fletcher

*"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).*

HOW few people in these days would voice this same thought! The present mode of fast and furious living leaves little or no time to the majority of people for attendance of church service for only one hour in the week. While many people will gladly drive many miles for selfish pleasure, even to go a short distance for the worship of the Lord is too much to expect of them. Others among us often make the presence of company in our homes the excuse for not attending church. If we invited these friends to accompany us, they, as well as we, would receive a blessing from the Lord, and our pastor would be much encouraged by our presence.

Through Moses, God commanded the children of Israel to keep one day out of seven for a day of rest. "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death" (Ex. 31:13, 14).

If a breach of the Sabbath was punishable by death in Moses's time, do not we also need to observe the day? Those who love God should rest on the Sabbath, and also attend a service of praise and prayer to God.

We like to live in pleasant, comfortable surroundings. If, then, it is important to us to have nice homes, how

much more important is it that we make God's house as beautiful as possible! Solomon, in building the Temple of God, used the finest material available. "So Solomon overlaid the house within with pure gold" (1 Kings 6:2).

The Temple was later destroyed and God's people were carried off as prisoners into Babylon. When these people were later freed from captivity, they were discouraged, and neglected to rebuild God's House. As they attended rather to building themselves beautiful homes in which to live, God sent His Prophet Haggai to counsel the people. "Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house" (Hag. 1:7-9).

Thus did God punish the people for their neglect, and commanded them to obey Him. If God's people were to worship in church, how much more need have we, in these perilous days, to meet thus, and to gain peace and contentment in God's house!

If we really like someone, we like to go and visit in  
(Please turn to page 10)

# The Two Adams

## In Four Parts—Part Four

By S. G. Elton

GOD blessed the two Adams, and commanded them to "be fruitful, and multiply, and replenish the earth." Because sin developed in the first Adam, his fruit was subject to death, "so death passed upon all men, for that all have sinned"—the same nature being common to all so begotten. The command to "be fruitful, and multiply" was directed at both members of the first pair (1 Cor. 7:4), that the physical and the intellectual might be joined in one body on the plane of the spiritual. For that reason, God said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." After sin had entered the first man, as he had perverted the mind of the woman, in order that they might not become one flesh on the spiritual plane, 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." Before any children were born, God made it possible to distinguish between the children of the Adversary and the children of God: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10).

"Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:16, 17). In what respect does the seed of the first Adam differ from the seed of Abraham that are in Christ Jesus? On account of mortality, the seed of the first Adam begets fruit unto death; but, because of the righteousness that is in Christ Jesus, the seed of Abraham that is in him, begets fruit unto everlasting life. Every form of life is perpetuated from generation to generation through the medium of seeds. "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 . . . of men, another . . . 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" (1 Cor. 15:37-40). Continuing, "As is the earthy,

such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." The two Adams represented, in figure, the two ages—first the natural or earthy, and later, the spiritual or heavenly. The fruit produced by the union of the two Adams was endowed with the two natures—one active and the other passive, but the natural first, being begotten by the seed of the natural. Spiritual fruit is the result of the union of the seed of Abraham with the seed of the woman, for it is the woman's seed that conceives and produces a body according to the kind of seed sown. Paul, after describing various types of seeds, said: "It (the spiritual seed) is sown in corruption; it (the seed) is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown (in) a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1 Cor. 15:42-44). Again, Paul said: "This I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (v. 50). This was said of the first man Adam.

Jesus said: "Except a man be born again, he cannot see the kingdom of God." According to the Scriptures, God predestined the Son to be the sole disseminator of the spiritual seed, and being born of an Israelitish woman, He acquired the nature of Abraham, who, on account of his implicit faith in God, was accepted as righteous. God had made a promise to Abraham: "In thee shall all the families of the earth be blessed," and Paul declared that Christ is the only seed that would be the blessing to all the nations of the earth. Now, listen to the Prophet Isaiah: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (9:6). As the dispenser of the Abrahamic seed, He becomes the everlasting Father of all those who are the adopted sons of God. Again, Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed *us* with all spiritual blessings in heavenly *places* in Christ: according as he hath chosen *us in him* before the foundation of the world, that we should be holy and without blame before him in love: having predestinated *us* unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:3-5). Jesus emphasized, "*Ye must be born again.*"

In summing the evidence the Scriptures present, we find that the first man that God formed from the dust from the ground was not a perfect image or likeness of God when the first breath of life entered his nostrils, and he became a living soul. He was still without character or reputation. Even before the man was formed, "God planted a garden eastward in Eden": and "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil" (Gen. 2:8, 9). God put man, whom He had formed, in the Garden (v. 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."

According to the inspired record, the first Adam never tasted of the tree of life, but reasoned within his own mind that the other tree was the more desirable for him to eat. Having eaten of the forbidden fruit, he quickly realized that he was without the power to prolong his life a single day. "The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent

him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. 3:22, 23).

That the first Adam was not a perfect image or likeness of his Creator is evident, for we read: "Adam lived an hundred and thirty years, and begat a son *in his own likeness, after his image*; and called his name Seth" (Gen. 5:3). Evidently the offspring of Seth partook of the same features, for we again read: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, 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" (Phil. 2:5-9). We read in Philippians 3:20, 21: "Our conversation is in heaven; from whence 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." Although the two Adams that God blessed in the Garden of Eden have been fruitful and multiplied, Jesus the Christ is the one and only perfect image and likeness of the Almighty Creator.

---

## The Sins of Abraham

---

By Terry Ferrell

---

*"If Abraham were justified by works, he hath whereof to glory; but not before God" (Romans 4:2).*

THERE are several instances in the Bible that make it noticeable that God chose certain men to do His work, even though they were far from His ideal of a perfect man. However, those men were the best that God had at that particular time. There has always been a remnant of God's people. Sometimes one man served as the remnant, and at other times a whole nation served as the remnant. Abraham once served as the remnant. He was a very sinful man, but he was the best God could find at that time.

There is record in the Bible that, two times, Abraham did not tell the whole truth—once in Genesis 12:10-13, and once in Genesis 20:1, 2. In chapter 12, we find the record of Abram's journey into Egypt, and his experience with the Pharaoh. As Abram came near to Egypt, he perceived that, because Sarai was so fair, they would kill him and take her from him. They would not kill him if she were his sister. So, to save his life, Abram lied

and said that Sarai was his sister. The Pharaoh then took Sarai into his house, and treated Abram well for her sake. Consequently, Pharaoh was plagued because of Abram's lie. Abram lied under similar circumstances, as recorded in Genesis 20.

Abram was an adulterer and a doubter, as well as a liar. Abram was very desirous of possessing the inheritance that God promised him, but he, as yet, had no seed. He so doubted God's word, that he became an adulterer when he took unto himself Hagar, Sarai's handmaid. Ishmael was born unto Hagar by Abram, while he was yet married to Sarai. Thereby, Abram was an adulterer. (See Gen. 16:1-3.)

When God told Abram that a son would be born to Sarai and himself, he so doubted God that he fell to the ground and laughed. He doubted God's ability to perform such a miracle. He believed that Sarai, who was ninety years of age, could not bear him a son, even though

God told him that he would have a seed, by Sarai, to inherit the world. Abraham *laughed* at God.

By these instances, we conclude that Abram failed in several respects, yet God accounted him unto righteousness. He was the best to be had at that particular time. Abraham will be in the Kingdom, for we read in Matthew 8:11: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

Abraham was not justified by his works, but God saw fit to save him. It is only through the grace of God that any man can obtain salvation. "By *grace* are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). No man is good enough to be saved by his works. Many people believe they are good enough to be saved by their works. They believe, too, that they do not need God's grace. However, if that were the case, there would be very few, if any, saved.

Many people try to justify their own wicked deeds by calling attention to the sins of the early men of God, but there is no justification for their deeds, for, "To him that knoweth to do good, and doeth it not, to him it is sin." Abraham had no law by which he could be judged, and without the law there is no sin. (See Rom. 5:13.) We must not try to hide our sins by other people's sins, for we cannot judge ourselves by other men, but by the Bible only. We should ever continue in faith and try our best to live according to His commandments. Remember the sins of Abraham.

---

*Send The Restitution Herald to your friends.*

---

#### OUR NEED FOR CHURCH WORSHIP

*(Continued from page 7)*

his home. Likewise, if one really loves and reverences God, he likes to go to God's house to commune with and to worship God. The old adage, "Birds of a feather flock together," still holds good today. To the real Christian, worldly pleasures and associates are of little importance, but fellowship with those of like precious faith is very real and desirable.

"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" (Heb. 10:24, 25). By meeting in God's house for worship, we become more closely interwoven into His pattern of righteous living.

As the closing days of time draw near, may we watch, therefore, and pray, lest any man among us, thinking that he stands, may "take heed, lest he fall."

That we may be counted worthy to be among those of the church who are the called-out ones, the bride of Christ, is my earnest prayer.

#### WHAT SHOULD WE EMPHASIZE?

*(Continued from page 3)*

beautiful, expensive church buildings. The success of the early church must have been because it had a real, live, vital program, dedicated to the task of telling people about Christ with the ultimate aim of winning them for Christ.

During the last few years, a number of mergers have been made among the larger denominations. More necessary than such union, is spiritual unity among believing Christians, such as that recorded in Acts. They "were of one heart and of one soul." Christianity should unite people, not separate them. Let us be more patient with people who may differ with us about minor religious issues, but let there be unyielding conviction and enthusiasm in expounding the gospel. Let all Christian churches speak with the authority and power that get results.

---

#### WHAT IS GOD'S?

*(Continued from page 5)*

and became his to do with as he pleased, wrote: "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. . . . So then every one of us shall give account of himself to God" (Rom. 14:7, 8, 12). Can we believe the evangelist was wrong? I think not. Nevertheless, he and man in general are not in agreement. Which should we follow? Which has the most to offer? Man says he is master of his own destiny; that he can live his life as he pleases, do with *his* property as he pleases. That is true in a sense, but though he can do as he pleases, he must (and this is what man refuses to acknowledge) at some time give account to God of his stewardship.

No one of us refuses to acknowledge the authority of the county, the state, or the nation. To show to those institutions our obedience to their power and authority, we pay taxes and conform to laws to retain possession of that which we call our own. We acknowledge that we hold those things only by permission of the higher temporal powers. However, we do refuse to acknowledge to the highest Power of all the supreme ownership of God of life and all we possess by His permission.

Besides all creation, which we have found we hold only by permission from God, Paul said: "Your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (1 Cor. 6:19). Yes, even our life itself is not our own, but it is held in stewardship. We can make of ourselves good or bad stewards, but at some time or another we must render an account of that stewardship of life which we hold. If we realize this and desire to fulfill a requirement of God (it is required in stewards that a man be found faithful), then

our attitude toward life should be as that expressed by the Psalmist, "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" (103:1, 2). "Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. . . . Be thankful unto him, and bless his name" (100:2-4).

If we do acknowledge, as we should, that possessions of property and life are from God and are held in stewardship by us, then what should our attitude be? Much the same question was asked of Jesus. His reply was: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbour as thyself" (Matt. 22:37, 39). "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. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:16-18).

If this desire to render unto God a good account of our stewardship of life and property, then we should listen to the pleadings of Paul: "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), and by so doing show forth an example to those who have no knowledge or conception of the greatness of that stewardship of life which they hold from God, and who are throwing away that life in vain pursuits of pleasures or desires, or who have false conceptions of their responsibilities and may be cast, like the unprofitable servant in Christ's parable, "into outer darkness: there shall be weeping and gnashing of teeth."

We should, then, live as stewards over the land, property, and possessions of God and not as selfish and absolute owners. We should acknowledge our very body and life as possessions of God and that they are made by Him to do His work, and we should use them accordingly. We should not abuse them. We should acknowledge God's ownership of all possessions, and recognize that they were created to be used for His work on earth, and that there should be no sufferings or want if we are good and just stewards. Finally, that time, also, is God's and should be used in His service. Strive toward, and pray for, perfection which His new Kingdom will give to us if we so account to Him of our present stewardship that we be found worthy of that higher honor.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Frankly, we disagree from beginning to end with the ideas expressed by Pierre van Paassen in his *Days of Our Years* (Hillman, Curl; \$3.00). We believe his views are unsound, many of his "facts" deliberate misinterpretations or at best of doubtful authenticity, and his treatment of the Christian faith and church a supreme example of unthinking and illogical liberalism.

Yet in spite of all this, because *Days of Our Years* gives a remarkably clear picture of how many "intellectuals" regard religion today, because *Days of Our Years* offers an excellent study of the fanatical pacifist's nugatory idealism, and because *Days of Our Years* has definite marks of literary genius, we recommend the book.

Van Paassen is, as you may know, one of the crack foreign correspondents. He has superimposed on inherited Calvinism a thick veneer of that empty sound and fury which passes under the name of "religious modernism"—and he permits these two extremes to battle throughout his book. The resulting fray is interesting, psychologically, but decidedly dull for the logician, who can pick so many flaws in the van Paassen philosophy and representation of historical events that *Days of Our Years* becomes, for him, more fallacy than fact.

Ostensibly, the volume is an autobiography. It is the first autobiography we ever have read that was really enjoyable. It is brilliantly written, as honest personally as any autobiography is likely to be, and covers a period from pre-war Holland to modern Europe and America.

Actually, the volume is a treatise on the place of the church in the world—which, if van Paassen's evident desires were fulfilled, would turn Socialist over night. The church, in van Paassen's estimation, is the instrument solely of bloodsucking financiers, and should immediately forsake dogma and stand-pat fundamentalism for preaching the gospel of social salvation and economic equality.

Read with your tongue in your cheek and your brain in high gear, the van Paassen opus will be instructive and entertaining. But if you're humorless and lacking in cynicism, abjure it as you would the plague!

• • • •

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



*"We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11).*

### ECE Graduates

June is the month of graduations. The ECE Club also has graduates. All of our ECE Club members who become *sixteen years of age* during the year 1941 are the ones to be graduated. You will still keep your membership, but are no longer active members.

Seventeen members are now past the age when you look, act, and think as children. You are at the doorway of the grown-up's world. We are not asking that you discontinue reading the Children's Page or studying your Sunday school lesson. We wish you to do more for the Master. Will you enter upon the Berean work more earnestly? We hope to read some of your thoughts printed upon the opposite, our Berean page.

Our Children's Page and Everyday Christian Expression Club should strengthen the members so that you will write one or more articles for the Berean work each year. We will watch for the names of our graduating class. The birth dates and addresses are also listed of those to whom our best wishes for a useful Christian life are extended. They are:

Alvin Dennis, June 9, Vanzant, Mo.  
 Eugene Frazier, July 18, Cleveland, Ohio.  
 Donald Bartlett, Aug. 11, Cleveland, Ohio.  
 Catherine Paul, Aug. 9, Niagara Falls, N. Y.  
 William MacDonald, June 17, Lander, Wyo.  
 Pauline Humphreys, Oct. 21, Royal, Ark.  
 Marjorie Burnett, May 4, Ripley, Ill.  
 Henry Hutchinson, April 22, Hammond, La.  
 Peggy Campbell, April 20, Hammond, La.  
 James Siple, Sept. 13, Hammond, La.  
 Richard Hoskins, Nov. 10, Eden Valley, Minn.  
 Virgil Hammer, July 15, Bird Island, Minn.  
 Shirley Anthony, Sept. 20, Cleveland, Ohio.  
 Jane Waller, Dec. 27, Hickory Ridge, Ark.  
 Jackie Hearps, Feb. 22, Cleveland, Ohio.  
 Vivian Johnson, Feb. 14, Hector, Minn.  
 Kathleen Granquist, Mar. 17, St. Cloud, Minn.

### Purified by Faith

As Paul and Barnabas continued to travel and preach, they found many who believed. They also found some

who caused trouble and hardships for them. Sometimes they "fled" from their enemies. No, they didn't stop preaching. At one place they found people who believed in myths. They also found a man who had never walked. Paul healed him. The people of Lystra thought two of their gods had come to earth. They wanted to worship Paul and Barnabas. They called Barnabas, Jupiter, and Paul, Mercurius. Paul and Barnabas told the people they, too, were only men. Then they told them of our *one true, living God*.

There were many ministers who preached in different parts of the world. Some were preaching one thing, some another, regarding the keeping of the Old Covenant laws. The people didn't know which ones to believe, so trouble was caused. To settle the problems a council met at Jerusalem to decide just what Christians had to do to be Christ's followers.

Peter explained how God had accepted the Gentiles, and they hadn't kept the Jewish laws. So, Peter said they were purified by faith. He also thought *all* people were to be accepted by their faith, for he said: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11).

May we have faith today. Let us show our faith by our works. We will then repent, believe, and be baptized. Let us live close to Jesus all our lifetime. Then we know we shall be saved.

### ECE Membership

One of our ECE Club members sends us the names of two cousins. They are Virgil Johnson, Nemaha, Iowa, and Elaine Marie Johnson, Sac City, Iowa. . . . Send in *your* name; year, month, and day of birth; and address. Your membership card will be sent to you.

### Happy Birthday Wishes

George Murphy, June 21, age 13, Marshall, Ill.  
 William MacDonald, June 17, age 16, Lander, Wyo.  
 Margaret Coulter, June 21, age 15, Eden Valley, Minn.  
 Wylodine Lederer, June 21, age 7, Cleveland, Ohio.  
 Darrell Gene Maddock, June 20, age 12, Ripley, Ill.  
 Margaret Jean VeNard, June 18, age 13, Macomb, Ill.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### First

Last week we requested the chairmen of various committees and the officers of the national, state, and local societies to give a brief resume of the work they had done during the past year, and to offer any suggestions they might have for the advancement of Berean work during the coming year. Although we have received no replies to date, we are confident that these reports will soon be forthcoming.

However, first it is necessary that we know what things need improvement. Over the past ten months, we have formulated certain theories which we shall pass on to you to start the ball rolling. Perhaps in your study of the problems we have encountered you will be able to find some things which we have overlooked.

The most important thing that we have noticed, from our standpoint, is the lack of material for publication. Sister Muriel Randall had a *little* of this trouble in connection with the *Echo*. Although we do not like to publish pleas for material, we had, on a few occasions, to do so more or less as an experiment. The fact that we received such good returns and that practically everything we have received has been suitable for publication with very little revision has led us to believe that a larger number of our group are capable writers, and that all that is required is stimulation of the entire work to a point where many more are actively and forcefully engaged in the work which, because of difficulty or success, inspires them to offer suggestions when the need arises and ask for suggestions when in trouble. What methods would you suggest for the stimulation of a group of young people who have publicly declared their faith in the doctrines of Christ?

The need for personal information concerning the members of the entire National Berean organization is realized more by the newer workers than those who have been in the work for a number of years. In order for the National organization to assist members spread over such a wide area to any great extent, it is necessary that it know the religious education, secular education, work, special talents, hobbies, accomplishments, and available spare time of all the members under its jurisdiction. In a closely knit business organization this can be determined by personal contact with employees, but in an organiza-

tion as widespread as ours, we must find these facts by other methods.

Although we study the same Book, the Bible, there is as yet, no way by which we may be assured that the members in Ohio are gaining the same knowledge of this Bible as are the members in Arkansas or California. Although approximately (that, in itself, is another problem) twenty-five societies hold meetings once a week, we have no way of knowing what each of the societies is accomplishing week by week.

In the unceasing battle between the world and religion, it sometimes seems that the world is gaining ground too rapidly. Those forces which we group under the term "the world" are constantly at work, with some of the most brilliant minds in the country laboring day and night to discover new ways of attracting people and their supply of silver. So long as those who believe in Christ are on a par in activity with "the world," the churches and the Bereans will have nothing to fear. Those who are fortunate to be associated with a large, well-organized congregation have many opportunities to keep occupied with church work, for they will have adequate leadership within their own organization. However, in the smaller communities, it is sometimes difficult right now to find leaders who have the time and the talents to plan work for others to do.

With the establishing of the nine-months' Bible Training School and the Summer Bible Training School, our church is becoming increasingly cognizant of the necessity of trained workers. Now is the time for the local, state, and finally the National Berean Societies to come to a decision to plan more thoroughly the work ahead. It is not enough to work for just "increased interest." Some goal must be set before members, and officers will even attempt to do some constructive thinking toward improving the organization. It is believed that some method for supplementing the work of the Training Schools should be developed whereby individuals who find it impossible to study at Oregon, Illinois, would be able to learn the fundamentals of successful Christian work through supplementary reading and locally sponsored classes.

Civilization is taking a beating. Stop for a few hours to consider these problems. Keep Matthew 22:39 in mind.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- June 18-29—Indiana Bible School and Conference at North Salem.  
 June 22-27—Special meeting at Eldorado, Ill.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 June 22-July 13—Special meetings at White Pine, Minn.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 17-20—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### LOCKWOOD, MISSOURI

We are very happy to report that a ten-days' series of meetings by Bro. T. A. Drinkard, conducted at the Cedarville church near Lockwood, were very inspiring and were filled with the precious truth from the Word of God for which so many hunger and thirst. The meetings began May 23. This was the first meeting Bro. Drinkard ever held at Cedarville, and it was enjoyed by all who heard him.

On Sunday afternoon, June 1, we gathered to watch two young people buried with Christ in baptism. We are happy to present these new members of like precious faith as they take this new step in our Master's work. Bro. Drinkard has already reported their names. May God's richest blessing rest upon these two young people as they walk in the newness of life, is our prayer.

Julia Fyfe, Reporter.

### SPECIAL TRACT ANNOUNCEMENT

From Maine to California, there's a hustle and a bustle as everyone prepares to do his bit for the Lord by giving from one to one thousand tracts, as every Christian worker steps out in determination to rally interest in the plan of God in these closing days.

If you are one of the few who have not yet made your plans, we realize that it isn't because you lack the desire to do your bit for the Lord, but merely because you have neglected to do so. Neglect no longer! Drop us a line as to your intentions and we will send a sample of each of the eight varieties of our new Four-second Series and a leaflet by James M. Watkins on planning your distribution. Just send a couple of three-cent stamps to cover postage and cost of handling. We'll be looking for your order in the next few days, while we still have a full line of tracts and can supply you. Address: National Bible Institution, Oregon, Ill.

### SUMMER BIBLE TRAINING SCHOOL

Mr. & Mrs. Merle Bell and Mr. & Mrs. H. S. Bell	\$30.00
Mrs. Fannie Knight	2.00

### SOUTHLAWN PARK CHURCH OF GOD Grand Rapids, Michigan

The past few weeks have been busy ones at the Southlawn Church. Many activities have kept our people busy, and much has been accomplished.

Godwin Heights High School again called upon our church to conduct the baccalaureate services, which was done the night of June 1. Earlier in the day the church had given a dinner in honor of the seniors who have been connected with our church activities. This included twenty-seven of the sixty-seven graduates. Three of the top-ranking five of the class are members of our church. Among those who gained high honors are Ruth Becker, who was Valedictorian, and Jeanette Siple, who won a scholarship to Michigan State College, the first ever won by a Godwin Heights High School student. The other among the high five is Ellen VanFleet, who has been a faithful teacher in the Sunday school.

In the physical field, new steps have been built to the annex kitchen, and screens have been put on the church windows.

By the time these lines are published, the Michigan State Conference will be in session. We look forward with joy to the privilege of entertaining the Conference and Bro. and Sr. S. J. Lindsay.

Following the Conference, we enter the summer period of lesser activity until September. F. E. Siple, Pastor.

### NATIONAL BIBLE INSTITUTION

Jessie Kauffman	\$2.00
Mr. & Mrs. Cecil Smead	4.00
Blair, Nebr., S.S. (Ministers' fund)	5.36

### HILLISBURG, INDIANA

We are having very good attendance at Sunday school. Our Sunday school superintendent, Bro. Otto E. Dick, has set a goal of fifty for our attendance to reach. Yesterday we met the goal, coming out two points ahead. We would like to maintain this average through the summer months.

The Indiana Bible School is only a few days away, and several from our church are planning to attend. Lota Huffer, Reporter.

### MACY - ROUTSON

The wedding of Miss June Macy, Troy, Ohio, and Mr. Ellsworth Routson, West Milton, Ohio, was quietly solemnized in the presence of many friends at 10:30 a.m., June 7, 1941, in the Brush Creek Church of God. Mrs. Laurel Macy was bridesmaid, and Emory Macy was best man. Mrs. C. E. Lapp played the wedding march and accompanied Mrs. Emory Macy who sang. Following the ceremony, friends of the newlyweds enjoyed a reception and wedding dinner at the home of the bride's parents, Mr. and Mrs. Jesse Macy.

Mr. and Mrs. Routson, both members of the Brush Creek Church of God, stayed for the first several days of the Annual Meeting at Brush Creek, but may now be addressed at Blanchard, Mich., where Bro. Routson, a student of the Bible Training School, is supplying for Bro. Vivian Kirkpatrick, pastor of the Blanchard Church of God.

May these young people be blessed of God to long enjoy life together, and by His blessing may they minister well in the Lord's work in which both are deeply interested. Sydney E. Magaw.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. L. E. Conner and Bro. and Sr. George Loudenslager, all of Golden Rule Home, are vacationing in Minnesota—Bro. Conner having first assisted in preaching at the State Conference at Eden Valley.

The students of the Summer School are now making their appearance. They will make one of our biggest and best Schools to date. The first students to arrive were Betty Maey, Timothy Pearson, Edwin Smith, Virginia Smith, Iris Hall, and Alva Huffer.

In the absence of the pastor, Bros. Ben Carpenter and Francis Burnett preached at Oregon, Ill., Sunday, June 8. The brethren appreciated their sermons.

Are you preparing your part of the Sunday school exhibit which is to be featured at Oregon, Ill., from July 29 to August 10?

"We enjoy The Restitution Herald very much, and I am planning to pass our copy on to a former neighbor in Eureka who is going through a time of illness and trouble, hoping it will be of comfort and help to her."—Mrs. Richard E. Powell, Point Reyes, Calif.

Bro. John Denchfield writes that six young people at Hector, Minn., have signified their desire to be baptized. They will be baptized at Eden Lake during the Minnesota Conference. Their names will be reported later.

"Mrs. J. W. Williams and Wilma returned June 6 from a two-weeks' visit with Indiana relatives. . . . Alva Huffer, who is a cousin of Mrs. Williams, came to Iowa for a short visit before going to the Summer Bible Training School at Oregon, Ill."—J. W. Williams, Gladbrook, Iowa.

"I do enjoy The Restitution Herald immensely, and am deeply interested in the truth that sets us free. How wonderful it would be to have the privilege of attending your Bible Training School."—Mrs. J. C. Jeffcott, Visalia, Calif.

We thank Sr. Jessie M. B. Kauffman for her good wishes to the General Conference.

Sr. Eunice Zollinger accompanied Bro. Elaine Randall and Sr. Edna Brewer as far as Chicago, June 6, en route to Ohio and to Burr Oak, Ind., where Bro. Randall has a pastorate for the summer months.



**CARROLL HATCH**

Carroll Everett Hatch, born June 24, 1859, at Crawfordsville, Ind., died May 9, 1941, at the home of his son, William S. Hatch at Arcadia, Calif.

Mr. Hatch is survived by his wife, Mary Jane Hatch, his son, William S. Hatch of Arcadia, and six grandchildren: Ned Hatch, Mrs. Wilma Brown, Mrs. Lucile Arnett, Betty Hatch, Richard Hatch, and Marilyn Hatch.

Mr. Hatch was married to Mary Jane Plummer, November 20, 1884. There were two children, Freddie T., who died at the age of four years, and William S. The family moved to California in May, 1888, and lived in Orange County almost continuously for fifty-three years.

His father was a minister of the Restitution Church and Mr. Hatch became a member of that body as a young man.

Interment took place in Fairhaven Cemetery, Santa Ana, Calif., the entire funeral service being held at the grave side, under the California sunny skies which he loved. A large group of friends gathered to pay final respect to his memory. The writer conducted the service, assisted by Bro. G. E. Marsh of Los Angeles. J. E. Adamson.

**MRS. NELLIE PENROD**

It becomes my sad duty to report the death of Mrs. Nellie Penrod. Death came suddenly a few hours before she was to set out on a vacation trip with her daughters to northern Indiana.

Nellie Dell Penrod was born to Andrew and Emma Ricketts Bachelor, May 20, 1874, at Hartford City, Ind., and fell asleep in Jesus, June 7, 1941, at Bloomington, Ind. She married William Penrod in 1888. Nine children were born to this union, three, Viola, William, Jr., and Laura, having preceded her in death. Mr. Penrod died in 1935. The following children survive: Stella Devenal of Monticello; Mayme and Nancy Penrod of Rockville; Mac Magnus and Eunice Newton of Bloomington; and Hanna Waite of Detroit, Mich. Also, surviving are eight grandchildren and one great-grandchild and a half brother.

The family moved to Minnesota in 1898, settling in Glendorado, where Mrs. Penrod and four of her daughters were baptized by Bro. James A. Patrick. The family moved back to Indiana in 1918, settling in Brown County, and after Mr. Penrod's death she made her home with her daughters in Bloomington.

Mrs. Penrod believed and followed literally 2 Timothy 4:2, preaching the gospel in season and out of season. She was always found with a word of Scripture or a hymn on her lips. Her worn Bible, with its many notes, gave eloquent testimony that she searched the Scriptures daily. She was greatly beloved for her Christian kindness and charity, as was attested by the great number of floral tributes and the hundreds of sorrowing friends who came to her home to pay their respects. Words of comfort were spoken by the pastor of the Fairview Methodist Church of Bloomington, who paid a glowing tribute to the life and character of Mrs. Penrod. She was laid to rest in the Valhalla Cemetery by the side of her husband, to await the resurrection morn. Maybelle Hanson.

**HERALD RECEIPTS**

Lewis H. Ralston; Mrs. Ruth Kuosp; Mrs. A. W. Oliver; Mrs. William Lansbery; Mrs. John Henry (self & another); Mrs. S. E. Hodges; Richard E. Powell; Horace Pierce; Winfield McKaig; Pearl Huston; Mrs. Lorain Gainey (self and another); Jessie Donaldson (for another); Grant Hogan; B. A. Comings (for another); N. Goodreau.

**GABRIEL ARMSTRONG PENCE**

Bro. Gabriel Armstrong Pence, eighty-three years of age, died Friday, May 30, 1941, at his home in Ambia, Ind. He had been seriously ill for two weeks following a paralytic stroke.

Surviving besides his widow, Mrs. Kate Stephenson Pence, are: four daughters, Mrs. Beulah Slater of Ambia, Mrs. Locha Doty of Williamsport, Mrs. Florence Chaffee of Rossville, and Miss Mary Pence at home; two sons, Ernest and Newton Pence, of Williamsport.

Funeral services were conducted at 2:30 p.m., Sunday, at the Christian Church in Pence. Burial was at the Jordan Cemetery.

In the funeral services the writer spoke words of comfort to more than three hundred people who had come to pay their last respects to an honest upright man, one who had lived a true Christian life. Bro. Pence had been a member of the Pleasant View church for many years, and he was known to many of the ministers of the Church of God. He will sleep through the great trouble that is coming, and will come to life when Jesus calls the righteous into eternal life at His coming. J. H. Anderson.

**LORNE OTIS THOMAS**

Lorne Otis Thomas was born April 20, 1911, and fell asleep in Jesus, June 3, 1941, at the Menomonie hospital.

From childhood, he made his home in Graytown, Wis. At the age of eighteen he began work as a patrolman, and continued this work until his recent death. He was working when the tragedy occurred on the Downing crossing, where he was struck by the train.

October, 1925, Bro. Thomas embraced the faith of the Church of God and was baptized into the all-saving name of Jesus Christ by Elder Sweeney.

August 14, 1934, he was united in marriage to Ann Van Blaricom.

Besides his most faithful wife, he leaves to mourn: his father, Harry Thomas of St. Paul; two sisters, Marion—Mrs. Raymond Breslin of St. Paul, and Gladys—Mrs. Marlittle of Graytown; one brother Wilbur of St. Paul; two nieces and two nephews; and a host of relatives and friends. His mother preceded him in death, April 27, 1931.

It will be a joyous time when the Lord Him-

self calls, and these sleeping ones are called forth to meet Him.

Funeral services were held in the Methodist Church at Clear Lake. Interment was also at Clear Lake.

Mrs. Maynard Van Blaricom.

**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  
Orpha LeMasurier . . . Treasurer  
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

\$.....

Name .....

Address .....

There are many ways to spend

SUNDAY

**BUT**

what about

1 COR. 3:8



This illustrates number 1 of our new Four-second Series A tracts. Twenty-five of each of four kinds of Series A may be had at twenty-five cents per bundle (100 tracts). Twenty-five of each of four kinds of Series B, per bundle (100 tracts), for twenty-five cents. Or, five bundles of Series A and five bundles of Series B (1,000 tracts) for two dollars. See pages 8 and 9 of The Restitution Herald for May 20, 1941, for illustrations of all of the two series. Order from National Bible Institution, Oregon, Ill.

# The Illinois Evangelist

By C. E. Lapp

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

Dear Brother Watkins:

The Restitution Herald just came, and we saw your announcement of the *Illinois Quarterly Conference* at Eldorado, June 28, 29. We have been planning to come down, especially since you were so kind as to attend the Ripley Conference. It would not surprise us if all of Ripley would be down and make you entertain them. (Vengeance is sweet.)

What do you think about trying to get the churches from the upper part of the State to come? They might, if you would offer them a special concession. Put Brother Hanson on for a solo, and I am sure he will come. The folks at Fredericktown are coming, and the more we think of it, we guess almost everyone will be there. If you are going to put nails up for extra ones, please put a label on mine.

Do you have that material for the Church Directory sent in? We saw Sister Leota Hanson, who now lives at 5439 Ohio Street, Chicago, and she said to tell everyone to send that information right away. Here is what is wanted: name and address of church, name and address of pastor, name and address of each church officer, schedule and place of all regular church services and meetings—this includes church, Sunday school, Berean, choir, and any special young people's organization.

A church membership list of all active and inactive members with addresses is wanted; also, Sunday school membership and addresses as to age groups. The Sunday school officers with addresses are also desired. New members with addresses are to be designated on the list by placing a star (\*) by their names.

If possible, send a good picture of your churches—congregations, too, if that will help the picture. Do you have any isolated members near you? If so, send their names and addresses. The committee wants this information from all the churches, so tell them about it.

We finally did it today! We mean, here in Macomb. The way we have been saving here would make a Scotchman feel ashamed, but we had a pure motive behind it all. The deal was closed today; it is sewed up so tight there just aren't any leaks. All of our friends who are interested in the work here have been helping us to save. The *Open Bible Church of Macomb* bought, secured abstract for, and now has deed recorded for a choice corner lot here in the city. We never did think it right to buy a church miles away from the people we wanted to reach. This location is in the center of a good residential district with no other churches to even give us good competition.

Now, why should we be telling you all about this when you didn't know that we are going to build a church. Or did you? A number of our church people know about it,

for they have been helping us with funds, and we surely appreciate it, too. This church is only four years old, but we hope it will be standing without help in several more years. At present, the lot is covered with tall weeds and grass. Come up during this next week and help us clean up. You would look graceful with a scythe.

What do you think of *Home Missions*? We believe, since we have no foreign missions, that every church should have an interest in spreading the gospel outside of its own church. The early churches seemed to manifest this Spirit. At least, when there was another church that needed help, some of them were always ready and willing to send funds. Another denomination has said that it takes ten years to establish a work from the time it is first started. We believe it could be done in half that time if the stronger churches would help support the weak ones until they were able to stand alone.

Did we tell you that Fredericktown almost has its church paid for, and now wants a full-time pastor? Doesn't it beat all how hard it is to keep people satisfied? We guess it would be a good thing if all of our churches were like that.

If you find that some of our churches are hoarding away their Sunday school money for a nest egg, or anything like that, we wish you would tell them they could invest with us in this church.

Do you ever get any unique excuses? Here is the best I have heard in a long time: One lady said the church was too far away to walk, and too near to ride. I took it that she didn't want to come. One that I have found to be a favorite is this one, "Company came, and we had to stay at home." Not long ago, a lady told me she had settled that one long ago (I mean Sunday company): either the company could go to church or await their coming home. "We didn't get up in time," is one that must mean that the Lord's work isn't as important as the daily job where the clock is punched.

Yours for better excuses,

C. E. Lapp.

## State Treasurer's Report for May

Balance on hand May 1, 1941		\$277.11	
<b>Income:</b>			
Received from individuals	\$ 46.25		
Received from churches	251.00		
Belated Dollar Day receipt	1.00	298.25	
			\$575.36
<b>Expense:</b>			
Envelopes	\$ 3.00		
Extra Restitution Heralds	5.22		
Seed for lawn	.33		
Labor on dormitory grounds	4.50		
Salaries and mileage for evangelists	303.40	316.45	
Balance on hand June 1, 1941			258.91

Delos Andrew, Treasurer.

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JUNE 24, 1941

NUMBER 38

## Who Is on the Lord's Side?

By Lyle Rankin

*"Behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:1-3).*

HERE is a notable prophecy which, when read, should cause the people of God to look up, lift up their heads, and rejoice, for Judah is returning from her captivity; it is the budding of the fig tree. The Jews have been returning for a number of years from their captivity, some willingly, and some because of severe persecution. Since Jerusalem has been taken from the rule of Turkey (partial freedom from its captivity), the Jews have marvelously built up the Promised Land. In centuries past, the Jews, as a nation, have tried to take root various places in the earth, but all efforts have been in vain until this last one. They were to be *sifted* ("caused to move," margin) "among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (See Amos 9:9.) Today the Jews are dwelling "confidently" (Ezek. 38:11, margin), saying things that indicate a fulfillment of Amos 9:10: "The evil shall not overtake nor prevent us." Then, verse 11 shows that the tabernacle of David shall soon be raised up. We are constrained to cry, "Who is on the Lord's side?"

Another prophecy in course of fulfillment, showing that we are near the time armies are to be gathered in the valley of Jehoshaphat, is Joel 2:23, saying: "He (God) hath given you the former rain moderately." It was reported that rain fell while the 1939 and 1940 citrus crop was being picked in Palestine, and the workmen wore rain-repellent apparel while picking between showers. Other heavy rains have also been reported. Who can say, as these evidences are before us, that "the day of the Lord" is not at hand? As that day approaches, who is on the Lord's side?



Lyle Rankin

Jesus not only calls our attention to the budding of the fig tree but of "all the trees." This last phrase doubtlessly refers to the Gentile nations. The buds of all the trees are indeed swelling. First, as has been mentioned, Judah is returning to Eretz Israel (the land of Israel), which movement was started in the late eighteen hundreds, very small then, but it has gained great proportions. Concerning the Gentile nations we read: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men" (Joel 3:9). In 1914, the mighty men of the earth, insofar as being prepared for war was concerned, were asleep; but since then, what an awakening has and is taking place! What great preparation there is for war! Verse 10 of this chapter says, "Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." For many months the soil-tilling implements, and the reaping implements that have been cast aside on farmers' ranches for years, have been and are being gathered and trucked away to make carnal weapons for the destruction of souls—yes, the very souls for whom Jesus gave His life. How much better it would be if men would only be *His* soldiers, without the entanglement of the things of this present life. (See 2 Tim. 2:3, 4.)

With the weapons of destruction in hand, and with much self-confidence, the weak have said, "I am strong." The lesser nations of Europe have verily fulfilled that prophecy, for as the German nation moved in, they resisted with much self-confidence. Nevertheless, Gomer is gathering "his bands" (Ezek. 38:6).

There is distress of nations (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

## Jews, Gentiles, and Church of God

Said the Apostle Paul: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32). Bible scholars quickly recognize the Scriptural distinction between Jews and Gentiles, but they invariably fail to recognize the Scriptural distinction between Gentiles and the Church of God. True, the Church of God is composed, largely, of those who were Gentiles, but he who is called out of the world and who faithfully follows the Christ is, in God's sight, neither Jew nor Gentile—he is a member of the Church of God.

"God at the first did visit the Gentiles, to take out of them a people *for his name*" (Acts 15:14). A foreigner may become a naturalized citizen of the United States, after which the law of this land no longer considers him a Hottentot or a what-not, but an American. He is, in a sense, called out of the old into the new, and irrespective of race or nationality he is called by a new name. Thus, those who are called out of the world of both Jews and Gentiles are called by a new name, even *the Church of God*.

Those who will be "kings and priests," and who "shall reign on the earth" (Rev. 5:10), are now being redeemed "out of every kindred, and tongue, and people, and nation" (v. 9). It is of little import to God whether His child is American, European, African, or Asiatic. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). "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" (Gal. 3:27, 28). These members called out of the world into the family of God thereafter bear their Father's name in being called *the Church of God*.

Though Paul instructed Christians not to offend the Jews, many church members today despise the Jews. Though Paul instructed Christians not to offend Gentiles, that is, worldly people, many church members, forgetting they are "the salt of the earth" (Matt. 5:13), turn their lazy backs upon the very ones they should strive to

educate, convert, and help to redeem. Further, though Paul instructed Christians not to offend the Church of God, many of its own members are so disrespectful as to question there being a true Church of God, and they not infrequently shame the Bible church in calling themselves by another name than that given by inspiration. It is a little matter if the world ignores the Church of God; it is a serious matter that the Church of God doubts its being what the Bible says it is.

Before Peter could have gone to Rome, Saul of Tarsus persecuted "the church of God" (1 Cor. 15:9), which most eloquently proves the mother church originated in Palestine where Saul persecuted believers, and not in Italy. Now, it so happens that the church which Saul persecuted was, according to his own testimony, *the Church of God*. As further evidence that the Apostolic church bore the Father's name, we quote several other texts:

- (1) "Take heed to yourselves, therefore, and to all the flock among whom the Holy Spirit made you overseers, to feed *the church of God*, which he acquired by the blood of his own" (Acts 20:28, Emph. Diag.).
  - (2) "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted *the church of God*, and wasted it" (Gal. 1:13).
  - (3) "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.)
  - (4) "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is *the church of the living God*, the pillar and ground of the truth" (1 Tim. 3:15).
  - (5) "Feed *the flock of God*" (1 Peter 5:2), which flock is in verse 3 called, "God's heritage."
  - (6) "Paul . . . unto *the church of God* which is at Corinth" (1 Cor. 1:1 and 2 Cor. 1:1).
  - (7) "Holy Father, keep *through thine own name* those whom thou hast given me" (John 17:11).
  - (8) "I bow my knees unto the Father . . . of whom *the whole family . . . is named*" (Eph. 3:14, 15).
- Yes, there are many other peoples, but we can pray as did Isaiah: "We are thine, thou never barest rule over them; *they were not called by thy name*" (Isa. 63:19).

# Jesus Is Coming—"Watch"

By G. M. Siple

"WHEN he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11).

Notwithstanding the foregoing scripture, and many more texts which state so plainly that Christ will return in like manner as He departed, there seems to be a general belief among religious people that Christ, contrary to His own words, will set up a kingdom in heaven—to which they will be carried in some mysterious manner at death.

Death in the Scriptures, unless otherwise stated, always means the end of this present mortal life. It is only through Christ's return, when He will raise the dead who are asleep in Him and change the living saints, that we have a hope of immortal life. This future life will be on the earth—purified and renewed. We read in 1 Thessalonians 4:16, 17: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Could words be more plain to tell us when Christians will receive the immortal nature? Even Christ, although He was the Son of God, was born with the Adamic nature, and received the immortal nature only when He was raised from the dead.

Christ's first coming was to provide atonement for the world; His second coming will actually bring immortality to all who are asleep in Him and to the living faithful. John the Revelator, speaking for Christ in Revelation 2:10, said: "Be thou faithful unto death, and I will give thee a crown of life." As we are told in this text to be faithful until death, some might gather from this that our reward is to be given at that time, but we know this could not be true, as the following texts plainly show:

(1) "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5.)

(2) "If I wait, the grave is mine house" (Job 17:13).

(3) "The living know that they shall die: but the dead know not any thing" (Eccl. 9:5).

We have only a short time to serve God while in this mortal life. These years, whether few or many, provide our only chance to serve our Maker in preparation for Christ's return. When death comes, that means the end of this present mortal life. After we go into the sleep of death, it matters not to us whether it be one year or one

thousand years before Christ returns. If our lives have been in harmony with the teaching of God's Word, we can rest assured we shall be remembered on the resurrection morning. The only ones who will escape this death will be the ones who are alive at the time Christ appears for His bride—the faithful followers of Him. "The last enemy that shall be destroyed is death" (1 Cor. 15:26). So death is always an enemy, and never a friend. If it were true that our reward came at death, it would then be a friend to us, as it would hasten our reward. Nothing is promised us at death, except that we shall be at rest or asleep in Jesus.

Christians are promised everything really worth while when Jesus comes and the resurrection of the dead takes place. It is true that Jesus is now in heaven—sitting at the right hand of the Father and making intercession for those who come to God by Him. Heaven has received Him, however, only until the proper time for His return to this earth. "He (God) 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).

There will be a resurrection of the dead at two different times, perhaps a thousand years apart. The first will be the resurrection of the righteous dead as promised in Luke 20:35, 36: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are (Please turn to page 9)

## Blessed Hope

By Mary Mae Nedrow

Hope is an anchor sure and true—  
Ever make it firm and sound.  
Hold fast, good sailor, on life's sea,  
Though stormy waves abound.

Glorious, steadfast, blessed hope,  
And wondrous thought so dear,  
To hear Him shout, "Arise! Awake!  
Your King, now doth appear."

Ah! Happy day, when Christ returns,  
The trump of God shall sound.  
The coming King approaches!  
Will you in faith be found?

We could not live without this thought,  
This blessed hope of cheer,  
To hear His voice, to see His face,  
To know He'll soon appear.

# Is the Soul Immortal?

By James A. Patrick

IT SEEMS strange that anyone who believes the Bible should believe that the soul or any part of man is immortal, when the Bible plainly declares, "Who (God) only hath immortality." If God "only" has immortality, how can anyone else have it? Besides, we are told in Romans 2:7, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Would the incomparable Paul tell us to seek for that which we already possess? Besides, it is plainly stated in Ezekiel 18:4, 20, "The soul that sinneth, it shall die." Can that which is immortal die?

Job 4:17 reads, "Shall mortal man be more just than God?" The word in the Hebrew rendered "mortal man" in this verse, occurs more than five hundred times in the Old Testament, and is defined by Dr. Robert Young in his Concordance, "a man, a mortal," so that more than five hundred times man is said to be mortal, and not once anywhere in the Bible is it said that man or any part of him is immortal. Why, then, do men claim immortality for themselves in this life?

It is contended by the believers in the immortality of the soul, that the soul or spirit, for they are one and the same to them, is the conscious living entity, and the body is only the house in which the soul lives. God has an entirely different story to tell us in His Word. He repeatedly says the physical body is the conscious living man.

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." Here God says He made man out of the dust.

Again we read in Genesis 3:17-19, "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 . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art; and unto dust shalt thou return." God here holds the dust-made man responsible for the sin. If there was a soul or spirit in Adam that was responsible, God punished the wrong thing, for "dust thou art and unto dust shalt thou return" was the punishment.

God said to Abraham (Gen. 15:15): "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old

*Elder James A. Patrick, Ashland, Ohio, wrote this article in response to a request by the editor of the Prophetic Age, who also volunteered to publish the article in tract form. Those who may wish tracts of this article should write the author, enclosing postage.*

age." In fulfillment of this prediction, it is said in Genesis 25: 8, 9, "Then Abraham gave up the ghost, and died . . . And his sons Isaac and Ishmael buried him in the cave of Machpelah." The same form of words is used in telling of the death of Isaac and Jacob. Of Joseph, it is said in Genesis 50:26, "So Joseph died . . . and they embalmed him and put him in a coffin in Egypt." Was it Joseph of soul or spirit that they embalmed and put in a coffin?

In the New Testament we have similar language. Ananias and Sapphira were carried out and buried. Stephen, too, was carried "to his burial." Christ went to the tomb of Lazarus and said, "Lazarus, come forth." Where was Lazarus? In the tomb!

In my many years of Bible study, I have tabulated hundreds of texts of like import with the foregoing. I challenge the world to produce *one* text that plainly and unequivocally says that an immaterial soul or spirit is the conscious, intelligent entity in man.

In 1 Corinthians 15:12-18 we read, "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 not Christ risen: . . . 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 the conscious, living entity of the righteous goes to heaven at death and is in the presence of God enjoying the blessings of heaven, would it be perished, if there never was a resurrection of the dead? Paul says that if the dead rise not, those asleep in Jesus are perished. So, then, no one goes to heaven at death.

I have been asked what difference it makes whether one goes to heaven at death or lays in the grave till the resurrection. It makes a great deal of difference. It makes the difference between what God has said and what He has not said. John tells us that not to believe God makes Him a liar. Let us read 1 John 5:10-12: "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."

John is here speaking of eternal life, and says that this

life is in Jesus and not in us, but the person who believes he has an immortal soul believes he has life in himself. I once said to a minister of one of the largest denominations in the United States, "You believe you have an immortal soul?" "Yes," he replied. "Then you have life in yourself and cannot die?" I asked. "Yes," he said, "I have life in myself and cannot die." Was that making God a

liar? He said, "I have life in myself." God said, "This life is in his Son," and Paul said in Colossians 3:3, "Ye are dead (to sin) and your life is hid with Christ in God. When Christ, who is your life, shall appear, *then* (not at death) shall ye also appear with him in glory."

It is a serious matter to fail to believe God, and it is a serious matter to preach a differ- (*Please turn to page 10*)

---

## You Can't Take It With You

---

By Barbara Fish

---

*"We brought nothing into this world, and it is certain we can carry nothing out" (1 Timothy 6:7).*

YEARS ago, when as babes we arrived in this world, what did we bring with us? Nothing! We didn't even bring thoughts. True, we had the ability to learn, but we knew absolutely nothing. Our mothers cared for us tenderly for at least the first two years. Gradually, we began to be independent, wanting to help ourselves more each day, without Mother's loving hand to guide us. Now, whether a man or a woman, we know that, unless the dear Saviour comes before that appointed time, we must die. What will become of our treasures? In the first place, we must ask ourselves, Where are our treasures? Jesus said, "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" (Matt. 6:19, 20).

There is no treasure on earth which, when it is once given a person, cannot be taken away. Of course, one may say, My knowledge can never be taken from me. But some day one of us may be in an accident, and even his knowledge be suddenly withdrawn. If one is saving money, a thief may steal it. It is very improbable that he will steal it while you are watching, but when you think it is safely invested. Today you may have your money, tomorrow you know not where it may be, for during the night a clever schemer may take every penny. How sad to lose one's money, when those few dollars could have helped the sick man next door who had been out of work for almost a year! You helped him the first month, perhaps, then completely forgot him in your selfish desire to save a dollar. Now your money is gone, you are no longer given the chance to help Mr. Jones—for God knew you did not know how to use the money He gave you.

Let us lay up for ourselves "treasures in heaven." Our deeds are recorded in the Lamb's Book of Life, and we

must account for each deed. There only, are our precious treasures valuable. There are they safe. If we are found faithful when Christ returns, our treasures will become a real pleasure to us.

If we have saved money for years, and no one has taken our possessions from us, what good will they do us? Soon we shall die. We are not like the Indian who was buried with all his possessions—even his horse and his dog—for we know we shall have no use for any possessions after death. Said David: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). The few treasures which we have in our possession when we die will be given to our family and friends. It really does no good to save thousands of dollars during our lives, for when we die someone will quarrel about who is to receive the abundant wealth.

How many of us tithe? Every cent we have, God is lending to us while we need it. It is only right that we should set aside one tenth of all our earnings to keep God's business established. We know that all is God's business, but it is the church that we must help. Tithes are used to keep the church in order, to help organize other churches, to care for the aged of our flock, to help the poor, and for many other important things. Besides our tithes, we are to give willingly of all we have left. Anyone who tithes will tell you that when he tithes his blessings are richer.

Solomon said of man: "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand" (Eccl. 5:15). "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). Help whoever needs your help whenever you can. You cannot take "it" with you, so why not enjoy the possessions with which God has blessed you by seeing others happy?

# The Book of Revelation Revealed

## Article Four The Throne Scene

By J. W. McLain

THE throne of judgment is *set for the occasion*. "I beheld till the thrones were cast down (placed)" (Dan. 7:9). "Behold, a throne was set in heaven" (Rev. 4:2).

The throne scene sets the motif for the whole Book. This view shows God's part in the fast-moving activity at the end of the age. Each scene in heaven is shown first to give a behind-the-scenes view as to the divine purpose in the things taking place in the earth.

The description of God is symbolism for the purpose of revealing hidden truths from the casual reader.

How we wish we might have had the invitation that was given to John to "Come up hither, and I will shew thee things which must be hereafter" (Rev. 4:1). If anyone ever had a grandstand seat, it was John. He saw a preview of all the events of the time of the end. He has given us a record in symbolism of all that he saw as he was caught forward in vision to the Lord's Day.

### Symbolism

Practically all the markings indicate that we are viewing the Israelites' God, who keeps a covenant with them. God's likeness to a jasper and a sardine stone is borrowed from the stones in the breastplate of righteousness which the high priest of Israel wore. The stones stood for the tribes of Israel. These same stones are incorporated into the description of the New Jerusalem.

The rainbow appears in this judgment scene to remind the people that God will not again destroy every living thing from off the face of the earth. (Gen. 9.)

The throne scene is both a *political* and *spiritual* consideration. The twenty-four elders stand for the elect of Israel, their prayers and supplications before God. The twenty-four elders being borrowed from the Temple service, represent the *spiritual* element of the scene. The elect remnant of Israel which is sealed unto salvation is represented before the throne both by the elders and by the beasts. The beasts represent the *political* rule of God over His people Israel. The heads of the four beasts are the same as the standards of the four encampments of Israel. On the north, Dan's standard was the eagle. On the east, Judah's standard was the lion. On the south, Reuben's standard was the man. On the west, Ephraim's standard was the ox.

While this is a scene of salvation to the elect remnants, it also is a scene of judgment for those rebellious of Israel who would not hear the call of the Lord to them. Study the Manchild, and the Tribulation Saints from the previous lesson as the elect groups herein represented. Study the harlot of Ezekiel 16 as representing those appointed to judgment. (Read Isa. 65:8-16.)

The seven spirits before the throne suggest the completeness of God's power by His Spirit in the fulfillment of these things.

The fire, thunder, lightnings, and so forth are marks of judgment.

The Gentile beast rises from the sea of humanity. God's elect stand upon the crystal sea before His throne.

There are four Gentile beasts. There are four beasts of God's government around the throne.

The book in His right hand contains the revelation of the events in the time of the end as Christ has revealed them for us in the vision to John—the Book of Revelation. The breaking of the seals is both for enlightenment and to begin the action of that time.

### The Beast of Daniel

God revealed to Daniel, in vision, the kingdoms of men as beasts. (Dan. 7.) These four beasts represent the "times of the Gentiles," which began with the overthrow of God's Kingdom, Israel, into the hands of Gentiles. The times of the Gentiles will continue until the Kingdom is given again to the saints of the most high.

Daniel shows the panorama of beasts as each is succeeded by the next until the fourth and final beast is overthrown at the judgment throne scene, when God restores Israel to its former place as the Kingdom of God.

The fourth beast intrigues us even as it did Daniel. We, too, would know the truth of the fourth beast, for it represents the political system in power at the close of the age prior to the return of "one like unto the son of man." The tremendous developments of the last few months cause every Bible student to search out and to try to determine whether or not we are viewing the rise of the beast in Europe. We must study to recognize it when it appears on the scene.

A study of Daniel 7 gives us many characteristics of the beast:



- (1) It is a destroyer and a devourer (v. 7).  
 (2) It is a confederacy of ten kings (vv. 7, 20, 24).  
 (3) It is dreadful, terrible, strong (v. 7).  
 (4) It makes war with saints of Israel (v. 21).  
 (5) It stamps the residue (remnant) (v. 19).  
 (Please turn to page 9)

---

## Danger Ahead

---

*By Francis Burnett*

---

IT IS not unusual to hear someone speak concerning the end of time or the last days. Men who do not profess Christianity can sense a certain uneasiness. They can see that conditions in the world are getting no better. That is not all, for men are beginning to realize that it is beyond their power to make the world "safe for democracy."

In the Scriptures one can read many verses about the "last days." Some of them are pleasant to read, and some not so pleasant are undoubtedly being fulfilled at the present time. We read in 2 Timothy 3:1: "This know also, that in the last days perilous times shall come." We know that peril means danger, but a study of the Word shows something more. It can mean danger or unhappy consequences caused by doing something which is prohibited. Therefore, when we do not heed the Word of God, or do something which He prohibits, we are in danger (peril), and will suffer for it. We read in 2 Timothy 3:2-7, the reasons for unhappiness and peril in the last days:

"Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

The preceding scripture is somewhat long to be quoted at one time, but it expresses a complete thought, and all is needed. The subject of the sentence is "men." Perhaps this is one place that the women can say they are left out. "Men shall be lovers of their own selves, covetous, boasters, proud." Do we have such men today? What about Adolf Hitler! It is our understanding that anyone who does not salute Hitler is put to death. The only reason for this is that he loves himself. Surely, he is covetous. Why does he use men, forfeiting their lives, if it is not to gain something that he wants? We do not mean to pin the blame only on men such as Hitler, for we read that

men will be "disobedient to parents, unthankful, unholy," which description applies to many. It seems that many ladies and gentlemen, supposedly, have lost respect for their parents. We hear such expressions as "the old lady" and "the old man," or calling them (our parents) by their first names. Of course, some may say that this is the modern trend, but that is no justification, for trends are often away from God. Solomon said: "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28).

Men shall be "trucebreakers, false accusers . . . despisers of those that are good." They shall have a "form of godliness," but deny the "power thereof." It has come to the place today that people will not believe one another. Everything must be written out on paper and witnessed. Many honest Christians are ridiculed.

Men shall be "lovers of pleasures more than lovers of God." We can see that this is true. Most any kind of entertainment draws a larger crowd than the preaching service. Sunday, which is the day set aside for men to come together to worship God, seems to be the busiest day for something else. People do not have time to go to church; they must wash the car, catch up on sleep, or visit with some friends. Many are the excuses of people who want to deny the power of God.

Men shall be "ever learning, and never able to come to the knowledge of the truth." It seems that all through the ages people who are well educated are the ones who will not accept the truth. Men who are "ever learning" are being taught how to take better care of themselves.

We read in 1 Timothy 4:1: "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." We see many people joining with bands or groups which have something besides the Kingdom of God and its fulfillment as their doctrine. In 2 Thessalonians 2:3, we read: "That day shall not come, except there come a falling away first." The day to which reference is made in the foregoing text is "the day" of the second coming of our Lord. It seems that these prophesied conditions will come to pass before our Lord returns. "Look up, and lift up your heads: for your redemption draweth nigh" (Luke 21:28). "Now is our salvation nearer than when we believed" (Rom. 13:11).

## "The Way of Peace Have They Not Known"

By E. O. Stewart

*"Their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known" (Romans 3:15-17).*

PAUL quoted the above text from Isaiah 59, and referred directly to the nation of Israel, to whom the oracles of God had been committed. A little observation of world conditions today, however, should convince any thinking person that a knowledge of the way toward permanent peace is as foreign to the Gentile nations as it was to Israel.

No doubt, it was a pathetic scene as Jesus wept over the city of Jerusalem because of the blindness of the Jewish hearts to the peace that should have been theirs, had they only listened to the voice of the prophets. "When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:41, 42). Because of their blindness, and the crucifying of their King; in which they cried, "His blood be upon us and upon our children," Jesus declared: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:24-26).

Today, the nations are arming themselves to the teeth, the object of which is to establish peace. The Axis Powers want peace, but what kind of peace do they desire? They desire a peace that would reduce their subjects to nothing but slavery. They are described in Habakkuk 1:6-10, thus: "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. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn

unto them: they shall deride every strong hold; for they shall heap dust, and take it."

The ancient Chaldeans could not wholly have fulfilled this prediction, except in their attitude toward other people. Their way of transportation was *not* swifter than the leopard, neither did they fly as the eagle. There is no prediction that more fittingly describes the action of Hitler's army, and his attitude toward kings and princes, than does this prophecy from Habakkuk. He scoffs at the kings, and his armies march through the land to possess the dwelling places that are not theirs. They take captives as the sand. They sup up as the east wind. Their judgment and dignity proceed of themselves.

Democracy must win in the present struggle, for in no other way can the way be opened up for the Antichrist to appear. To establish a democratic form of government among the nations is the only way for the Jews ever to re-establish their ancient form of worship in the land of Palestine. They could not do so, should Hitler become the ruler over the Holy Land, for he would not grant them the right to worship God as they please, as would be given them under a democratic form of government.

As the Antichrist is to arise out of the Jewish nation, according to the Scriptures, and as a democratic form of government is the only kind of government that guarantees religious freedom of worship, it is therefore an inevitable conclusion that Democracy must win in the present struggle in order to grant the Jews the right to establish their ancient form of worship in Jerusalem, in order to pave the way for the coming of Antichrist. Thus, the present travail of Democracy shall give birth to a nation, out of which shall come the Antichrist, the "man of sin."

About three and one half years before the "man of sin" seats himself in the Temple (which shall be built by the Jews on Mount Zion), the church, the ones who constitute the body of Christ, will be caught up to meet the Lord in the air. (1 Thess. 4:16.) This will be the beginning of the day of the Lord, which will come upon the world as a thief in the night. (2 Thess. 5:2.) This will come at a time when the nations are saying, "Peace and safety." (2 Thess. 5:3.) This cry of peace and safety will come when Democracy shall have won the present struggle over the dictators. Democracy, with its rights of religious freedom, is the white horse rider, which will

establish peace under the opening of the first seal. (Rev. 6:1, 2.) As white stands for purity, and whereas Democracy has so many good qualities, we may safely say that Democracy with its religious tolerance is the white horse rider. But the peace established will be of short duration: for under the opening of the second seal, the red horse rider takes peace from the earth, which he could not do if peace is not established under the opening of the first seal.

The church, which are the true Christians, shall be caught up about the time of the "Peace Declaration," leaving Democracy with its organized religions to later become subjects of the Antichrist, to whom they have given power through their religious freedom movement to usurp the authority over all kindreds, tongues, nations, and people. After the Antichrist has seated himself in the Temple, he will pass a decree that none can buy or sell without the mark of the beast, or the number of his name. After this he shall exalt himself above every god, and demand that all the world worship him. Many of the Jews who have been worshiping in the Temple will refuse to worship him, and are to be beheaded. This will come under the fifth seal, as described in Revelation 6:9 and 13:15. This will introduce the time of trouble described by Daniel, such as never was since there was a nation, when Michael shall stand up to deliver Daniel's people, when many of them (Daniel's people) that sleep in the dust shall awake, some to *aionian* life. (Dan. 12:1-4.) These will be raised from the dead at the close of the time of trouble such as never was since there was a nation, but the church, the body of Christ, shall be caught up prior to this, at a time when the nations shall say, "Peace and safety," which should prove to anyone that there are two parts to the first resurrection: one at the Rapture, and the other at the Revelation.

---

### JESUS IS COMING—"WATCH"

(Continued from page 3)

equal unto the angels; and are the children of God, being the children of the resurrection." This seems to be a resurrection of a select class only—the righteous dead. Therefore, Jesus called it the "resurrection of the just" in Luke 14:14. Paul called it a "better resurrection" (Heb. 11:35). It is the resurrection of those who are Christ's at His coming. John, being inspired of God, made this statement in Revelation 20:6: "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.

In John 5:28, 29, we read: "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." We can see that there is a difference in time, as well as character, in the order of resurrection: the first being that of the just and the second that of the unjust. This is in perfect harmony with Revelation 20:5, saying: "The rest of the dead lived not again until the thousand years were finished."

We who believe in Christ are commanded to watch for His coming. Jesus placed special emphasis upon the word "watch," saying: "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (25:13). "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:35-37).

With all these warnings from God's Word, what reasonable excuse can we give if we fail to receive our reward?

---

### THE BOOK OF REVELATION REVEALED

(Continued from page 7)

(6) It devours, treads down the whole earth (v. 23).

(7) It finally is controlled by a king who arises after the ten as a blasphemous, terroristic leader (vv. 8, 20, 21, 24, 25).

(8) Days are numbered from rise of final king (vv. 25, 26, 9-11, 13, 14, 18, 22, 26, 27).

The seventh chapter of Daniel gives the sequence of time and action to the Book of Revelation. In summary, it is:

(1) Rise of a confederate, Gentile, blasphemous anti-Semitic empire.

(2) The great tribulation of Israel and Palestine under the beast and the mark of the beast.

(3) God's throne of judgment set, bringing the return of Christ, and the destruction of the beast.

(4) Restoration of Israel as the Kingdom of God—the New Jerusalem, the new heavens and earth.

#### *The Beast of Revelation*

In Revelation, the beast has an added mark that was not revealed to Daniel. In addition to the ten horns, the beast is shown as having seven heads rising one after the other, to show the dispensations of the beast. One of the heads is wounded to death and revived to become the wonder of the age and the eighth head. These heads could not represent the hills on which Rome is built, since they are not simultaneous, and there are eight in the final sum.

(Over)

The Gentiles are divided in their families by the seven sons of Japheth. (Gen. 10:2-5.) These heads may suggest the whole house of the Gentiles as making up the beast. These seven dispensational heads may be the sum of the former three beasts in a concentrated, amalgamated, composite of all the parts and characteristics of the Gentile nations.

#### *The Dragon of Revelation 12*

In Revelation, the beast is shown both as a *political* and a *spiritual power*.

This beast is the false *spiritual* phase of the beast of Revelation 13. It has the same markings and the same dispensation of time. It is plainly called the Devil, Satan, the Deceiver of the whole world.

The conflict, "war in heaven," of this chapter is the struggle of the true witnesses in Israel to overcome the opposition of their own families and the beast. The two elect remnants of Israel, the manchild, and the tribulation saints are shown overcoming the spiritual oppression of the beast. The manchild overcomes him first, being caught up to the throne of God. Then, the Devil turns his attention to the remnant who were affrighted and gave glory to God, that he might destroy the remaining remnant of elect Israel. These become the tribulation saints and receive positions of rulership with the manchild because they were faithful unto death in opposing the mark of the beast. (Study—the manchild in Rev. 12:5; 2:27; Isa. 65:8, 9; 66:7-9—the remnant in Rev. 11:13; 12:17; 20:4-6—family strife, Luke 21:16; Matt. 10:35, 36; Rev. 11:10.)

#### *The Beast From the Sea of Revelation 13:1*

Here we view the rise of the *political* beast with its confederate ten kings. The beast is wounded to death to be revived under the little horn of Daniel's prophecy for the final, diabolical dispensation. (Rev. 13:3.) From this point onward, the beast's days are numbered by forty-two months which is the same as "time, times, and an half," three and one half years, or one thousand two hundred sixty days, Jewish calendar reckoning. It is in this period of time that Israel will suffer so terribly at the hands of the ten-horned beast. (Rev. 13:7.)

#### *The Beast From the Earth of Revelation 13:11*

The text plainly tells us that this is a man, an individual (v. 18). The power to do miracles is the mark of a prophet. This man is the false prophet who rises from the land (Palestine). He is instrumental in leading his people to worship and to serve the beastly Gentile power. The beast is dragon empowered and this man speaks as a dragon. He is contemporary with the beast and is destroyed at the same time. (Rev. 19:20; 16:13-16.)

#### *The Scarlet Colored Beast of Revelation 17:3*

This is a composite of the spiritual and political beasts

with which the harlot city Jerusalem makes a covenant for protection. This trusting in the beast results in the destruction of Jerusalem and Palestine, first in the great tribulation, then followed by the battle of Armageddon and the great day of the wrath of God. Study the texts concerning Jerusalem, the harlot city, her covenant, and her destruction. (See Isa. 1:1, 21; Ezek. 16:1-43; 23:1-49; Jer. 4:1-31; Isa. 28:14-22; 65:11, 12; Rev. 17; 18.)

#### *The Rising Beast of the Hour*

No one can deny that a beast is arising in Europe today, having many of the characteristics of the prophetic beast. It is anti-Semitic, a destroyer, blasphemous, and terrible.

The reapportioning of the map of Europe and the appointing of kings teaches us how this beast may evolve into just ten regencies with ten kings.

We watch for the making of a treaty with the Jews to send them out of Europe into Palestine.—*Concluded.*

---

## THE SPIRIT OF MISSIONS

It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people ever received the gospel except at the hands of an alien.—*Selected by Lottie E. Young.*

---

## IS THE SOUL IMMORTAL?

(Continued from page 5)

ent gospel than He has laid down in His Word for us to preach. Paul says in Galatians 1:8, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." Do you want to be accursed of God? No. Then believe what He has said.

What if we assist and uphold those that make God a liar by teaching the immortality of the soul and by preaching a different gospel than Paul preached? Let John answer. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 9, 10).

---

"And Samson said, Let me (my soul, margin) die with the Philistines" (Judges 16:30).

## WHO IS ON THE LORD'S SIDE?

*(Continued from front page)*

upon the earth with perplexity. Men's hearts are indeed "failing them for fear, and for looking after those things which are coming on the earth." Surely, we cannot doubt that the trees are budding.

Joel 3:12-14 reads: "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision (*threshing, margin*)." Yes, when we look about us, the time is as Jesus said it would be—"as it was in the days of Noe." How was it then? "All flesh had corrupted his way upon the earth" (Gen. 6:12). If the people are not morally corrupt today, they are spiritually corrupt, and in many cases both. There are comparatively few who today believe and obey the gospel. Wickedness is great in the earth, and the coming of the Lord draws nearer. Are we ready? Have we put on the armor of God and grasped the sword of the Spirit? Are we fighting the good fight of faith as strangers and pilgrims on the earth and ambassadors for Christ?

God has said He "will also gather all nations, and will bring them down into the valley of Jehoshaphat" (Joel 3:2), and, "I will gather all nations against Jerusalem to battle" (Zech. 14:2). The heathen (Gentiles) shall rage and tumultuously assemble, thinking to overcome Christ. Yet, "he that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2:4). God's King shall be set on Mount Zion, and He shall destroy those armies.

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. . . . For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. (Isa. 34:1-3, 8). What a destruction that will be! How carefully we should prepare, that we may be accounted worthy to escape these punishments. Jesus is coming. Suffer with Him now, that a part may be had with Him when He reigns. Who today is on the Lord's side?

---

"God who toucheth earth with beauty,  
Make me lovely, too;  
Keep me ever by Thy Spirit  
Pure and strong and true." Amen.



## BUILDING YOUR LIBRARY

Book Reviews

*By Arlen Marsh*

*An American Translation* of both the Bible and the Apocrypha has been mentioned at least twice in this column since its experimental birth in September, 1940.

Now, the University of Chicago Press offers a new edition of the translation—an edition which, for the first time, presents both the Bible and the Apocrypha in a single binding and in modern English. The price is \$3.00—fifty cents less than the trade price available on the standard "book format" edition of *An American Translation* of the Bible alone.

My own enthusiasm for the Goodspeed-Smith version of the Bible and the Apocrypha already is well known to the readers of "Building Your Library"; so it seems unnecessary to say a great deal here about the authenticity, readability, and comprehensibility of the present combined edition.

About all that will be said, therefore, will be a mention of the comment of one who, a few years ago, saw for the first time the original edition of the Bible as translated by Goodspeed and Smith. "It reads just like a story," gasped the individual after reading the first chapter of Genesis, and bought a copy of the book forthwith.

*An American Translation* does read "just like a story." Biblical tales of heroism, creation, wild adventure, personal feuds, war, miracles, are made to live as no Elizabethan language—in this age—ever could make them live. If you like to read the Bible for sheer enjoyment as well as for technical study, by all means add *An American Translation* of the Bible and Apocrypha to your library at once!

• • • •

Undoubtedly, *The Husband of Mary* (J. B. Lippincott; \$1.00) is one of the most delightful stories about the birth of Jesus ever to appear in English. It hits at the Christmas story from the viewpoint of Joseph and his experiences rather than from the standardized viewpoint of the shepherds, the three wise men, or Mary. The situations are beautifully handled; the plot is gripping; and a reverential attitude seldom duplicated permeates the entire story. Good for readers from 13 to 113.

• • • •

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 SAUGH

Waite Park, Minnesota



*"Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).*

### Paul's Letter to Corinth

Paul had started the church work at Corinth. He preached in many cities and countries. When he heard their church was having trouble, he could not visit them just then, so he did the next best thing: he wrote a letter to them.

Paul told these grown men and women that he could not speak to them as spiritual, for they were worldly or carnal. Yes, he said they were only babes in Christ. The reason Paul said they were not spiritual, as a church should be, was because there were envying, strife, and divisions among them. Did Paul think that was right? No! He thought it very bad indeed. They must have had quite a bit of such things in their group, for in his second letter to them he said: "I fear, . . . lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" (2 Cor. 12:20). Paul continued with the thought that he feared he would come and find them not sorry, or repentant, for the sins they had done. Thus, we see while it is indeed sad to sin, it is worse if that sin is not repented of and forgiven by our God.

It is true that our churches today are full of babes in Christ. We find many churches in which envying, strife, and divisions occur.

To envy another is to feel ill will toward that person or to wish we had what another has. Positions and possessions often cause envying. The Bible teaches us to follow after certain worth-while possessions, such as "godliness, faith, love, patience, meekness" (1 Tim. 6:11).

Divisions are often caused by backbitings. The truth, if told of any of us, can sometimes harm us, especially if it is about a mistake we have made.

If your teacher makes a mistake and you can help her, the Christian thing to do is to go to her and tell her about it. If you cannot help her, the other Christian thing you can do is to keep still about it and not tell everybody about it. Such mistakes, small sometimes though they may be, can by "whisperings" and "swellings" and "tumults"—that is, more and more people talking more and more about them—can indeed cause divisions among us. So, you will be careful not to help your church or Sunday

school become divided, won't you? After all, teachers and preachers are just people. We are all "labourers together with God" (1 Cor. 3:8).

### The Only Foundation

Christ is our only foundation. We, "as lively stones, are built up a spiritual house, an holy priesthood" (1 Peter 2:5). Christ is called the "chief corner stone" (1 Peter 2:6). Gold, silver, and precious stones will not burn as will hay, straw, or stubble. We, as lively stones, have the privilege of showing forth "the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). When we repent, believe, and are baptized we have put the darkness of sin from us and are beginning to walk in His "marvellous light."

May we build good works upon the sure foundation—Christ.

### Be Not Many Masters

Were you ever playing a game where a leader was needed? Did two or three try to lead all at once? Such games aren't much fun and aren't played for very long.

In our church work, much harm can be caused by not following the advice of James 3:1: "My brethren, be not many masters, knowing that we shall receive the greater condemnation." (Read the rest of the chapter.) The tongue is the cause of some divisions. Remember our ECE motto:

"I'll always speak the truth,  
I'll watch each word I say,  
I'll try to do the things I should  
To please God every day."

### ECE Membership

Donna Peterman of Oregon, Illinois, joins as our 288th member.

### Happy Birthday Wishes

Lois June Rahn, June 30, age 10, Pomona, Calif.

David Unterkircher, June 26, age 15, Sherrard, Ill.

Ruth Graham, June 27, age 15, St. Louis, Mo.

Larry Croxton, June 30, age 9, Macomb, Ill.

Martha Jane LeCrone, June 24, age 2, Woodstock, Va.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Your Chance

"What 'works' should Christians do?" This question is asked many times in countless Berean meetings and in other classes. Invariably the reply is, "Teach the gospel to those about us." We are in complete accord with the answer. In fact, we believe that everyone of you reading this page should follow the suggestion contained in the reply, and this is what we would ask you to do. Write a theme, or treatise, henceforth called "tract," stating in plain United States English why you believe in the Bible doctrines, and why others should believe in a religion such as that in which you place your faith.

Why are we making this request? We are attempting to find out if each of you believes he should spread the gospel. We want to know if you will respond to an earnest plea for clarification of the policy of the Christian today. Should he be a person who hears the Word, accepts it, and then goes about his own business, or does he have an obligation to his fellow men to do everything in his power to explain to them in terms they can understand just what God's plan of salvation is for men? Your response to this request will clear up this issue.

Is there a definite need for this amount of work? We believe there is. It would not be possible to print on the Berean page all the replies we should receive, but it may be possible to print much of the material in tract form. Here is where the definite need arises. We have many fine tracts, but most of these, as is perfectly proper, are written by individuals who have spent many long years in Bible study, their tracts delving into the deeper aspects of Christianity. We need more of these tracts, but we also need material of a different nature. What we would like to have is a tract explaining the entire broad plan of Christianity in such a way that one who has never read the Bible can at least understand what we are trying to achieve and our reasons for our efforts.

Assume that you are talking to an individual who has asked you, with due respect for your belief, "Why do you attend church services so regularly?" then, "Why do you believe in Christianity?" It will be necessary for you to anticipate many of his questions, and you must be careful not to offend him. Can you give convincing arguments for your personal stand? If you can, we know people

who will listen to them. If you cannot, you have pronounced a sentence upon yourself. You have no alternative than to study—starting now.

### Coming

The coming month will herald the opening of another Conference at Oregon, Illinois. Conferences should be attended by everyone who is associated with or a member of any of our churches. You should plan now to attend this year. National defense may have an effect on reducing the number of younger people of our group in attendance, but we urge all of you who can possibly do so to definitely plan to attend.

Many state organizations hold regular Quarterly Conferences, and great benefit is derived from these meetings by all who attend. The General Conference is a combination of all these smaller conferences rolled into one.

To you Bereans especially, we would suggest that if your time must of necessity be limited, you plan to attend Conference on Monday of the second week of the meetings, for on this day the Bereans have the main auditorium of the church all to themselves. It is here this year that many important decisions are going to have to be made, some of which should have been made long ago. There are a number of ideas circulating in the daydreams of the Berean officers which will first see the light of day on Berean Day. It is necessary that as many representatives as possible be present at this all-important meeting, that the coming Berean Board may determine what a majority of the Bereans over the country want and need. If you are unable to attend, inform a member of your society who will attend as to what you would like to have suggested at the business meeting. If your national organization is mismanaged during the coming year, it will be your own responsibility. Berean members elect their own officers, amend their own constitution, and pass their own resolutions. Avail yourself of this opportunity while it is still with you.

*Plan now.* The Bereans are glad to learn that many students have enrolled in the Summer Bible Training School, but we should not quit working. Plan now to attend the regular School this fall.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

June 18-29—Indiana Bible School and Conference at North Salem.  
 June 22-27—Special meeting at Eldorado, Ill.  
 June 27-29—Illinois Quarterly Conference at Eldorado.  
 June 22-July 13—Special meetings at White Pine, Minn.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 17-20—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### DELTA, OHIO

June 8 concluded an enjoyable week of spiritual feasting and fellowship with Elder S. J. Lindsay. We were sorry to have it come to an end. Bro. Lindsay left, leaving behind in our hearts and minds some very wonderful truths.

Baptismal services were held Saturday and Sunday afternoons, June 7, 8, when Bro. Lindsay assisted Mr. and Mrs. Walter Dinius, Mrs. Olive Deck, and Mrs. Ira Krauss in taking the step of putting on Christ. We shall all pray for these new members of our body, and hope that they shall find the peace and contentment that comes to those who watch and pray for Christ's second coming when this war-torn world shall be made a Paradise.

We were very happy to have with us Saturday night and Sunday, Bro. and Sr. James A. Patriek of Ashland, Ohio; Bro. H. S. Stadden of Chagrin Falls, Ohio; Sr. S. A. Sanford of Shaker Heights, Ohio; and Bro. W. S. Tomlinson and daughter Ruth also from Chagrin Falls. We enjoyed having these folks with us, and hope that they will meet with us again.

Mrs. Glen Dunbar.

### RIPLEY, ILLINOIS

David Paisley, eight-year-old son of Bro. James Paisley and wife, and grandson of Bro. and Sr. Fred Paisley of the Ripley church, underwent an operation in the Phelps' Hospital at Macomb, Ill., June 16, for a bone cyst near the hip joint. He is recovering as well as can be expected. Many will no doubt remember that he had a similar operation about eighteen months ago. A card or word of cheer would help this brave little fellow to pass the long days ahead of him. He will probably be at the hospital another week, and will be unable to walk for some time except with the aid of crutches. His home address will be Mt. Sterling, Ill., Rt. 5.

Bro. and Sr. John Long's home was saddened recently by the death of their son Earl at thirty-nine years of age. His death was caused by lockjaw developing from an injured foot. He leaves a wife and two children—Evelyn, age thirteen, and Donald, six, besides his parents, one brother, and five sisters. Our sympathy is extended to this family.

Mrs. Thomas Lewis, Secy.

### MAKE YOUR RESERVATIONS

Those planning to attend the Illinois and General Conferences who wish rooms, please write to Miss Elizabeth Ordnung, Oregon, Ill., and make your reservations. Tell Sr. Ordnung when you will want your rooms, and how many will occupy each room. The earlier you make your reservations, the easier it will be for Sr. Ordnung to make suitable arrangements for you. The prices of rooms will probably be comparable to last year, perhaps a little higher. Please make your reservations early, as rooms are rather scarce.

L. T. Hanson, Illinois Conference President.

### THE SUMMER TRAINING SCHOOL

The Summer Bible Training School opened Tuesday morning, June 17. We have an enrollment of twenty-four students, and four more are coming. Twenty-eight students will comprise our largest Summer School to date.

We are planning to attend the Passion Play at Zion, Ill., next Thursday, June 26.

The students staying at the dormitory have organized a council to enforce rules. So far, we haven't had to use any penalties.

The love bug has begun to crawl around, but it wasn't the (Mr.) Roach that bit the (Mr.) Wolfe. Zelda Cooper, Reporter.

### MARSHALL, ILLINOIS

We were pleased to have Mrs. Carroll Kaunamacher and children from Gary, Ind., and Mr. and Mrs. Virgil Claypool from Findlay, Ohio, present at Sunday school June 8.

For the past nine months the Sunday school has been trying out a new plan to increase the Sunday school enrollment. At the end of each quarter, pins are given to anyone who has had perfect attendance. The first of July the awards will be given again, and there are several who will receive six- and nine-month pins. We believe that if one will try and make an effort to go three months he will not want to miss, unless for sickness, and will not go for the award, but for the knowledge he receives.

The choir, under the direction of Bro. Sylvan Richey, is progressing nicely. The next meeting will be held at the home of Mrs. Anna Cline.

Ruth Goekler, Secy.

Send The Herald to your friends  
 New subscriptions: \$1.50 per year

### SUMMER BIBLE TRAINING SCHOOL

Hope Haupt (deficit & S.T.S.)	\$25.00
A Friend	5.00
California Conference (tuitions)	60.00

## Gleanings From the Field

"The field is the world."—Jesus.

We are thankful for the many students this year enrolled in the Summer Bible Training School. We plan soon to present a picture of the group.

The Sunday School Exhibit Committee requests that exhibit material be sent to Mrs. Ruby M. Raitton, 1110 Rockton Ave., Rockford, Ill., by July 10. This will allow time for the material to be arranged by the time General Conference begins July 29.

Bros. Walter Wiggins and W. F. Hoskins, Eden Valley, Minn., were in Oregon, Ill., a few days while Summer School was starting, Bro. Wiggins being the driver who brought our matron, Sr. Wiggins, and two students: Russell Roach and Walter Coulter.

"May the Lord bless you and all who are connected with the Bible Training School. We hope the Summer School will be a wonderful success."—Mr. and Mrs. H. Scott Smith, London, Ark.

"Earl Clark returned to Gladbrook, Iowa, from Leavenworth, Kan., June 7, and is at work for the Gethmann Construction Company."—J. W. Williams, Gladbrook, Iowa.

"We get a great deal of help and encouragement from The Restitution Herald, and pass our copies to friends."—Mrs. Charles E. Page, Fonthill, Ont.

Bro. Robert Hardesty, a Bible Training School student, recently preached at Fredericktown, Mo., and later, June 22, addressed the Pennellwood church, Grand Rapids, Mich.

Have you ordered your new Truth Seekers' Quarterlies for the third quarter? Shipments have been made to Sunday schools having standing orders.

Elder S. J. Lindsay will preach for the Oregon, Ill., brethren Sunday morning, June 29, and Bro. Harry Sheets will preach the following Sunday morning, July 6.

Bro. Merle E. Bell of Tucson, Ariz., is in Colonial Hospital, Rochester, Minn., where he is convalescing from an operation.

Mother E. H. Magaw, who was recently a patient in Miller Hospital, is regaining her strength at the home of Dorothy Magaw, 315 Dayton, Saint Paul, Minn.

"Now is a good time to get tract minded, as no doubt many of us will soon be traveling to Conference, or taking vacation trips. On our trip to California last winter we usually left a tract and other literature with the gas station attendants, as well as the places where we stayed for the night. One never knows what good might result from this type of sowing seeds of gospel truth."—Howard H. Hawkins, East Cleveland, Ohio.

"Perhaps I will be able to see all of you for a few days during General Conference."—Walter Croxton, Macomb, Ill.

Bro. George Renner, Wheatland, Calif., visited friends in Oregon, Ill., June 21, 22. He was renewing acquaintances after forty years. We hope he does not wait that long to come again.



**BRUSH CREEK CHURCH OF GOD**

The Annual June Meeting of the Brush Creek Church in Ohio began two days early this year with a sermon Saturday night, June 7, and three sermons on Sunday. Bro. S. E. Magaw was the speaker until Wednesday night and Bro. Grover Gordon continued from Thursday through the following Sunday. All of the messages were very interesting and timely.

The average attendance of the afternoon classes was fifty-six, an increase of three over last year.

We are glad to report the names and addresses of the following young people who were baptized Sunday, June 15: Richard Smith, Tipp City; Annabel Moore, Tipp City; Peggie Pearson, Joy Ann Pearson, Troy, Rt. 3; Floyd Kessler, Jr., West Milton; Virgie Smith, Dayton, Rt. 1—all in Ohio.

All of the above have been attending Sunday school since early childhood. Most of the members of the church received the major part of their Christian instruction in Sunday school. Be sure to be at General Conference to see the Sunday school exhibit and take part in furthering our Sunday school work.

Harvey Krogh, Jr., Pastor.

**MICHIGAN CONFERENCE**

The Eighty-fourth Annual Michigan State Conference convened at the Southlawn Church, Grand Rapids, June 9-15, 1941.

We were very happy and greatly blessed in having Elder S. J. Lindsay of Tempe, Ariz., as our guest speaker.

The opening address was given by Elder F. E. Siple, pastor of the host church, and the closing address was given by Elder J. W. McLain, pastor of the Pennellwood Church.

Sunday was a full day, with exceptionally good attendance. Brethren were present from Coats Grove, Battle Creek, Vicksburg, Kalamazoo, and Hudsonville. We were sorry that it was impossible for any of the Blanchard folks to attend.

Ellsworth Routson and bride attended the Wednesday evening service. They were enroute to Blanchard, where Ellsworth will act as supply pastor for the summer.

Six Bible classes held two sessions each afternoon except Saturday, with an average attendance of seventy-four. Thirty-one of this number were present at every session.

Officers elected for the following year are: president, Arlie Townsend; first vice president, Leslie Niles; second vice president, James W. McLain; secretary, Bee Slocum; and treasurer, Jeanne Lyon.

The next activity planned by the Conference will be an afternoon and evening meeting with a basket supper at Dutton, Sunday, July 20. Mark this date in future on your calendar, then make it history in your book of remembrances. Mrs. L. F. Slocum, Secy.

**AUSTIN, TEXAS**

By request, the writer is submitting the following report regarding the work in Austin:

The leaders of the congregation have for several years worked faithfully in the Master's service to hold the members in unity. The group can be commended for keeping on regularly with its meetings and Bible classes, though there was no regular minister. By placing responsibility on various members, they are developing a working group that can accomplish many good things for the Lord.

In these trying days it is good for us to comfort one another with the words of Christ until He comes again, for if we suffer with Him, so shall we also reign together. Only by brotherly kindness can we fulfill these duties. So, may the prayers of those in the Faith be for the success of this congregation.

Veruis D. Wolfe.

**EAST SIDE SUNDAY SCHOOL**

Oregon, Illinois

For the benefit of the brethren who have so graciously written to me inquiring about the Sunday school the writer conducted during the period of 1937 and 1938, east of the river in Oregon, we have this report to make. Sunday, June 15, 1941, the writer met with her little friends and reorganized our Sunday school.

No other place available, we met in the open, the blue sky forming a canopy over our heads; the beautiful green grass on the side of the road providing the soft carpet upon which we sat. There were eight present, but we expect the number to far exceed that next Sunday.

I am quite sure that God and His Son Jesus Christ smiled down upon these dear little bare-footed children, as they bowed their heads and said a prayer, and then looked up toward the heavens as they sang the song, "Jesus Loves the Little Children." We read in turn from our Bibles, and then united in prayer.

As we started the car and drove away, we thought of the words of Jesus, "Suffer the little children, and forbid them not, to come unto me." Mae Nedrow.

**DONALD RAY LUCKOW**

Donald Ray Luckow's stay at Rockford, Ill., ended in sad tragedy. While on Rock River in a motorboat alone on the evening of June 12, his boat upset and he was drowned. The body was found next forenoon and taken to Gladbrook, Iowa, where the funeral was held Sunday afternoon.

Donald was the younger of two sons born at Gladbrook to Warren and Edna Allard-Luckow, May 16, 1922. In his earliest years, the family lived at Marshalltown for four years, then returned to Gladbrook, where his home had been from that time forward. He was educated in the Gladbrook schools and graduated with honor in 1939. Last September, he went to Rockford, Ill., and worked in the Roper factory, where he was employed at the time of his death.

Don was a Christian boy, having been baptized at the yearly conference of the Church of God at Waterloo, Iowa, in August, 1939. He was an upright and honorable boy, loved by all his acquaintances. He always met everybody with a smile and cheerful words.

He is survived by his parents, by one brother, Paul, and by one sister, Betty Jane Wiese, also by his paternal grandparents and many other near relatives at Gladbrook, who, with his many friends will mourn his loss and cherish his memory. J. W. Williams.

On Friday, June 13, at 4:00 p.m., a short service was held for Donald Luckow at the Burpee-Wood Funeral Home, Rockford, Ill. Though our acquaintance with Don was short, it will always be remembered. His association with us in the Rockford church was one of happiness and co-operation.

Francis E. Burnett, Student Pastor.

**"THIS I KNOW"**

"I know not by what methods rare,  
But this I know, God answers prayer.  
I know that He has given His Word,  
Which tells me prayer is always heard.  
And will be answered soon or late;  
And so I pray and calmly wait.  
I know not if the blessing sought,  
Will come in just the way I thought,  
But leave my prayers with Him alone,  
Whose will is wiser than my own.  
Assured that He will grant my quest,  
Or send some answer far more blest."

—Selected by Mrs. Edward H. Barck.

**EAKLE - CARPENTER**

The wedding of Miss Illene Eakle, Oregon, Ill., and Mr. Wayne Carpenter, Rochelle, Ill., was quietly solemnized in the Church of God, Oregon, Ill., at 7:00 a.m., June 21. Only immediate relatives and friends were present. Illene is a faithful member of the Oregon Sunday school. Mr. Carpenter is employed in Rochelle as a photo engraver.

Immediately following the ceremony, the bride and groom left for a trip to Lake Ripley, Wis., where they will be for about one week, after which they will return to make their home in Oregon, Ill.

We pray for them a long and happy life together. Sydney E. Magaw.

**HERALD RECEIPTS**

Charles Nettis (for others); Perry Pearson; Dr. Dooley; Ella Siple (for another); Bertha Haupt; Mrs. Charles Page; Mrs. Floyd Wood (for another); J. H. Overholser; Mrs. Myrtle Abbott; Mrs. Allen Johnson; Mrs. Leola Clark; Mrs. Arthur Otto (for another); Mrs. Kittie Watt; Mrs. Emma Scott (self & another); R. F. Underwood; Leslie Edwards; Mrs. George Bridges; William J. Coulter; Orrin Hoskins; Elmo Gaspar; Ira Arnold; C. E. Lapp (for another); Beruedene Macy.

**NATIONAL BIBLE INSTITUTION**

Mayhelle Hanson	\$ 5.00
Mayhelle Hanson (Ministers' fund)	1.00
W. A. Reid	4.00

**BIBLE TRAINING SCHOOL**

Mrs. S. E. Hodges	\$ 3.00
Minnesota Brethren (O. M.)	10.00
Mr. & Mrs. John Henry	5.00

**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  
Orpha LeMasurier . . . Treasurer

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

\$.....

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. Pages	Per Doz.	Per 100	Name	Pages	Each	Per 6
Four-second Series A (25 of each of four kinds)			\$ .25	First Principles, G. E. Marsh	18	.35	2.00
Four-second Series B (25 of each of four kinds)				God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
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	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved?				The Resurrection, J. L. Winco	32	.12	.75
J. F. Waggoner	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60
Diabolus, the Antigon, J. G. Haupt	4	.10	.60	BOOKS			
Shall Never Die, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
The Thief on the Cross, F. E. Siple	4	.10	.60	Death Reign'd From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
A Study of the Word "Soul"	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Ancient Mysteries, George Johnston	116	.50	
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
What Is a Christian?	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs 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, Wilson	200	.45	2.60
Can You Believe?	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
What Do the Scriptures Teach?				The Visitor, paper, Boice	212	.50	
R. H. Judd	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.40	
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	BEREAN BOOKS			
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	Name	Pages	Each	
Baptism, S. J. Lindsay	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25	
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	Children's Bible Story and Study Book	60	.20	
Some Things for Which We Stand	6	free for postage		Senior Berean Book One (The Gospel Plan)	50	.20	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Senior Berean Book Two (Life and Immortality)	50	.20	
Do You Believe That—	1	free for postage		Senior Berean Book Three (God's Kingdom)	50	.20	
Dietatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book Five (The Church of God)	50	.20	
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, R. H. Judd	12	.25	1.75				

**National Bible Institution,**

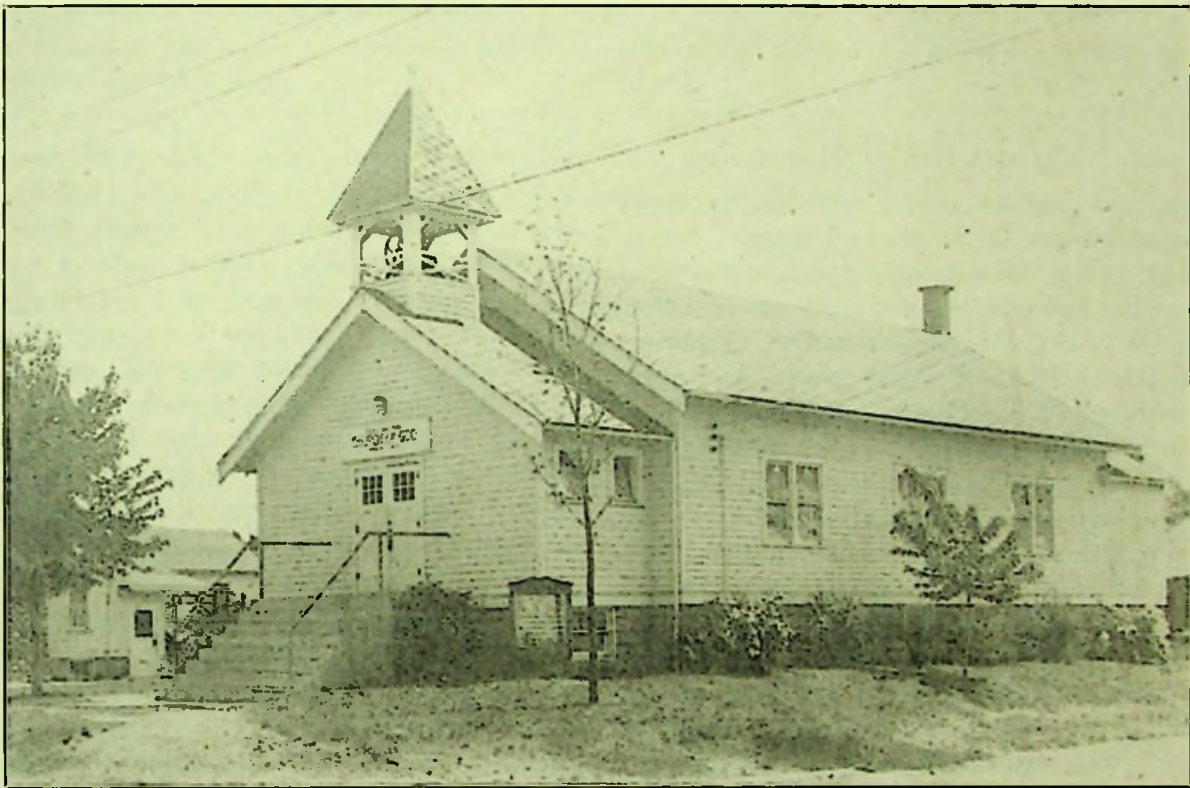
**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JULY 1, 1941

NUMBER 39



THE SOUTHLAWN PARK CHURCH OF GOD  
Grand Rapids, Michigan

The Southlawn Park Church of God, corner of Abbie and Jefferson Streets, Grand Rapids, Michigan, was built in the summer of 1926. Sunday, June 27, pledges of \$1,050 were received; Monday, June 28, the ground was staked for the building; Wednesday, excavation was started; Friday, the concrete was poured; and on Monday, July 5, over half the blocks were laid. The work was done during the pastorate of Elder James A. Patrick and under the general supervision of Brother Arlie Townsend. Dedication services were conducted October 24, 1926, by Elders James A. Patrick and F. L. Austin. There was that day a Sunday school attendance of one hundred five, and within a year the attendance reached one hundred sixty-nine.

The zeal of the first year of this church has not died. Improvements upon the building have been made from time to time, and a residence near by (included in the picture above) has been purchased to accommodate the large Sunday school. Following Brother Patrick's pastorate, Elders C. E. Randall, F. E. Siple, and G. E. Marsh served as pastors, and Brother Siple, called a second time as pastor, is now leading the congregation. Many new members were baptized into the fold during the past year. May the Lord continue His blessing, and may the members of this church be found faithfully "occupying" when Jesus comes. (Luke 19:13.)

# 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 Orpha Sanford Relief Memorial

It was our good fortune, twenty years ago, to become acquainted with Sister Orpha Sanford, then of Aurora, Illinois. For several years preceding our acquaintance, she had been engaged in relief work in the city of Aurora. Following the National Berean Conference at Oregon, Illinois, August 12, 1921, she was appointed chairman of the National Berean Relief Committee. When visiting at various times in Sister Sanford's home, we frequently heard her tell about the good work she was doing. One year at Christmas time we became especially interested, as she showed us little stacks of clothing almost covering the floor of one room—these stacks of clothing soon to be mailed to worthy poor people of the Church of God.

We well recall, too, listening to an unusually interesting report Sister Sanford gave at the General Conference, Oregon, Illinois, in 1923. Following her report, Brother Merle Patrick, who was seated beside us, quietly said: "If I had a million dollars, I'd put it in the relief work."

Choosing to do her work in strict secrecy, Sister Sanford resigned her office with the National Berean Society, August 11, 1933. From that date forward, she faithfully continued to help the poor and unfortunate of the Church of God, doing this work independent of any church organization. No public reports were made; few, if any, public appeals for financial assistance were made. It was natural, therefore, that many of our brethren more or less forgot this noble woman and her work of love.

Not often, but from time to time Sister Sanford wrote us for information about various ones in the Faith who might, or might not, need and merit help. We were always sympathetic to her work that she continued until the time of her death, February 26, 1941. It is now with a full heart that we announce to brethren of the Church of God that shortly before her death she appointed us to "carry on"—telling her daughter: "After my death, send all the relief money to Sydney; he will know what to do with it." . . . There was a balance of several hundred dollars—eight hundred dollars, to be exact.

Accordingly, and having counseled with Sister Sanford's son and daughter, Brother Charles Anderson and Sister Edna Beck, we have thought it well to continue the

relief work under the name of *The Orpha Sanford Relief Memorial*. Sisters Edna Beck, 4714 Highland Avenue, Downers Grove, Illinois, and Elizabeth Ordnung, Oregon, Illinois, will serve with us, forming a permanent board to continue the work of Sister Orpha Sanford. Sister Elizabeth Ordnung has been appointed secretary of *The Orpha Sanford Relief Memorial*, and she will personally continue the work after the manner in which Sister Sanford so faithfully served. Though brief reports will be made from time to time, probably at General Conferences, all communications, all donations, all requests for financial help, should be addressed to:

The Orpha Sanford Relief Memorial  
 Miss Elizabeth Ordnung, Secretary,  
 Oregon, Illinois.

Further, it should be here stated that the foregoing plans are in agreement with the Executive Board of the National Bible Institution which thought it well for this work to be given to an individual, rather than to be conducted as a part of our office work. So, with God's blessing and with the co-operation of God's people, we recommend to you *The Orpha Sanford Relief Memorial* for a work of love and charity among our brethren, and we most heartily recommend Sister Ordnung who now has charge of this relief work.

## Proof of the Pudding

All the students of the Bible Training School who have completed two years of training are during these vacation months actively engaged in the ministry. Brother Ellsworth Routson is preaching at Blanchard, Michigan; Brother Alan McLain is at Dixon, Illinois; Brother Celine Randall is at Burr Oak, Indiana; and Brother Richard Smith is serving both the Blair and Omaha, Nebraska, churches. Further, though Brother Francis Burnett has completed only one term of study in the School, he, too, has steady employment, preaching for our brethren at Rockford, Illinois. Other students, though not steadily employed, are preaching as opportunities arise.

We appreciate the co-operation of the churches which have thus called our Bible Training School students into temporary service. May God bless and direct all the work.

# Things to Come

By Ellsworth Routson

*"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matthew 24:7).*

THE BIBLE tells in many places of things to come in the latter days. One can easily understand conditions today, if he will study and compare them with the Bible prophecies. When Christ answered the apostles' question concerning things to come and signs of His second coming, He left no doubt in their minds as to what to expect. If we study Matthew 24, we shall have the answer to the apostles' question.

If we consider Matthew 24:7, we shall find that many things are revealed which are to happen. Nations will rise against nations, kingdoms against kingdoms; there will be famines, pestilences, and earthquakes. All these are things to come. Let us see if any of these conditions can be seen in current events, for it seems we are in the latter days.

Let us first consider if the nations of the world are in strife. Do the people of one country deal peaceably with other people? No. The wants of greed have led to the striving of nations. Men take up arms against one another with whom they have no real quarrel. At one time men enjoyed the trade and friendship of one another, but today doubt and fear of each other have caused much of the warring spirit. It is caused by a ruthless leader who has gained supreme power of a nation.

Kingdom will rise against kingdom. Great Britain is battling with the man Hitler and his followers. Yes, today kingdom is against kingdom. Men are trying to dominate the world with the force of arms, but who will be the victor in the end? What can be gained? Sorrow and sighing are fruits of war. Consider, too, the blind, the lame, and the dead. Lands are marred where once there were peaceful farms and cities. Oh, what price we pay for war! Christians, however, know that a glorious Kingdom will be set up at the appearing and ruling of Jesus Christ our Lord.

"There shall be famines." In both the Old and the New Testaments we read of famines which are to come in the last days. It is said that countries across the waters are now suffering from lack of food. The land cannot produce when men are sowing seed of death instead of seed for life. There is a shortage, and famine may be expected. We of the United States know that our own land is not producing as it once did. Crops are failing.

Of what do pestilences consist? Let us mention a few:

sandstorms, grasshoppers, bugs, blight, floods, drought, and many others. In chapters 7 through 12 of Exodus we read of the Egyptians being brought to their knees by plagues, for God was supreme. God will again plague sinful men, and again men will be brought to their knees. What has happened in western states of our nation? What was once a wheat section has now become a desert. Germany's and England's farmlands are now battlefields. Grasshoppers have stripped trees and fields of corn and other crops of their fruitage. All these are pestilences which are mentioned in Matthew.

"Earthquakes in divers places" are evident today. Places that have never had earthquakes are now, at times, having tremors. We have personally witnessed them. We read in newspapers and magazines of many such signs, but we scarcely pay any heed to them.

What do these things mean to a Christian? Prophecy is being fulfilled before us, and many times we do not recognize it. It should cause us to study more earnestly and prepare ourselves for the soon return of Christ, as we know not the time or hour of His return. 1 Thessalonians 5:6-11 is a challenge to all to be ready for His return. Said Paul: "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do."

Thus, the present evils are not the only "things to come." In fact, wars, famines, earthquakes, and pestilences are signs that assure us, according to His own promise, that Christ will soon come. They are cries in the night that herald the coming day, even the Kingdom of God. Then there will be joy and gladness. Then "shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2). Then "the desert shall rejoice, and blossom as the rose" (Isa. 35:1). "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped" (v. 5). Jesus says, "Surely I come quickly." . . . "Come, Lord Jesus."

# DARK GLASS

By Arlen Marsh

*"Now we see through a glass darkly."*

TO HAVE a secular commentator on world affairs go religiously Pollyannish is, in this era of hard-bitten journalism, so extraordinary as to be well-nigh miraculous. Yet on May 13, Boake Carter, in his nationally syndicated column (copyrighted 1941 by The Ledger Syndicate, and quoted here by permission), gave forth as follows:

"The general atmosphere which permeates Washington currently has, to my mind, taken on a tone of worryment and despondency. That goes for people in and out of the Government. Furthermore, you find it reflected lately in the writings of Washington correspondents. They are still steeped in gloom. Of the future they are wholly uncertain . . ."

At this point, Columnist Carter breaks up the flow of his own language with a quotation from *The Saturday Evening Post*, which recently commented editorially that the only sure thing about the present war is that it will end sometime, but that how it will end, or what will be its results, no man can know.

"Gloomiest of all," re-commences Mr. Carter, "is one of the recent dispatches of Columnists Alsop and Kintner. Alsop and Kintner are generally recognized as being the best informed journalists in Washington on the inside workings of the Government. They report the worried talk of Washington from high policy-making officials, economists, trade experts, and members of the Army and Navy intelligence.

"These boys report that charts are being made up, generally viewing Hitler as controller of all Africa, all of South America, all Europe, with a Britain making a peace dicker, and with the United States circled economically, politically, and strategically, Japan gobbling up the entire Far East, including Australia and New Zealand.

"This column has tried to be realistic all along in this war—and suffered for it. And while I have suspected that many such things may indeed come to pass, I have never been depressed or despairing about them—as Washington now seems to be. For the simple reason I'm not bewildered or confused . . .

"I have kept to a line of thought in these columns for the very fundamental reason that I have steeped myself for months in reading of (a) the Bible, particularly Ezekiel, Daniel, and St. Paul's revelations, and (b) applied the simple rules of the science of nature to each day's news of

our domestic and world events and behavior. These have given me not a correctness of understanding, but at least a faith that I'm on the right track.

"Spiritual values are lasting. Material values are like the winds. Those who measure the future by material vision are always confused. And they despair when they see their material structure cracking and falling to pieces—as they now see it.

"But those who have tried to learn and interpret our material trends through the spiritual glass are those who become fortified against despair. They do not despair, nor grow despondent, because they understand that what is collapsing are false values, false gods, and, as such, must collapse and die if God's Word is to be fulfilled."

America and Britain, in Mr. Carter's opinion, ultimately will win this war—but not without the total disruption of their economic and social systems, and not without defeats that will very nearly cost "our national souls." Mr. Carter would not be surprised to see the German pincer movement against Suez succeed within the next few weeks. He would not be surprised to see Russia join Germany in active penetration of the Near East. (The present German invasion of Russia may nullify that possibility—editor.) He would not even, he adds rather vaguely, be astonished to see, by the end of July, a crisis abroad suggesting an armistice of some kind.

"But I do not believe"—to quote once more from the Carter column—"that crisis would end the conflict which, to me, is not so much a conflict between two groups of peoples in this earthly world, but a conflict between God Himself and the blindness of England and America in refusing to realize that we have failed in our leadership.

"What I fear is that we will struggle to the desperate last to hold our false gods and distorted values and destruction of truth until agony of loss will drive us nationally to the Spirit. Then will our eyes open and conflict end between ourselves and our Maker.

"It is difficult to write of this sort of thing in a newspaper column. Parsons are the only ones supposed to talk this way. But to me, the church at large has been as blind as the rest of us and wholly missed the boat. . . .

"Man has been granted by a Divinity an abundance of everything to make his life beautiful, kindly, generous, and good. Man has been granted power over this abundance of nature. But man has brought himself to ruin be-

cause he has refused to obey the laws of nature or of God—which are to my mind one and the same.”

Helping, perhaps, to sharpen the point of Mr. Carter's argument is a dispatch from Jerusalem by United Press Correspondent Jacob Simon, revealing that the Holy City is now a mecca for all races and all creeds, that for the first time since the Crusades all Christian sects have united in a common cause, that—this time—Hindus and Moslems have added themselves to this union. Biblical predictions of “the end of the world,” declares Mr. Simon, are being discussed constantly, by everyone, throughout the overcrowded city; the temper of the population is

best shown, he concludes, by the fact that there is a shortage of Bibles in the European languages.

It is unfortunate that war has been required to swing public opinion—even in the birthplace of Christianity—toward religious thinking. It is almost more unfortunate that that thinking is, in large measure, at once inadequate and inaccurate. The inaccuracy, of course, cannot always be avoided; the *inadequacy*, however, is based upon ignorance of the very Book on which the thinking is founded—an ignorance for which the church chiefly is responsible, as Mr. Carter suggests.

For the church as a whole has (*Please turn to page 11*)

---



---

## Do We Love Christ?

---

By Francis Burnett

---

*“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?” (1 Corinthians 6:1).*

IT SEEMS in this fast-moving world that members of the churches—not necessarily the Churches of God—have more strife among themselves than the people of the world. Perhaps you may say, “Well, they should not.” That is right. Those of us who are professing Christ, and not only that, but proclaiming Him and His teachings, should have more love for one another than do people of the world. A person may say that the subtitle verse refers to going to law in the courts of justice. It does, but many of the church brethren, who have aught against their brothers, neither go to the law, nor their brothers, or anyone else, to have the matter settled.

Of course, some will say that one has to go to the courts of justice in order to settle a matter. Perhaps if one is in trouble with a worldly man, one may, but if he is a Christian brother, the Apostle Paul said, No. In verse 2 of 1 Corinthians 6, we read that we are to “judge the world.” The reasoning is that if we are to judge the world, surely we can judge smaller matters. Paul further stated that Christians are to judge *even* the angels. Therefore, if we are to judge the world and the angels, why cannot we brethren of Christ, settle matters among ourselves?

Many of the brethren in our church have a grudge against another brother. They will not try to settle it; instead, they will make light of this brother if he tries to say or do something in the church or elsewhere. Is this Christian love? Many of our churches today do not go forward because there is this petty strife among them. Brethren of the Church of God, we should do everything

we can for the cause of Christ, even to the sacrificing of our pride. The world is growing more wicked every day. It is partly due to the fact that we are fighting among ourselves—forgetting Christ—because we do not wish to give up our ideas or to forgive. In our church meetings, if we love the Lord, many times we will sacrifice an idea or our time or money that the gospel may be preached. The Apostle Paul said: “Therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?” (1 Cor. 6:7.)

As far as this article is concerned, you may forget about the part concerning law in the court of justice. It is our effort to show you that Christian people should not have trouble among themselves. If Christian people are able to judge legal matters among themselves, as Paul has stated, they should have no grudge one against another. If we wish to see our church grow in grace and in number, we must be willing to forgive and forget. Why? “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).

Jesus said, “This is my commandment, That ye love one another, as I have loved you.” Jesus loved us so much that He shed His blood for us. No matter how much we do in our lifetime, our love will not be that great. Brethren, let us be forgiving and ever willing to suffer, that Christ may shine forth in our lives.

# Redemption Through Christ

By *Bonnie D. Martin*

WHY are the words "Redeemer," "redeem," and "redemption" used so many times in God's Holy Word? Why did the men of old who wrote as they were moved by the Spirit of God (2 Peter 1:21) use those words in many texts? There is some reference made to redemption in practically every book of the Bible. A subject so frequently mentioned by the writers of the Bible must be important:

Consulting Webster, we read that to redeem means "to ransom from bondage; rescue; to buy back; make atonement for; ransom from sin and its consequences." A redeemer is "one who redeems." Redemption means "a repurchase, a release, a ransom; salvation of mankind by Jesus Christ." The Bible plainly teaches that there is a Redeemer. Then certainly there must needs be something for Him to redeem. The questions then confronting us are: Who is the Redeemer? What will He redeem? Before anything can be redeemed it must first be possessed, then lost, sold, or forfeited.

Now, from a Bible standpoint, let's see if we can find what was one time possessed, then lost by the human family. In Genesis 2:7-9, 15-17, 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. And 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 knowledge of good and evil. . . . The Lord God took the man (Adam), and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."

From these texts we find that Adam possessed life, and it was to belong to him until he lost it or forfeited it by disobedience to God's commandment. God plainly told him that there was a possibility of his losing it. We know that when one dies, he ceases to live—death is the exact opposite of life. So God told Adam that if he ate of the tree of the knowledge of good and evil he would die—he would cease to live. We know the story of how Eve, Adam's helpmeet, ate of the forbidden fruit, and gave to Adam and he ate. Then God called for Adam and said unto him: "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." Through this disobedience to God's will, Adam lost life for himself and his offspring. We read: "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."

The next question is: Who is the Redeemer, the One who will redeem life? Adam lost life. Who will redeem it? In Matthew 18:11 we find these words: "The Son of man is come to save that which was lost." Christ said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Man could not redeem himself or his own life. Life is a gift from God. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). In Romans 5:15-21 we read: "Not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Adam lost life, but God, willing to redeem it, sent His only begotten Son into the world that whosoever believed on Him should not perish, but receive everlasting life.

How does this redemption take place? When are men's lives redeemed? Christ came into the world as a sinless being. In 2 Corinthians 5:21 we read: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." In 1 John 3:5 it says: "Ye know that he was manifested to take away our sins; and in him is no sin."

All men are not to be re-

*(Please turn to page 10)*



# Do You Know God?

By Florence E. Tuttle

*"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psalm 46:10).*

IN THE sight of God, human beings are in one of three classifications. A few people know God and His will, and are striving to obey Him with fear and trembling. There are others who have learned God's will, but who will not endure chastisement, and the pleasures of this present evil age intoxicate them. These have no time for God and His work. (See Matt. 13.) In Titus 1:16 we read: "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Those who are in this state should take serious thought and be warned by Hebrews 10:26, 27, saying: "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."

Still other human beings are ignorant of God's ways and will, because they never read the Bible which is the only means of acquainting themselves with God. Proverbs 21:16 says, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Ecclesiastes 9:5 says, "The dead know not any thing." They are perished. They are, in God's judgment, heathens.

A lady once said to me: "You know, the beautiful flowers, trees, and birds tell one there is a God, and if you love them you have God in your heart." Yes, they do speak of God's wonderful creation, but infidels, too, love the beautiful things of nature.

Dear reader, if you know God's way, if you really fear your destiny at the end of this mortal life, if you have been baptized into the name of God's only begotten Son Jesus Christ (Acts 8:12), you are faithfully watching for Jesus' return (Acts 1:11)—literal bone and flesh (Luke 24:39)—to sit on the re-established throne of David in Jerusalem (Isa. 9:6, 7). Separated from the world, you are keeping in close communion with God and His Son. You are observing the Lord's Supper for spiritual strength (John 6:54), and in remembrance of Jesus until His return (Acts 2:42). We know that heaven above will never be our eternal home, but the meek "shall inherit the earth" (Matt. 5:5).

Conditions on earth today compare with conditions before the Flood, as Jesus said they would be at the time

of His return. "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."

Today, men and women are drinking to great excess. People are becoming used to seeing drunken women. Roadhouses for drinking and feasting are "strung along" highways everywhere. Marriages have increased greatly in the past year, and it is obvious that not many marriages are today considered sacred. Many people are "heady, highminded, lovers of pleasures more than lovers of God" (2 Tim. 3:2-4). They are inhuman, one to the other, making countless thousands mourn. These are perilous times—perilous because the masses have forsaken God, and are going the broad way to their destruction. (Matt. 7:13.) "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one" (Psalm 14:2, 3).

Much evil is hid under the cloak of false religion. All manner of evil is the god of this world, and "the love of money is the root of all evil" (1 Tim. 6:10). Whether it be for power, pride, or pleasure, the world bows to the god of gold.

Reader, do you not want what the one living and true God can give you? Do you not want eternal life—to live on the purified earth forever, where now the wicked are enjoying the pleasures of sin for a season? Then, say to your heart, "Be still," for "the heart is deceitful above all things, and desperately wicked: who can know it?" Do not trust your heart to guide you, but search the Scriptures if you desire to gain eternal life, for one's heart may take him away from God. There is no Devil, beside or back of us, or near us, anywhere to tempt us, but "every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14).

Do you know God in truth? If you do, you have no love for the affairs and things of the world. (1 John 2:15.) You do not turn to the world to get pleasures and thrills out of life, but your "delight" is in serving God. (Psalm 1). Jesus overcame all temptation, though He was tempted in all points as we are (Please turn to page 9)

## Reminiscences of Brush Creek History

By Rufus A. Curtis

**I**N MY prolonged service in my Master's vineyard, I have met with many rebuffs and adverse circumstances from those who should have been my helpers, as they were professed religionists and made boastful claims that they spoke where God's Word spoke and were silent when it was silent.

The Brush Creek meeting house was built in 1859, chiefly by the writer's grandfather, James Curtis, who also donated adjacent land for a burial lot. It was in this building, during my teens, that I was permitted to hear "the glad tidings of the kingdom of God" (Luke 8:1). A few years after the building was erected, my cousin, James Waggoner, there delivered thirty or more consecutive lectures on "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12; 28:23). At the conclusion of these Bible discourses, an "ecclesia," or "Church of God," was organized, consisting of eight charter members. Since that memorable event, "the things concerning the kingdom of God, and the name of Jesus Christ," have been believed in, and earnestly proclaimed, by consecrated servants of the Lord—gentle, patient, and "apt to teach." (Acts 8:12; Jude 3; 2 Timothy 2:21, 24.)

When Brother Waggoner first proclaimed that "immortality" was to be sought after "by patient continuance in well doing" (Rom. 2:7-11), and to be "put on" at "the first resurrection," "when Christ who is our life shall appear," he met with bitter opposition and hatred. (See 1 Cor. 15:51-57; Rev. 20:6; Col. 3:4; Matt. 10:16, 22.) Those holding the popular view of inherent immortality of Adam's descendants claim that when the good people are freed from their "mortal coil" at death, they bid an eternal adieu to earth and soar away to live with the holy angels in heaven—"God's throne" (Matt. 5:34).

Sometimes, while a so-called Orthodox preacher was holding protracted meetings near Brush Creek, there would be an apparent show of fairness for investigation at the close of the evening discourse, the preacher calling for questions from any of the audience who had perplexities they wanted solved, by writing them out on paper, and laying the paper on the pulpit where he would see it. He gave the assurance, "I will answer them Scripturally, or confess my inability to do so." During one of these protracted meetings, one of the charter members of the Church of God at Brush Creek, Ohio, requested me to

write my "doubts" about Christ's followers spending that life "which is to come" in some "beautiful isle of somewhere"; away from the earth we now inhabit. At his request, I went into a store which we were passing and procured the necessary materials—pen, ink, and paper—and following is the problem I requested the preacher to solve, or admit his "inability to do so":

God called Abram to leave his Chaldean country, kinsmen, and his father's house, and go "into a land" that He would show him. He gave Abram this assurance: "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed" (Gen. 12:1-3). Later, this covenant was renewed with these explicit words from Abraham's God: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8). "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,



R. A. Curtis

and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14-17). This oath-confirmed covenant (Gen. 15:8; Heb. 6:13-20) was repeated to Isaac and Jacob. (Gen. 26:1-5; 28:3, 4, 10-15.) God affixed His seal to this statement, "In thee shall all nations be blessed": even "all the families of the earth"; for He termed it "the gospel" (Gal. 3:6-9, 16, 26-29). No person who walks "in the steps of that faith of our father Abraham," "who is the father of us all," need ever be "ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 4:12, 16; 1:16). Many centuries after Abraham was "dead" and "buried" (John 8:52; Gen. 15:15), another inspired witness testified concerning God's "holy covenant; the oath which he sware to our father Abraham" (Luke 1:72, 73). Stephen said, "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5). This noble martyr, in his dying agonies, by stoning, clung to God's "exceeding great and precious promises" concerning an

incorruptible, undefiled, and fadeless inheritance, to be shared "with Abraham, Isaac, and Jacob, in the kingdom of heaven." (Acts 7:54-58; 2 Peter 1:4; 1 Peter 1:3-5; Matt. 8:11, 12; Psalm 72:17-19.)

This was my perplexity: With the popular teaching, that at death the saints bid an everlasting farewell to earth, and soar away to make heaven their final home through all futurity, how can God ever fulfill His promise to His "friend" Abraham? (Isa. 41:8.) When the question was ready, it was nearly time for the minister to begin his evening sermon, and the building's seating capacity was being completely taken up; so I walked across the building, and laid my slip of paper upon the pulpit. The minister was seated in a pew near the pulpit, presumably consulting with some of his membership about the pieces of music to be used during the evening. He quickly arose to his feet and entered the rostrum, picked up my slip of paper, unfolded it, and in a brief time folded it again. This was repeated several times. Then, as if to remove some of his perplexity, not waiting until the evening discourse was over as was the custom in such matters, he arose and read a small part of my question, then to summarily dismiss the whole question, pointed his finger skyward, and said with considerable emphasis, "Abraham looked for a city whose builder and maker is God." This lack of candor caused me to think of such professed leaders in theology:

"O! the littleness of human greatness."

After the evening's discourse was concluded, the preacher said, "The winter nights are long, and if any person present has any question to ask, or statement to make, there is perfect liberty."

Alacrity characterized my arising to my feet to thank the minister for granting the opportunity to make a few remarks, as we wished the audience to know what that question placed on the rostrum involved—without being garbled or suppressed. I then orally stated the question, and said that if God gives Abraham a city, or ten thousand cities scattered through the blue ether, and does not give him "the land" he walked on, and saw during his transient existence here, He has made one promise He has not fulfilled in the past; and, if the teaching of going to heaven at death for an everlasting reward can be substantiated, He never can fulfill that promise in the future.

A tangible personality, and not an intangible, ghostly apparition, should be caused "to inherit substance." (Prov. 8:21; 2:20-22; 10:30; 11:31; Rev. 5:9, 10.) "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 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). Our future home will not be a transient dwelling place! "One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccl. 1:4). Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). No amount of sophism can ever change this immutable statement of Jesus to make it harmonize with the popular view (Luke 1:33; 1 John 5:8-12).

We should not be "grieved," even though "the resurrection from the dead" may be needful, for God to fulfill His "exceeding great and precious promises" to "faithful Abraham," and to all them that serve Him. (See Acts 4:2; 1 Peter 1:4; Gal. 3:9; Mal. 3:16-18; Rom. 4:16-25; Heb. 11:39, 40.)

"The brightest landscape eye hath seen,  
The greenest dells and hills,  
The mossiest rocks, the clearest brooks and rills:  
Are only emblems dim and faint,  
Of what this earth will be,  
When robed in beauty in the morn  
Of glad eternity."

---

## DO YOU KNOW GOD?

*(Continued from page 7)*

(Heb. 4:15), and even in the face of death He said: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

Jesus was filled with the Spirit of God even from a child (Luke 2:49). He saw through a spiritual eye, while we today are carried away from God by our own physical sight. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

If we were literally blind, we could see better spiritually. "Jesus said to the Jews: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:41). It is said, "There is no darkness, but ignorance," but God says, "The wisdom of this world is foolishness" (1 Cor. 3:19), and, "In much wisdom is much grief" (Eccl. 1:18). Solomon said, "Labour not to be rich: cease from thine own wisdom" (Prov. 23:4). James said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (1:5). Spiritual wisdom is "pure" and "peaceable" (James 3:17), while worldly knowledge leads to calamities.

O, that more might be guided by the wisdom from above, that they might gain an abundant entrance into God's Kingdom so soon to be established on earth—when

the few who are followers of God's way will bring heaven to earth.

A glorious truth is revealed in Isaiah 11:9: "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."

How the Gentile nations are hurting and killing one another! What good have all the denominations done among the Gentiles? They do honor to almost anything, except God. Full of pomp and pride, they honor the names of mortal men, and commemorate days that have nothing to do with God's truth. Men are today being more politically inclined than desirous of doing God's will. Jesus said: "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). O Church of God in truth, let us be wise as serpents and harmless as doves (Matt. 10:16), and let us be careful how we interpret the Word of God.

---

## RECIPROCATATION

Quoting: "Dear brothers and sisters of the Church of God, Brother William \_\_\_\_\_, in the February 12, 1919, issue of The Restitution Herald, called attention to the mistake I made in my article about the two witnesses. I will also call your attention to one or more mistakes Brother \_\_\_\_\_ has made."—J. W. \_\_\_\_\_'s introduction to an article entitled, "The Two Witnesses," published April 23, 1919, back in "the good old days."

Two witnesses? Yes, two witnesses; each telling the mistakes of the other. *Brotherly reciprocation!* Both probably told the truth, as each, being human, could have erred, but Jesus also told the truth, and a more important truth, when He said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7:1, 2).

Faultfinding is a boomerang—as may be proved by a come-back criticism of this criticism. . . . *Q.E.D.*

---

## REDEMPTION THROUGH CHRIST

(Continued from page 6)

deemed from eternal death, only those who comply with the Father's will. God sent His only begotten Son into the world to save from sin all who believe on His name. All are sinners, and sin, when it is finished, brings forth death. However, one may escape everlasting death by believing that Jesus is the Christ, the Son of the living God, and by obedience in baptism. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth

us from all sin" (1 John 1:7). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Christ obtained eternal redemption for us when He entered the Holy Place by His own blood. (See Heb. 9:11, 12.) "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as a lamb without blemish and without spot" (1 Peter 1:18, 19).

In Acts 16:30, 31, the keeper of the prison asked Paul and Silas what he must do to be saved. They said, "Believe on the Lord Jesus Christ, and thou shalt be saved." John said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

When Jesus sent His disciples out He said unto them: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16). The gospel is good news concerning a Redeemer, who was to come. Then redemption comes only by believing the gospel and being baptized.

When does redemption take place? It will take place at the first resurrection when Jesus Christ returns to this earth. Since "all are of the dust, and all turn to dust again" (Eccl. 3:20), it is evident that if we are to have life after death, then "the earth shall cast out the dead" (Isa. 26:19). In other words, a resurrection must take place, as was the case with Jesus. He said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). Jesus' death and resurrection proved that those who die may live again. "Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Then, redemption depends upon the resurrection and the second coming 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).

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54). At this same time, those who believe that Jesus died and rose again and who have obeyed in baptism, who are still living, shall be caught up together with the righteous dead "in the clouds, to meet the Lord in the air" (1 Thess. 4:14-18).

## DARK GLASS

*(Continued from page 5)*

never turned to considerations more practical than disputes over creed—whether the creed take the form of written dogma or of general belief in the inspired truth of the Bible—and rantings over the inequitable social and economic adjustments in the world. Mr. Carter has proposed the *practical* solution to the world's ills—a solution which was proposed in 1933 by the San Francisco Chamber of Commerce, and promptly forgotten when business began to improve. Mr. Carter, like the San Francisco Chamber, has proposed a return to solid faith in the inevitability of the fulfillment of God's Word.

"Parsons," in the language of Columnist Carter, "are the only ones supposed to talk this way." But parsons have failed to talk "this way"—have, indeed, failed to do much more for their followers than Plato and Socrates—or the chief of any Rotary or Kiwanis Club—have done or can do for theirs. Because parsons have so failed, the notable appeals to a new birth of spirituality must come from those whose primary efforts, supposedly, are scheduled to be directed toward the essentially material side of life.

Now it is, as Mr. Carter himself feels, impossible to arrive at any wholly satisfactory conclusions regarding the future of the world during and immediately after the war. Not even the books of Ezekiel, Daniel, and the revelations of the Apostle Paul will give us that. But it is possible to attain a certain amount of phlegmatic philosophy toward the events in Asia, Africa, Europe, and America; it is possible because the Bible provides us with definite assurance that a final—and most satisfactory—solution of our problems ultimately will be reached.

General thinking on the subject of Biblical prophecy has been inadequate chiefly because it has failed to draw Mr. Carter's confidence from its study. Had it been adequate, it would not have paused with trying to determine which nations would be aligned with which nations, nor even with trying to determine the conclusion of the war; it would have continued to the fact, as Mr. Carter has continued, that, whatever the end of this current conflict, God is in His heaven and ultimately will make things right with the world.

So, although we must look through a glass, darkly, with our vision of coming events obscured, we still have sufficient sight of the future to know that, after all, the national realignments that will result from the war are unimportant, that the disturbances in our society and economy are unimportant, that what is important is not the evanescent politics of men, but the inescapable fact that God's will—as it is represented by the Bible—is going to be accomplished, and that its accomplishment will mean the eternal healing of earth's ills.



## BUILDING YOUR LIBRARY

Book Reviews

*By Arlen Marsh*

Until the present war turned from the destruction of French cathedrals to the task of subjugating Russia, Turkey, in spite of treaties and much mention in the press, was commonly taken, in public estimation, to be the decadent remnants of an empire which, although once strong, never had had any profound influence upon the living of the Western World.

James T. Shotwell and Francis Deak, however, have undertaken, in *Turkey at the Straits*, to point out how apparently unimportant historical events of as long ago as the 1800's led directly to the present hot spot upon which Turkey finds herself today—and upon which Turkey has placed the rest of the world today.

*Turkey at the Straits* (Macmillan; \$3.00) is not what could be called a "popular" book, but neither is it dull. Published recently enough to carry history up to the signing of the mutual assistance pact which bound Turkey, Britain, and France before French capitulation to Germany, it offers an authentic background for serious study of the place of political systems, races, and national economies in the international hodgepodge.

Necessarily, Dr. Shotwell and his collaborator have been somewhat sketchy. The history of five hundred years cannot be condensed exhaustively into 196 pages. But the authors have been careful to skip hurriedly over comparatively unimportant events, and to devote considerable space to those happenings and philosophies which have had a direct bearing on the present situation. The book carries two appendices, one of which carries the complete text of the Treaty of Peace between the Allies and Turkey in 1920, and the other of which carries the complete text of the Treaty of 1923 which gave Turkey exclusive control of the vitally important Dardenelles.

The invasion of Russia and the concomitant conclusion of a treaty of non-aggression between Germany and Turkey have yet to be seen in their full import; but it is obvious that the Bible student will do neither himself nor those he teaches any harm if he knows adequately the history which has given Turkey, Russia, France, Germany, and England so nervous a concern with the fate of the famous Straits—the Dardenelles.

• • • •

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



*"Now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13:13).*

### The Early Church

We have learned something of the power of the early church, which power was the Holy Spirit. We shall learn more about it as we find how Paul, Peter, James, John, and others wrote letters to different groups of Christians with the help of the Holy Spirit. We will apply their experiences to ourselves, so we may receive a blessing.

We recall in review the story of the Jerusalem brethren who gave up their possessions and "had all things common" (Acts 4:32). Later, we learned that perhaps this wasn't the best way for Christians to show brotherly love, because the church people at Antioch had to send them relief. (Acts 11:29.)

The disciples were sad when Jesus died. They scattered—mourning. We, too, sometimes think how wonderful it would be if Jesus were here in person to direct us as we try to serve Him, for we make so many mistakes. We forget that we are to "occupy" until He comes. We have talents to increase. Some will have good works that will withstand fire. Also, there is a reward to be given to "every man . . . according to his own labour" (1 Cor. 3:8).

We found how Saul became Paul, how Peter was sent to the Gentiles, and learned how they received the Holy Spirit. (Acts 9:1-3; 10:11.) We studied how the early church solved some problems.

We must remember one very important fact. Our Lord is able to heal today, but His Spirit is not poured out as it was on the ones at Pentecost. This power, which caused the dead to rise and the sick to become well, also brought all things into the minds of those who wrote our New Testament. That this power was not passed on to others is clearly shown when Philip was in Samaria. Philip had received the Holy Spirit. He could heal (Acts 8:6, 7), but he could not pass on this power by the laying on of hands. John and Peter were sent to Samaria to pray and lay their hands upon the converts. Then they "received the Holy Spirit" (Acts 8:14-17). To be "filled" with the Holy Spirit as we can be today makes better boys and girls. His Spirit has all good fruit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meek-

ness, temperance" (Gal. 5:22, 23). May we have this good fruit shown in our lives, putting our bodies under our control, doing right at all times even as Paul in 1 Corinthians 9:27.

### The Gospel in Europe

After Paul and Barnabas returned from taking relief to the brethren at Jerusalem, another joined them in Antioch. His name was Mark. He left them soon, so the next time Barnabas wanted to take Mark along, Paul took Silas and left Barnabas to go with Mark.

Paul met Timothy on this trip. Paul had a vision of one from Europe saying: "Come over into Macedonia and help us," so they went to Philippi in Macedonia. Lydia was converted; a jailer also was converted.

From Thessalonica they went to Berea. There the people "searched the scriptures daily, whether those things were so" (Acts 17:11). Paul was forced to go to Athens.

### New Members

Our total ECE membership is now 321. Following are the names of new members: Wilma, Georgia, Luther, and Charles Bengé, and James Grissom of Frankfort, Indiana; William D. Savage, Waite Park, Minnesota; Tressa, Lee, and Rosa Mae Philips; June Bruland; Lucille Lobell; Dorothy Gordon, and Wendell Rhodes; Trilby, Lloyd, Betty, Jean, and Lottie J. Foster; Hilda, Lucille, Mildred, and Norma Sue Richardson; Ray A., Roy G., and Shirley A. Hutchinson; Lucille, Bryant, Lucinda, and Myrtle M. McKinney; Betty Gay, Juanita, and Curtis Kennedy; Cecil and Robert McKinney; Gilbert, Millicent, Tommie A., Shirley, and J. C. Kennedy—all from Louisiana.

### Happy Birthday Wishes

Clarence Poland, July 6, age 12, Shady Springs, W. Va.  
 Velma Dennis, July 2, age 10, Vanzant, Mo.  
 James Gaspar, July 2, age 14, Eden Valley, Minn.  
 Reva Hetrick, July 2, age 10, Ripley, Ill.  
 Luther W. Bengé, July 1, age 7, Frankfort, Ind.  
 June Bruland, July 2, age 7, Hammond, La.  
 Lucille McKinney, July 2, age 7, Hammond, La.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Solve Those Problems

Innumerable words have been printed as instruction for people to follow in correcting family difficulties. Why is all this time and effort spent on just this one subject? It seems to have been generally agreed that the spirit and character of a nation is built in its homes. Young people who set out to support themselves are much better prepared for tasks ahead if they have had proper instruction and good environment at home.

Life, at its best, is complicated. Even people who make every effort to exercise the love taught in the Bible sometimes have their difficulties—not serious, perhaps, but all is not well. In building and maintaining a home, problems arise which have taxed the knowledge and ingenuity of our most noted psychologists. They have attempted to work out answers to the problems that arise most frequently, and in many instances they have done a great deal of good.

In order to keep peace and harmony in a home, it is necessary that all the members of the household have the desire to keep peace. Clubs have their disadvantages. The family is not alone concerned with keeping peace, but in seeing that its various members increase in knowledge and proficiency in a profession or trade that the family income may be maintained at its present level, or increased. In the case of the Christian home, it is desirable that all increase in knowledge of Bible doctrines. As the children grow older, they break off from the main unit and may eventually start a home of their own, built, generally, upon the principles learned at their first home.

There are times when disputes arise in a family—disputes which become involved and so serious that a family is forced to break up—its members each going their separate ways. This does not mean that all or any of these people will become criminals or useless to society. It does mean that another family unit has failed to accomplish its purpose which many believe it should have accomplished. All the members may, as is said, “turn out all right,” but the odds would seem to be against them.

Any church organization, be it local, state, or nationwide in scope, is composed of people who have reached similar conclusions on the methods of salvation for men. They have banded together in a unit in order that they

may profit by the experiences of others in their group, and that they may help each other in times of necessity. A family cannot be very influential as a unit if its members are away from home most of the time. Our newspapers tell of the troubles of those who try such a method. A church organization cannot prosper if a large number of its members take only an occasional interest in its affairs. In a well-organized home, difficulties are not an excuse for defeat—they are a challenge for renewed effort. If something is needed or one member is in trouble, everyone helps to find ways and means to correct the difficulty. Considerable study and a number of conferences may be required, but the problem is conquered.

Do we take active part in the affairs of our church organizations? Church services and business meetings, choir activities, Sunday schools, and Berean societies, all have their definite purposes. When all members of the church take *active* part in all phases of the work, rapid progress is inevitable. When we withdraw from an organized activity because a situation arises which is disagreeable to us, we harm ourselves and the organization—ourselves in that we have admitted defeat, and the organization in that perhaps the situation which irritated us was a real organization fault which needed to be corrected. If not corrected, perhaps the organization will cease to grow. If we recognize the fault and do not make a sincere effort to correct it, we are responsible for any resulting failure. Perhaps the others did not see the reason for the trouble.

What do we do when problems arise which we cannot readily solve? We see the wrong, but frankly we do not know how to correct it. It may be a good idea to turn first to our Bibles, and get a good spiritual foundation upon which to work, and then embark on a serious program of study of the problem, both by reading books applicable to the subject and, also, through work.

When an organization does not grow or attain the goal toward which it aimed, there are reasons for the failure. People who have a firm belief in the organization and who are not afraid to work hard on a problem are going to find the reasons. Are we beaten or still digging?

“Behold, how good and how pleasant it is for brethren to dwell together in unity” (Psalm 133:1).

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- June 22-July 13—Special meetings at White Pine, Minn.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 17-20—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.

### MINNESOTA CONFERENCE REPORT

The Sixty-seventh Annual Conference of the Churches of God in Minnesota convened at Eden Valley, June 11-15, 1941, with Bro. L. E. Conner of Oregon, Ill., as guest speaker, and Bro. John Mercer of St. Cloud, Minn., as song leader.

Other speakers and teachers were Bros. John Denchfield of St. Cloud, Walter Wiggins of Eden Valley, and Orris Mills, a local young man and a student of the Bible Training School.

Interest, attention, and attendance were very good. People from many parts of Minnesota were present, also a few from South Dakota, Illinois, and Indiana.

The meeting opened on Wednesday evening, June 11, with song service and preaching. Bible classes were conducted both forenoon and afternoon during Thursday and Friday. Saturday forenoon was spent in Bible study, and the afternoon in business session. Officers of the Conference Board elected for the coming year are: John Denchfield, president; Walter Wiggins, vice president; Stanley Ross of Litchfield, secretary; and Ruth Hoskins of Eden Valley, treasurer.

Every evening Bro. Conner delivered a very good sermon to a large audience.

Sunday was a full and interesting day, there being more than two hundred people present. Services opened at 10:00 a.m. with Sunday school; preaching by Bro. Conner followed at 11:00 a.m.; and the Communion service came at 12:30. Dinner was served in the church basement. At 2:00 p.m., a "Love Feast" was led by Bro. George Randall, at 3:00 o'clock a dedication service was in charge of Sr. Orpha Ruhn in memory of those who had fallen asleep since our last meeting. An ordination service followed at 3:15, with Bro. John Denchfield in charge, being assisted by Bros. Tom Savage of St. Cloud and George Randall of Mora. Vivian Kirkpatrick of Blackduck and John Mercer of St. Cloud were ordained. At 4:30, baptismal services were conducted at Eden Lake, when six young people stepped out into a new life for Christ. They are: Ruth and John Anderson of Grove City, Richard and Virgil Hammer of Bird Island, Phyllis Johnson of Hector, and Irvin Hertzberg of Paynesville. At 7:45 p.m., there was a song service, as usual, and at 8:00 Bro. Conner delivered the closing sermon. Following a few concluding remarks by Bro. Denchfield, and prayer, our Sixty-seventh Annual Conference was brought to a close. Gertrude Bennett, Secy.

### LAST NOTICE FOR DIRECTORY

All census blanks have been sent out to the churches, on which to report their 1941 statistics. We urge church secretaries to fill them out and return them promptly.

For the last time we appeal to the isolated members to send in their names and addresses. Only twenty-six thus far have taken enough interest to report. Don't forget this. If you have not reported, do so today.

All state and district conference secretaries are asked to report the names and addresses of their conference officers at once, if you have not done so. Also a list by name and address of all isolated members of your state conference.

All reports must be in my hands not later than July 15. Send reports to: M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio.

### NOTICE OF PROPOSED AMENDMENTS TO WORKING RULES

Pursuant to instructions of the last General Conference, a change in the system of representation has been prepared and will be proposed for adoption at the forthcoming General Conference. This is an important matter of business and calls for the careful consideration of all.

Committee: M. W. Lyon, Charles L. Nettis, James M. Watkins.

### MACOMB, ILLINOIS

Baptismal services were conducted by Bro. C. E. Lapp on Sunday, June 8, at Glenwood Park. At this time Charles, Larry, and Juanita Croxton, all of 336 W. Chandler St., were immersed. Bro. Charles Croxton is one of our church's most earnest workers, and Larry and Juanita are his two youngest children—ten and eight years of age respectively. May the Lord bless them richly.

We were happy to have Bro. Robert Hardisty preach for us during Bro. Lapp's recent absence. Gladys Mercer, Secy.

### SUMMER TRAINING SCHOOL

Mrs. J. W. Grimsley	\$ 1.50
Clyde Long	8.00
Mrs. T. J. Ellis (tuition)	30.00
George Renner	5.00

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Terry Ferrell, en route from Oregon, Ill., to his home in Pomona, Calif., visited friends at Colo, Iowa, and preached the Sundays of June 8 and 15 at the Hickory Grove church. The brethren appreciated his brief work with them.

Bro. Gail Grimsley, Quartermasters' Division, R.O.T.C. Camp, Fort Leavenworth, Kan., would be glad to learn of any of our brethren who may live near by.

"It seems that the Bear of the North is about to awake, but on the wrong side of the fence. Come on, you watchmen, and tell us, What of the night?"—Mrs. W. L. Robbins, Riviera, Texas.

Quoting: "Arlen Marsh is not in the Army, Navy, Marine Corps, or any appurtenance thereto. He is in the California State Guard, Second Regiment, Company G, which is being trained by Marine officers to Marine standards. He is at home, works all day at a job (a very pleasant job, dictating letters to some 600 women), and will not be mobilized into the Army unless war is declared. Unless Army examiners change their minds, he will be in Class 4 under the Selective Service Act, and neither draftable nor volunteerable for the regular military services."

"My versions of the Bible make no difference in the parents of Cain and Seth. (Gen. 4:25.) Cain was the seed of Eve as much as were Abel and Seth. Therefore, Eve was not a so-called second Adam. Adam was as much the progenitor of all of Eve's descendants as was Eve."—Alfred Anthon, 435 Kings Rd., Corvallis, Oregon.

"The Restitution Herald is a wonderful paper; I always look forward to the day it comes."—Mrs. Margaret Rankin, Bartley, Nebr.

Bro. Delbert Jones, formerly of the Bible Training School, preaches the first and third Sundays of each month at Albert City, Iowa; was at Koszta on June 29, and plans to be at Hickory Grove for services July 13. Work hard, Delbert, and showers of blessing on you!

"Thank you for your ministry via the editorial page. I am sure God has many blessings to pour out on you and your staff for your efforts in broadcasting the truth."—Mrs. Lyle J. Doan, 3561 Hillcrest Ave., S.W., Grand Rapids, Mich.

"Bro. G. E. Marsh is doing good work with us in Los Angeles. The work here has surely progressed the last few years."—Clyde M. Long, Buena Park, Calif.

"Mrs. Oscar Jenkins of Stanhope, Iowa, is in the hospital at Webster City. She is recovering from a major operation."—J. W. Williams.

"The Restitution Church of God at Eldorado met at the home of Sr. Della Cheek, Sunday afternoon in celebration of her sixtieth birthday. After surprises of gifts and singing, refreshments of ice cream and cake were plentifully served. May God grant her a return of this day. . . . We are proud of the new interior of our church. All eyes are looking for the church basement, which we need for successful work in our Sunday school. May all work together for the glory of God in this work."—Received unsigned.



**THE HICKORY GROVE CHURCH OF GOD**  
Maxwell, Iowa

Our doors are open once again. We are happy to say that Bro. Terry Ferrell has helped us to realize how much we should be doing. Bro. Ferrell recently preached four sermons at our church. We see that we should be active, and we are beginning with Sunday school each Sunday and church services as often as possible. We are hoping Bro. Ferrell will find it possible to return to Maxwell this fall.

Sunday, June 22, we elected officers for our little Sunday school. They are as follows: superintendent, the writer; assistant superintendent, Jim Dickenson; secretary and treasurer, Margaret Fish; and assistant secretary and treasurer, Richard Torry.

The Sunday school is divided into two classes, but we are hoping to have more classes as we advance. At the present time we have sixteen people attending.

The young people's class consists of eight students. We mean students—for we are not only studying our regular Sunday school lesson, but we are also studying other important matters.

We would like to thank Bro. and Sr. George Siple of Oregon, Ill., for giving us our first supplies. We now feel that we have others, besides our own group, working with us. Thank you, Bro. and Sr. Siple; if you are ever in Iowa, please call on us.

All are enthusiastic. With God's help, we shall grow more each week.

Barbara Fish, Reporter.

**SUMMER TRAINING SCHOOL NEWS**

Since last week's report we have an addition of five students to our enrollment, making a total of twenty-nine, with a representation from twelve states.

Sunday afternoon the Bible Training School was the guest of the Oregon Bereans to a picnic at the White Pines State Park.

Thursday, the School took a trip to Zion, Ill., to see the Zion Passion Play, and some of us visited the shores of Lake Michigan for the first time.

We experienced an early initiation into the work last week end with two five hundred word themes for Bro. Lindsay's Monday classes.

'Tis strange, we've had two penalties for broken dormitory rules already. Those dishes are such a nuisance.

Florence Dart, Reporter.

**NATIONAL BIBLE INSTITUTION**

Omaha, Nebr. (Ministers' fund)	\$5.00
Cleveland, Ark. (Ministers' fund)	2.00
Mac Magnus	1.00
Oregon, Ill., Church	9.67
Mr. & Mrs. Paul C. Johnson	2.00
Mr. & Mrs. Delos Andrew	1.00
Maurertown, Va., S. S.	3.25
Mrs. B. F. Cook	5.00

**MAKE YOUR RESERVATIONS**

Those planning to attend the Illinois and General Conferences who wish rooms, please write to Miss Elizabeth Ordnung, Oregon, Ill., and make your reservations. Tell Sr. Ordnung when you will want your rooms, and how many will occupy each room. The earlier you make your reservations, the easier it will be for Sr. Ordnung to make suitable arrangements for you. The prices of rooms will probably be comparable to last year, perhaps a little higher. Please make your reservations early, as rooms are rather scarce.

L. T. Hanson, Illinois Conference President.

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.

**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  
Orpha LeMasurier . . . Treasurer  
Subscription Rate.—51 issues per annum, \$2.00.

**HERALD RECEIPTS**

Mrs. Olive Wood; Mrs. J. W. Grimsley (for others); Mrs. Margaret Rankin; R. O. Turner; Clyde M. Long; Glenn Hoffman; Mrs. J. L. Harland (for another); Mac Magnus (for others); Mrs. I. J. Williams; Francis Burnett (for others); Mrs. Jessie Groves; Mrs. Earl Brossard; Mrs. Martin Peterman; Mrs. Lyle Doan.

**BLAIR AND OMAHA, NEBRASKA**

The Eastern Nebraska Conference will convene at Omaha, August 24-31, 1941. Bros. S. J. Lindsay of Tempe, Ariz., and Grover Gordon of Springfield, Ohio, have been employed as speakers. We look forward anxiously to the time when they will be with us.

It is encouraging to see the interest of the brethren in the work here at Blair and Omaha. May the Lord send forth more laborers into His harvest. The ladies of both these churches are canning fruits and vegetables for the winter Bible Training School.

Richard Smith, Student Pastor.

**CO-OPERATE WITH STATISTICIAN**

One of the most interesting features of General Conference, each year, is the report of our statistician, Bro. M. W. Lyon. Please read his final appeal on the opposite page, calling for isolated brethren to report their names and addresses for the church directory soon to be published; then please co-operate.

**GOING UP**

Though we have a large Summer Bible Training School, we need a little financial support from our brethren. Food prices are going up. Excepting the Lord's blessing, the Church of God's greatest asset is her young people. Let us stay with them, and they will stay with us.

August 24-31—Eastern Nebraska Conference at Omaha.

**REMITTANCE FORM**

National Bible Institution  
Oregon, Illinois

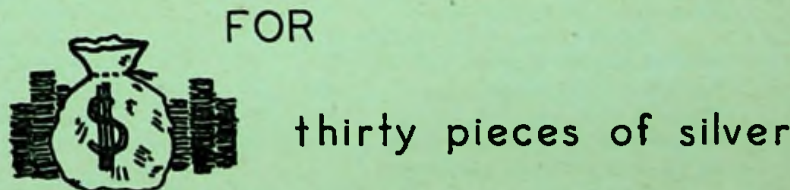
Dear Sirs:

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

\$.....

Name .....

Address .....



**A SAVIOR DIED**

for how much shall He be

**FORGOTTEN?**

This illustrates number 2 of our new Four-second Series A tracts. Twenty-five of each of four kinds of Series A may be had at twenty-five cents per bundle (100 tracts). Twenty-five of each of four kinds of Series B, per bundle (100 tracts), for twenty-five cents. Or, five bundles of Series A and five bundles of Series B (1,000 tracts) for two dollars. See pages 8 and 9 of The Restitution Herald for May 20, 1941, for illustrations of all of the two series. Order from National Bible Institution, Oregon, Ill.

# — 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?

<b>TRACTS</b>							
Name	No.	Per	Per				
	Pages	Doz.	100				
Four-second Series A (25 of each of four kinds)			\$ .25				
Four-second Series B (25 of each of four kinds)			.25				
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				
What Must I Do to Be Saved?				<b>BOOKS</b>			
J. F. Waggoner	4	.10	.60	Name	Pages	Each	Per 6
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Death Reigned From Adam to Moses,			
Shall Never Die, F. E. Siple	4	.10	.60	paper, D. C. Robison and L. E.			
The Thief on the Cross, F. E. Siple	4	.10	.60	Conner	58	\$ .10	
A Study of the Word "Soul"	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Ancient Mysteries, George Johnston	116	.50	
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Mystery of Iniquity Explained,			
What Is a Christian?	4	.10	.60	paper, Lyman Booth	220	.75	
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Pine Woods Bible Class, board			
The Coming of Christ, R. A. Curtis	6	.15	.90	cloth, Wilson	480	.75	\$3.50
Can You Believe?	6	.15	.90	The Destiny of Russia and the Signs			
What Do the Scriptures Teach?				of the Times, board cloth, Wilson	96	.25	1.25
R. H. Judd	6	.15	.90	The Student's Textbook, board cloth,			
Fundamental Bible Teachings of the				Wilson	200	.45	2.60
Church of God, J. M. Watkins	8	.20	1.20	The Book of Revelation Made Easy to			
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	Understand, board cloth, Wilson	96	.25	1.25
Baptism, S. J. Lindsay	8	.20	1.20	The Visitor, paper, Boice	212	.50	
Pleasures of Youth, J. R. McCrone	8	.20	1.20	The Way of Life Eternal, paper,			
Some Things for Which We Stand	6	free for postage		Lyman Booth	88	.40	
An Important Biblical Discovery,				<b>BEREAN BOOKS</b>			
J. G. Haupt	8	.10	.60	Name	Pages	Each	
Do You Believe That—	1	free for postage		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, R. H. Judd	12	.25	1.75	Senior Berean Book Five (The Church			
				of God)	50	.20	

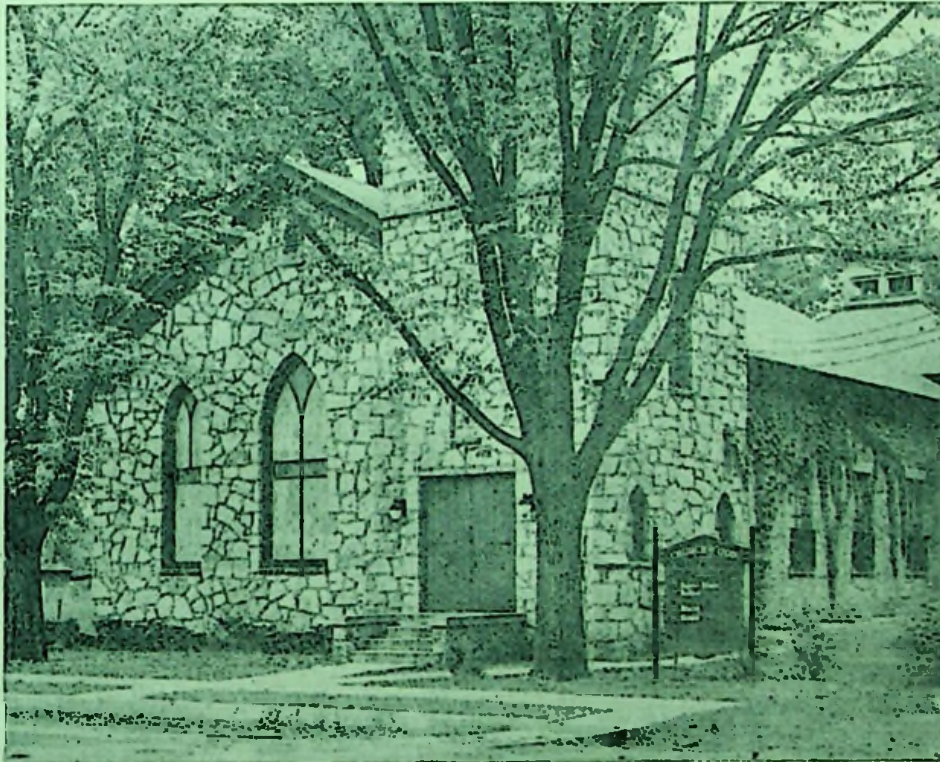
**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JULY 8, 1941

NUMBER 40



## COME TO GENERAL CONFERENCE July 29 — August 10, 1941, Oregon, Illinois

The Twenty-first Annual General Conference and the Forty-fourth Annual Illinois Conference of the Church of God in the United States and Canada invite you to attend and participate in their sessions to be conducted July 29—August 10, 1941, at Oregon, Illinois. Talented and experienced ministers and Bible teachers will help you to better understand the Word of God. There will be daily classes for groups of various ages, preaching each evening, and three preaching services each Sunday. Further, we shall be engaged in business for the Lord. *Come to hear and help.*

General Conference affords the best way for brethren throughout the land to become personally acquainted. Like bees taking honey to their hive, let brethren come from near and far to share the sweets of Christian work and meditation. The time draws near.

# 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

## General Conference Draws Near

The time for General Conference is almost here. Now is the time to plan your trip to Oregon, Illinois, or you may not be here for the first classes on July 29. We hope soon to publish a complete program, but for the present everyone may be sure this year's General Conference will be one of the biggest and best. There is no better time and place to meet your many friends from various parts of the country. Somebody will be disappointed if you do not come, and of more importance: the Lord needs your presence and co-operation in His work.

## Scenery, Too

As the accompanying picture indicates, the General Conference is held in one of the most scenic sections of the Central States. Beautiful Rock River flows through Oregon, Illinois, and it is near Oregon, on a bluff of the Rock River, that the famous Black Hawk Statue overlooks the Indians' cherished but lost land.

Though it would be a wrong motive to attend General Conference only for the pleasure and vacation involved, it is by no means unfortunate that one can enjoy the beauty with which God has adorned the earth at the same time he attends General Conference to study how better to adorn his own life in the sight of God. Let your vacation trip this year be to Oregon, Illinois, which, like Jerusalem of old, is "beautiful for situation." (See Psalm 48:1, 2.)

## Representation

Delegate forms to provide representation at General Conference have now been mailed out to the various church and conference secretaries. We should like for every Church of God in the United States and Canada to be represented this year at General Conference. If we have overlooked any church secretary, or any conference secretary, we should like to have our attention

called to such oversight, that delegate forms may yet be mailed to them, assuring these organizations representation at the Conference.

These delegate forms should be filled out, signed, and returned to the secretary of the General Conference as soon as convenient. Sorry to say, there were many of our churches which last year failed to provide for their own representation. What is a Conference without delegates? Let us not be slothful in business, *especially in the Lord's business!*

May every congregation in the Church of God send delegates to Oregon, Illinois, for the coming General Conference, July 29—August 10. Secretaries, did you get your delegate forms? Are you preparing them to be returned to us a few days before Conference starts?

## Next Week's Herald

According to present plans, next week's Restitution Herald will feature the Summer Training School. Brother Harry Sheets, Dean of the School, will prepare the editorial page, and the students will write most of the articles. We are glad to have one of the best Summer Schools, and especially are we glad because it seemed that we might be unable to enlist enough students.



# Twenty-five Thousand Dollars!

By C. E. Lapp

AT EVERY session of the General Conference a number of important issues are presented before the business meeting for consideration and action. Whenever something of importance is presented, the question is asked, "Why not carry this suggestion to completion?" It is very easy to be in favor of something, but a vote without financial backing means only wishful thinking.

Last year there was considerable talk about a building suitable for the needs of our Bible Training School. A dormitory with classrooms built under one roof, with one heating plant, will greatly reduce the cost of operation per person attending school. Such a building will be not only timely, but of the greatest importance to the future existence of the Church of God.

Without exception, the church is one hundred per cent behind the training of our young people for Christian work. We realize the value of such training, and especially in these days when faith in God is rare. To study the need of our field of labor is also to admit with one accord that the need for God-fearing young men and women is very great.

Both Bible Training Schools, the Summer and the nine-months' Schools, have witnessed to the fact that our young people are responding whole-heartedly to the call for workers. There is every reason to believe, if Christ tarries, that the number of students will be many times multiplied in both the Summer and the nine-months' Schools. Some who are now in high school are planning to attend the Bible Training School after graduation.

*The time to act is now!*

The great tragedy of this war that has been driven home to all nations that have fought Germany is that they have been *unprepared*. Lack of foresight has brought destruction, hunger, great misery, and want. It is no time to lock the barn door after the horse has been stolen. Neither will it be time for the Church of God to bemoan the fact that it has no trained workers when all hope of making it possible has been lost. The church in general is suffering now because the few workers cannot meet all the needs.

We all recognize at present that money is flowing freely, and this cannot go on forever! If there ever was a great opportunity for the Church of God to make a gigantic move forward, now is the time while the golden opportunity exists. Even another year may be too late. A few months may bring such changes that our present money will be worth a very small part of its present value.

For instance, it has been talked over the radio that before another year passes, one dollar in every four will go for taxation. When billions are being spent, someone must pay the bill. In England about fifty per cent of the income goes for taxes. Someone must pay, and if our money is not used immediately for God's work, the chances are it will be taken from us to feed a mighty war machine.

In such an event, any number of people will speak up and say, "If we had only known, we would have been glad to invest in the Bible Training School." It will be too late then. "The saddest word of tongue or pen, this one's the worst: It might have been."

There is no reason to believe that God has not entrusted the brethren of our church with wealth. Everywhere we go there is evidence in beautiful homes, cars, and every conceivable material possession that God has withheld no good thing from our people. If our government should suddenly decide to take one half our income, then someone would say, "If I had only known, I would have given that to the church."

A building fund for the Bible Training School has already been started with two gifts totaling one thousand one hundred dollars. Without a doubt, there must be twenty-four more families or individuals who could give one thousand dollars, each. You may buy bonds, but no bond could ever lay up treasures for you such as an investment in our new Bible Training School.

If fifty people would invest five hundred dollars, each, in the School, work could be started immediately. One hundred brethren could supply this need with only a small investment of two hundred fifty dollars, each. We never feel that two hundred fifty dollars is very much when we are paying that much difference on a car. At least one hundred of our brethren will buy new cars paying this trade-in difference. If each of our five thousand members would invest four dollars each, the School could be built.

These suggestions are being made to show the great possibility of having the School within the immediate future. Why do we have public schools that cost up to *one hundred thousand dollars, each*? People demand them and pay for them to educate their children with the best in secular education.

Why should we have a *twenty-five thousand dollar* Bible Training School with dormitory? Because we want our young people to have the (Please turn to page 10)

# The New World Order

In Two Articles—Article One

By Arthur G. Young

WE ARE hearing much these days about the "New World Order." Serious challenges are now being made to the economic, political, and religious systems that have slowly evolved through many centuries until they have come to dominate the modern world. These challenges are causing men to seriously consider that great and far-reaching changes of some kind in these systems are now possible, and in fact quite likely, as regardless of which side wins the present war, it is generally recognized by thinking men that conditions will not revert to pre-1914 or pre-1939. In other words, whatever is to be will be different from the past in many fundamental respects, and it is the fear of the uncertain that weighs so heavily upon men's minds today, as they see the present order of things crumbling before their very eyes.

Upon closely examining these challenges to present systems, and which challenges might be roughly grouped under the term "Stateism," and of which Naziism, Bolshevism, and Fascism are simply different branches, it is readily apparent that their proposed "New World Order," and their methods to achieve same, are not "new," whatever else they may be. These systems rest upon the use of material force, and are inherently evil and selfish. History is filled with examples which prove the utter failure of men to perpetuate systems of rule in all phases of life based on the use of material force as the controlling factor. The only new things now being tried are the immensely superior materialistic instruments comparatively recently discovered. This difference is not one of basic principle, but only in the comparative efficiency of these applied instruments. Therefore, if the basic principle is faulty, it can be confidently asserted that nothing but ultimate failure will come from present attempts by Hitler, Stalin, and Mussolini to establish and perpetuate their proposed "New World Order," regardless of the efficiency used. A true solution, through a better "New World Order," cannot be established and perpetuated by following such previously tried and discredited methods.

Therefore, the question is now being insistently asked: If there are to be great changes in systems of world control, what are they likely to be, and will they be for the better or for the worse of humanity?

While it is not our purpose to take much time in analyzing man's systems—past and present—we believe it is pertinent to call attention to some existent problems

which any and all adequate remedial systems will have to solve. That certainly is getting down to the roots of the question.

(1) Some other basis than material force will have to be discovered and universally applied to the entire world.

(2) Some adequate power will have to be applied which will remove the present curse on the physical earth, so that there will no longer be weeds, aberrations of nature, such as earthquakes, tornadoes, and man's struggle to win a livelihood from a reluctant earth. There will have to be some power used which is able to change the present law in the physical earth where weeds grow of themselves, but where plants useful to man need to be sown and cultivated through much labor, in order to come to fruition.

(3) Sickness, sorrow, pain, and death will have to be conquered, and what is more important, in their places will have to be instituted constructive systems of world-wide, as well as individual, application.

(4) Perfect and adequate power and wisdom in administrative function will have to be existent, and in control of the world, to carry on any such systems when once instituted.

To briefly state even the foregoing immediately lifts the subject out of the realm of man's abilities and capacities, or for that matter, also, out of the realm of his responsibilities. We can therefore see how fundamentally true it is to state that Hitler's (or that of any other man) so-called "New World Order" is doomed to failure, because its basis of material force does not even attempt to deal with, much less solve, any of these inescapable and existent problems.

We come back, therefore, to the real and quite pressing problem, namely, "Is there a remedy?" We have attempted to show that the remedy does not and cannot reside within man's abilities and capacities, and as man is supreme among all forms of life on this earth, there are only two alternatives left, namely:

(1) The remedy does not, and cannot exist, or

(2) It can come only from a Higher Power and Wisdom than that of man.

The above does not mean to infer that man has no part in the remedy in the past, the present, or the future. In fact, just the reverse is the message of the Bible, as God reveals His plan to man. It is therein that we find clearly

stated that man has a very definite part at all times, which is to work and co-operate within the framework of the plan and remedy, and in accord therewith. The point, however, is definitely made that it is not man's part to provide the remedy itself.

As the first alternative above stated would simply lead to hopelessness, may we not then reverently examine God's revelation to man, namely, the Bible, to see if therein is not declared God's revelation of *His* "New World Order"?

May it here be suggested for careful consideration, that the Bible is much more than God's revelation to man as to man's spiritual relationship to God. The Bible is a book that also deals authoritatively, but selectively, with systems of high political statesmanship, economics, and religion, and which are presented from God's standpoint of the ideal. This may come as a surprise to some, but the statement will bear close examination both from the Old and the New Testament.

Furthermore, the Bible has much to say in regard to political, economic, and religious systems of the present and the future, as well as to the past. Thus, the Bible is in this respect, as in many others, the most "up-to-the-minute" book now in circulation. In fact, it is the most authentic source of information on current and future political and economic world events in existence. Anyone who investigates the Bible from those standpoints will find it a most fascinating and profitable study, and at the same time, the greatest steadying influence and builder of faith for such trying times as these, that can be found.

No one can understand God's plan without grasping the fact that, during the history and prophecy (i.e., future history) recorded in the Bible, events and developments of God's plan have revealed dividing periods of time, called ages and dispensations, during each of which periods, God's methods, instruments and conditions have changed. Nevertheless, God's objective, namely, the redemption of humanity and the physical world from sin, and from the consequences of sin, has never changed.

The ages and dispensations have been of varying time lengths, but they can be simply stated as follows:

*First Period:* From Genesis 1:1 to the close of the condition of chaos depicted in Genesis 1:2. It is during this period that the prehistoric convulsions of nature occurred, and the prehistoric animals lived—of which there is present ample record. So there is no contradiction between the Bible account and the record of scientific physical discovery, as is so many times loosely charged.

*Second Period:* From that portion of Genesis 1:2 which reads, "And the Spirit of God moved upon the face of the waters," to the time of the Flood. This period records the reordering and the reconstruction of the surface of the earth and that which is above the earth, which earth previously existed, as it is not an account of the cre-

ation of the earth proper. Nothing is mentioned in these chapters of Genesis, subsequent to Genesis 1:2, regarding anything under the surface of the earth.

It is quite helpful to grasp this, as it instantly removes doubts regarding claims that the Bible and scientific discoveries are conflicting.

*Third Period:* From the Flood to the call of Abraham.

*Fourth Period:* From the call of Abraham to the first coming of Jesus Christ to this earth as the "Saviour," with all that is included in that title.

*Fifth Period:* From the first coming of Jesus Christ to His second coming, when He will come back to this earth in person to rule it as "KING OF KINGS AND LORD OF LORDS."

*Sixth Period:* From the establishment of Jesus Christ's Millennial Kingdom on this earth upon His return for a period stated in Revelation 20 of one thousand years. This period will come to a close at the end of the thousand years. This is God's declared coming "New World Order," and which is soon to be in control of the world.

*Seventh Period:* From the close of Christ's Millennial Kingdom on earth, when He delivers the Kingdom to the Father, unto a period described as the "ages of the ages." We have had practically nothing as yet revealed regarding conditions to exist then, so will just have to wait further revelation.

According to chronology, we are now in the closing scenes of the fifth period, and soon to see the opening of the sixth. As in the past, let it be clearly stated as to the future, that the Bible pictures eternal progress in the fulfillment of God's purpose and plan through the joint instrumentality of Christ and man working in partnership. We have a glimpse of this in Christ's statement in John 5:17: "My Father worketh hitherto, and I work." This universe, or any part of it, does not simply run itself, so the coming "New World Order" will continually require constant, progressive, and intelligent management by both Deity and those who are His administrators—a task worthy of the highest abilities of God, Christ, and perfected humanity. In this connection, it is important to realize the truth that while the instruments are perfected, this is not contradictory to the concept of continuous, orderly progress being made toward the achievement of objectives in which the perfected instruments are employed.

A subject well worth considering, but not feasible to here enlarge upon, is the relation between the future operation of the coming "New World Order" and the comparatively recently discovered marvelous scientific inventions which are now under man's control. It is true that these are now being prostituted to war and evil purposes. Nevertheless, this is not to continue permanently, according to God's Word. In the actual present existence of these wonderful discoveries (Please turn to page 11)

## The Life and Prophecies of Micah

By C. Alan McLain

**M**ICAH was a prophet to the poor and the sixth of the twelve minor prophets. Micah's name in itself is a condensed creed, meaning, "Who is like unto Jehovah?" He is called "the Morasthite" (Jer. 26:18), having been born in Moresheth-gath, a dependent of Gath about twenty miles distant southwest of Jerusalem.

Micah was a man of admirable personality. He had strong convictions and a large amount of courage. He said: "I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Micah preached against sin, and pointed to Christ. He was a prophet especially to the poor. He upheld the downtrodden and abased the rich and proud. He was a mixture of Hosea and Amos: possessing Hosea's heart of love and Amos' passion for justice. The false prophets flattered the people to increase their own income, but this was not so with Micah. He preached the truth.

Micah prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah. Isaiah, Hosea, Joel, Amos, and Nahum were on the scene about the time of Micah. His preaching was before and after the fall of Samaria (722 B.C.)—more than likely from about 735 B.C. until 715 B.C. The reign of Jotham was a reign in luxury and splendor. At the cost of many a peasant's life, fortresses and palaces were built in Jerusalem.

Under the reign of Ahaz, king of Judah, following Jotham's reign, Judah was forced to pay tribute to Assyria. The Syro-Ephraimitic War in 734 B.C. was a heavy burden on the rich and poor alike. Widows' houses were taken from them, the poor were oppressed, and their houses and property confiscated.

When Hezekiah became king of Judah, he tried a reform, but conditions became even more discouraging. Wickedness spread as a disease. Lack of confidence prevailed, making conditions serious and pathetic, for where there is no trusting of one another there is strife and confusion. The rich oppressed the poor, judges accepted bribes, the prophets flattered to make fat their purses, and the poor were "fleeced" by the nobles. Commercialism and materialism overpowered that which was ethical and spiritual. Micah attempted to bring the people back to God and duty. It was more than likely through the influence of Micah that Hezekiah started his reform.

Micah was a type of Jesus, for when Micah saw the poor oppressed and downtrodden, he had compassion on them and pleaded their cause, condemning the oppressors

and breaking the bands of the rich. So Jesus loved the poor, and preached unto them the things concerning the Kingdom of God, pleading their cause, condemning the Pharisees and scribes, healing the sick, blind, crippled, and lepers. He was a helper to the needy, and Saviour to the lost. When Jesus returns, He will correct earth's sad conditions. The present state of affairs in the world is as terrible as in Micah's day, if not worse. Today we are in need of many Micahs, yet more—*even the Christ*. There is now a lack of confidence among all people throughout the whole world. Today the rich are not investing their money into new businesses as in former days, but are hoarding it at the expense of the poor.

Micah's message supplemented Isaiah's. They were contemporaries. Isaiah was a courtier, while Micah was a rustic from a small village. Micah was an evangelist and sociologist, but Isaiah was a statesman.

Micah prophesied of the destruction of Jerusalem. The people of Jerusalem would not believe his prophecy, however, because they said, "None evil can come upon us" (Micah 3:11). Micah's prophecies of the Kingdom of God are very good, his influence raised the standard of religion and ethics, and his whole message was against those who lived in luxury and selfishness. Although they gave costly gifts, they were hypocrites and vampires in the sight of God—sucking the lifeblood of the poor.

Micah's message can be divided into three parts, with the words "Hear ye" introducing every part. The three main parts of his message are as follows:

(1) In chapters 1-3, he rebuked the officers of the church and state. He was the first to predict the destruction of Jerusalem. Sinners were denounced for their wickedness, and told of the judgment. Ministers of today speak too little about the judgment of God, and they seldom warn people that God will destroy the wicked and hypocrites. As the hypocrites in Micah's day flattered to increase their income, so are the circumstances today. People are turned to sinning against God, and glory in the fact. As Micah prophesied the destruction, he also prophesied the restoration. He gave the Israelites the bitter, but with it the "honey of the word," that there would be no bad taste in their mouths.

(2) In chapters 4, 5, Micah looked to the coming glory with the promises of salvation, including Christ's reign in the Kingdom. Micah and many prophets figured the future by the present. Prophecies sometimes have a double and triple application, and sometimes more.



In the coming deliverance of Judah, perhaps from Sennacherib (705 B.C.), he saw the future triumph of righteousness. The importance of two pictures are illuminated before us—the exaltation of Zion, and the birth of Jesus in Bethlehem.

In chapter 4:1-5, he saw the future glory of Jerusalem, how it will be in the Kingdom of God which is to come. Pilgrimages will be made there to learn the law of God. Jerusalem, as the center of the world, with Christ as King of Kings and Lord of Lords, will be the praise of the earth. This long-looked-for Golden Age will come when Christ returns. Then as the Jews look upon Him whom they crucified, many will accept Him as their Saviour and King.

Beginning with chapter 5:2, we have prophecies of the Messiah's birth. Micah was the first to point out the birthplace of the Christ. Christ was to be born in Bethlehem of Judea, in the City of David, according to Micah. Seven hundred years later, the Magi or Wise Men, in the days of Herod the Great, with the help of the Jewish rabbis, obtained from this scripture the direction to continue their journey in search of the new-born babe, Jesus (Matt. 2:1-6).

(3) In chapters 6, 7, the people of Micah's day are said to have considered God as a hard, exacting Master, requiring unjust dues. By cruel means they tried to atone for their sins by offering the fruit of their bodies. They were making their own *(Please turn to page 10)*

---

## Christian Preparedness

---

By Robert Hardesty

---

*"Watch therefore: for ye know not what hour your Lord doth come" (Matthew 24:44).*

WITH so much turmoil and unrest in Europe and the Middle East, the attention of citizens of the United States has been drawn to the building of a great mechanized army, powerful enough to "stop Hitler." It will take many years for the United States to "catch up" to Germany in production of military equipment, for Germany started preparing long before the United States. Years ago, Germany saw the necessity of preparation, long in advance of the beginning of any attempted conquests she might make. Germany started building airplanes, tanks, and guns. She began training her youth for the army, while other nations were conducting peace conferences and disarmament programs. Finally, when Mr. Hitler was rebuked by Great Britain for marching into Austria and Czechoslovakia, he was not afraid of the threats, for he was better prepared than anyone else, and he knew it.

For an army to be successful in its encounters, it must have modern military equipment, well-trained men to operate that equipment, and a strong morale. If it has the necessary equipment and trained men, but lacks the spirit of enthusiasm and confidence, it cannot hope to succeed. If it has good equipment and high spirits, but lacks well-trained and organized men, it will certainly suffer defeat. Likewise, if it has great manpower and strong morale, yet has not the equipment necessary for modern warfare, its efforts in battle will be hopeless.

Preparation is necessary in other phases of life, as well as in the army. Children are sent to schools to prepare them for later life; to prepare them that they might live

more comfortably and more prosperously, and that they might be good citizens. Persons who wish to prepare themselves for certain vocations often attend special schools to obtain a more thorough background in their particular fields of work.

If preparation is so important for things of a worldly nature, should we not stress preparedness on the part of the Christian? The church cannot afford to be slow in its preparedness program, for the hour of the Lord's coming is drawing near. Developments in the reclaiming and rebuilding of Palestine, and international developments seem to indicate that the time is not far off when the faithful will see their Lord.

The church's preparation is similar to that of military preparation. The church, like an army, must have good equipment, well-trained men, and a high spirit of enthusiasm. In Ephesians 6:13-18, we read of the equipment of the soldiers for Christ. This equipment is called "the . . . armour of God," and consists of truth, righteousness, preparation of the gospel, faith, salvation, and the Word of God.

Like the army, if the church lacks any one of the three important attributes, it cannot operate efficiently and successfully. Herein lies the weakness of the church. It may have good equipment, and it may have the necessary enthusiasm, but it does not have a large enough standing army of trained men—pastors, teachers, and Christian workers. The church needs trained men in the service of the Lord.

# The Master Is Coming

*Written by Chesta Fulmer*

*Selected by Earl Wheelock*

They said, "The Master is coming to honor the town today,  
And none can tell to what house or home the Master will choose to stay."  
And I thought, while my heart beat wildly, What if He should come to mine?  
How should I strive to honor and entertain the guest Divine?  
And straightway I went to toiling, to make my home more neat;  
I swept and polished and garnished and decked it with blossoms sweet.  
I was troubled for fear the Master might come ere my task was done;  
So I hastened and worked the faster, and watched the hurrying sun.  
But right in the midst of my duties a woman came to my door,  
She had come to tell me her sorrow, and my comfort and aid implore.  
And I said: "I cannot listen or help you any today,  
I am looking for a greater and nobler Guest," and the woman went away.  
But soon there came another, a cripple, old and gray,  
And said, "Oh, let me rest a while at your home, I pray;  
I have traveled far since morning: I'm hungry, faint, and weak."  
And I said, "I cannot listen or help you any today,  
I am looking for a greater and nobler Guest." And the pleader went away.  
And the day wore onward swiftly, and my task was nearly done,  
And a prayer was ever in my heart, that the Master yet might come,  
And I thought I should spring to meet Him, and treat Him with utmost care,  
When a little child stood by me with a face so sweet and fair—  
Sweet, but with marks of teardrops, and his clothes were tattered and old,

A finger was bruised and bleeding, and his little bare feet were cold.  
And I said: "I am sorry for you; you are sorely in need of care,  
But I cannot stop to give it, you must hasten elsewhere."  
And at the words a shadow swept o'er the blue-veined brow.  
I said, "Someone will clothe and feed you, dear, but I'm too busy now."  
At last the day was ended; my toil was over and done.  
My house was swept and garnished, and I watched in the dusk alone.  
Watched, but no footfall sounded, no one paused at my gate;  
No one entered my cottage door—I could only pray and wait.  
I watched till night had deepened, and the Master had not come;  
"He has entered some other door," I cried, "and gladdened some other home."  
My labor had been for nothing, and I bowed my head and wept;  
My heart was sore with longing, yet in spite of it all I slept.  
Then the Master stood before me, and His face was grave and fair.  
"Three times today I have come to your door, and craved your pity and care;  
Three times today you have sent me onward, uncared for, unhelped.  
And the blessing you might have received is lost, and your chance to serve is fled:  
The poor you have always with you; they are ever in need of a friend.  
And as often as ye give them food to eat, those gifts to your Master you lend.  
Whenever you give them cold water, or whatever their needs may be,  
You're aiding not only my little ones, but you're also helping me."

"Oh Lord! Dear Lord, forgive me, how could I  
know it was Thee?"  
My very soul shamed and bowed in the depth of hu-  
mility

And He said: "The sin is pardoned, but the blessing  
is lost to thee;  
For failing to comfort the least of mine, you have  
failed to comfort me."

---

## "Quid Pro Quo"

---

*Selected by R. A. Curtis*

---

SOMETHING for something is an unfailing law of nature. The farmer sows seed in the fruitful earth, expecting to reap a glorious harvest. So, for every act, we look for a return of good or evil, as the deed merits.

The veriest schoolboy knows this law and knows that persistent, vociferous demands at home will often obtain his wishes, and knows full as well the painful *quid* which at that same home will follow the *quo* of truancy from school. The inexperienced man embarks on the treacherous sea of business, and, shipwrecked in his contact with shrewder men of the world, learns, by experience, that wisdom and prudence which he greatly needs.

The anxious politician, always working for the good of his country, needs, like the old god Janus, two faces looking in opposite directions, that he may better appreciate the wants of men and the way to please them: for he must allure this one by flattery, and conciliate that one by generous promises, until his ways of pleasing are almost exhausted. And although his scheming, planning, and striving seldom secure for him that which he most desires, yet he gets his *quid pro quo* in a clearer insight into the hearts of men, and—should he profit by their mistakes—in becoming a wiser and better man.

The skillful lawyer, ingeniously uses each little thread of argument in so many ways, that, when he concludes, "the two reasons he started with are as two grains of wheat hid in two bushels of chaff: you may search all day ere you find them, and when you have them they are not worth the search." And as few have the patience to seek thus diligently, the lawyer distinguishes himself as a sophister.

The pale student—too often feeding his midnight lamp with the oil of life—lives scantily, and like Chaucer's Clerk of Oxford, prefers books to costly attire. His returns are the well disciplined mind and thorough knowledge which qualify him to fill any position honorably and well. The scientist pores over each page of nature's vast volume, not out of mere curiosity, but to disclose to the world the grand truths hidden there. Is his mission not a noble one? Is not even a Newton or a Franklin in some degree repaid by the honor reflected on his cause, as he

blesses and enlightens the world by useful discoveries? Such men have done much to dispel the cloud of superstition that has hitherto darkened the intellect of mankind. Where a people once trembled at sight of a comet, looking upon it as an omen of evil, we see a work of beauty and grandeur worthy the Creator's hand.

The careful, toiling mother bears upon her patient shoulders a burden of care and responsibility greater than that of fabled Atlas. In return, she is loved with that deep, fervent love that only a mother can inspire; for where is the true man or woman who does not hold the name of "mother" sacred? Nearly all of our great men attribute their greatness largely to the influence of a loving mother. That influence will live long after her patient heart has ceased to beat, and in after days "her children will rise up and called her blessed."

"Oh! in our sterner manhood when no ray  
Of earlier sunshine glimmers on our way,  
When girt with sin and sorrow, and the toil  
Of cares, which tear the bosom that they soil!  
Oh! if there be in retrospection's chain,  
One link that binds us with young dreams again,  
One thought so sweet we hardly dare to muse,  
On all the hoarded raptures it reviews,  
Which seems each instant in its backward range  
The heart to soften and its ties to change,  
And ev'ry spring untouched for years to move,  
It is the memory of a mother's love."

The poet—"artist of the mind"—pours out his soul in streams of beautiful fancy, not only for self-gratification, but that those who are less sensitive to the beauties of nature may, through his eyes, behold them blended in beautiful pictures. What the far-off rivers and mountains are to the city, the poet is to society: sending down streams of noble inspiration and fresh, purifying winds of feeling to those who dream least from what source they come. And in return, he is inscribed upon the hearts of men as himself an immortal poem wrought by hands divine.

Milton must have felt the force and comfort of the following lines, as he rolled his eyes in vain for one piercing

ray, but found *no* dawn. To him, day came *not*, nor the sweet approach of even or morn.

"Over our hearts and into our lives,  
Shadows must sometimes fall:  
But the sunshine is never wholly dead,  
For heaven is shadowless overhead,  
And God is over all."

But that the clearness and brightness of his spiritual vision reconciled him to his physical blindness we know. "So much the rather, Thou celestial light, shine inward, and the mind through all its powers irradiate, that I may see and tell of things invisible to mortal sight."

So all through life, each person receives a *quid pro quo*. Therefore, let us take heed what seed we sow, mindful ever of the harvest time, for He who noteth when even a sparrow falls to the ground will not let one of our deeds pass unrewarded. And let us put our talents to the best possible use and we shall find that our bread cast upon the water shall not come to nought, but shall return with loaves added. And at last, when we are crowned with the fruits of a well spent life, we shall be gathered as ripened sheaves for one Eternal Harvest Home.

---

#### THE LIFE AND PROPHECIES OF MICAH

(Continued from page 7)

burdens heavier. The Lord required of them to do justly, to love mercy, and to walk humbly with God. Micah denounced them for their sinfulness. He told them of their moral degeneration of official and domestic life. There was not a good man left. "The best of them is as a brier" (7:4).

Jerusalem was predicted to become desolate; also the prophecies were given of the rebuilding, and of Judah's becoming re-established, when there will be gracious conditions under the pardon, love, and providence of God.

Following are the three great texts of Micah:

(1) "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest" (3:12). This text is important because it was remembered for over a century, and was the means of saving Jeremiah's life (Jer. 26:18).

(2) "Thou, Bethlchem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (5:2).

(3) "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This verse reminds one of Jesus' two commandments: to love God, and to love one's neighbor as himself.

#### Pennies—Students—Progress

While recently working in Ohio, we visited a brother of the faith who started last fall to save every penny which came into his possession, that he might have a "boost" for the Summer Training School. While in his home, he brought us two glass tumblers of pennies; they were poured out and counted, making a total of about seven dollars.

"Now," said this brother, "if many of our people would do this, there could be any number of our worthy young members attend the Summer Bible Training School by the help of the saved pennies." In his modesty, this brother asked us not to mention his name, but thought it well to tell others that he saved several dollars in pennies in a few months—all to the credit of the Summer Bible Training School. . . . Save your *pennies*, contribute your savings to worthy *students*, and watch the School *progress*.

---

#### A REAL DADDY

"I would rather be the daddy  
Of a romping, roguish crew,  
Of a bright-eyed chubby laddie  
And a little girl or two,  
Than the monarch of a nation  
In his high and lofty seat,  
Taking empty adoration  
From the subjects at his feet.

"I would rather own their kisses  
As at night to me they run,  
Than to be the king who misses  
All the simpler forms of fun.  
When his dreary day is ending,  
He is dismally alone,  
But when my sun is descending  
There are joys for me to own.

"He may ride to horns and drumming,  
I must walk a quiet street,  
But when once they see me coming  
Then on joyous, flying feet  
They come racing to me madly,  
And I catch them with a swing,  
And I say it proudly, gladly,  
That I'm happier than a king."

—Selected by Mrs. B. A. Johnson.

---

#### TWENTY-FIVE THOUSAND DOLLARS!

(Continued from page 3)

best in religious education. We want them to know the only true and living God. We want them to know Jesus

Christ as a living Saviour. The eternal issues of life are more important than the present, therefore, we will invest of the present to help prepare for the future.

Our young people are as capable, efficient, and energetic as can be found. They will become only as spiritual as they are taught. What will your boys or girls be worth, if they gain the whole world and lose their own souls?

This rare opportunity is placed before us. Will we accept the challenge? For a short time God is opening the windows of heaven with material blessings. The responsibility rests with those whom God has so blessed. Will you respond now?

This appeal is being made while we yet have time to act and make provision for the spiritual training of our young people. Pray earnestly to God concerning the amount He would have you give, and then send it in for His glory.

---

### THE NEW WORLD ORDER

(Continued from page 5)

and inventions is found the best evidence that, used in righteousness by the King of Kings in the coming "New World Order," they are adequately fitted to be the "tools" of the coming Kingdom. Such use appeals to our practical minds, as it is now possible to see how perfectly feasible, and by what means, plus others not yet revealed, Christ will accomplish the foretold promised rule of this world in righteousness from a central geographical point, namely, Jerusalem in Palestine.

According to Bible history, all previous periods have ended in violence and rebellion against God and His plan. In point of time, we are now coming very near to the climax of this present period, and it can be readily seen from present conditions that its close will follow the foregoing given rule, namely, that it will end in violence and rebellion against God and His plan. It might be added that, in fact, the coming climax will be cumulative of all previous periods, as the close of each period is of ever-widening and greater scope than hitherto.

The cause of these recurring climaxes is the basic and agelong conflict between God and Satan, good and evil. Evil always brings about the breakdown at the end of each period, and then God again constructively infuses His Spirit into the world through instruments of His own choosing. We, then, see the commencement of a new period.

A very important thing to note is that when the time of climax gets near, and the pace of events quicken, there is always a distinct overlapping period of time when one period is passing rapidly away and the new period is emerging. The times in which we are now living are such an overlapping period.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

For years, we have wished that a really worthwhile book on the problem of conducting church services would be produced. The desire of our heart has been answered—by the publication of Albert W. Palmer's *The Art of Conducting Public Worship*, a 211-page volume to delight the soul of anyone who feels that the average congregation has much to learn in the matter of real devotion and in-church conduct.

*The Art of Conducting Public Worship* (Macmillan; \$2.50) has no brief for the completely formalized church—but it has still less brief for the completely informal service. Chapters are practical; they consider every need of the congregation, from silence before, during, and following services to the place of the sacraments and of prayer. Whether one is an active minister, engaged constantly in a struggle to impress his congregation with the need for a more devotional attitude toward the church and its services, or a layman who merely attends church regularly, Dr. Palmer's volume has important value.

The book is not one to advise extreme modernism in the name of attracting large crowds. "Worship and theology . . . are inextricably related. . . . Suppose a theology grips our lives by which we think of God as a present, sustaining and creating Power, a contemporary Force and integrating Intelligence . . . with whose thrilling presence we may come into harmony? . . . At once worship takes on a depth of emotional feeling, an immediacy and an urgency, which fill it with new significance and earnestness." Who but a Fosdick—modernist supreme—could argue with this conclusion of Dr. Palmer? For positive, dogmatic teaching is as important to devotion as vague generalizations on the state of society and the need for greater faith.

Sample services are included in the book, together with concrete suggestions for conducting special services of all types. Would that every member of the Church of God could read and then would practice the tenets expressed in the chapter entitled, "Where Worship Fails Today"! And the check list of twenty-six items to be considered in conducting public worship services is as practical a thing as we have seen for any minister.

• • • • •

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



*"So mightily grew the word of God and prevailed" (Acts 19:20).*

### Paul in Asia

Last week we left Paul in Europe. There is a period of about three years between our last lesson and this one.

The "Asia" of our New Testament is not the continent of Asia as it is today, but a country just north of the Mediterranean Sea and south of the Black Sea. It is the western part of what is now called Asia Minor. Find it on one of your Bible maps.

As usual, Paul went to the Jewish synagogue to begin his ministry. Also, as usual, some Jews were stirred up against him, so he stopped preaching in the synagogue after three months. He continued his preaching in a school nearby. "This continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (19:10).

### Four Groups Stirred

The Word of God is "quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12). Some of the Jews of whom we have just read were stirred up against Paul's teaching of the gospel. They wouldn't accept it.

Demetrius, a silversmith, who made images of their idol, Diana, was stirred because he was losing trade. What person would want to buy idols after learning of Jesus?

Demetrius told the others who were of his craft and they, too, became stirred. They gathered in their usual meeting place, a theater at the foot of a mountain just east of the city of Ephesus. They surely were "stirred," for they shouted praises to their goddess Diana, and caused others to join them just because of their noise.

So many joined the craftsmen that a mob was formed. We know there isn't much thinking done in that kind of a group. Paul said that this group was confused "and the more part knew not wherefore they were come together" (Acts 19:32). We would say today that the most of the mob didn't know why they were gathered there.

It is too bad these groups were not stirred to Paul and to accepting the gospel, isn't it? However, many did believe and accepted Christ.

### Business or God First?

You boys and girls find odd jobs to help your parents

and to earn some spending money during summer vacation. Perhaps you mow lawns, take care of children, or work in gardens.

As you grow older the kind of work may change. Remember to accept work where you can put God first. You will have to decide about that yourself. Some work leads away from God. In Proverbs 28:7 we read in part: "He that is a companion of riotous men shameth his father." It is well also to learn the words of Paul: "Be not deceived: evil communications corrupt good manners" (1 Cor. 15:33).

So, in order to enjoy your work, choose work where you can glorify God. Jesus bought us with His own blood. "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).

### Speak Gently

"Speak gently: It is better far  
To rule by love than fear;  
Speak gently: Let no harsh words mar  
The good we might do here.

"Speak gently, kindly to the poor;  
Let no harsh word be heard.  
They have enough they must endure,  
Without an unkind word.

"Speak gently to the erring; know  
They must have toiled in vain;  
Perchance unkindness made them so,  
Oh, win them back again."

—Author unknown.

### Happy Birthday Wishes

Dorothy Rhodes, July 9, age 8, Hammond, La.  
Jean Love, July 8, age 1, Cleveland, Ohio.

"God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:4, 5).



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Patterns

By Lorraine Gaspar

Our characters are patterns that we are building or weaving every day of our lives, and little do we realize the actual value of that on which we are working, or how important it is to produce a flawless piece of work.

As a weaver in a woolen mill, I have often compared weaving to living and man's daily activities. First, it takes time for the worker to adjust himself to the work and the correct method for turning out quality work in the shortest possible time—very similar to the lives we live. Our childhood is spent in learning the right from the wrong and adjusting ourselves to a way of living. Just as a weaver needs a patient teacher—one who will take time and effort to stress the right way of doing a thing, one who will carefully point out the errors and tirelessly explain again and again—so a child needs every effort that an elder can put forth to be taught the right from the wrong. The right way being found, there is the necessity to adjust the Christian way to harmonize with man's life, that the Christian might be the pattern that the world can see every day and can examine to see if it is flawless. What happens when there is a flaw? Then we receive criticism and condemnation; there must always be an account given for the cause of that, and then the judgment.

Like a weaver, the Christian must produce quality as well as quantity—if he can't work he is out of a job, and if he continually produces bad material, there is no place for him. A perfect pattern denotes quality. Every care must be taken that the pattern runs true, with no breaks or flaws. Any error can easily be found by an inspector, for nothing escapes his eye. When errors are found, they must be explained. A few are forgiven when they are committed unknowingly, but it is always apparent when the imperfect material is the work of a shirker—one who is solely after the reward—and when the accounts are added up, this one is "docked" or relieved of his job.

God is our great Inspector, and when the material that is our lives is completed, may that great Judge find that our pattern has run true; that it is colorful with rich love and service toward our fellow men, deep tones of sympathy, shades of sorrows, bright spots of mirth and happiness, and mellow tones of love throughout. May we

merit forgiveness for the errors that we have committed and commendation for the quantity of work that we have produced—we are doing it for our Master, but our own reward is rich. After our work is satisfactorily done at the end of our day, we find rest—sweet rest.

### Major in the Things That Matter

By Mary Richardson

As a general rule, a person taking a course at college majors in one subject and minors in still another. The subject in which a person majors is generally the one he likes best and is the one he desires to make the basis for his future career. Therefore, he is trained more specifically in that field of study.

The Christian in his daily walk of life should also major in things that matter—those that will help him to gain entrance into the Kingdom of God when it is established on the earth. What are the things that matter? Jesus Christ, while here on earth, was the perfect pattern of the things that matter. He taught that the development of the human personality according to His pattern would promote the welfare and happiness of humanity and create within men the desire to do the will of God. If God rules in the lives and affairs of men, the things that matter are made manifest there. Truth, goodness, honesty, faith, purity, service, and above all, love—these are the attributes that should belong to the Christian; these are the things that matter. The growing and ever-expanding Christian will not be lured from them by the glamour of the world, a "good time," or fickle promises of men and riches. He realizes the truth of the great statement, "Seek ye first the kingdom of God . . . and all these things shall be added unto you." The Christian's life is dedicated in service to the Lord, and to this end are his efforts concentrated. Life is short, and one has but one life to live. That one life permits no minoring in the things that matter; the things that matter are the growing Christian's majors. In what are you going to major?

"Silver that is not used soon loses its bright luster. Then it has to be polished. Ideals that are not lived tarnish before long and grow less shining. Better get out both your silver and your ideals and look them over. It does n't pay to let them become too dull."

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

June 22-July 13—Special meetings at White Pine, Minn.  
 July 12-20—Missouri Conference at Fredericktown.  
 July 17-20—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.  
 August 24-31—Eastern Nebraska Conference at Omaha.

### LAST NOTICE FOR DIRECTORY

All census blanks have been sent out to the churches, on which to report their 1941 statistics. We urge church secretaries to fill them out and return them promptly.

For the last time we appeal to the isolated members to send in their names and addresses. Only twenty-six thus far have taken enough interest to report. Don't forget this. If you have not reported, do so today.

All state and district conference secretaries are asked to report the names and addresses of their conference officers at once, if you have not done so. Also a list by name and address of all isolated members of your state conference.

All reports must be in my hands not later than July 15. Send reports to: M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio.

### ELDORADO, ILLINOIS

As a climax of a week's series of meetings and as a part of the Illinois Quarterly Conference, it was the privilege of the undersigned to assist Loretta Wiggins in putting on Christ in the waters of baptism.

Loretta is young as devotees of Christ go, but her interest in the things of the Bible has led her to an understanding of the principles of faith far in excess of her years. We are, therefore, very happy that it has prompted the determination of this young lady to associate herself with Christ, and our prayers are with her in her forward walk in life.

James M. Watkins.

### MAPLE GROVE CHURCH OF GOD Lawrenceville, Ohio

The vacation Bible school will be held at the church from July 6 to July 13. On the evening of July 6, there will be shown a five-reel motion picture of the life of Christ. Saturday, July 12, there will be shown a two-reel motion picture of the building of Noah's ark and of the Flood.

The Annual All-day Meeting of the Maple Grove Church of God will be held at the church, July 13. A basket dinner will be held in the church basement at noon, also in the evening.

The Golden Rule Class held its class party Friday evening, June 27, at the Gatewood home in Springfield.

Helen Overholser, Reporter.

### CONFERENCE ELECTION DAY

We are instructed by President L. E. Conner to announce that the annual election of officers of the General Conference of the Church of God will be held at 3:00 p.m., Friday, August 1, 1941. This will be the first Friday of General Conference.

We, therefore, also urge all churches to quickly report their membership and name their delegates on the delegate forms recently

mailed to our church and conference secretaries. Delegates chosen should consider their office as a sacred trust in the Lord's work, and plan definitely to be at General Conference from beginning to end, but particularly in time for the annual election. Any church or conference secretaries who failed to receive a delegate form should write us, and said form will be mailed immediately.

Sydney E. Magaw, Secretary.

## Gleanings From the Field

"The field is the world."—Jesus.

"When billions are being spent, someone must pay the bill."—C. E. Lapp, 512 S. Madison, Macomb, Ill.

Sr. Verneille Lawrence of Omaha, Nebr., and a member of the last season's Bible Training School, is visiting brethren at Niagara Falls, N. Y., the home of Bro. Jack Brown.

Bro. C. E. Randall, Fonthill, Ont., reports the baptism of three new members at the Fonthill Church of God. We are pleased, also, to hear that several members from the Fonthill-Niagara Falls district are planning to attend the General Conference.

"The Lord's work here is progressing well."—Mrs. John Coulter, Eden Valley, Minn.

Many of your very best friends will be at General Conference, July 29—August 10. Plan to meet them at Oregon, Ill.

Greetings: "My name is Gary Arthur. I weigh seven pounds, five ounces. I arrived June 30, at 4:42 a.m. My parents are Mr. and Mrs. Fred A. Pensyl, Springfield, Ohio."

"We have been taking The Restitution Herald for several years, and couldn't do without it. . . . May the Lord bless you in the good work of spreading the gospel."—Mr. and Mrs. Dwight Pestle, Good Hope, Ill.

"Son Lyle and family are 'fine.' Baby Larry was very ill last week, but seems to be well now."—Mrs. Verna C. Thayer, Winchester, Va.

"We have had an increasing number of people for the Sunday school and church services the past three Sundays. . . . We (he's married now) are planning to attend General Conference during the second week."—Ellsworth Routson, Blanchard, Mich.

"Western Nebraska is being blessed with a wonderful small grain crop. Harvest has already begun."—Mrs. Allen Johnson, Freedom, Nebr.

"I would like to have attended the Summer Bible Training School; perhaps in a year or two I shall be able to spend a summer with you. Bro. T. A. Drinkard told me about the School and urged me to attend. . . . There are sixteen members of the Church of God back here now."—Keith Rector, Jericho Springs, Mo.

"I sincerely hope that the Summer Training School and General Conference, too, will have a great attendance, and that many may be taught the truth, accept, obey, and live it. These are perilous times in which we live. Who knows but what this war might develop into that last war, and that the Kingdom of God is about ready to be established? Will there not be an abundance of plowshares and pruning hooks beaten out of these implements of war? We are studying, watching the trends, and waiting for the coming of the Lord."—R. O. Turner, Boynton, Okla.

Bro. C. E. Lapp, Macomb, Ill., was a recent visitor with friends in Oregon, Ill., and used the opportunity to visit the Summer Bible Training School.

"We cannot accuse Abram (not Abraham) of adultery. God at no time during Old Testament times forbade men having more than one wife. Abram married Hagar. . . . It seems that God approved men each having more than one wife to quicken the populating of the earth."—Alfred Anthon, Corvallis, Ore.

Sr. John Railton, 1110 Rockton Ave., Rockford, Ill., who is gathering material for the Sunday school exhibit at the General Conference, reports that the first material has been received from Sr. William Lansbery of Casey, Ill.

Thank you: "Enclosed is an offering from the Los Angeles Sunday school for the Golden-Rule-Home Bank Fund. . . . We trust it may do its bit toward providing a home for one of God's servants. . . . I am taking this opportunity to thank the staff of the National Bible Institution for consecrated services rendered during the past year."—Mrs. G. E. Marsh, 230 W. 103 St., Los Angeles, Calif.

"Bro. T. A. Drinkard of Handley, Texas, closed an eight-days' series of meetings June 29. The good Word of God was sowed in many hearts. At the close of the meeting, every hand was raised in token of wanting Bro. Drinkard to return for a longer series of meetings."—Elder J. M. Morgan, Bristow, Okla.

Sr. Rhoda Hanson, Caledonia, Mich., wishes to know the names and addresses of any and all "honest to goodness" brethren in the faith who live in Philadelphia. If the reader knows of any brethren residing there, please advise Sr. Hanson.



**INDIANA CONFERENCE AND BIBLE SCHOOL**

One of Indiana's most interesting and successful conferences and Bible Schools of recent years was held June 18-29. Classes were held for all ages, with an enrollment of one hundred ten. The adult class was led by Bros. J. H. Anderson and F. L. Austin; the intermediate class (high school age) by Bros. F. L. Austin, J. R. LeCrone, and F. A. Stilson; the junior class by Bros. J. R. LeCrone, Celaine Randall, and Otto Dick; the primary class by Srs. Lulu Stilson and Doris Rouch; the kindergarten class by Srs. Dick and Rouch.

The youngsters held a weiner roast at the close of the Bible School, and the last Sunday a basket dinner was held on the church lawn.

Near the close of the School five young people came forward and accepted Christ as their Saviour. Those baptized are: Sally Uline of Nappanee; Syble Stilson, 1020 Irvington Ave., South Bend; Norma Fritz, R.F.D., Plymouth; Phyllis and Maurice Minor of South Port; and Donald Schaal, Rt. 1, Plymouth. We pray that they may continue steadfast in the way they have chosen, and that we may be inspired by their example to rededicate our lives in Christ's service.

Officers elected for the Conference year of 1941-42 are: president, Ernest Logan, Lakeville; first vice president, Rolland Stilson, 1020 Irvington Ave., South Bend; second vice president, Don Huffer, Michigantown; treasurer, Willard Naylor, Nappanee; secretary, Edgar Harvey, Kokomo; and Berean president, Pearl Zechiel, Culver.

Edgar C. Harvey, Secy.

**WHITE PINE, MINNESOTA**

Last year we had the pleasure of hearing Bro. Vivian Kirkpatrick speak to us a few times as a visitor. In that short time, he awakened such interest that plans were made to have him with us this year for a longer time, to bring us a series of sermons.

He has been with us the past week, and is even more interesting than we had expected. Each talk, a complete lesson in itself, follows up the preceding talk, giving us a clear understanding of Bible truths, yet leaving a desire to think over what he has said in order to get every good thought intended. We are looking forward to another profitable week of these meetings.

We sincerely hope it may be the privilege of many in other places to someday hear Bro. Kirkpatrick and receive the blessing of God's Word, brought to them in the way we have had it brought to us in the past week.

Mrs. Ronald Matheny, Reporter.

**NATIONAL BIBLE INSTITUTION**

Mrs. Mattie Poland	\$ 2.00
Georgia & Wayne Thompson	4.00
Mr. & Mrs. Howard Moore	10.00
Dorothy Magaw	2.00
N. S. Westfall	8.50
Mrs. Emma Eaton	1.00
Alma Orr	5.00
Tempe, Ariz. (Ministers' fund)	1.00
Lucy B. Groat	6.00
Dixon, Ill., S.S. (Ministers' fund)	8.74
Eva Fletcher & Helen Chisholm	2.00
Los Angeles, Calif., S. S. (Ministers' fund)	5.25

**SUMMER TRAINING SCHOOL**

Mr. and Mrs. Howard Moore	\$10.00
John Garard (tuition)	30.00
Mr. & Mrs. Dale Rouch	2.00
Frank Partlow	10.00
Grover Gordon (tuition)	30.00

**SUMMER TRAINING SCHOOL NEWS**

We have no additions to the School list since last week, although we do have a few new ones to the "late" list. Some have committed their second offense.

We are studying scriptures now that will prove to be very valuable to us in later life.

We are very proud of our teachers, and like all the subjects except English, although it is essential to public speaking.

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). We and our teachers are trying our best to live up to this verse. We hope to do better when the course is completed.

Edwin Smith, Reporter.

**ILLINOIS QUARTERLY CONFERENCE**

The State Quarterly Conference, held at Eldorado, July 28 and 29, was enjoyed by all who were there, and the attendance surpassed last year's record. The Oregon, Marshall, Macomb, Ripley, and Fredericktown (Mo.) churches were represented.

The redecoration of the Eldorado church and the hospitality of these brethren proved they had really been working to make this conference a success. There are many evidences that this church is steadily growing, and we pray God's blessing to continue upon it.

Mrs. Frank Laning, Secy.

**NOTICE OF PROPOSED AMENDMENTS TO WORKING RULES**

Pursuant to instructions of the last General Conference, a change in the system of representation has been prepared and will be proposed for adoption at the forthcoming General Conference. This is an important matter of business and calls for the careful consideration of all.

Committee: M. W. Lyon, Charles L. Netts, James M. Watkins.

**HERALD RECEIPTS**

(Clarence Carpenter; Horace Haines (for others); Mrs. John Foreman; Mrs. Etta Hatch; Mrs. W. J. Allender (for another); John Railton; A. E. Overholser; N. S. Westfall (for another); Alvin Phillips; Frank Partlow; Luther Bengt; Hildred Momsen; R. H. Judd; John Parker (for another); Mrs. Belya Maxwell; Valma Karnett; Dwight Pottle; James Stilson; G. A. Driskill; Mrs. John Coulter; Mrs. Ruby A. Johnson; Lucy Groat (for others); Mrs. Gordon Guiles; Mrs. Thelma Mowery; Eva Fletcher (for another).

**ANNA M. WERTZ**

Anna Matilda Mitchell Wertz, daughter of Martin and Thirza Herrington Mitchell, was born October 18, 1858, in Jo Daviess County, Ill., and died July 2, 1941, at her home on North Broad Street, Lanark, Ill.

At the age of sixteen years, she accepted Jesus Christ as her Saviour and was baptized in His name by Elder John S. Arnold. She was married to Marshal N. Wertz, December 24, 1885. To this union there were born two children, Charles M. and Almeda Wertz, both of Lanark. She also leaves one brother, Stephen Mitchell of Lanark. Her husband preceded her in death eleven years ago. Three sisters also preceded her in death. With the exception of seven years spent in Kansas, her entire life was spent near her birthplace.

Funeral services were held in the Speer's undertaking parlors by the writer, assisted by Elder L. E. Conner of Oregon, Ill., after which she was laid to rest in the beautiful Lanark cemetery to await the object of her lifelong hope, the coming of her Lord and King.

S. J. Lindsay.

**MATTISON - BUDROW**

Sr. Margaret Mattison and Elroy Budrow were married on the afternoon of June 22, 1941, in a very pretty lawn service at the bride's home, Oregon, Ill., with only the immediate families present. Both these young people are musically inclined and this played its part in bringing them together. Margaret has often been called upon to use her violin in the services of the church, not only in Oregon, but in other localities as well, and has given very acceptable service in other directions. Both she and her husband have been attendants at the Northern Illinois Normal at DeKalb. They will make their home in Oregon and will be engaged in the activities of the church here and in the vocations of their choice.

Margaret is our granddaughter and this service made the third grandchild at whose marriage we have officiated. May God bless them all and may they find it a pleasant service to render unto God the things due Him for His goodness to them.

S. J. Lindsay.

**EVANGELISTIC REPORT**

We thankfully acknowledge receipt of the following contributions since our report published in April:

Burr Oak, Ind.	\$ 3.00
Oregon, Ill.	15.91
Maybelle Hanson	6.00
Hope Chapel, South Bend, Ind.	3.14
Arkansas City, Kans.	3.00
Bush Creek, Ohio	15.75
F. A. Stilson,	
411 E. South St., South Bend, Ind.	

**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  
Orpha LeMasurier . . . Treasurer  
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

\$.....

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				
Four-second Series A (25 of each of four kinds)			\$ .25	First Principles, G. E. Marsh	18	.35	2.00
Four-second Series B (25 of each of four kinds)			.25	God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
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	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, 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	Resurrection, S. E. Magaw	8	.10	.60
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	<b>BOOKS</b>			
Shall Never Die, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
The Thief on the Cross, F. E. Siple	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
A Study of the Word "Soul"	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Ancient Mysteries, George Johnston	116	.50	
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
What Is a Christian?	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Destiny of Russia and the Signs 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, Wilson	200	.45	2.60
Can You Believe?	6	.15	.90	The Hook of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
What Do the Scriptures Teach?				The Visitor, paper, Boice	212	.50	
R. H. Judd	6	.15	.90	The Way of Life Eternal, paper, Lyman Booth	88	.40	
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	<b>BEREAN BOOKS</b>			
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	Name	Pages	Each	
Baptism, S. J. Lindsay	8	.20	1.20	The Hebrew People (Children's Lesson Book)	59	\$ .25	
Pleasures of Youth, J. R. LeCrono	8	.20	1.20	Children's Bible Story, and Study Book	60	.20	
Some Things for Which We Stand	6	free for postage		Senior Berean Book One (The Gospel Plan)	50	.20	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Senior Berean Book Two (Life and Immortality)	50	.20	
Do You Believe That—	1	free for postage		Senior Berean Book Three (God's Kingdom)	50	.20	
Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book Five (The Church of God)	50	.20	
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, R. H. Judd	12	.25	1.75				

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JULY 15, 1941

NUMBER 41



## THE SUMMER BIBLE TRAINING SCHOOL

June 17—July 25, 1941

We are glad to present the above picture of this year's Summer Bible Training School—the largest of the Summer Schools. The members are: (back row, left to right) Grace Schier (Ill.); Edwin Smith (Ohio); Alverta Leighty and Robert Rouch (Ind.); Shirley Logsdon (Ill.); Alva Huffer (Ind.); Paulene Krause (Ohio); Malcolm MacLeod (Calif.); Shirley Smith (Ill.); Russell Roach (Minn.); and Eugene Grant (Nebr.).

(Middle group) Ivan Magaw (Ill.); Betty Macy (Ohio); Malcolm Magaw (Ill.); Iris Hall (Mich.); Linford Moore, Jr., (N. Y.); Betty Luper (Calif.); Howard Smith (Ohio); Grace Johnson (Minn.); Timothy Pearson (Ohio); Florence Dart (Kans.); George Walters (Ill.); Virginia Smith (Ark.); Larry Nedrow (Ill.); Zelda Cooper (Mo.); and Robert Hardesty (Ill.).

(Front row) Vernis Wolfe (Texas); Sister Walter Wiggins, matron (Minn.); instructors S. J. Lindsay (Ariz.) and Harry A. Sheets (Ill.); Mrs. Dale Dunbar (Ohio); Walter Coulter (Minn.).

# 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

## John's Baptism *(Editorial by Harry A. Sheets)*

Apollos, "an eloquent man, and mighty in the scriptures . . . spake and taught diligently the things of the Lord . . . shewing by the scriptures that Jesus was Christ" (Acts 18:24-28). His preaching was effective and converts were made. But of him it was said that he knew "only the baptism of John." This baptism was in keeping with his preaching, for he was preaching the message of John. We have Paul's testimony (Acts 19:4) that John taught the people to believe on Jesus, repent, and be baptized.

We have heard candidates for baptism make their confession of faith by answering the following questions: "Do you believe Jesus is the Son of the Living God?" "Do you accept Him as your personal Saviour?" "Do you repent of your sins and desire baptism?" We have seen this confession followed by baptism, but since their confession was the same as that exacted by Apollos, we conclude that the baptism administered was John's and not Christ's.

We do not know the full extent of Philip's preaching to the eunuch, but the confession as recorded in Acts 8:37, is: "I believe that Jesus is the Son of God." This confession belongs to John's preaching and should precede John's baptism. However, verse 37 is not found in the early manuscripts. It appears to have been added some time after the Book of Acts was written. All the recent translations omit this verse. We assume that the eunuch received Christian baptism, since Philip, led by the Spirit, would hardly make a mistake.

Wherein, then, is John's baptism different from the baptism of Christ?

## Christian Baptism

Prior to his conversion of the eunuch, Philip had been preaching to the people of Samaria. The record is that "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).

When the church at Jerusalem heard that members had been added at Samaria, they sent Peter and John to them. When these two apostles arrived, they imparted the Holy Ghost to these converts, thus recognizing the validity of

their baptism. Contrast this with the actions of Paul when he came to the converts of Apollos. He did not grant the gift of the Holy Ghost until after he had rebaptized these people.

As far as we have ever been able to determine from the Scriptures, there was but one essential difference between John's baptism and Christ's. That difference is the preaching of the gospel. Christian baptism always was preceded by the preaching, and accepting of the Kingdom of God.

This difference is vital. Let us never lose sight of this fact. Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Wherever the apostles went, they preached the gospel of the Kingdom. When the people heard this gospel, repented, and requested baptism, they were baptized and granted the gift of the Holy Ghost. This gift was a stamp of approval upon the baptism administered. The baptism of John never received such approval after the instituting of Christian baptism.

John's preaching and baptism were required of God and were sufficient in their appointed time. It was all God demanded then. Like the law, the preaching and baptism of John brought the people to Christ, but it did not make them Christ's. There was no salvation in the law, neither was there salvation in John's baptism. Both were temporary measures and ended with the coming of Christ.

Paul claimed that the gospel was the "power of God unto salvation" (Rom. 1:16). Since baptism is the seal of our faith in, and acceptance of, the gospel, it then follows that the gospel is a prerequisite to baptism. There is no other logical conclusion.

Since Paul rebaptized those who merely believed on Jesus and repented, does it not follow that all others should be rebaptized if they believed only that one fact at their baptism? We find no one being rebaptized who had been baptized following his acceptance of the gospel of the Kingdom of God.

We trust, and pray, that the Church of God will never lose sight of the importance of the Kingdom. It is an absolute prerequisite to Christian baptism.

# The Words of Life

By Vernis Wolfe

*"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Hebrews 1:1, 2).*

THE law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24, 25). An understanding of this particular purpose of the "law" aids the Bible student in a better understanding of the divine revelation. The law served as a preparatory discipline for Christ, for the law was given to man because of his transgressions to make his iniquity take on the character of "transgression."

Paul, by his experience, found that the old law had become void by the works of Christ, for he said, "The commandment, which was ordained to life, I found to be unto death" (Rom. 7:10). Paul also said: "The Spirit of life in Christ Jesus hath made me free from the law of sin and death . . . Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption" (Rom. 8:2, 15).

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by *faith of Jesus Christ* might be given to them that believe" (Gal. 3:21, 22). "Thus, a believer is justified by Christ and placed, not a bondman under the law, but in the family of God by adoption. "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5).

## *Manifestation of the Word*

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). God has in times past created the heavens and the earth by His Word. (See Isa. 44:24, 27.) "Through faith we understand that the worlds were framed by the word of God" (Heb. 11:3). The word "Word," as found in John 1, means the utterance of a thought, so we can understand that "the same was in the beginning with God" (v. 2). Many honest people believe that the word "Word" is a synonym for Christ. By taking this view it becomes necessary to believe that Christ was present with God "in the beginning." May we suppose, for sake of study, that this view is true. By doing this we have made an open objection: that this would give us twins in the Godhead—for

"the Word was God." However, this we know is not true, for: "The Lord our God is one Lord" (Deut. 6:4), and "I am the Lord that maketh all things; that stretcheth forth the heavens *alone*; that spreadeth abroad the earth *by myself*" (Isa. 44:24). If they were "twins," or if they were not, such reasoning would lead us to conclude that the supposed "two" were coequal. We know by Scripture that they cannot be coequal, because: "Jesus increased in wisdom and stature, and in *favour with God and man*" (Luke 2:52). If Christ were coequal with God, how could He increase in "favour with God"? By saying that Christ is a synonym for the word "Word" we have, at the death of Christ, the creature (man) killing the Creator. The Word was not manifest in the flesh until "God sent forth his Son, made of a woman, made under the law." Then, "the Word was made flesh and dwelt among us." The thought and utterance of that thought (concerning Christ) is revealed in prophecy, but before that prophecy is manifested it is not fulfilled. So, whatever is foretold by prophecy (such as Christ was) is not in existence until the prophecy itself is literally fulfilled. A sincere examination of the foregoing text will reveal the inconsistency of the teaching of the pre-existence of Christ.

To remove a "stumblingblock" from the path of some student, we shall notice the words in the last revelation of the Word of God: "He was clothed with a vesture dipped in blood: and his name is called The Word of God" (Rev. 19:13). This is held by many to prove that the word "Word" *always* refers to Christ. However, we see that inasmuch as Christ was the medium between God and man, to speak the words of life, Christ became the Word of God. "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34). Christ "who verily was foreordained before the foundation of the world, . . . was manifest in these last times for you" (1 Peter 1:20).

## *The Words of Eternal Life*

"The words that I (Christ) speak unto you, they are spirit, and they are life. . . . Then said Jesus unto the twelve, Will ye also go away? (Please turn to page 9)

# The Purposes of Prayer

By Virginia Smith

SOON after Christ had chosen His Twelve Apostles, one of them came to Him, saying, "Lord, teach us to pray." We should desire the same thing, because we often ask and receive not, because we "ask amiss" (James 4:3). Prayer is the most precious experience and opportunity of life, yet many people do not understand its meaning and purpose.

Prayer is not a means to get something we may desire for our convenience, nor the act of a suppliant beggar. It is an active, beautiful, mutual friendship between God and His children. God is our Father. He is great and supremely interesting. He does not confine Himself to cathedrals or churchly realms. His is the atmosphere of gardens, mountains, flowers, music, life, and beauty. This is the setting for the sublime friendship between God and man. Prayer is availing oneself of this opportunity. Therefore, we should talk to God as a friend, not as the heathen do, for they think that they shall be heard for their much speaking; nor should we pray to be seen of men as did the Pharisees who loved to pray standing in the synagogues and in the streets, for Christ said, "They have their reward." "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

There are four purposes of prayer. They are as follows: 1) prayer unfolds our lives into His likeness, 2) prayer empowers our lives for service, 3) prayer keeps us in touch with God so that we may have His constant guidance in service, and 4) prayer is our means of bringing blessings to others. Let us more fully study these four propositions.

*Prayer unfolds our lives into His likeness.* In 2 Corinthians 3:18 we read, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." The presence of God beautifies our lives by changing them into the likeness of His.

Some think of prayer only as a means to get something desired, but we should not forget to thank God for the many blessings He has given us. David was a man after God's own heart, and we find him offering prayers of thanksgiving to God, often. On one occasion he said, "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). If others have wronged us, we should forgive them, if we would have the Father forgive us our trespasses.

*Prayer empowers our lives for service.* Jesus often went alone into the desert to pray. During all His trials and temptations, He prayed to His Father. If He realized such need of prayer, how much more we should feel that prayer is needful, if we would live in Christian service! Prayer removes the apartness and preserves the nearness of God. His presence then becomes our strength, His life is the source of all we are, all we do, and all we say. Life apart from Christ is uninteresting and powerless. "Pray without ceasing" (1 Thess. 5:17). This does not mean to be constantly bowed in prayer, but to be ready at all times to send up petitions for help or thanksgiving to God.

*Prayer builds unbroken fellowship.* Unbroken fellowship means the steady empowering for every task, every emergency, and every opportunity. Learn to refuse cruelty and tyranny and anger and bitterness as you would the poison of a serpent. We find no need of anger, if we are more interested in the Father's will than in having our own way. Peace and quietness empower one for ministries of helpfulness. If we say only kind things, radiate only love, and remain quiet when falsely accused or misjudged, God will take care of us, for it is written, "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

*Prayer assures the divine guidance.* Daily going to the Father in prayer for His guidance places our lives in His hands, so that each moment He may express Himself through us. The atmosphere of our lives, the words we speak, the light of sympathy and love on our faces, the heart interest we feel in all we meet, the spirit back of all our tasks, be they pleasant or unpleasant, the earnestness in our spirit of faithfulness, all have their ministry when our lives are under the guidance of the Master. A fully surrendered life is God's opportunity for getting into the world's life and cheering, comforting, helping, and gladdening human hearts. If our lives are fully surrendered to God, we shall not neglect prayer. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). Unbroken fellowship and perfect obedience will make one's life great—not necessarily famous, but in lowly spheres or in great leadership, it matters not. Not many sway the multitudes, not many secure the world's applause, but all may deal kindly, wield rightly the powers they possess, conquer self, and secure the crown which awaits the faithful.

*The supreme purpose of prayer is the ministry of intercession.* If we would see people helped and blessed, cheered, encouraged, uplifted, and inspired, we must learn to pray. Power in prayer is the greatest power in the world. It is greater than the power of wealth, power of oratory, power of song, or any other power. Jesus said, "If ye ask any thing in my name, I will do it." So when we come in unbroken fellowship and unswerving loyalty

to Jesus, that precious Name opens the Father's measureless storehouse of blessings. It is not because we have faith in our faith, but because of our faith in Jesus' standing with the Father. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22). If we would help others live better lives, we must not forget to pray. Truly, prayer changes things.

---

## Baptism, Like Circumcision, a Seal of Faith

---

By Linford Moore, Jr.

---

IN ROMANS 4 we read of the faith of Abraham. Abraham was required to believe in the promise that God gave to him—that he and his seed were to be heirs of the world. After Abraham had believed, he received the sign of circumcision, which was a seal of the righteousness of the faith which he had. We find, also, in the twelfth verse that we as Christians are to "walk in the steps of that faith of our father Abraham."

We conclude, then, that we also must first believe and exercise faith, and then affix a seal. We turn to Colossians 2:10-12, where we read, "Ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." To me, this proves that Christian circumcision, which is of Christ made without hands, is *baptism*.

### *Baptism Is Essential*

In Mark 16:15, 16, we read Christ's Great Commission given to the apostles. It is: "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." Thus, again, we find that baptism follows belief.

In business, a seal is necessary to make a transaction legal. This seal of baptism is also necessary for men to put on Christ and inherit eternal life.

In Acts 8:26-40, we find the story of Philip and the eunuch. The Spirit of the Lord caused Philip to go and preach unto the eunuch. When he arrived, he found the eunuch reading the Scriptures, but not understanding them. Philip then preached unto him Jesus Christ. Included in his teachings must have been something about the necessity of baptism, for a short time later the eunuch said, "See, here is water; what doth hinder me to be bap-

tized?" Philip then baptized him, for the eunuch believed with all his heart that Jesus Christ is the Son of God. Sinners cannot enter into the body of Christ without faith and baptism.

### *Morality Alone Cannot Save*

We now go to Acts 10, where we consider the story of Cornelius. Looking at verse 2, we see that Cornelius was a devout man, one who feared God with all his house, one who gave alms to the people, and prayed to God always. These were indeed good moral qualities, yet Acts 11:13, 14 tell us that he was in an unsaved condition. He had yet to have Peter come unto him and baptize him. *Before* the baptism he was a moral man, but his moral goodness could not save him. After he had been baptized and received the Holy Ghost, he was in a safe condition.

Likewise, the certain young ruler who came, running and kneeling before Jesus, saying: "What shall I do to inherit eternal life?" was only a moral man. Jesus called his attention to certain commandments, to which the young ruler said, "All these have I kept from my youth up." *Morality is incomplete without obedience.*

### *Baptism's True Form Is Immersion*

Romans 6 teaches that baptism is a symbol of Christ's death and resurrection. One must go into the watery grave and rise again to walk in newness of life. Verse 4 of this chapter and Colossians 2:12 tell us that baptism is a *burial*. Referring to John 3:23, we see that "much water" was needed for baptism. Do sprinkling and pouring require "much water"? Are they after the likeness of Christ's death and resurrection? A little reasoning will tell us that immersion is the only real type of baptism.

In conclusion: a person wishing to enter Christ and receive the gift of eternal life must first hear and believe the gospel. He then must exercise faith and repent of his sins. His faith must be sealed by baptism, following which he must faithfully live a righteous life.

# The Greatest Show on Earth

By Timothy Pearson

*"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrews 13:2).*

WOULD you invite an infidel into your home to spend the evening? If you are against doing so, take heed to Hebrews 13:2. What are we to learn from the Good Samaritan? He took good care of and entertained a Jew, a man not of his own people.

Why should we not entertain worldly people (in a Christian way, of course) in our homes? Many times in this manner people are brought to the church. "Thou shalt love thy neighbour as thyself" is God's command in Leviticus 19:18. It is good to entertain one's brother, but, as we read in the Word, "Take heed lest by any means this liberty of your's become a stumblingblock to them that are weak" (1 Cor. 8:9). We must refuse going to dances, avoid all cheap movies, be careful about going roller skating or entering buildings of low reputation. Though our presence or participation in these carnal amusements might not hurt us at all, someone else may be led astray by our actions, and we would have sinned by setting a wrong example.

Another question is whether or not we should enter saloons. In Psalm 26:5, David said: "I have hated the congregation of evil doers; and will not sit with the wicked."

Logic demands, though, that if we are to reach the hearts of unbelievers, we must in some manner associate with the unbelievers. To prove that being kind to our fellow men brings rich reward from God, the following story is quoted:

"Abou Ben Adam—may his tribe increase—awoke one night from a deep dream of peace, and saw, in the moonlight of his room, exceedingly bright and like a lily in bloom, an angel writing in a book of gold. Exceeding peace had made Ben Adam bold. "What writest thou?" asked Abou. The Vision raised its head and with a look made of all sweet accord answered, "The names of those who love the Lord." "And is mine one?" asked Abou. "Nay, not so," replied the angel. Abou spoke more low, but cheerily still, and said, "I pray thee,

then, write me as one who loves his fellow men." The angel wrote and vanished. The next night it came again with a great wakening light, and showed the names of those whom love of God had blessed. *Lo! Ben Adam's name led all the rest.*"

That merely goes to show that the *greatest show on earth* is living with one's brother in real brotherly fashion.

The next thought is that if we are kind to our brothers, we are halfway or more on our way of doing what Christ has commanded us, saying: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We read in Proverbs 18:24, "There is a friend that sticketh closer than a brother." That friend is Christ, our Lord and Master. We must be careful, however, with whom we make intimate friendship, for "who-soever therefore will be a friend of the world is the enemy of God" (James 4:4).

Christ was continually teaching that we should be kind to our brothers. He says in His second great commandment, "Thou shalt love thy neighbour as thyself." "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." Therefore, if we hear the teachings of Christ about brotherly kindness and do them not, we are as one who has never heard them. In like manner, if we teach a thing and obey it not ourselves, we should never have taught it—as people very often say, "Practice what you preach."

According to John 10, we must enter the fold through Christ, the Door, and to do that we must love our fellow men, and associate with them after the example He established.

Now, putting ourselves and our brothers with Christ and ourselves, we find that by cancellation we get Christ and our brothers. If we have succeeded in converting a brother, will he not be in the Kingdom the

## "GO, AND DO THOU LIKEWISE"

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?"

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."



same as we? In the Judgment, it will be to no man's discredit if he has converted a man, but to his credit. The quickest way to win a friend is to do him a kindness. In the story of the Good Samaritan, we find verified the statement that "*a friend in need is a friend indeed.*"

We must be careful how we present the gospel to our neighbors, for in Hebrews 8:11 we read, "They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, (Please turn to page 11)

---

## School Days

---

By Shirley Logsdon

---

WOULD you like to know something about our School? Well, just come sit down by me and I shall tell you of a day's work here.

As we are in school again, you know what that means—an article for The Restitution Herald. When we begin to think of what we are going to write, we say, "Why, there isn't a thing that I'm smart enough to write about." As we have only four days in which to write it, we hurry around and start thinking—the first time in ages!

I could never tell you all of the good times which we are having here. There are so many it would take all fourteen pages instead of one.

The first sound we usually hear in the morning is at seven o'clock when "Mom" rings the big bell. Some of us turn over and go back to sleep (one girl especially). Table waiters always have to get up, though, and hurry downstairs. Some of them stagger around half asleep.

At seven-thirty the bell rings again, and there is a mad scramble to get into our places at the table. One of the students reads a Scripture lesson and leads in prayer. There is then "grabbing" for the food. Someone is always calling for the strawberry preserves (one fellow especially). Sometimes, when certain people are table waiters, they hardly get a chance to eat.

After breakfast, the dishwashers and dryers get started on the dishes. The rest of us go to our rooms and clean them and we make up our beds. We then study our lessons. When it comes to English we are always trying to get adjectives, adverbs, and objects. It surely is a job.

At nine o'clock, we have a devotional service. Two different students lead this each morning. One leads the singing, and the other gives a talk.

At nine-thirty we have our first class. It is about Christ in the Old Testament. Brother S. J. Lindsay is our talented teacher in this course.

At ten-thirty we have our English class which is led by Brother Harry Sheets. Sometimes we get mixed up, but he always straightens us out.

At eleven-thirty we are out of classes for the morning. At this time we have dinner. We are always ready for the

good meal that "Mom" has prepared for us.

At one o'clock we go back to our classes. Brother Lindsay takes over the class again. This time it is about Christ in the New Testament. There are so many things to learn, and we cannot accomplish everything in so short a time.

At two o'clock, Brother Sheets has the last class of the day. Salesmanship and Public Speaking are the lessons we study then.

When we get out of class at three o'clock, we run to our mail carrier to see if we have received any mail. Sometimes we are disappointed, but we get over that when a volley ball game is started. Then there is hard work to see which side will win the game. We have a very good player who pushes the ball right over the net down to the ground. Some of the others are learning that trick.

At five o'clock, we have supper, which is eaten with appreciation to "Mom" who is such a good cook. After supper we try to get our lessons (unless there is too much talking and laughing).

We are organizing a choir in which most of the students will take part. The leader of this organization is Brother Robert Hardesty, a student of the School.

Except on Tuesday and Saturday evenings, we are supposed to be in at nine-thirty, but on those two nights we get to be out until ten-thirty. If we are not in the dormitory by the time requested, there is always a tub full of dishes waiting for us the next day.

On Sunday mornings and evenings we have preaching at our church. Every Monday evening the local youths have a Bible study in which the students take part. Wednesday evening is prayer meeting night. Students also participate in this. Friday evening, the local choir has its practice. On the other three evenings we can do as we please. Although we have our fun, we study hard, too, that our coming here this summer will not be unsuccessful.

We are happy to say that six students are here that were here last year, and one that was here two years ago.

Thank you for listening!

# The New World Order

## In Two Parts—Part Two

By Arthur G. Young

**B**IBLE prophecy is not given to us to make prophets out of us, but that when the events long foretold occur, we may find our faith reaffirmed in the accuracy and truth of the Word of God, and to those who are willing to inquire into it with believing minds, that they will be able to understand what God's purpose is in and through events. It is much more important to discover what God's purpose is than to try merely to foretell coming events through interpretation of prophecy. The purpose of prophecy is not so much to enable us to see the future as to demonstrate after the event, that God could see it.

It must never be forgotten that if God is, then it is what He purposes that will be accomplished. Therefore, the efforts of man should be directed to discover God's purpose, and to see to it that their wills are in line. For men to pursue their own plans contrary to those of God's is just to invite defeat and disillusionment.

As previously said, this present period will end in violence of world-wide scope in which God and Satan, through their respective representatives, will come to final grips. There will be a final decision—make no mistake of that.

Always there is some locality where issues are decided. This is true not only in Bible history and prophecy, but in secular history and throughout life. However, following are two illustrations in proof of this fact: (1) It was in the locality of the Garden of Eden that the first test came. (2) It was in the locality of Palestine that our Lord's test occurred. Yet in both cases the results were of far wider application, both as to time and territory.

This will be so in the coming climax. Now again we see the stage set for its fulfillment in the land of Palestine. It is toward there that all the present events are tending to the inevitable showdown between God and Satan, and it is worth noting that from the Bible prophecies pertaining to current events, the tide of success of the evil forces has not yet reached the crest.

In the light of the Bible prophecies, we are seeing now either the most striking and remarkable coincidental duplication of foretold events, prophesied long years ago to exist at the close of this age, or we are now seeing in this present war and its developments the actual conditions prophesied to exist just prior to the close of this age and the second coming of Christ.

It is not stated dogmatically, but, nevertheless, it is stated *earnestly* that it is a most interesting and arresting thing to note the steady trend of this present war to the land of Palestine as the focal point where the respective forces will come to grips. Are not the continued victories in battle which are permitting evil forces to come closer to Palestine in spite of all opposition the very evidence which compels one to admit the strong possibility—yes, *probability*—that the outcome of this present conflict will see the fulfillment of the prophecy of Ezekiel 38 and 39, Zechariah 14, and Joel 3?

It is a further remarkable thing to note, that about twenty-five hundred years ago the prophets Ezekiel, Daniel, Zechariah, and other prophets actually named the exact line-up of certain nations on the two respective sides that would participate in the struggle at the close of this age, and which line-up now actually exists for the first time in history. Furthermore, these same prophets also foretold the conditions which we now see, and which were to be existing at the time of this prophesied line-up of nations. These prophets positively stated the locality as Palestine, and specified where in Palestine this clash and final settlement of the agelong struggle between good and evil would occur, namely, the plain east and south of Haifa, called in the Bible by various names such as the plain of Esdraelon, valley of Jezreel, valley of Jehoshaphat, valley of Decision, Megiddo, Armageddon. It is the mountainous territory (Ezek. 38:8) surrounding Jerusalem (Zech. 14:2). It is clearly stated in Zechariah 14:3, 4 that it is on the Mount of Olives near Jerusalem, and from whence He ascended into heaven, that Christ is to return to this earth. The conditions to be then existing are also clearly stated. The whole account clearly teaches that it is through the personal intervention of God that victory is to be wrested from what would otherwise be conclusive defeat by the attacking evil forces.

These prophets also definitely stated the instruments to be used of God to defeat the enemy and what is to be the outcome of the conflict (Ezek. 38:19-22).

These are rather startling statements, but in support it is suggested that the following Bible references be carefully read and studied. The events there portrayed have never yet occurred in history, therefore, their fulfillment must still be future: Ezekiel 38 and 39; Joel 3; Zechariah 14; Daniel 11, which from verse 21 to the end gives a

graphic personal description of Hitler and his end; Revelation 16:14, 16; Matthew 24; Luke 21.

The two chapters from Matthew and Luke give Christ's own prophetic description of the conditions to exist at the close of this age, and the declaration, clear and unequivocal, from His own lips of His second coming.

While this is a terrible picture of coming world events, it should always be remembered by the believer that it is declared with all the emphasis of deity that we who believe in Him should not view these coming events with despair, but with hope and bright expectancy. This cannot be declared more authoritatively or clearly than in the words of Christ Himself in Luke 21:28: "When these things (those just previously described in preceding verses) begin to come to pass, then look *up*, and lift up your heads; for your redemption draweth nigh." Yes, we are soon to see the fulfillment of God's promised redemption of humanity and this sin-cursed earth, which redemption will come through His Son Jesus Christ. His return in power to this earth is the most essential part of this program.

The Kingdom of God with Christ as supreme Ruler will not be any idle dream, but a blessed reality. Those who will believe and obey God now can and will have a wonderful share in this coming "New World Order."

Therefore, let us turn with faith and true satisfaction to God's Word. There only can we find expressed, in the most sublime and truly hopeful words ever written, His outline description of the coming "New World Order." In very truth it will be "new"; it will be on an all-inclusive world basis, and it will be a righteous "order."

Voluminous relevant quotations could be culled from the Bible, but if their language means anything at all, the following certainly depicts conditions in the future on this earth, not only very different from those now existing but infinitely better, regardless of how we may interpret them: Isaiah 11, particularly verse 9; Habakkuk 2:14; Amos 9:13, 14; Revelation 21:1-5; 22:1-6.

This coming "New World Order" will be of worldwide scope, resulting in benefits to all from the operation in righteousness of all-inclusive political, social, economic, and religious world systems by deity in the person of our Lord Jesus Christ as *King of Kings and Lord of Lords*.

It is to be realized that the above is only a very sketchy attempt to depict coming events, but even this inadequate glimpse should enable us to perceive a little more clearly just why our Lord, in giving forth His type prayer, should have said, "Thy kingdom come. Thy will be done in earth, as it is in heaven." He would not, otherwise, have prayed so, nor taught us to pray for an impossible ideal. Therefore, the realization of the prayer definitely calls for, and we have a right to believe in, conditions of complete harmony, peace, and righteousness to actually exist in this earth at some time in the future, as is now existent

in heaven. It is a certainty, which history will support, that it must still be future, as such conditions as prayed for by Christ have never existed on this earth since He was here to the present moment. He foresaw, through the power of God, that such conditions would exist, and He clearly perceived that it was through His obedience to an unjust death on the cross—His subsequent personal resurrection and personal return to this earth, the methods whereby these conditions will be translated from the realm of the theoretical to that of the actual. It was in anticipation of the joy of this realization that He endured the cross and despised its shame.

It is fully appreciated that many men have many minds. So, perhaps, there will be those who will not agree with what is here said. It may be too much to expect complete agreement on any single interpretation of the Bible prophecies pertaining to the coming "New World Order." Nevertheless, the various points put forth herein are earnestly commended for serious follow-up attention through the study of and meditation upon God's Word, the Bible. It will repay all the time and effort given. In it we find the issues of life or death, so it is a vital matter for each one of us.

The mere contemplation of such a possibility of a partnership participation with God and Christ in such a truly glorious "New World Order" should make us long to have a part in it, especially when with all the authority of Almighty God, He has given His promise to men that upon the simplest possible conditions of test, namely, belief and obedience to Him and to His Son, we can have the full rights and privileges of such a partnership. Thank God for such a gracious and blessed assurance!

Does it not enchant our hearts, quicken our faith, strengthen our hope in such trying days as the world is now going through, as well as deepen our love for such a God and Father, and for His Son who died for us, that we might have eternal life in partnership with Him, to even faintly visualize God's coming "New World Order"? May God grant that this long-looked-for event will now soon be realized.

---

## THE WORDS OF LIFE

(Continued from page 3)

Then Simon Peter answered him, Lord, to whom shall we go? thou hast *the words of eternal life*" (John 6:63, 67, 68). How is eternal life to be obtained? In Christ Jesus, who has the words of life, and in God "who only hath immortality"—"who is the fountain of life" (1 Tim. 6:16; Psalm 36:9).

That which is perfect has come, and that which is imperfect has been abolished. The same that is perfect has "the words of eternal life." Is it in Him that we have our refuge? Is it His appearing that we love?

## Acceptable Sacrifice

*By Walter F. Coulter*

BY THE mercies of God we present our bodies as living sacrifices, which is our "reasonable service." We should not offer sacrifice to idols, because idols are nothing in the world—we know there is only one God. God is Father of all things. Idols may be anything, and that which is offered to idols in sacrifice may be anything. The Gentiles in Paul's day sacrificed to devils, not to God. We should not have fellowship with the Devil, but with God. We cannot be partakers of God's Table and the Devil's table.

Christians should walk in the path of love. Christ loves us, and in that love He gave Himself for an offering and a sacrifice. Christ has put away sin by sacrificing Himself. Offering the same sacrifice more than one time cannot take away sins. If we sin willfully after we have knowledge of the truth, there will be no more sacrifice for sins. By faith, Abel offered God a more excellent sacrifice than Cain. Abel had obtained witness that he was righteous; God testified of his gifts. We should offer the sac-

rifice of praise to God continually, that is, the "fruit of our lips," and give thanks to His name.

Communicate to those who teach and preach, and do good to all men, for with such sacrifices God is well pleased. We as lively stones are building up a spiritual house, to offer up spiritual sacrifices to God through Jesus Christ.

The people of Israel once made a calf, offered sacrifices to idols, and rejoiced in the work of their own hands. Then God gave them up to worship the host of heaven. When in the wilderness forty years, the people of Israel did not faithfully offer God slain beasts as sacrifices, and thus denied their faith in the coming of the Lamb of God.

Christians should shine as lights in the world. We hold forth the Word of life, so we may rejoice in the Day of Christ and not have run and labored in vain. We should rejoice in the faith and in all our church services. We should trust in the Lord Jesus, because He blesses sacrifices.

## The Voice of Conscience

*By Alverta Leighty*

"How awful is that hour when conscience stings,  
The hoary wretch who on his death bed hears,  
Deep in his soul the thundering voice that rings  
In one dark, damning moment, crimes of years,  
And, screaming like a vulture in his ears,  
Tells, one by one, his thoughts and deeds of shame."

CONSCIENCE is a sense that God gave us, a sixth sense, and something that cannot be measured, felt, or lost. No grave can be dug for it; it always comes back to lash us. Luther described it as "a barking hell-hound, a monster vomiting fire, a raging fury, a tormenting devil."

We have all heard how men in prison suffer in their last days, how they cannot eat or sleep because of their consciences. Nero killed his mother, and it is said that in his last days he would start in his sleep, see shadowy things, and hear trumpet's blasting from his mother's grave.

Christ was talking to the Pharisees when a poor woman

was brought before Him and He was asked to pass judgment upon her. Christ said, "He that is without sin among you, let him first cast a stone at her" (John 8:7). The Pharisees' consciences began to bring up to their minds their own sins, and they all left without casting one stone at her.

Another time this commanding sense was quieted long enough for Jacob to steal his brother's birthright, but he was punished for it.

Herod, who beheaded John, thought he saw John come back to torment him and destroy his kingdom.

Conscience is a warning red light just before we go down into sin. 1 Timothy 4:2 tells us about having our consciences seared with a hot iron. A hot iron is laid against the tender cheek of conscience until it is so seared that it can no longer feel. We must pray daily to God for guidance, and for Him to direct our consciences that we may do right.

A clean glass reflects a bright light, but when it is

smear, it does not. The glass has not been destroyed, but the power to reflect has. So is man's conscience, if it has been seared by a hot iron. It cannot then reflect the glory of God that is in it.

When one is tempted to do a wrong, he hears a voice asking, "Is it right?" If one went ahead and did it anyway, he would feel guilty and afraid afterwards.

Conscience is that particular faculty of the soul that enables man to look into himself and see the struggle within him. He must choose between good and bad, and because he is free to choose, he is responsible for himself—no matter who tries to make him do the wrong.

A little boy, while walking along the road, saw a turtle lying on its back in the mud. The little boy had a sudden desire to kill it. He had never felt that way before, although other boys killed. He picked up a stone, and just as he was about to throw it, a voice asked, "Is it wrong?" He rushed home to his mother and told her about it. She said, with tears in her eyes, "Men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, it will become clearer and clearer. If you disobey it, it will fade out little by little and leave you in the dark without a guide. Your whole life depends on heeding that little voice."

All of us have heard that little voice, and we as Christians must follow it. It is our companion inspired by the voice of God.

---

## THE GREATEST SHOW ON EARTH

*(Continued from page 7)*

from the least to the greatest." Thus, the real truth should always be taught. Also, before we try to correct a brother, we must first cleanse ourselves. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" If we live righteously and set good examples for other people to follow, we shall daily bring more sheep into the Lord's fold. Any such actions please the Father, for He sees even the fall of a sparrow.

We must have patience with our brother. Paul wrote to the Colossians, saying: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (3:13).

In reviewing the foregoing thoughts, we have come to this conclusion: We must first love God, then man. To love God we must love man, and if we love God we *will* love man. To obtain eternal life we must do good to those who spitefully use us, and pray for them who do us harm as Christ prayed for the very ones that crucified Him. We must be truthful, obedient, loving, thoughtful, kind, courteous, and faithful. We must not covetously desire anything that our neighbour has, and must do our best to love our enemies. If we do our best and that is

not enough, we should pray to God for more strength and it will be given to us. It is probably harder for us to be kind to our neighbors at the present when war and strife are so general, but we should not forget that we shall not be tempted above that which we can bear.

Having considered all the preceding statements, we should be ready to answer the question at the beginning of this article. In truth, if there came such an occasion, I think that I should be required to entertain an infidel in my house. I would do it gladly—with the spirit of love in my heart.

---

## THE HOLY BIBLE

*By Vernis Wolfe*

Tattered and torn, wrecked within and without,  
Through the ages of time it has labored without doubt—  
Like a ship at sea, tossed about,  
But never failing on His mission route.

Giving God's law in all the dark ages;  
Proclaiming God's Kingdom in all its written pages.  
Professing God's teaching to all that are saved;  
Making God's covenant the one to obey.

Casting light unto the saints' weary feet,  
Enabling them to reach those golden streets.  
Preserving foundations that no man can lay,  
That will steady the saints' feet on that far-off day.

A Judge and a King—a possessor of laws,  
Sounding the trumpet on sin and its woes.  
Merciful and kind heart giving divine,  
Presenting love as the law of all time.

Preaching and teaching, but now—to no avail,  
For the beast has come in all its detail.  
But now we see the victory—it has won,  
For there stand the chosen—the "called-out ones."

---

## BUILDING WITH GOD

The Apostle Paul said, "We are labourers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9). It is with this thought of working with God that we look forward to the next term of the regular Bible Training School, which will begin the morning of September 16, 1941. There is no work that will outlive work done for the Lord, nor is there any work that pays bigger dividends in both present and prospective blessings. Further, there is no work that will more certainly merit and receive the blessing of the Lord than work done definitely and distinctly with the one and only purpose of advancing the cause of truth. We pray, therefore, that many young people will soon enroll in the nine-months' BIBLE TRAINING SCHOOL.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Ye are the salt of the earth" (Matthew 5:13).*

### Choose With Care

Did you ever attend a sale in a store where there had been a fire? Many articles were probably left that were not burned, but they were damaged by smoke or by the water used to extinguish the fire.

Perhaps your father does not smoke. Was he ever in a group of men for a while, who did smoke? If he was, his clothes certainly smelled of smoke, didn't they?

Now, you think of other examples to illustrate the point. What point? Just that the company we keep, our associates and friends, all have a greater influence upon us than we sometimes like to believe. They leave their "marks" upon us just as surely as the man who smelled of smoke, yet didn't smoke. If we associate with a "gang" where things happen that are not honorable, or are pointing toward wrong, such a group or person will lead us away from "right" and "good."

Our lesson for today is part of a letter written by Paul to the people of Corinth. He said to have as little to do with evil as one can. Paul said that God will judge those who are in the world, but Christians are not to approve of, or keep company with one who has taken God's name, then lives in sin. "Them that are without God judgeth. Therefore put away from among yourselves that wicked person."

So, be sure to choose your friends with care, using Christian standards.

### Some Christian Standards

In Titus 2:1-8, we find some Christian standards. The young must be in training by keeping away from these evils, for habits once formed are much harder to correct than not to form such habits.

The young are to look to the older people for their patterns of Christian living. The young women are to be "good" and "chaste" or pure. They are not to be gossipers or drinkers of wine. (In today's language—they shouldn't drink anything which has alcohol in it.)

The young men, as well as women, are to be sober-minded or discreet. Now, to be "discreet" is to be "wise in avoiding errors" or "careful." Honestly, now, can a

young person be a good judge if the mind is clouded with drink, such as beer?

Lately, I read of an examination that had been made upon a drinker's brain and compared with the brain of a person who did not drink. The drinker's brain reacted like that of a person who was asleep—yet more than that, like one who was suffocating! What boy or girl would enjoy being locked in a trunk or small closet where there was too little air to breathe? No wonder a drinker's brain cannot work if it is nearly smothered from lack of air! Did you ever help build a bonfire? Perhaps something large was thrown on it? The fire nearly went out, didn't it? To think that people who have been given more intelligence than animals will almost smother their brains! They wouldn't be much different from the animals without their brains, would they? The higher brain centers, where religion and refinement are found, are the first to suffer from drink. Decide to remain a man, not become an animal! (Read Titus 2:7, 8.)

### New Members

We now have 324 ECE Club members. The name of Marilon Mercier of Hammond, Louisiana, was sent by her grandmother, Mrs. George Halverson. Also, James Edward and Jean Marie McLain's names were sent to us by their mother. Who will be the next to join? Your membership cards will be sent to you upon receipt of your name.

### Happy Birthday Wishes

Marilon Mercier, July 10, age 3, Hammond, La.  
 Roger O. Wilson, July 14, age 7, Danbury, Nebr.  
 James E. McLain, July 4, age 6, Grand Rapids, Mich.  
 Ralph Lindstrom, July 14, age 13, Cleveland, Ohio.  
 Florence Klassen, July 15, age 13, Cleveland, Ohio.  
 Virgil Hammer, July, 15, age 16, Bird Island, Minn.  
 Ella Lou Foster, July 16, age 11, Ponchatoula, La.  
 Mildred L. Murphy, July 16, age 12, Longview, Texas.  
 Herbert Hutchinson, July 17, age 14, Hammond, La.  
 Eugene Frazier, July 18, age 16, Cleveland, Ohio.  
 Gwendolen Durkin, July 19, age 14, Cleveland, Ohio.  
 Chalmer Dennis, July 20, age 13, Vanzant, Mo.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### In Light or in Darkness

By Virginia Smith, London, Arkansas

God's Word, greatest element in the New Testament, was manifested in the life of Christ. Christ's life was one of perfect obedience. In Hebrews 5:8, we read, "Though he were a Son, yet learned he obedience by the things which he suffered." When praying to the Father just before His betrayal, Jesus said, "I have finished the work which thou gavest me to do."

If we would live the Christlike life, we must be obedient to the Word of God. Psalm 119:105 says, "Thy word is a lamp unto my feet, and a light unto my path." Therefore, if we would walk in the light, we must know God's Word and keep His commandments. "This is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3). "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John 2:10, 11). From this text we learn that we must love our fellow men if we walk in the light. Love should rule every thought, motive, and decision of our lives. When our surroundings are full of bitterness and hatred, love will conquer all. In 1 Corinthians 13:8 we read, "Charity (love) never faileth." Love increases the more you use it. Love is a good leaven. It is intended to be an active force in our lives, leavening other lives and, thus, leading others to Christ.

We shall find as we look back upon our lives, that the moments that stand out, are the moments when we have done things in the spirit of love.

Some people fear God, and think in giving their lives to Him they must give up all pleasures. This is a mistake. "God is love." This is the great truth of the Bible—the most glorious fact of the universe. God's essential nature is love, and all that is in Him is love. As gold is gold all the way through, so God is love in all His Being, and there is in Him not the slightest element or purpose that is not love. God has a disposition and desire for good will toward His creatures, and all His feelings, thoughts, and energies go out toward them in favor. Even in retribution, or wrath, God consistently displays His love toward men.

In Luke 12 we read of a rich man who was walking in darkness. His ground brought forth plentifully, and he thought within himself to pull down his barns and build greater ones that he might have room to bestow all his goods. That night, God spoke to him, saying, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" This did not mean that material wealth was the cause of his walking in darkness, but that he had given his time and talents to gaining earthly possessions, and in so doing had forgotten God.

To be rich toward God, we must be true to the highest and noblest things. God's great are those who from everywhere and from every condition live the beautiful, sweet life. It is not what we possess, but what we *are* that makes us rich toward God. By our lives only can we prove our principles to the world and show to the world that there is a life worth living.

### Slightly Different Preparation

During the past few years you have heard and read much concerning preparation for the work of the Lord. Our Summer Bible Training Schools and regular nine-months' School have been advertised far and wide. From these Schools have come many who have become teachers and leaders in our churches.

There are many of our young people who have not been in position to take this training or assume the responsibilities of leadership. At the same time it is recognized that the more workers participating in an effort, the greater the likelihood of success. Assuming that everyone who becomes a member of the church has an earnest desire to assist his fellow members, there remains the problem of fitting the proper individual to the proper task.

Although many of our young people have not had formal religious training, nearly all of them have had training in high school and in college, or in special courses which would fit them for certain phases of Berean work. To you who have the responsibility of leadership over the various Berean groups falls the task of finding these talents and utilizing them to the benefit of your group.

If you are not a leader, you should so plan your education and your work that you may offer whatever training you may acquire to serve those of your local congregation.

# AMONG THE CHURCHES

## CALENDAR OF EVANGELISM

- July 12-20—Missouri Conference at Fredericktown.  
 July 17-20—Arkansas-Oklahoma Conference at Cleveland, Ark.  
 July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.  
 August 24-31—Eastern Nebraska Conference at Omaha.

## GENERAL AND ILLINOIS CONFERENCES

Oregon, Illinois, July 29—August 10  
 Twenty-first Annual General Conference  
 Forty-fourth Annual Illinois Conference  
 Fortieth Annual Illinois Bible School

General outline of the week-day program

- 6:00 Morning call  
 6:45 Breakfast  
 7:30 Ministerial Conference  
 9:00 Devotional—Harvey Krogh, Jr.  
 9:30 Assembly of all classes  
 a. Beginners—Ruby Railton  
 b. Primary—Verna Thayer  
 c. Juniors—Louise Lapp  
 d. Intermediates—James Watkins  
 e. High school young people—C. E. Lapp  
 f. Advanced young people—Harry Sheets (morning); F. L. Austin (afternoon)  
 g. Adults—C. E. Randall (morning); S. J. Lindsay (afternoon)  
 11:00 Music, and its value in church work—alternating every other day with choir practice—J. W. McLain  
 12:00 Dinner  
 1:30 Assembly of all classes  
 3:15 General Conference hour  
 5:30 Supper  
 7:30 Song service and sermon  
 Harvey Krogh, Jr., superintendent of the Bible School; Mary Hale, matron; Mrs. Harry L. Palmer, cook.  
 Anyone desiring rooms outside the dormitory, write Miss Elizabeth Ordnung, Oregon, Ill.

This is your Conference, my Conference, our Conference, so come, come—join the family and feel at home. Bro. James Watkins will act as our greeter—to help us all get acquainted as quickly as possible.

Illinois business meeting day has been changed from the last week to the first week, so Illinoisans, please remember July 31, 3:00 p.m., is the Annual Election Day and the time to plan the coming year's work. Let us have the largest delegation we have ever had from our State. Also, may each church have its appointed delegate there.

Saturday, August 9, is Sunday School Day. There will be exhibits from most of our Sunday schools, if not all of them. This should interest all, especially all Sunday school teachers and workers.

We ask that you join us in planning and praying for the success of this Conference.

Mrs. Frank Laning, Illinois State Secy.

## CONFERENCE ELECTION DAY

We are instructed by President L. E. Conner to announce that the annual election of officers of the General Conference of the Church of God will be held at 3:00 p.m., Friday, August 1, 1941. This will be the first Friday of General Conference.

We, therefore, also urge all churches to quickly report their membership and name their delegates on the delegate forms recently mailed to our church and conference secretaries. Delegates chosen should consider their office as a sacred trust in the Lord's work, and plan definitely to be at General Conference from beginning to end, but particularly in time for the annual election. Any church or conference secretaries who failed to receive a delegate form should write us, and said form will be mailed immediately.

Sydney E. Magaw, Secretary.

## NOTICE TO ILLINOIS CHURCHES

The annual business meeting of the Illinois Conference will be held the first Thursday of the Conference, July 31, at 3:00 p.m. Members please take note of the change and be present if possible. L. T. Hanson, President.

## EXHIBIT! EXHIBIT!

California, Washington State, Ontario, and points between have prepared materials for the Sunday school exhibit to be displayed at General Conference. Is yours on the way? Your co-operation will make the exhibit a success. Send materials to Mrs. Ruby M. Railton, 1110 Rockton Ave., Rockford, Ill.

## SUMMER TRAINING SCHOOL

Indiana Conference (tuition)	\$30.00
A California Friend	25.00

## Gleanings From the Field

"The field is the world."—Jesus.

In keeping with the Summer-Training-School spirit of this Herald, the editorial was prepared by Bro. Harry A. Sheets, Dean of the Summer School, and most of the other articles were written by students.

Elders S. J. Lindsay and Harry A. Sheets preached for the Oregon, Ill., brethren, Sunday, July 13, while the pastor spent the day with one of his pets—a beautiful but throbbing jaw.

Sr. Clayton Magee, Gary, Ind., came to Oregon, Ill., Friday, July 11, to get two of the Summer School students, namely, Walter Coulter and Russell Roach, who were thus privileged to enjoy a week-end visit in Gary. Sr. Ella Randall, also of Gary, brought the boys back, Sunday, the 13th.

Bro. and Sr. Frederick Claussen and family and Sr. Eunice Zollinger, Oregon, Ill., returned home, Monday, July 7, from Culver, Ind., where they were visiting friends.

Recent visitors to Oregon, Ill., include: Maybelle Hanson, Chicago; Dale Dunbar and Amy Dunbar Frye and daughter Beverly, Delta, Ohio; Mrs. Mary Lawson, Anderson, Ind., and Mrs. Mary Zahn, Ladd, Ill.

"I am thankful so many young people are taking advantage of the Summer Bible Training School, and want to aid in a small way."—Mrs. Ida Orem, Redlands, Calif.

Bro. L. E. Conner left Oregon, Ill., Friday, July 11, for a week's work in the conference at Fredericktown, Mo. Bro. C. E. Lapp will be his partner in that work.

"Please take good care of that Texas Wolfe, for we surely think well of him."—P. D. Chont, Gatesville, Texas.

Bro. Edgar C. Harvey, Kokomo, Ind., reports that in addition to those previously reported, Sr. Ida Mae Kanarr was also baptized at the recent Indiana State Conference. Her address is Plymouth, Ind., Rt. 1.

Sr. Barbara Fish, Colo, Iowa, reports that she had twelve students in her last Sunday's class in the new Sunday school work at Maxwell. She further writes: "I'm having them learn extra things, and that makes them more eager. They ask many questions."

"We are having a better Sunday school attendance now than for some time, and hope it will continue to increase. We are glad to see a good number enrolled in the Summer Bible Training School."—William C. Poland, Shady Springs, W. Va.

We hope so: "With a large number of boys enrolled in the Summer Bible Training School, you may find some good prospects for the regular School this fall."—Otto E. Dick, Frankfort, Ind.

"Permit me to extend thanks to the many friends who sent me greetings from the Indiana State Conference at North Salem. It reminded me of many happy services held at that place when I was young."—N. H. Geiselman, 212 W. Hillsborough Ave., Tampa, Fla.

"The Lord bless thee and keep thee, and may the glorious work of His Kingdom go on to a victorious beginning."—Mrs. Evelyn Phillips, Waterloo, Iowa.

At the close of the fiscal year of the National Bible Institution, June 30, 1941, there was a sum of \$504.82 in the Ministers' Fund which is being raised by the Golden-Rule-Home banks. Does your Sunday school have one of these banks? If so, we trust it is being used; if not so, please write to Bro. Charles Nettis, 1013 Pine St., Springfield, Ohio, who will gladly send you a bank.

"You surely have a good attendance at the Summer Bible Training School—it is better than I dared hope. . . . The Happy Woods church lost one of its faithful members last Saturday night in the death of Sr. Peter Hutchinson."—Mary Richardson, Hammond, La.



**ROCKFORD, ILLINOIS**

July 18 marks the eleventh anniversary of the organization of the Blessed Hope Church of God. A special service is being planned to take place Sunday, July 20. An offering will be taken and placed in the building fund. A basket dinner will be the order of the noon hour, and following this a brief review of the history of the church and the reading of greetings from those who cannot attend.

Está L. Starbuck, Secy.

**CONFERENCE PREACHING PROGRAM**

Tuesday, July 29—Elder L. E. Conner, "God's Way of Revealing His Plans and Purposes"  
 Wednesday, July 30—Elder Harvey U. Krogh, Jr., "What God Hath Revealed Unto Us" (1 Cor. 2:10)  
 Thursday, July 31—Elder M. W. Lyon, "You Shall Be My Witnesses" (Acts 1:8)  
 Friday, August 1—Elder Harry A. Sheets, "Partakers of the Glory That Shall Be Revealed" (1 Peter 5:1)  
 Saturday, August 2—Elder C. E. Lapp, "Christ Manifested to Take Away Our Sins" (1 John 3:5)  
 Sunday, August 3—morning, Elder F. L. Austin, "The Shepherd and His Sheep"; afternoon, Sister Emma Railsback, "Knowledge of God"; evening, Elder C. E. Randall  
 Monday, August 4 (Berean Day)—Elder J. M. Watkins, "Revelations in Perpetual Youth"  
 Tuesday, August 5—Elder Harry Gockler, "Revealing His Son in Me" (Gal. 1:16)  
 Wednesday, August 6—Elder Walter Wiggins, "Nothing Covered That Shall Not Be Revealed" (Matt. 10:26)  
 Thursday, August 7—Elder F. E. Siple, "I Will Come to Visions and Revelations of the Lord" (2 Cor. 12:1)  
 Friday, August 8—Elder Jacob Peltz, B.D., "The Jew and the World Crisis"  
 Saturday, August 9—Elder J. W. McLain, "Revealing His Secret Unto His Servants" (Amos 3:7)  
 Sunday, August 10—morning, Elder S. J. Lindsay, "God Revealed Through His Son" (Heb. 1:1, 2); afternoon, Elder Sydney E. Magaw, "Blessed Are Your Eyes, for They See"; evening, Elder L. E. Conner, "The Return of the Lord—Its Importance"  
 (Note: other sermon titles will be announced later.) The Program Committee.

"I lend my Heralds to others, among whom is a barber who is very much interested."—R. H. Judd, 111 Milverton Blvd., Toronto, Ont.

**OMAHA, NEBRASKA**

A very enjoyable time was had Sunday, July 6, at the Omaha Church of God. The Blair brethren met with us for an all-day meeting. Services opened at 10:00 a.m., with Sunday school. Preaching by Bro. Richard Smith followed at 11:00 a.m. His subject was, "Faith."

Lunch was served in the church basement. At 2:30 p.m., Sr. Lucille Appleby gave a very inspiring sermon on, "Hope." We met again at 7:00 p.m. for Berean Society, and Bro. Richard Smith gave the evening sermon—his subject being, "Charity."

We are enthusiastic about the work that is being done here. Our secretary and treasurer, Mrs. Frank Carpenter, has been sick the past three weeks. It seems she may be down in bed for some time. She is very patient, but I am sure her burdens would be made a little lighter if she should receive letters or cards from her many friends. Her address is 3705 Ames Ave., Omaha.

Received unsigned.

**NORTHWEST CONFERENCE REPORT**

Bro. H. J. Prosser of Newport, Ore., was again with us at this, our thirty-fourth, Annual Conference out here in the great Northwest. His sermon, "The Mother of Jesus and His Boyhood," was listened to attentively. Everyone is "held" by Bro. Prosser's sincerity of presentation of his subject. This first sermon of this Conference was preached Thursday night, June 12.

Friday morning, the same speaker entitled his sermon, "The Second Coming of Christ."

Then came banqueting in the basement. How enjoyable the "get-together" was! The building had been remodeled by Bro. Jim Woolf's "just right" steps to the basement: these are to the left as one enters the front door.

In the afternoon, Bro. Alfred Anthon charted, on the blackboard, Jehoshaphat's battle that God fought for him; then explained "Valley of Jehoshaphat," "Valley of Decision," showing that this will not take place until after Christ comes to the Mount of Olives and Zion.

Friday night, Bro. Prosser told of the changes that had taken place in his lifetime of more than seventy years. It was wonderful to consider how much change one man has seen. Surely knowledge is increasing.

Saturday morning, Bro. Alfred Anthon charted, "The Mourning of Hadadrimmon in the Valley of Megiddo," explaining how a similar mourning would be in Jerusalem: that this future mourning is not to be in the Valley of Megiddo, but in Jerusalem, and after Christ has come to the Mount of Olives and Zion.

In the afternoon Bro. F. O. Sapp gave a very interesting talk on, "Mountain of the Lord," according to Isaiah 2 and Micah 4. At night, Bro. Prosser's subject was "The Millennium."

Sunday: there was a much larger congregation. In the forenoon, we had a business meeting. All officers were re-elected, as follows: Carl Barber, president, Corvallis, Ore.; Minnie Rogers, vice president, Eugene, Ore.; Ed. McErvin, treasurer, Ridgefield, Wash.; Flora Anthon, secretary, Corvallis, Ore. Also, thirty dollars was set aside to give to someone (or more) attending the Bible Training Schools at Oregon, Ill.

After the business meeting, Bro. Prosser's topic was, "Repent."

Afternoon: Bro. F. O. Sapp's subject, "What Must I Do to Be Saved?" was very timely and surely must have provoked earnestness in every hearer.

Supper—the last one of the Lord Jesus and Communion.

At night, Bro. Alfred Anthon explained, "Examining Oneself Preparatory to Partaking of Communion." Here, time came when we must part. We yearn for the time when we shall be gathered by our Lord. This Conference encouraged us to run with patience the race God sets before us.

Flora E. Anthon, Secy.

**SUMMER TRAINING SCHOOL NEWS**

This week we have been studying the Kingdom of God. It is interesting to put together all of the ideas from different parts of the United States.

The students enjoyed a picnic at Lowell Park with the local Berean class. We also enjoyed a picnic on the Fourth of July.

We experienced a sad occasion, Friday, when "Roseo," the sleeping rabbit, was hanged. Funeral services were led by Bro. Vernis Wolfe of Gatesville, Texas.

We have organized a student choir under the direction of Robert Hardesty.

Betty Luper, Reporter.

**NOTICE OF PROPOSED AMENDMENTS TO WORKING RULES**

Pursuant to instructions of the last General Conference, a change in the system of representation has been prepared and will be proposed for adoption at the forthcoming General Conference. This is an important matter of business and calls for the careful consideration of all.

Committee: M. W. Lyon, Charles L. Netts, James M. Watkins.

**NATIONAL BIBLE INSTITUTION**

Anonymous	\$5.00
Burr Oak, Ind., S. S. (Ministers' fund)	3.00
John Saylor	1.00
Maybelle Hanson	5.00
Maybelle Hanson (Ministers' fund)	1.00
A Friend	3.00
Oregon, Ill., S.S. (Ministers' fund)	3.57

**HERALD RECEIPTS**

Ella Siple (for another); Charles McMurtie; H. D. Pearson; Miss Elta Fitz; J. E. Hammond; Mrs. Thomas Lewis; Mrs. A. J. Addington; Edmund Johns; Mrs. Ray McCann (self & another); Mrs. T. B. Boyd; Mrs. Louisa Frier; Mrs. William Lloyd; Albert Finney; Tandy Stinnette; John Saylor; Mrs. Emma Friend; Emily Fyfe; Mrs. Minnie Telschaw; Alfred Reighard; P. D. Choat; Mrs. Fred Brough; Everett Rogers; Timothy Pearson (for another).

"We enjoy reading The Herald, especially since the Bible Training School students were here, for we now know more of the writers."—Mr. and Mrs. Alfred Reighard, Delta, Ohio.

**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  
 Orpha LeMasurier . . . Treasurer  
 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

\$.....

Name .....

Address .....

# The Illinois Evangelist

By James M. Watkins

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

## Eldorado Conference Report

Interest in the Illinois Quarterly Conferences seems to continue its upward swing. Attendance at Eldorado, rated by Sunday morning Sunday school, was in excess of a year ago. This, coupled with the fact that several carloads that had definitely planned to attend were forced to abandon their plans at the last minute, shows a very gratifying interest in our State work. The honors seem to be in favor of Fredericktown, Missouri, which solved the wholesale attendance problem with a combination blitz buggy, one-horse open shay idea.

The business of the Conference concerned itself chiefly with final preparation for the Annual Conference. The building committee reported that the dormitory has been remodeled to provide greater bed room with increased toilet and washroom facilities. A special committee has been selected to plan the menu for all meals while a special host committee is being planned to provide a closer relationship between you and those who are trying to make your stay at Conference pleasant and satisfactory as well as to create a more friendly, get-acquainted atmosphere throughout the entire Conference. Gas stoves have been provided to eliminate heat and many other improvements are planned to provide better kitchen arrangements. Bigger and better meals are to be the order of the day. This combined with steadily rising prices makes it in order to remind you that if your group is planning any canned goods or other surplus items that you may have for Conference use, now is the time to plan for getting them there so that use may be made of everything available. Certain members of the ministerial association who catch fish (?) might begin to plan for a fish supper for one night. We are sure that all will show their appreciation of the efforts being made to provide the best for your use this year by helping with the greatly added cost that is necessary to bring it about.

## Your Conference Hosts

To this writer has been delegated the job of seeing that you are properly made to feel at home during the course of the Conference. As plans are conceived at the present time, a special committee of ten members will be established which will include Bible school superintendent, matron, menu planners, the arranger of private rooms, and so forth. In short, all who in any way are concerned with your stay being more pleasant and profitable. These individuals will be identified throughout Conference by a red badge with the word "Reception" on it. Our yardstick will be the duplication, as closely as possible, of the same relationship as would exist if you were guests in our

homes. We want you to constantly visit and counsel with us about the things that might make your stay more enjoyable. Then, too, if you were a guest in our home, we wouldn't think of letting a couple of you go out and sit by yourselves in the kitchen while the rest visited and became acquainted. We would like to see you go home after making many new friends. You can help us a great deal if you remember that among those who abide in Jesus there are no strangers. We are simply asking you over to Oregon for a visit with friends. As your hosts, we have pledged ourselves to see that you have that which is necessary to make your visit enjoyable whether it is a chance to talk to Mr. So-and-so on the price of fish in California, the settlement of an unsolved Bible question, or merely an aspirin tablet.

## Carry On!

There is one outstanding thing that impresses itself upon our minds as we try to maintain a constant survey of prophetic thought in these days. Regardless of race, doctrine, or private interpretation, whether ideas are based on races, nations, or mathematics, the answer is invariably the same. We are reaching the climax of prophetic experiences. To all, this means that the period of Christian labor may be appallingly short. Surveyed by financial accomplishment and otherwise, the Illinois State Conference has much with which to be pleased in the cooperation it has received in the year now drawing to a close. However, it is no time to rest upon our laurels; we must go on. Present accomplishments must be climaxed by greater things next year. These things must be planned as a part of our next Conference. A returning Lord must find us reading, waiting, and *working*.

## Treasurer's Report for June

Balance on hand June 1, 1941		\$258.91
Income:		
Received from individuals	\$ 26.50	
Received from churches	186.50	213.00
		<hr/>
		\$471.91
Expense:		
Labor on dormitory grounds	\$ 1.45	
Stamps	7.50	
Heralds for members in the State	5.25	
Dollar Day cards	4.60	
Salaries and mileage for evangelists	246.80	265.60
		<hr/>
Balance on hand July 1, 1941		\$206.31

Dear Brothers and Sisters in the State of Illinois:

We wish to remind you, if you have laid aside your Dollar Day envelope with the intention of mailing it later, please don't forget! Dollar Day receipts up to July 9 were \$59.00.

The dormitory fund has progressed to the extent of \$40.00, but we still need \$348.13. Give us a lift on this fund. This money was expended that you and all those who come to Conference might be more comfortable. The Summer Training School also benefits from the convenience added to the dormitory.

Delos Andrew, Treasurer.

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JULY 22, 1941

NUMBER 42



## NEW LIFE AT EDEN VALLEY, MINNESOTA

It is a pleasure to present this picture of members received during the past year into the Church of God at Eden Valley, Minnesota, where Brother and Sister Walter Wiggins are now leading the work. Three others were given membership who are not included in the picture, namely: Betty Cloakey, Gordon Roach, and Mrs. Norman Ruhn. Those in the picture are:

Left to right, standing: Mrs. Irvin Mills, Irvin Mills, Mrs. Gerald Mills, Wilbur Coulter, Mrs. Guy Mills, Eddie Kirkpatrick, Delores Thoms, Art Otto, Fern Brossard, Stanley Ross, June Hurd, Carl Hurd, June Thoms, Chalmer Thoms, Mrs. F. Coser, Alvin Ship, Mrs. Carl Hurd, Guy Mills.

Left to right, seated: Lyle Kirkpatrick, Irvin Hertzburg, Freeman Mills, Emmit Berry, Walter Coulter, Walter Wiggins (pastor), Margaret Coulter, Barbara Coulter, Virginia Coulter, Marion Coulter, and Jean Berry.

The Eden Valley Church of God was organized with forty-seven members, February 16, 1899, by Elders E. E. Thoms and S. P. Matheny. It has had a fruitful history, and there are now one hundred two active members. Its pastors have been: E. E. Thoms, James A. Patrick, Henry Dingman, Patrick again, Charles A. Blanchette, Patrick again, Ray Abbott, T. A. Drinkard, Sydney E. Magaw, John Denchfield, J. R. LeCrone, Gerald L. Cooper, and now Walter Wiggins.

# 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

## May the Spirit of Jesus Prevail

Brethren who will represent many states are planning to come to the General Conference of the Church of God at Oregon, Illinois, July 29—August 10, 1941. From Virginia to California, and from Louisiana to Canada, brethren will assemble to worship the Lord, to search the Scriptures, to meet and visit with many friends and make new acquaintances, and to plan another year's work for the Lord. This Conference will probably be the largest General Conference to date, and, if we so will and pray, it should be the *best* to date. May the Spirit of Jesus prevail.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1). "Let brotherly love continue" (Heb. 13:1). "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 likeminded, 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. . . . Let this mind be in you, which was also in Christ Jesus" (Phil. 2:1-5).

When the Church of God meets in General Conference, may there be the spirit of tolerance and good will, an open and unfeigned manifestation of brotherly kindness, true religious devotion, a hungering and thirsting, too, for the good meats of God's Word, always a prayerful and reverent attitude, and a deeply burning desire to continue, to develop, and to complete our gospel activities and responsibilities.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Peter 3:8). *May the Spirit of Jesus Prevail!*

## The Power of a Godly Life

Rare is the certainty of success. If one could be sure of success in any certain business venture, it would spare him much needless anxiety. It is a beautiful and inspiring promise, then, that God pledges His servant success in work done in and for the Lord's Name. God, speaking to us through His servant David, promises that he whose

"delight is in the law of the Lord" shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and *whatsoever he doeth shall prosper*" (Psalm 1:2, 3).

The power of a godly life is further seen in the following words of divine promise: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psalm 37:3-6). *Secret prayer is rewarded openly!*

## "Deceiving and Being Deceived"

The Apostle Paul, prophesying of "perilous times" to come in the "last days" (2 Tim. 3:1), said: "Evil men and seducers shall wax worse and worse, *deceiving, and being deceived.*" This prophecy comes to mind as one witnesses the present dog-eat-dog German-Russian war. Stalin and Hitler have been trying to deceive one another into thinking they were at least friends, if not covenanted partners; now they see each other as thugs of the same gang turned traitor upon one another. Each, trying to deceive, has been deceived.

Pathetic is the story that the spirit of false friendships is not confined to warring nations. We are not so sullen as to doubt there being true friendship, and we know that a true friend "loveth at all times" (Prov. 17:17), but Paul's prophecy is also fulfilled in much of the so-called friendship of today, which is little more than clever camouflage behind which the sword is sharpened and the arrow poisoned. The philosopher who counts many of his friends as potential enemies, who loves them, nevertheless, as himself, might also be a Christian.

The more important conclusion is, however, that the deceiving-and-being-deceived problem indicates to the faithful that the "last days" have come, and that the coming of Jesus Christ is imminent. Further, playing the game of life in honesty and love, being fair and square with one's fellow men, is as important as repentance or baptism in preparing for the coming of the Lord.

# The Man Who Sought Jesus

By Alan McLain

*"There was a man named Zacchaeus . . . he sought to see Jesus . . . and climbed up into a sycamore tree to see him."*

WHEN JESUS was upon the earth, He went throughout Palestine, preaching the things concerning the Kingdom of heaven, and healing all manner of diseases. As His fame grew, multitudes gathered to hear His words of wisdom. Almost every city in those days had scouts placed outside the city to warn the inhabitants of invaders, or to announce the appearing of any important characters. Thus, the message came to the city of Jericho that Jesus was coming, and multitudes gathered where the Christ was to pass. Doubtless, some people came because of curiosity, others came for the loaves and fishes, but still others came to be healed of their physical ailments. It is, therefore, interesting to notice that there is no mention made of any other person seeking for *spiritual* aid—as did this man whose name was Zacchaeus.

The multitude sought not for spiritual aid, but for material aid. People today are still seeking for material blessings, rather than spiritual. They seek thrills and pleasures that soon vanish. That which is material lasts only a short time, but that which is spiritual is enduring. People today need to seek Jesus for spiritual aid. The world is suffering more from a spiritual depression than it has ever suffered from a financial depression. "Wherefore do ye spend money for that which is not bread?" (Isa. 55:2.)

Zacchaeus was a rich man and little of stature, who was also chief among the publicans. He was possibly a notable sinner. Nevertheless, he was a descendant of Abraham and was interested in the prophesied Messiah. Zacchaeus sought to see Jesus—to learn who He was—and could not because of the large multitude. Being a short man, Zacchaeus climbed a sycamore tree where Jesus was to pass, that he might get a good view of Jesus. Can you imagine a rich man climbing a tree? Yet Zacchaeus humbled himself, that he might see Jesus. Everyone who comes to Jesus must come in humility, and separate himself from the crowd. Jesus Himself was the best example of humility.

Zacchaeus was surprised when Jesus said unto him, "Zacchaeus, make haste, and come down; for to day I must abide at thy house." We read, however, that "he made haste, and came down, and received him joyfully" (Luke 19:6). I am sure that in similar circumstances we

today would feel as did this man. Who would not want Jesus to be his guest?

The multitudes did many times receive material blessings, but on this occasion there is no mention of blessings received except the spiritual blessings which Zacchaeus and his family received. He sought to know Jesus and His teachings, and he did not seek in vain.

At another time Jesus said, "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). There is a reward to everyone who seeks in faith. Jesus said unto some of the multitude on one occasion, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man shall give unto you" (John 6:26, 27).



Alan McLain

Of the many people Jesus healed, very few turned from their evil ways unto God. This may be illustrated by the ten lepers that Jesus healed—only one of the ten came to thank and praise God. We know, however, that Zacchaeus was truly converted, for he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (v. 8). Then Jesus said unto him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham" (v. 9). There are very few people who, after their conversion, will right the wrongs they have made in the past. According to the law, a person was to restore four sheep for one. (Ex. 22:1.)

There are those who are always ready to criticize. Some of the multitude criticized Jesus because He was gone to be a guest of a man who was a sinner. Jesus said, "The Son of man is come to seek and to save that which was lost" (v. 10). Let us not be critical of others.

This story of Jesus and the publican well presents Jesus as the *Saviour*. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Let us seek and follow Jesus for spiritual blessings. Moreover, we must humble ourselves before we climb.

# God's New World Order or Worldwide Receivership

By Charles W. Howe

THE twofold subject for this article was chosen because the two thoughts are so closely related that they are really one. In other words, the new world order will follow the receivership. It surely looks like the world would soon become bankrupt. The old order was in serious condition during the recent depression, and the present war boom can hardly be expected to bring continuous prosperity. Instead, all nations are rapidly plunging into debt more rapidly than ever, even though the safety ceiling must be exceeded. While great leaders talk of freedom from want and fear as after-war aims, it looks as though world bankruptcy would certainly be the after-war result. After bankruptcy comes receivership; then comes reorganization. So, we read in Revelation 11:15 of a time when the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

## *The New World Order and Property*

There has been a growing tendency in recent years to remodel the system of property ownership. Of course, Plato had something to say on the subject a long time ago. Then, more recently, Karl Marx elaborated the idea, but ever since the World War an ever-increasing number has imbibed the idea that something is wrong with the world and that something must be done about it. The great depression well proved that something was really wrong, and the recession proved that in modern peace times, budgets cannot be balanced. Apparently, capitalism is gradually committing suicide. Like in the great saber-toothed tiger, that which was once a source of greatness becomes its undoing. So what was strength in an expanding industrialism, becomes a source of destruction when modern conditions result in labor surplus and consequent business stagnation. When men receive less in wages for what they produce than what is needed to buy these same products back, there must of necessity be an accumulation of commodities, so depressions are sure to come. They cannot be avoided as long as men produce with the labor of the many for the profit of the few.

Men have devised various ways to meet the stagnation difficulty. Russia has its plan of atheistic Communism. In Germany, business is partly owned by the government, and controlled by the government, while Italy has its system of government planning. All of these systems seem to be antireligious, and the good which might other-

wise accrue is surely spoiled by the dictatorships under which they are run. The only dictator who could be trusted to deal in fairness to all is Jesus Christ the Lord. Of Him we read in Isaiah 11:4, "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." When this old world becomes bankrupt, and Christ takes over the receivership, we know that everything will turn out all right. The new world order, which we have in mind in this article, is *His* rather than that of Josef, Adolf, or Benito.

God's Kingdom is not exactly like any of the new ideas of men (although there are some similarities, after all), nor is it like any of the old ideas. However, in God's Kingdom the sources of profit are surely to be in the hands of the government, that is, in the hands of God. This thought is acknowledged even in the Old Testament. "Every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10). The thought of the Kingdom ownership of wealth went even further in the New Testament, where the disciples, trying to exemplify the Kingdom teachings, "had all things common" (Acts 4:32). Today, men who have tried this system have had trouble with shirkers, but Paul made a very good suggestion for his day in the words of 2 Thessalonians 3:10: "If any would not work, neither should he eat."

This shows that the order of life, instituted at that early date, was continued in the newly formed congregations, as believers preached the Word afar in the dispersion resulting from Saul's persecution of the church. It was definitely a New Testament order of life, signifying the conditions pertaining to the Kingdom of God.

There is a statement relative to the above mentioned persecution which shows that the early church did not live collectively, in spite of the collective ownership of wealth. Surely the communal living as seen in Russia could never be a part of a new order which the people of this country would willingly accept. So, we are glad for a statement of Scripture showing that communal living quarters will constitute no part in the program of God's new order for the world. We read in Acts 8:3 that Saul entered "into every house . . . hailing men and women (and) committed them to prison." This would indicate private homes in spite of the evident collective ownership of wealth. Again, we read concerning the future system, this time in Micah 4:4: "They shall sit every man under

his vine and under his fig tree; and none shall make them afraid." The vine-and-fig-tree statement signifies home surroundings. Such words as "vineyard" or "orchard" might well be taken as referring to sources of wealth, but hardly so with one vine or one fig tree. The point to be made is simply this: each man will have his own private home—which is much more to our liking anyway. Of course, while we are discussing likenesses and differences between the plans of men and the purpose of God, we should not lose sight of the fact that God's way works for the salvation of men while the order of things envisioned by the dictators is against the worship of God. Consequently, dictators and their schemes should be avoided.

### *The New Order and Love of Money*

"The love of money is the root of all evil" (1 Tim. 6:10). So, God's new order will remove the evil by eliminating the system which encourages it, that is, the individual profits system. This system builds up money love by causing everyone to chase after the "almighty dollar," and, "ye cannot serve God and mammon" (Matt. 6:24). That is why God's Receiver must take charge of private industry, and run it for the good of all.

Let us take a hypothetical case to illustrate our point. Let us suppose that while we, in our country, are interested in retaining capitalism, that we had just one capitalist, and we all worked for him. Let us suppose that our one capitalist was Uncle Sam, and that he had jobs for each one of us, so that we were always sure of a good living. Can't you see how that would curtail the love of money urge, and so reduce the root of all evil to the minimum? How much better we could prepare for the present emergency, if all were working for the good of the cause rather than for individual profit! With love of money gone, we could meet every eventuality, even though that eventuality might be war with a dictator nation. This is only an illustration, yet God purposes a similar condition for the whole world some day.

Money is also an evil as it now exists with intrinsic value of its own. It is called "filthy lucre" in the Bible, and, accordingly, it will have to go. In Ezekiel 7:19 we read concerning a coming punishment of Israel, "They shall cast their silver in the streets, and their gold shall be removed." The Israelites control world finances, or at least did until recently. When the world bankers become bankrupt, what about the rest of the world? You can see where the world receivership and the new world order will come in.

The foregoing quotation continues with the thought that the gold and silver money is destroyed "because it is a stumblingblock of their iniquity." Money can just as easily become a stumbling block to all who pursue it. With money destroyed at the close of the present order, what about it in the new? In Isaiah 55:1 we read, "Ho,

every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Probably the waters of salvation are implied here in figurative language, but undoubtedly the literal is intended, also, as to a time when the exchange medium will not have money value. So, without money and without price, men will come and buy the commodities of life.

A hypothetical illustration will help us again to see how God's system might work out. Suppose, for instance, that since the government has come to own all the sources of profit, that it did away with all metal standards and paid its citizens in nonnegotiable script, the value thereof being so fixed by the government that the needs and desires of all could be adequately satisfied. Nonnegotiable script, like travelers' checks, could be used only by the one to whom issued, and could be spent only at government stores. There could be neither inflation nor deflation with such a system, for the government could print sufficient script for any emergency. Yet its monetary value would be unchanged, for it would have no market value of its own. Besides, individuals could not take their money out of circulation and so change financial conditions one whit. Therefore, there could be no depressions and no bankruptcies, either individual or national. Work could be divided equally among the able according to requirements, and the script issued in payment be adequate to meet the needs of all. So there could be work for all able-bodied citizens, and adequate pensions for the aged and infirm, as well. All this could be accomplished without taxes, for the government would issue the script as needed, and being the owner of all commodities, no tax revenue would be needed to acquire them. An emulation of God's plan would, then, result in the best Social Security or Old Age Assistance plan in existence.

With this hypothetical illustration in mind, we can easily see how God's new order could bring righteousness automatically. Under such a system as we have supposed, bootlegging would be eliminated, prohibition, if desired, could be enforced, and prostitution, theft, and murder would practically disappear. Who would engage in any illegitimate practice in which there were no profit? Who would steal script which was of no value to him? Who would steal anything when he had so abundant provision? Who would even kill, except in rare cases, with all possibility of illegitimate gain gone? No gain, no murder—this is the general idea. So, murder would mostly disappear. Only one mentally sick would violate his neighbor's rights with the love of money gone, and such a one could be so treated with an idea of cure rather than of punishment. If men sought to emulate God's plan, evil could be reduced to a minimum. It is doubtful, however, if men left to themselves will ever try it, so the

*(Please turn to page 10)*

## Will All of Adam's Race Be Saved?

By J. M. Morgan

WILL all of Adam's race be saved? No, a thousand times, *no!* Though the Lord died for all, there are men who *refuse* to accept the truth. These "will nots" and other classes of sinners, too, will not be saved. "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. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22, 23). How anyone can read this text and still believe all of Adam's race will be saved is difficult to understand.

The Inspired Word plainly indicates that some men "will not hear that prophet (Jesus)." Webster defines the word "hear" to mean: "To perceive by the ear; to attend or listen; give heed to; obey." There is no proof in the Bible that all of Adam's race will ever obey the gospel of Christ. Therefore, one is forced to conclude from the Bible that not all of Adam's race will be saved.

### *Christ's Mission*

Someone might say, "Was it not Christ's mission to save the world?" Yes, that is true, for "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). This verse, however, merely states that God made provision for salvation; it does not state that the world will qualify for the provided salvation. John, who said, "He that hath the Son hath life," also said, "He that hath not the Son of God hath *not* life" (1 John 5:12). Similarly, John said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). The word "abide" means to continue. Obviously, if God's wrath *abides* on the unbelievers, those unbelievers will not be saved, for God would not be wrathful toward saved ones.

Jesus said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). This verse might indicate to some students that the Lord would continue to seek until everybody would be saved, but the context indicates that Jesus was speaking about seeking and saving the lost tribes of Israel, as we read: "This day is salvation come to this house, for so much as he also is a son of Abraham" (v. 9). Thus, Jesus' statement to Zacchaeus was not to the world, but to the lost sons of Abraham. Jesus likewise said to the Twelve, "Go not into the way of the Gentiles . . . but go rather to the lost sheep of the house of Israel" (Matt. 10:6).

### *"Transgressors Shall Be Destroyed"*

"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 verse, the Golden Text of the Bible, teaches that everlasting life is conditional upon believing in God's Son, and that those who do not believe will "perish." David said, "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" (Psalm 37:20). "Transgressors shall be destroyed together: the end of the wicked shall be cut off" (v. 38). The ungodly are "like the chaff which the wind driveth away." They "shall not stand in the judgment, nor sinners in the congregation of the righteous."

### *"Specially of Those That Believe"*

The word "special" means pertaining to or constituting a *species*, or a group of individuals agreeing in common name. God has a special plan, order, by which He saves men. A part of that special plan is that God offers salvation to all men, but will save only those who qualify by obedience. God's power to save is without limit; thus God is to be "Saviour of all men," but He is Saviour "specially of those that believe" (1 Tim. 4:10), for they are the ones who qualify and who will actually be spared.

God is longsuffering, "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). God's power to save is in the gospel of Jesus Christ, as we read in Paul's words: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16, 17).

### *"Be Ye Doers of the Word"*

The Bible teaches that only those who believe and obey God will be saved. James says, "Be ye doers of the word, and not hearers only, deceiving your own selves" (1:22). Jesus, likewise, instructs: "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).

It is plainly seen from Jesus' words that not all would believe and accept the truth, for He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (v. 15). Outward show



means nothing to God who rightfully requires implicit faith in the truth and loyal obedience to the truth. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23). Therefore, many so-called church people will not be saved. Why? Answer: "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" (vv. 26, 27).

Jesus also said: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom (disobedient children) shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (8:11, 12).

*"Are There Few . . . Saved?"*

Someone once asked Jesus the very question about which we are now concerned, namely: "Lord, are there few that be saved?" (Luke 13:23.) Jesus' answer follows: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and 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: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out" (Luke 13:24-28).

*Making the Heart of the Righteous Sad*

Christ "learned . . . obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb.

5:8, 9), but *not to all of Adam's race*. Yes, some believe that all of Adam's race will obey Christ in the ages to come, while Christ is King over all the earth. No, the Bible does not teach a second chance for the wilfully wicked—there will be those who refuse to let the Lord reign over them. (Cp. Psalm 2.) The sad thing about teaching that everybody will be saved is that it shames the truth and makes the heart of the righteous sad by promising everlasting life to the wicked.

Here is what the Bible says: "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (Ezek. 13:22). What avail can there be in promising life to the wicked? It is a doctrine that saddens the heart of the true Church of God.

The teaching of salvation in some future age leads people away from God and encourages them not to turn from their wicked ways, which wicked ways will lead them to "everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. 1:9, 10). Some students say this "everlasting destruction" will be only age-lasting, and that then the second death will end. If this teaching were true, then the everlasting life of the righteous would also be only age lasting, and it would end. The righteous may thank God that there is no proof in the Bible that either age-lasting life or age-lasting

destruction will end. One will endure forever, as does the other. There was a world before the Flood; the present world, or age, will end at the second coming of Christ (2 Peter 3:7, 13); and the next age will be without end, as indicated in Paul's words: "Unto him (God) be glory in the church by Christ Jesus throughout all ages, *world without end*. Amen" (Eph. 3:21).

At the beginning of the coming age, when Jesus returns, the everlasting Kingdom of God will be established. Daniel 2:44 says: "In the days of these kings (i.e., in the days of the divided condition of the Roman Empire, as now) shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Further, "The saints of the most High shall take the kingdom, and possess the kingdom for ever" (Dan. 7:18). May God's people press faithfully forward for this prize.

*(To be continued)*

**God's Choir**

By Mary Mae Nedrow

A mother sat by a window and  
Thought of the days gone by,  
She heard the church choir singing,  
Then silently breathed a sigh.  
Softly their sweet notes filled the air—  
She heard her daughter's voice,  
And, like the village blacksmith,  
It made her "heart rejoice."  
Soon she found it was only an echo,  
A sweet dream of the past;  
Just a memory that lingered,  
One that could never last.  
Gone are those days forever—  
The past can ne'er return,  
She has only fond recollections,  
Memories that make her heart yearn.  
Some day, in God's great tomorrow  
Gathered round the throne we shall  
See Abraham, Isaac, and Jacob—  
Mary Magdalene on bended knee.  
Jesus will join in the anthem,  
She'll hear her daughter's voice  
In God's great celestial choir,  
And her heart again will rejoice.

# True Christian Faith

By Grace Johnson

DO CHRISTIANS today have true faith in God? Do we have faith that He is able to do many things above all that we ask or think? Faith deals with things that are hoped for, but not seen (Heb. 11:1). We believe that God created all things, and everything He made was a foundation upon which we are to work. Our faith is the implicit trust we have in God that He will perform that which He promised.

Our fellow men and women can, and do sometimes, fail to keep their words, but God never fails. If we expect to receive blessings from God, we must believe He will care for us. How disappointing it is to realize that some will go astray by departing from the faith! Some will deny their Lord and Master who did so much for them in their hour of need. Before there can be true faith there must be something in which to have faith. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Our future lives depend very much on that little word, "faith."

According to the Apostle Paul, there is "one faith" (Eph. 4:5). We believe this; therefore, we believe there is only one gospel. Christ commanded His disciples to "preach the gospel to every creature," promising, too, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

The disciples onetime came to Jesus and asked why they could not heal and perform a certain miraculous work that Jesus did. Jesus told them it was because of their lack of faith. In solemn truth He said: "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."

Christians are warned against false teachers and possible destruction of our faith. We are to be on guard to defend our church doctrines which so many try to destroy. Therefore, we should watch day and night for the perverse things which draw us away from our faith.

Faith is not the only essential needed. Works are equally essential, for we read in James 2:20: "Faith without works is dead." Each person will be judged according

to his faith and works. Faith is knowledge. No knowledge is of any value unless it is accompanied with righteous living. A man may do good works, however, and still not have true faith. One cannot receive eternal life in this way.

God had confidence in Abraham and selected him for a work of redemption for man from the death into which he had plunged himself. God knew Abraham would keep the way of the Lord, so He made a covenant with him and his children after him. In Genesis 17:7, 8 we read of

the covenant God made with Abraham, telling him of the everlasting inheritance. By faith Isaac and Jacob came into the same promise of everlasting inheritance. Christ is the chief Heir to this promise, and we as Christians are joint-heirs with Him (Rom. 8:17), according to the promise. That promise was not through the law, but through the righteousness of faith. "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7). Peter and the other apostles based their hope on these promises, and looked forward to their complete fulfillment. They passed their hope to the following generations, even to our own day.

God warned Noah of the Flood, telling him to prepare an ark. In the one hundred twenty years required to build the ark, people ridiculed him for putting so much faith in God, but Noah knew God meant what He said and kept his faith in Him. When the Flood came, Noah and his family, eight in all, were saved. So he became heir of the righteousness which is by faith.

When Joseph approached the time of death, he mentioned the departure of the children of Israel from Egypt. Joseph went through many trials and sufferings, but he had such a trust in God that he knew he should not give up the good work, and kept the faith promised to his fathers.

Moses led the children of Israel through the Red Sea as if it were dry land. The Egyptians, when they saw that the children of Israel could go through, attempted to follow, but as soon as they were in the Sea the waters closed

## The Power of Faith

"Through faith we understand that the worlds were framed by the word of God. . . . By faith Abel offered unto God a more excellent sacrifice than Cain. . . . By faith Enoch was translated. . . . By faith Noah prepared an ark. . . . By faith Abraham looked for a city whose builder and maker is God. . . . By faith Moses endured, as seeing him who is invisible. . . . Women received their dead raised to life again: and others were tortured, not accepting deliverance: that they might obtain a better resurrection.

"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" (Hebrews 11).—  
What is your faith doing for you?

about them. This typified our faith of today. As Moses and the children of Israel left the Egyptians behind, so we are baptized and leave our sins behind.

The trial of our faith is very important. Peter said that the trial of our faith is "much more precious than of gold that perisheth, though it be tried with fire." It is precious because our eternal life depends on it. We are often tempted to disbelieve God and believe in the world. What wonderful faith and trust a child has in his parents! Why cannot we have the same faith in our Creator?

Abraham received the sign of circumcision which was the seal of righteousness of faith, so baptism is our seal of faith. (Rom. 4:11-13; Col. 2:10-13.) "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."

Jesus is the "author and finisher of our faith; who for the joy that was set before him endured the cross." This prospective joy was the seat on the right hand of the throne of God. "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come." "So then they which be of faith are blessed with faithful Abraham" (Gal. 3:9). Let us have faith, for our lives will be much richer, and eventually we shall be glorified one with another and with Christ. To reign with Christ is the joy set before us, that we might endure.

---

## "Thou Shalt Die and Not Live"

---

*By Florence Dart*

---

*"I would not have you to be ignorant, brethren, concerning them which are asleep" (1 Thessalonians 4:13).*

BY "THEM which are asleep," Paul had reference to the dead. Many places in the Bible refer to the dead as being asleep. Jesus, when referring to Lazarus' death, told His disciples, "Our friend sleepeth." Speaking of David's death, 1 Kings 2:10 relates that "David slept with his fathers." On Acts 7:60 we read that Stephen "fell asleep" after being stoned. David, in his prayer in Psalm 13, said, "Lighten mine eyes, lest I sleep the sleep of death."

If death, then, is a sleep, there is no consciousness in death, for we know that in profound sleep there is no consciousness. This thought agrees perfectly with Ecclesiastes 9:5, 6, where we read, "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." Also, "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (v. 10). Again, in Isaiah 38:18, we read, "The grave cannot praise thee (God), death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." This surely describes a state of unconsciousness.

Let us, however, consider the matter further. Concerning the creation of man, 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." He did not *receive* a living soul, but he *became* a living soul." This word "soul" is translated from the Hebrew word *nephesh*, which means a creature that lives by breathing. Concerning this breath of life that God breathed into his nostrils, Job, in 27:3,

said, "My breath is in me, and the spirit of God is in my nostrils." In Leviticus 17:10, 11, we read that the children of Israel were forbidden to eat of the blood of any flesh, "for the life of the flesh is in the blood." (Gen. 9:4; Acts 21:25.)

We know that the air a man breathes into his lungs is the greater per cent oxygen, and that this oxygen is transferred from the lungs into the blood. Therefore, is it not logical to conclude that oxygen was the life-giving power that God breathed into the nostrils of man in Genesis 2:7? Often when a patient is very ill, he is placed in an oxygen tent in an effort to restore his life, or rather, retain it.

Quoting from Psalm 146:4: "His (man's) breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). This spirit is the same spirit spoken of in Job 27:3, "All the while my breath is in me, and the spirit of God is in my nostrils."

If we were to stop here, we would leave man in a very hopeless condition, but we shall return now to our initial text, 1 Thessalonians 4:13: "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." We look forward to a future resurrection. Isaiah said in 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

## GOD'S NEW WORLD ORDER OR WORLDWIDE RECEIVERSHIP

(Continued from page 5)

elimination of evil must needs wait God's move. His new world order will completely eliminate evil from the earth. While men might acquire a partial success, His success will be complete.

### *The New Order and Laws*

We often wonder from where sin and crime come. As we read the Bible, we are impressed with the thought that they are as closely related to law as they are to money love. Probably law and money love can be seen in the tree of the knowledge of good and evil. At least, law is seen in the beginning, and the profits system is as old as our knowledge of the human race. From the beginning, law was necessary in controlling money-love evil. Of course, there was no Mosaic law from Adam to Moses (Rom. 5:13, 14), but Hammurabi had a great code of laws much earlier than that. We read in 1 John 3:4 that "sin is the transgression of the law," and in Romans 4:15: "Where no law is, there is no transgression." This is axiomatic, not only of divine laws, but of man-made laws as well. There has surely been plenty of transgression of both since Adam's time, hasn't there? When Adam partook, in the Garden, he started something which continues to the present date with its inevitable transgression. Law and transgression always go hand in hand. Yet, men are continually multiplying laws instead of eliminating them.

What will Christ do about laws when He takes over the world-wide receivership? Surely, in God's new order, laws must go or sin could not be eliminated. Will they be dispensed with? We read in Galatians 3:13, "Christ hath redeemed us from the curse of the law." When Paul wrote these words, he must not have seen the complete fulfillment as immediately at hand, but rather in God's Kingdom, for the thou "shalt not" is still brought to the front in the words, "They which do such things shall not inherit the kingdom of God" (Gal. 5:21). Now, what is said of the law as unprofitable for salvation is applicable to all law. We read in Galatians 3:21, "If there had been a law given which could have given life, verily righteousness should have been by the law." If the law which God gave could not give life, how about man's laws? The law, being our schoolmaster to lead us to Christ, its purpose was fulfilled when He came. Then, why should any law need be in effect when the kingdoms of this world are become the kingdoms of our Lord and His Christ?

We could probably benefit even today, from a legal viewpoint, if we tried to emulate God's way. We could practice a subtraction of laws rather than a multiplication thereof. Of course, this could not be accomplished to a large extent under present conditions, but under God's

plan, according to the hypothetical illustrations, it could probably be accomplished on a large scale. In a system eliminating practically all bootlegging, prostitution, theft, and homicide, laws concerning these evils could be greatly reduced. It would then become the lawmakers work to see how many laws could be scrapped as well as to see what few new ones were needed, and they would probably become a planning body in the main. This would be a wonderful system under any government, but under the receivership of Jesus Christ it will work out to perfection. In God's new order, righteousness will be brought in naturally and automatically, and without undue force being applied. Then the teaching will be given, and men will understand and accept, and know it is for the best. How different from the way the dictators go at propagating their systems! How different from the attitude of mankind in general! Do you wonder, then, that man's bankruptcy is certain, and God's new order sure?

Now, it is difficult to see why men insist on waiting for the Kingdom, to gain the benefits pertaining thereto. Surely, God's plan could be made to fit the governmental framework of any country. For instance, it could be made to work in our own country, and we still could retain our democratic form of election and administration. As far as the transfer of property from the individual to the state is concerned, we have a precedent on which to work, now. As long as profit-making property can be legally taken over by the government in an extreme defense emergency, it could be taken over just as legally in an extreme peace-time emergency, with the assurance that all men be guaranteed full and adequate support. However, knowing men as men are, and prophecies, as they seemingly predict, men can hardly be expected to emulate God's way in their own volition. They will probably wait until conditions force them to accept God's plan before they will give up the worship of mammon, and their chasing of the "almighty dollar."

Men talk about aims for the future of "freedom from want and fear." It is coming sometime. The ones who have mentioned a desire for it will probably be unable to accomplish it. One might say, "Eventually, why not now?" or, "The sooner the better," but whether sooner or later, let us know that want and fear cannot be eliminated as long as the love of money is here. Mankind, as a whole, does not want to try for freedom from want and fear when it comes to paying the price, in spite of the evident honesty of the leaders who have mentioned it as their aim. In spite of this, men will probably continue as they are, taking advantage of their fellow men until the world becomes bankrupt, and Christ receives the receivership thereof. This makes a dark picture, it is true, but we have a wonderful picture before us in the teaching as to the everlasting Kingdom of our Lord and Saviour Jesus Christ. So, in these dark days of hurt and destruction, it

is a comfort to know of a time coming on this old world when "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).

### FAVORING ORDINATION BY GENERAL CONFERENCE

AT THE last General Conference motion was made by Elders Harvey Krogh, Jr., and M. W. Lyon 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 the local church or a state conference and who are Scripturally qualified for the ministry, this with a view to taking appropriate action in conformity with this motion at the next conference if so approved." The motion carried.

Accordingly, the Secretary has written the various conference secretaries and others, and is pleased to report that to date there have been received several letters of endorsement to the motion and no letters of criticism or objection.

The churches and conferences that have replied in the affirmative are:

- The Ohio State Conference
- The Virginia State Conference
- The Arkansas City, Kansas, Church
- The Fonthill, Ontario, Church
- The Niagara Falls, New York, Church
- The Michigan State Conference

We should be pleased to hear from other churches and conferences before this matter is presented at the General Conference soon to convene. Should the General Conference be granted the right to license and ordain ministers, it would in no sense infringe upon similar rights on the part of local churches or state conferences.

Sydney E. Magaw, Secretary.

*Said Paul to Titus:* "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers."



### BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

The name of Dr. Will Durant has become synonymous, in the world of theoretical science and abstract letters, with the voice of Authority. And in the world of plain, ordinary readers like you and me, Durant has come to occupy a place peculiar among serious non-fictionists; for he has so popularized such an unpopular subject as philosophy as to make two books about the subject sell over a million copies in at least twelve different languages.

*The Story of Philosophy*, of course, leaps to mind as the better known of the two Durantian books; but its companion volume, equally long and in a sense equally abstruse and difficult, has won only slightly lesser reputation as *The Mansions of Philosophy*. Each book is now available in a Garden City Publishing Company reprint at only \$1.69. The Garden City reprints are exceptionally good, as a rule; and the manufacturers of these two Durantian reprints have done themselves proud in way of format, paper, and binding.

*The Story of Philosophy* is precisely what its name implies—the story of how philosophy, as a science, came into being, and the study of the characteristics and idiosyncracies of those who gave it life. The publication of *The Story of Philosophy* so stirred the reading public that it was immediately followed by a 200 per cent increase in the sale of serious works by such writers as Spinoza, Plato, Nietzsche. An unfortunate oversight, from our point of view, is the omission of any mention of the philosophy of Jesus Christ. Christianity is, after all, a form of philosophy, as is any religion. Dr. Durant leave us in the dark, however, as to why he ignored the religious leaders.

*The Mansions of Philosophy* carries on with brief outlines of what the philosophers actually taught. Thus, the two volumes form a fairly comprehensive coverage of the more outstanding systems of thought which have served largely to influence men to live, politically and economically, as they are living now. Any intelligent Bible student will find them interesting, if only because they paint so vivid a picture of the mental incapacity of the human race.

• • • •

"Wise men lay up knowledge" (Proverbs 10:14).

• • • •

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



*"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16).*

### The Dollar and the Cent

"A big silver dollar and a little brown cent,  
Rolling along together they went,  
Rolling along the smooth sidewalk;  
When the dollar remarked—for the dollar can talk:  
'You poor little cent, you cheap little mite,  
I'm bigger and more than twice as bright;  
I'm worth more than you a hundredfold  
And written on me in letters bold  
Is the motto drawn from the pious creed,  
'In God we trust,' which all can read.'  
'Yes, I know,' said the cent,  
'I'm a cheap little mite, and I know  
I'm not big, nor good, nor bright.  
And yet,' said the cent, with a meek little sigh—  
'You don't go to church as often as I.'"

—Selected from *Wall Street Journal*.

### The Word Inspired

We read in 2 Peter 1:21 that "holy men of God spake as they were moved by the Holy Ghost." Also, in our golden text above, according to Paul, the Scriptures were inspired or directed of God's Spirit.

Why should this interest us today? The Bible is true. We cannot put our trust in an untrue thing. We *can* trust God's Word. It never fails; it is true. Events long foretold have come true. Name some. Yes, Jesus' birth was told of long before it happened. He often spoke of His resurrection when talking with His apostles. Some prophecies are still future, as the second return of Jesus to the earth.

Now, as we know the Bible to be God's true helper for the salvation of mankind why not read it more often? When you know you are to have an examination in school in a certain subject, those who get the best grades are the ones who study most profitably. In John 21:25 we read that Jesus said much more than is written in the Bible. In John 12:47, 48 we learn that if we reject Christ we have "one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Surely, then, the important things that Jesus spoke are in

the Bible. In fact, the Bible is our textbook. We are told to study to show ourselves approved of God, searching the Scriptures daily.

The Holy Spirit was showered upon the apostles and writers of our Bible, so they could remember what they were to write. "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).

The Holy Spirit is *not* a person. It is the *power* of God. Jesus said to His apostles: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Sometimes the word "he" used in the second verse above (from John 14:26) is used to convince people that the Holy Spirit is a person. However, turn to Acts 12:10. There we find a gate—an iron gate—which opened of "his" own accord. Then, the gate is a person? No! I have been told that there was no word in the original language in which the New Testament was written to take the place of "it" in English, so they use "he" and "his" instead. Also, in the Old Testament we find wisdom, a good thing to have, written of as though it were a person. (Read Prov. 8.)

The Bible not only fits together in the many teachings, but it contains God's thoughts written for us. Study it!

### Happy Birthday Wishes

Martha Poland, July 29, age 9, Shady Springs, W. Va.  
David E. Rahn, July 28, age 15, Pomona, Calif.  
Violet Reed, July 21, age 11, Oregon, Ill.  
Reva Hetrick, July 21, age 10, Ripley, Ill.  
Phyllis A. Johnson, July 30, age 15, Hector, Minn.  
John Overholser, July 25, age 11, Springfield, Ohio.  
Dannie S. VeNard, July 29, age 10, Macomb, Ill.  
Donna Peterman, July 26, age 14, Oregon, Ill.  
Wendell Rhodes, July 23, age 1, Hammond, La.  
Betty Jean Foster, July 23, age 4, Hammond, La.  
Curtis Kennedy, July 28, age 3, Hammond, La.  
Gilbert Kennedy, July 29, age 6, Hammond, La.  
Jean Marie McLain, July 29, age 3, Gr. Rapids, Mich.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### The Echo Fadeth

If one was managing a nationwide sales organization and did not know of the progress of each of his several territories until after six months or a year had elapsed, it is very likely that his company would soon become insolvent. For some time the National Berean Society has been in much this same situation with regard to information from local societies. In many instances the officers of the organization—to say nothing of the individual members—hear nothing from some societies for as long a period as six months or a year. The *Berean Echo* was launched a couple of years ago to publicize the work of the various societies. Because there was no one person who had the time to do all the work, it was decided to divide the work among several people. Unluckily no two members of the *Echo* staff lived in the same town. Trouble ensued. It was a hard enough job to get material, both news and special articles, but it seemed to be harder to get this material together and into the hands of Berean members for whose benefit the project was started.

If one has ever tried to mimeograph anything at regular intervals, he knows something of the work required. When we add to this the time element involved in sending the work to different staff members throughout the country, it is amazing to consider the amount of success we have really had.

It is desirable to have a regular report from each society at least in one-month intervals describing in detail the work that is being done. With this information the officers of the organization would have something from which to plan their work, and when published would tend to unite the societies into a unified and more aggressive organization.

It is highly desirable that each Berean society appoint a member to act as reporter. In most instances the secretary could take detailed minutes of each meeting and send a copy of these minutes, together with other news, to the editor of the Berean paper. After sorting out the items of interest to the majority of societies, the editor could then turn the entire report over to the president of the National Berean Society, who, in turn, would instruct the other officers of work to be done in giving assistance where it was needed.

### What to Do

It has been suggested that the publication of the *Echo* be continued, but that each society be given the responsibility of publishing one or more issues, thus keeping the majority of the actual work of publishing in one locality and saving considerable time. If properly conducted, this plan should benefit not only the entire organization in the prompt receiving of news, but especially those organizations which had the practical experience of publishing the paper.

An alternative plan would be to use a slight modification of a plan that was submitted to the National Berean organization a couple of years ago, that of printing the news in *The Restitution Herald*. The editor of *The Herald* has agreed to allot two columns on the church page of *The Herald* each month for use by the Bereans. By appointing to the Berean Board only one more person responsible for collecting Berean news, considerable time and expense could be saved, more news would be printed sooner, and the Bereans would become more united with the rest of the Church of God organization.

One objection to the latter plan has been the increased cost of *The Herald* over a mimeographed Berean publication. Those who should know state that if the money that was spent for the publication of the *Echo* were turned over to the National Bible Institution, the family of every Berean member who does not now subscribe to *The Herald* could be supplied with our church paper. Thus, not only would Berean news be dispensed with greater speed and regularity, but news of our entire church organization and articles by our best writers would be placed in the hands of many more people, some of whom are not members of our church now, but who, through increased knowledge of what is being taught, might soon express a desire to join the effort.

Although the cost of this plan would perhaps be high the first year, it is believed that once *The Restitution Herald* is placed in the homes of non-subscribers, they will voluntarily renew their subscription when their Berean subscription expires. What shall we do? Which plan shall we follow? Or is the present arrangement satisfactory? Come to the National Berean business meeting prepared to discuss this matter.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.  
 August 24-31—Eastern Nebraska Conference at Omaha.

### NAME YOUR DELEGATES

Several church secretaries, in reporting their church membership for representation at General Conference, July 29—August 10, 1941, failed to name their delegates to the Conference. These secretaries should report the names of their church delegates, immediately, that their respective churches might be represented in the voting.

Any church having no member in attendance at the General Conference may appoint some acquaintance planning to be in attendance to serve as its delegate, but any such appointments should likewise be immediately reported. To illustrate: if the Church of God at Graytown, Wis., does not expect to have any members present who might serve as delegates, this church would still be entitled to representation through some acquaintance, such as Sr. Muriel Randall who served the church as a temporary pastor. (We are hoping, though, that several members from this church will be present at the Conference, and have used these names only in illustration.)

Churches, please name your delegates.

Sydney E. Magaw, Secy.

### BIBLE TRAINING SCHOOL PROSPECTUS

The Board of Religious Education takes pleasure in presenting a neat, informative, and well illustrated prospectus of the Bible Training School. Copies will be sent to everyone far or near who will send ten cents for postage and handling. Copies will be sent free to all high school graduates who might become interested in attending the Bible Training School which will begin its third term September 16, 1941. We solicit names and addresses of prospective students, urging our Sunday school superintendents and all ministers to co-operate in this search for new students.

The prospectus not only tells the various details about the Bible Training School, such as organization, personnel, curriculum, and student activities, but presents brief articles by members of the Board of Religious Education and others affiliated with the School, presenting the outlook of the School and its possibilities of growth and service to the Church of God and to the world.

Send today for your copy of the prospectus; and send today your list of prospective students, that we might mail copies to them.

The Board of Religious Education  
 Sydney E. Magaw, Chairman.

### BIBLE TRAINING SCHOOL

Minnesota Conference (O. M.)	\$5.10
Gail Grimsley	10.00

### MINISTERIAL ASSOCIATION PROGRAM

The following program will cover the daily meetings of the ministers during the Bible School and General Conference. It is our hope that every minister of the Church of God will put forth a supreme effort to be in attendance at this Conference. This is our spiritual retreat, where by fellowship and joint meditation we build up our spiritual powers.

The program for the two weeks will center around the "Objectives of the Church." It follows:

- July 29—A morning of praise and prayer  
 July 30—President's message  
 July 31—"The Church and Its Goal in Spiritual Life," Elder F. L. Austin  
 Aug. 1—"Our Objective in Doctrinal Teaching," Elder S. E. Magaw  
 Aug. 2—"The Church and Its Objective in Evangelism and Missionary Work," Elder J. W. McLain  
 Aug. 4—Berean Day, "The Minister and Berean Work," Elders Vivian Kirkpatrick and C. E. Randall  
 Aug. 5—"The Church and Its Objective in Finance," Elder C. E. Lapp  
 Aug. 6—"The Objective of the Church in the Orderly Conduct of Business," Elder M. W. Lyon  
 Aug. 7—"Helpful Experiences From the Field"  
 Aug. 8—Election of officers  
 Aug. 9—Open session  
 C. E. Randall, President.

### NATIONAL BIBLE INSTITUTION

W. E. Boyer	\$5.00
Minnesota Friends	6.00
Minnesota Friends (Ministers' Fund)	1.00
N. Goodreau	6.00
William Berry	2.00
Hillisburg, Ind., S.S. (Ministers' Fund)	1.43

### MARSHALL, ILLINOIS

Sunday evening, July 13, a children's program was given at the church. The program consisted of recitations and musical numbers. We are hoping to have more programs similar to this soon.

Mr. and Mrs. Silas Claypool and son Gene, and Mr. and Mrs. Allen Claypool were privileged to attend the Quarterly Conference held at Eldorado, Ill., June 29.

Those who received certificates from the teachers' training class are: Miss Edna Wood, Mrs. Allen Claypool, Ray Galeener, Mrs. Anna Cline, Sylvan Riehey, and Mrs. Mildred Watkins. Bro. James Watkins was the instructor. All who received the certificates are finding untold blessings from their training.

The attendance pins for Sunday school were presented the first Sunday in July to the following persons: nine-months' pins—Ray Galeener, Mona, Carl, and June Galeener, Miss Edna Wood; six-months' pins—Mrs. Ray Galeener; three months' pins—Dean Hendrix and George Murphy. We think this is a fine record for a rural church.

Mr. and Mrs. Don Murphy are the proud parents of a baby girl who will go by the name of Donna Lee. Ruth Goekler, Secy.

### TO IDLE MINISTERS

If there are any of you who are not at present doing full-time work for your Lord because of ill health, I can appreciate your feelings—for that is the only reason that I am not out preaching God's Word in these needful times. I know, though, that there are some who are in other secular work, who for some reason or another are not preaching regularly as were their intentions at one time. Oh! brethren, if you are able to do so at all, go out and preach the gospel! Would God that I were able to join you!

Gerald L. Cooper.

## Gleanings From the Field

"The field is the world."—Jesus.

President L. E. Conner announces that the annual election of officers of the General Conference will be conducted the first Friday of Conference, August 1, 1941.

Rollie Stanley, weighing seven and one half pounds, arrived at the home of Bro. and Sr. Byron Brewer, July 2. The Brush Creek, Ohio, cradle roll continues to roll.

Ten cents well spent: When you receive your copy of the new prospectus and catalog of the Bible Training School, you will say it is the most you ever received for ten cents, the price for mailing and handling. Copies are free to those who call at the National Bible Institution office for them, and they will be sent free to prospective students. Order your copy today.

A goodly number of the Oregon, Ill., brethren motored to Rockford, Ill., Sunday morning, July 20, to help the Rockford Church of God celebrate its eleventh anniversary. Most of the Rockford brethren were formerly members of the Oregon church.

Students planning to attend the Bible Training School to begin September 16, 1941, will help us by so reporting as soon as possible. We are hoping several from the Summer School will enroll in the regular nine-months' School.

See page 11 for word regarding possible licensing and ordination of ministers by the General Conference—this being one of the questions to be considered at the coming General Conference.

"Enclosed are two dollars to renew our subscription to The Restitution Herald. We enjoy reading it, and do not want to miss any copies. . . . Everyone is busy harvesting; this will be the best grain crop since 1935."—Mrs. Clara Stinnette, Moorefield, Nebr.

Elder Harry A. Sheets, Dean of the Summer Bible Training School, announces that graduation exercises will be conducted at the Church of God in Oregon, Ill., at 7:30 p.m., Friday, July 25. Elder L. E. Conner will be the speaker. Everybody is invited.



**CONFERENCE PREACHING PROGRAM**

Tuesday, July 29—Elder L. E. Conner, "God's Way of Revealing His Plans and Purposes"  
 Wednesday, July 30—Elder Harvey U. Krogh, Jr., "What God Hath Revealed Unto Us" (1 Cor. 2:10)  
 Thursday, July 31—Elder M. W. Lyon, "You Shall Be My Witnesses" (Acts 1:8)  
 Friday, August 1—Elder Harry A. Sheets, "Partakers of the Glory That Shall Be Revealed" (1 Peter 5:1)  
 Saturday, August 2—Elder C. E. Lapp, "Christ Manifested to Take Away Our Sins" (1 John 3:5)  
 Sunday, August 3—morning, Elder F. L. Austin, "The Shepherd and His Sheep"; afternoon, Sister Emma Railsback, "Knowledge of God"; evening, Elder C. E. Randall, "The Revelation of Jesus Christ"  
 Monday, August 4 (Berean Day)—Elder J. M. Watkins, "Revelations in Perpetual Youth"  
 Tuesday, August 5—Elder Harry Goekler, "Revealing His Son in Me" (Gal. 1:16)  
 Wednesday, August 6—Elder Walter Wiggins, "Nothing Covered That Shall Not Be Revealed" (Matt. 10:26)  
 Thursday, August 7—Elder F. E. Siple, "I Will Come to Visions and Revelations of the Lord" (2 Cor. 12:1)  
 Friday, August 8—Elder Jacob Peltz, D.D., "The Jew and the World Crisis"  
 Saturday, August 9—Elder J. W. McLain, "Revealing His Secret Unto His Servants" (Amos 3:7)  
 Sunday, August 10—morning, Elder S. J. Lindsay, "God Revealed Through His Son" (Heb. 1:1, 2); afternoon, Elder Sydney E. Magaw, "Blessed Are Your Eyes, for They See"; evening, Elder L. E. Conner, "The Return of the Lord—Its Importance"  
 The Program Committee.

**NOTICE TO ILLINOIS CHURCHES**

The annual business meeting of the Illinois Conference will be held the first Thursday of the Conference, July 31, at 3:00 p.m. Members please take note of the change and be present if possible. L. T. Hanson, President.

**SUMMER TRAINING SCHOOL NEWS**

The experiences that one has at Summer Bible Training School are never to be forgotten. The worth of the knowledge gained can never be told or equaled. During the past week, we have studied in Bro. Lindsay's classes, Resurrection and the Sabbath, subjects full of interest and value. In Bro. Sheets' classes, besides English, discussions have been led by various students on varied topics.

Social life at the School has been full of fun and hilarity. On July 10, Malcolm McLeod, as bride, and Alveta Leighty, as groom, were joined in mock marriage by officiating minister, Virginia Smith. All male attendants were gaily bedecked in feminine finery, while the girls wore masculine garb. The effect, as you can imagine, was anything but solemn.

A scavenger hunt brought in any and everything from bird seed to black "snipes." Speaking of "snipes," they seem to be the most evasive creatures ever! No one ever finds one. Wonder why?

In connection with the "wedding," a surprise birthday party was given for the four students whose birthdays occur during the school term. They are: Betty Luper, Bob Rouch, Edwin Smith, and George Walters.  
 Iris Hall, Reporter.

**HERALD RECEIPTS**

Ella Randall; Mrs. George J. Rahn; W. E. Boyer; Pennellwood Bereans (for others); William Berry; Max Dolmage; Florence Tuttle; Mrs. Ada M. Eldridge; Miss Lota Huffer; Mrs. Howard Hamilton.

**SUNDAY SCHOOL CONVENTION**

Everyone interested in Sunday school work should be present at General Conference; Saturday, August 9, at which time the interests of our Sunday schools will be considered and discussed.  
 L. T. Hanson, Committee Chairman.

**CORPUS CHRISTI, TEXAS**

Rejoice with us! Bro. Frank William Rose, 512 W. May St., Yoakum, Texas, drove down last Wednesday morning, July 9, and was baptized into Christ about eight o'clock in the morning. He was accompanied by his wife and mother. After a very pleasant visit, they started on their return trip home at about 3:00 p.m.

We thank God for one who was interested enough in obeying the Master that he made the drive of nearly three hundred miles, that he might be "born of water." Surely he will remain faithful unto the end and receive a crown of life. Remember him and us in your prayers.  
 George A. Waters, Pastor.

**FAIRY IRENE BLACK**

Fairy Irene Black, daughter of Mr. and Mrs. Otha Littlejohn, was born November 21, 1904, and passed from life at the Troy Hospital July 3, 1941.

She was united in marriage to Roy E. Black on February 6, 1924. To this union were born four children: Lois Maxine; Dorothy Mae; Betty Jane, who died in infancy; and Patsy Louise. Others left to mourn are: her mother and three brothers, Granville and Lawrence Littlejohn of Troy, and Forrest residing at home—also many friends and relatives.

Sr. Black was reared in a Christian home and was a faithful wife and loving mother. She requested to be baptized early this summer and was immersed at Brush Creek on May 23 of this year, uniting with the Brush Creek Church of God. She patiently bore the suffering of two years of illness. With an earnest desire to live and prove the faith she recently confessed, she fell asleep to await the glad resurrection day.

The funeral sermon was given by the writer, and burial was made in the cemetery beside the Brush Creek Church.  
 Harvey Krogh, Jr.

**MRS. PETER HUTCHINSON**

Mrs. Peter Hutchinson was born in Franklin County, Miss., in 1887, and died at her home near Hammond, La., Saturday night, June 29, 1941. In early life her folks moved to Louisiana, where she has since lived. She was married in 1906, and for thirty-five years was a faithful companion of her husband.

She leaves to mourn her death her husband; two brothers, Lige and Pierce Jones; two sisters, Mrs. Alpha Harris and Mrs. Tilda Seafield; five sons, Millard, Peter, Eddie, Henry, and Herbert; four daughters, Corinne, Irma, Frances, and Viney; also four stepchildren, five grandchildren, and other relatives and friends.

Her sudden death was a great shock to all, as she had apparently been in good health until the last. She was a hard worker, a devoted wife and mother, and was always anxious to help others.

She became a member of the Happy Woods Church of God in 1924, being baptized by Bro. Frank Siple, and was a faithful member throughout the passing years. The Happy Woods Church will feel her loss keenly, as she loved to attend church and was always present when physically able to do so.

Funeral services were conducted by the writer in the Happy Woods Church, after which she was laid to rest in Beulah Cemetery. Now she sleeps quietly in death, awaiting the glorious morn of the resurrection.  
 Harry Goekler, Pastor.

**HILLISBURG, INDIANA**

Sunday, July 6, was date of our annual Sunday school picnic. We went to the park in Frankfort. A basket dinner was served to the following thirty-nine members and guests: Mr. and Mrs. Burdel Wayet and family, Mr. and Mrs. Ed Mohler and daughter, Mr. and Mrs. Otto Dick and family, Mrs. Elizabeth Bird, Mr. and Mrs. Homer Snyder and family, Mr. and Mrs. Don Huffer and family, Mr. and Mrs. John Foreman, Mrs. Bessie Huffer and daughters, Maxine Dinnman, Delilah Huffer, Lota Huffer, Albert Huffer, and Lou Stewart. The afternoon was spent socially.

On Sunday, July 20, there will be a basket dinner at the park for Bro. J. H. Anderson as a birthday dinner, by the churches of his pastorate. They are hoping for a good attendance.  
 Lota Huffer.

**WHITE PINE, MINNESOTA**

When we made plans for Bro. Vivian Kirkpatrick's series of meetings, we thought from ten days to two weeks would be as long as we could expect to have the services, because of the busy season for the farmers. But as that time drew near the end, it was voted to continue another full week. So, after one of the best two-weeks' series of meetings White Pine has known, we are looking forward to still another week rich in knowledge and blessings, from one who has thoroughly devoted his life to the teaching of Christ and who can do the work in a way which really brings the Spirit of Christ among his listeners in a most impressive manner. It has been a great privilege to have such a good teacher with us, and we are more than thankful for the past two weeks. Mrs. Ronald Matheny.

**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  
 Orpha LeMasurier . . . Treasurer  
 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

\$.....

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				
Four-second Series A (25 of each of four kinds)			\$ .25	First Principles, G. E. Marsh	18	.35	2.00
Four-second Series B (25 of each of four kinds)				God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
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	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Wince	32	.12	.75
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60	BOOKS			
The Thief on the Cross, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
A Study of the Word "Soul"	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	Ancient Mysteries, George Johnston	116	.50	
What Is a Christian?	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
The Coming of Christ, R. A. Curtis	6	.15	.90	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	.25	1.25
Can You Believe?	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45	2.60
What Do the Scriptures Teach? R. H. Judd	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Visitor, paper, Boice	212	.50	
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	The Way of Life Eternal, paper, Lyman Booth	88	.40	
Baptism, S. J. Lindsay	8	.20	1.20	BEREAN BOOKS			
Pleasures of Youth, J. R. LeCron	8	.20	1.20	Name	Pages	Each	
Some Things for Which We Stand	6	free for postage		The Hebrew People (Children's Lesson Book)	59	\$ .25	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Children's Bible Story and Study Book	60	.20	
Do You Believe That—	1	free for postage		Senior Berean Book One (The Gospel Plan)	50	.20	
Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book Two (Life and Immortality)	50	.20	
How Much Do You Believe on the 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 Five (The Church of God)	50	.20	
God, R. H. Judd	12	.25	1.75				

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, JULY 29, 1941

NUMBER 43

## Israel, a Mighty Nation

By Mrs. Howard H. Hawkins

**N**O MATTER how much one might do or say, there are always many people who will not believe that the Jews as a nation occupy an important position in regard to the coming Kingdom of God. Some will grant that there will be such a Kingdom, and some will even agree that it will be established here on earth, but for the Jews, they have no use whatsoever.

Those who speak so strongly against the Jews, and even persecute them, are fulfilling prophecy without knowing it. The Jews are a very important nation in world prophecy. Because we understand their history and the part they will play in last-day prophecy, we cannot despise them. Some day the nations that are persecuting the Jews will be punished for it.

Despite their persecution, Jews have steadily risen. They form a considerable portion of the educated classes of the foremost nations of the world. Jewish names are distinguished as linguists, critics, economists, scientists, and historians. They, too, are in great part the magnates of American industrial and commercial life.

These facts, which are only examples of many of like character, show unmistakably the wondrous change which has taken place in the fortunes of the sons of Zion. These events are preparing the way for Zionism, a Jewish State in Palestine, and present-day happenings trend toward the same consummation. Nearly all civilized nations profess to believe Jesus is the Saviour of mankind, the One of whom all the holy men of old spoke and wrote; but the Jews, the Israelitish nation, having the light of the gospel ever before them, are still blind to these truths. Some day when the fullness of the Gentiles has come in and God has opened their blinded eyes and hearts, the prophecy of Zechariah 12:10 will come to pass.

We quote: "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace

and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

People have been incensed because the Jews were going back to the Holy Land and taking the wealth of the world with them. We read in Isaiah 41:11: "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish." Zechariah 12:2, 3 reads: "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."

Today, the Feast of Firstfruits (*Shuwnos*) has been re-established by Jewish farmers who are bringing the products of the soil as an offering to the Jewish National Fund. These products are sold and the money used to redeem more land for Jewish settlers. People from many colonies flock into Tel Aviv with fruit, vegetables, dairy products, and grain. Wagons loaded with produce and automobiles gaily decorated move in procession. There is singing by children dressed in white with wreaths on their heads. It is a joyful time. How much more joyful it will be, though, when Israel recognizes Christ, "the firstfruits" from the dead, and shares in the joy of resurrection glory!

The prophecies of the last days center about these people and their city Jerusalem, because it is the place where Christ will descend to set up His Kingdom. Present conditions indicate the fulfillment of Zechariah 14:14 and make us more certain that the (Please turn to page 11)



Mrs. H. H. Hawkins

# 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

## “It Is Near, Even at the Doors”

As these lines are being written, various preparations are being made for the General Conference of the Church of God in the United States and Canada which will convene at Oregon, Illinois, July 29—August 10, 1941, and to which spiritual feast everyone reading these lines is cordially invited. The time is short—the Conference “is near, even at the doors.” Unless you quickly make plans to attend, you will not be among the number of faithful ones who will share in this spiritual feast. *It is now the eleventh hour.*

Soon, too, Jesus will return from heaven, as it is written: God “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). “It is high time to awake out of sleep: for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand” (Rom. 13:11, 12). “Yet a little while, and he that shall come will come, and will not tarry” (Heb. 10:37). Speaking of signs which would foreshadow His coming again, Jesus said: “When ye shall see all these things, know that it is near, even at the doors” (Matt. 24:33).

Like the caboos on a train, some people always drag behind, and still others scarcely drag. There are not too many engines among us.

True, not all our members are able to attend the General Conference, but many more than usually attend might attend, if it were fully sensed that as certainly as Conference time is very near, so also the coming of the Lord is near, “even at the doors.” Are you faithfully pulling your share of the gospel load? Will you arrive in Oregon, Illinois, *on time*? God forbid that you should be even a minute late when Jesus comes. *It is now the eleventh hour—PREPARE!*

## How You May Help

Not too often, but frequently, someone asks: “How can we help you in the gospel work?” If you should be one wishing to help, we suggest that you co-operate in finding and enlisting freshmen for our Bible Training School

which will soon begin its third year. According to present plans, school will begin September 16, 1941. We hope this year to have at least fifteen students, which will necessitate enrolling seven freshmen.

You will greatly oblige us by reporting the names and addresses of the young people in your church or Sunday school who have graduated from high school. We shall then mail to each of them a copy of our new prospectus and catalog of the Bible Training School, giving them all the information that they might wish before enrolling. Also, especially at various conferences and series of special meetings, we would much appreciate some little mention of the Bible Training School on the part of ministers, Sunday school superintendents, or Berean officials. Use the prospectus to advertise the Bible Training School—copies are ten cents each, regularly, but are free to prospective students. Help us today.

## We Like It, Too

Brother Arlen Marsh writes this week in his “Building Your Library” column that the American Standard Version of the Bible (also called the American Revised Version) has been “the accepted version of almost all Protestant denominations for many years, chiefly owing to its greater accuracy and its elimination of many archaic and incomprehensible phrases from the English Bible.” Though the King James Version is almost wholly used by ministers and brethren of the Church of God, and though this practice may be long continued, the American Revised Version merits a place in every student’s library.

Neat copies of the American Revised Version—only one inch thick, self-pronouncing, center references, concordance, maps, India paper, and bound in leather—may be purchased for \$6.00, postpaid, from National Bible Institution, Oregon, Illinois. Or, if you prefer, the same style Bible can be purchased at the same price in the King James Version.

## A Cooler Church for Conference

Since last General Conference, the Church of God at Oregon, Illinois, when installing a new furnace, provided, too, for partial air conditioning. Enjoy it with us! *Come!*

# The Doctrine of Baptism

By Harvey Krogh, Jr.

THE BIBLE is full of types and ceremonies. Many of the types point to Christ who is the centerpiece of the plan of salvation. Isaac and Moses were both typical of the Saviour. The ceremony of the Passover pictured Jesus and His work by the slain lamb. The meaning of some of these is not clear unless we study them.

There is, however, one ceremony of greatest importance that has its meaning and significance in plain statements in the Bible. This is *baptism*. Originally, it was the immersing of an individual in water—and it still is, for no court of man's can change it. There was a time when certain professed followers of Christ attempted to change the word "baptism" to mean "sprinkling." It is evident that they did not know the purpose of the act, nor did they care enough for the Lord to follow His emphatic command. They had no more right to change, or we should say *attempt* to change, the word than we have right to change the meaning of the word "love" to "hatred."

It will suffice to give two instances in the Scriptures which clearly show the manner of baptism to be immersion. When Philip baptized the eunuch, the Record says, "They went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38). The immersion of our Saviour is stated as follows: "Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:16).

It is not unfair to say that many professed Christians think of this as a meaningless washing, and hence ignore it, but the vital importance of the act, if followed, is told in 1 Peter 3:21: "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Christ."

In Romans 6:3, 4 we have the announcement of the Christian's 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." Are you dead in the sense that Peter described it in 1 Peter 2:24? "Who his own self bare our sins in his own body on the tree, that we, being *dead to sins*, should live unto righteousness: by whose stripes ye were healed." Those who are literally dead cannot sin;

therefore Paul said, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Paul did not mean that it would be impossible for us to sin, but that we should refrain from sinning, since we are accounted as dead.

The Christian is also considered as dead to the old Mosaic law, according to Romans 7:4: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring

forth fruit unto God." Paul also confessed the same for himself in Galatians 2:19: "I through the law am dead to the law, that I might live unto God."

Concerning the position of the one baptized we read, "He that is dead is freed from sin" (Rom. 6:7). The margin says, "Justified from sin." Someone told us the old colored man's interpretation was "just-if-I'd-not-sinned." The going down into the water is a burial which shows that we are counted as "dead indeed unto sin." However, there is no advantage in being freed from sin, if we remain dead, or if we come up as that same "old man" that was "crucified with him" (Christ). Therefore, there *must* be a resurrection out

of the baptismal waters to a *new life now*, or baptism does not save, for Paul said: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). For confirmation, we read 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." He also said: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as *those that are alive from the dead*, and your members as instruments of righteousness unto God" (Rom. 6:12, 13). Paul further testified: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who . . . gave himself for me." (Please turn to page 11)

### ISRAEL'S TYPICAL BAPTISM

"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; 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. . .

"Now all these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. .

"Now all these things happened unto them for ensamples ('types,' marg.): and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:1-11).

Are you, being baptized into Christ, eating and drinking of the Spiritual Rock? or are you eating and drinking as did the people in the days of Noah? What does Baptism mean to you?

# No Man in Heaven

By Edwin Smith

*"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."*

**D**ID CHRIST come from heaven? That is, did He come as God's gift to man? Let us see what the Scripture has to say about it. "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). Also, in Matthew 3:17 we read, "This is my beloved Son, in whom I am well pleased." In Ephesians 1:5 we read, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Then, we are the children of God only through adoption. If that is the case, then we did not come from God as did Christ, nor do we have any promise of going to heaven as did Christ.

"David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand" (Acts 2:34). Do any of the so-called Christians claim to be more righteous than was David? If so, I am afraid that they are mistaken. If David is not ascended into the heavens, how have we any hope of going to heaven after death? The answer is that we do not have any such hope. Some just "kid" themselves into believing so.

"Then said Jesus again unto them, I go my way, and ye shall die in your sins: whither I go, ye cannot come" (John 8:21). That is, people could not go with Jesus into heaven. Toward the close of Jesus life, He likewise said unto the Twelve, "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). Then, in reply to a question of Peter's, Jesus plainly said: "Whither I go, thou canst not follow me now (in this age); but thou shalt follow me afterwards" (i.e., in the coming age after Christ's return).

The word "immortal" appears in the Bible only once: "Now unto the King eternal, *immortal*, invisible, the only wise God, be honour and glory for ever and ever (1 Tim. 1:17). The word "immortality" appears in the Bible only five times. They are:

(1) "This corruptible must put on incorruption, and

this mortal must put on *immortality*" (1 Cor. 15:53).

(2) "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" (1 Tim. 6:15, 16).

(3) 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" (Rom. 2:6, 7).

(4) Christ "hath abolished death, and hath brought life and *immortality* to light through the gospel" (2 Tim. 1:10).

(5) "When this corruptible shall have put on incorruption, and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54).

Nowhere does the Bible speak of any immortality of the soul. If a person should try to describe the form of a soul as it is commonly believed, that in itself would automatically dispose of any such idea. Historians tell us that the Egyptians were the first

to declare that the soul is immortal, but we differ with them on that question. We believe that the Devil was the first to teach this doctrine—even in the Garden of Eden. "The serpent said unto the woman, Ye shall not surely die" (Gen. 3:4). Why should the immortality of the soul be accepted when it originated with the Devil and was developed in heathen nations? The originator knew the truth, but evidently wanted to be superior to God—therefore started the doctrine that Eve, being deceived, accepted. This is today the most deceiving theory on earth.

The Devil has more followers than the Christian faith ever had. People today teach the gospel of the Devil. They use the Bible, or rather parts of the Bible, to prove their point, but the texts that they use often mean exactly the opposite. This would usually be seen if one would read a little farther. People that have the Bible and teach the gospel of the Devil are no better than the ones who know the Bible but do not practice it. We want the gospel of the Lord, *not* the gospel of the Devil!

## JESUS TOLD THE JEWS

"Ye shall know the truth, and the truth shall make you free. . . . I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. . . . If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

"Ye do the deeds of your father. . . . If God were your father, ye would love me. . . . Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning (his deceiving lie was the poison that brought death to all), 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 8:32-44).

Surely, many children believe their father's lie! "Ye shall know the truth."

First, one must know the gospel of the Devil, so he will not be deceived by it. It is the statement that the Serpent gave Eve in the Garden. It is, "Ye shall not surely die." That is the gospel that most of the churches teach today. This is the gospel from which we must get away, if we want eternal life.

The next question is, How do we get away from this gospel? The best way to escape from it is to ignore it, and read our Bibles until we can quote texts for every point that true religion teaches. After this is accomplished, we should go to those who teach the gospel of the Devil, to

show them that there is no hope in the doctrine they teach. If we can convert only one of these deceived teachers, we shall have spent our time in a most worthy cause.

A question with which we shall be confronted while teaching others, follows: Is the Kingdom of God worth the work that I am putting into it? No man can earn eternal life, the gift of God. This is the greatest work with which the world is gifted. We ought to be glad that we have opportunity to work for Christ. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

---

## The Law of the Nazarite

---

*By Harold Hurdesty*

---

WHEN God organized the Israelitish nation under the law through Moses, He provided for a priesthood that would be separated unto Him to serve Him and make offerings unto Him. The priests were to be "holy unto their God." Some of the requirements of a priest were that he should abstain from strong drink of any kind, that he could cut neither his beard nor his hair, and that he could not come near the dead body of any person except it be one of his immediate family. This exception did not hold good in the case of the high priest, however, for we read concerning the high priest: "Neither shall he go in to any dead body, nor defile himself for his father, or for his mother" (Lev. 21:11).

God knew, however, that there would be others, also, outside the tribe of Levi, who would desire to separate themselves unto Him. Therefore, God gave to Israel the "law of the Nazarite." Any man or woman who cared to take advantage of this law was required to vow a vow unto the Lord that he would separate himself unto the Lord for any given period of time.

The requirements for the Nazarite during his separation were similar to the requirements of the high priest. He must abstain from wine and strong drink. No razor must come upon his head. He must not defile himself by coming in contact with any dead body. Even though his own parents or brothers or sisters should die during the time of his vow, he could not come near them.

At the expiration of his vow, the Nazarite was required to offer a series of offerings unto the Lord through the medium of a priest. He then shaved his head, after which time he was free to drink wine again.

It is apparent from several statements made in the Bible that many in Israel did take advantage of the law of the Nazarite, thus making themselves "holy unto the Lord"

(Num. 8:6). It appears that the Apostle Paul took the vow of the Nazarite at least once during his lifetime. (See Acts 18:18.)

It was possible for a man to "be a Nazarite to God from the womb to the day of his death" (Judges 13:7), that is, he could be a Nazarite for life. The divine Record tells us of three such men. These were Samson, Samuel, and John the Baptist.

The births of Samson and John were heralded by angels who gave instructions to their parents that they were to be separated unto God. Both were separated for a purpose.

According to the angel, Samson was to "begin to deliver Israel out of the hand of the Philistines" (Judges 13:5). This was accomplished when he slew three thousand officers and chief rulers of the Philistines by pulling down a building upon himself and them.

God's special purpose in John was that he should "make ready a people prepared for the Lord" (Luke 1:17). The Gospels show that John accomplished this purpose.

As for Samuel, his separation was pledged to God by his mother before his conception, when she was yet barren. She promised God that if He would only give her a "man child," she would "give him unto the Lord all the days of his life, and there (should) no razor come upon his head" (1 Sam. 1:11). God granted her request, and she kept her word. Samuel was schooled in the Temple under the influence of Eli the priest. He became a prophet and a judge, greatly loved in Israel.

In some ways there is a close similarity between the man who took the vow of the Nazarite and the man who takes on the name of Christ. In Christian baptism we have more than the mere confession that Jesus Christ is the Son of God and Heir of the world. In baptism there is more than a confession of (Please turn to page 10)

# Will All of Adam's Race Be Saved?

In Two Articles—Article Two

By J. M. Morgan

THE Kingdom of God which will continue "for ever, even for ever and ever" (Dan. 7:18) will be inhabited by a people having so-called "age-lasting" life, yet their lives will *never* end. Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead ('out of dead ones,' Emph. Diag.), neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:35, 36). Now, as those who have age-lasting life are to live *forever*, it reasonably follows that the wicked who enter into the age-lasting destruction are to be dead *forever*.

## "Some Shall Depart From the Faith"

It is evident that some have departed "from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). James says: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (5:19, 20). May God help us who know and believe the truth to help others who have erred from the truth, lest in the error of their way they should be eternally lost in the second death.

## "It Is Impossible"

That there will be some of Adam's race eternally lost is evident from the following words of the Apostle Paul: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned" (Heb. 6:4-8). Someone might ask, Why is it that these persons cannot be saved? The answer is: "*It is impossible . . . to renew them again unto repentance.*"

## Timely Warning

Knowing that some "shall fall away," it is well for all

Christians to consider the following timely warning first given to the Church of God of the Hebrews: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. 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). Because there is no more sacrifice for such men's sins, there can be no forgiveness for their sins; and instead of looking for salvation, the willful sinner can look only for "judgment and fiery indignation, which shall devour (not save) the adversaries."

## "Sorer Punishment"

After the Apostle Paul called attention to the fact that "he that despised Moses' law died without mercy under two or three witnesses," he pointedly asked the question: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29.) Let us consider the words: "Of how much sorer *punishment.*" The punishment of those who despise the shed blood of Christ is to be a "sorer punishment" than the punishment of those who despised Moses' law. Now, if all the wicked who are to die the second death are also to be resurrected from that second death and saved in the ages to come, their punishment would in no sense be "sorer" than those who died the first or Adamic death. All who died under the law of Moses will be raised out of the first death, for: "As by Adam all die, so by the Anointed also, will all be restored to life" (1 Cor. 15:22, Emph. Diag.). We have already proved, however, that the Bible and sound reasoning show that all who die the second death die an everlasting death, they will never be raised out of death, and, therefore, they receive "sorer punishment" than those who despised Moses' law.

## "As Though They Had Not Been"

God sometimes speaks of things in the present tense



when the future tense is really intended—He “callesth those things which be not as though they were” (Rom. 4:17). By way of illustration, God said unto Abraham, “I have made thee a father of many nations”—at which time Abraham had no child. So certain is God of keeping His promises that He sometimes speaks them as though they had already been accomplished. This principle is involved in speaking of the destruction of the wicked, which, though future, is so definitely sure that various texts speak of their destruction as being already accomplished. Who can change the mind of God who says: “They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish” (Isa. 26:14)?

There are many different sins for which people will die the second and eternal death. We read in Revelation 21:8: “The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” The Apostle Paul said: “The wages of sin is death, but the gift of God is eternal life” (Rom. 6:23), and further clearly explained specific sins which will bar people from the Kingdom of God, saying: “The works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that *they which do such things shall not inherit the kingdom of God*” (Gal. 5:19-21).

Speaking of the doom of the wicked, Obadiah said, “They shall be as though they had not been” (v. 16).

#### *The Bible Does Not Contradict Itself*

Because 1 Corinthians 15:25, 26 reads: “He (Christ) must reign, till he hath put all enemies under his feet,” and, “The last enemy that shall be destroyed is death,” some students assume that Christ will reign until the *second* death is destroyed—as they say, by another resurrection. Now, the Apostle Paul was not speaking of any second death when addressing the Corinthian church, and it is mere assumption to weave into the foregoing text any thought of raising the wicked from the second death.

Nevertheless, if we were to assume that Paul referred to destruction of the second death, we can readily see that

we would thereby lay down a false premise and make the Bible contradict itself. If those who transgress the law of Christ, having experienced the more vile sins and having suffered the second death, are resurrected, it would follow that they would have a *better* (more lenient) punishment than those who transgressed the law of Moses. The Scripture, however, plainly states that such wicked ones are to suffer a “*sover* punishment.”

#### *Destruction of the Adamic Death*

Though God will surely punish the incorrigibles with “everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Thess. 1:9), it is encouraging and inspiring to know that God will redeem

all the race of Adam from the first death. God “will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And 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. 25:7-9).

Hosea 13:14 likewise prophesies: “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.” In harmony with this

prophecy, we read that God’s grace “is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim. 1:10). Also, we read in Hebrews 2:9 that Jesus tasted death “for every man.” There is, however, no promise in the Scripture that the Redeemer would render the second death (the lake-of-fire death) powerless, nor is there any suggestion in the Scriptures that Jesus tasted the second death for anybody.

#### *How Escape If We Neglect?*

In conclusion, we would ask with the Apostle Paul: “If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?” (Heb. 2:2, 3.) There is no escape from the second death for those who “neglect.” (Please turn to page 11)

#### THE BIBLE

By Mary Mae Nedrow

The Bible is a lamp unto our feet,  
A torch to light our way,  
To lead us in the path of love,  
To guide us lest we stray.

It speaks of God the Creator,  
How His Word is greater than all;  
How He walked in the beautiful Garden,  
And of Adam's tragic fall.

There's the promise of a Redeemer,  
And (His Word was fulfilled in His Son)  
That for our sins Christ should suffer,  
'Twas for you and me this was done.

A plan and purpose God unfolds,  
He makes it all so plain—  
As we turn the pages of this Book,  
We praise His precious Name.

God speaks to us through the Bible,  
Our chart may it ever be;  
As we enter our bark, and sail each day  
Upon life's ever-stormy sea.

May it guide us at morn and noontide,  
And through the long, long night,  
As a compass, to point the way of life;  
As God's Kingdom looms in sight.

# Christianity Versus Christ

## In Two Articles—Article One

By Jeanette Reeves

THIS article is written with the twofold purpose of showing, chiefly by comparing specific examples of preaching and generally accepted sayings with Scripture, that Christianity is one thing and Christ quite another: and of reminding "those who have ears to hear" that nothing less than the truth that Jesus and His disciples preached is able to make men free from sin and death.

That Jesus has had a tremendous influence upon Christianity (and therefore upon the world) in a moral and philosophical way, there can be no question. In their *aims*, and in much of their doctrine, however, they (Christianity and Christ) are completely at odds, as we shall attempt to demonstrate.

A few weeks ago we heard a prominent preacher discussing over the radio the creation of man as recorded in the first two chapters of Genesis. As we were interested to know what he would say about Genesis 2:7, which may be called the dividing line between truth and error, between those who believe the statement of God in Genesis 2:17 and those who pin their hope to Genesis 3:4, we listened. After reading several verses leading up to Genesis 2:7, he then read this verse: "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," after which he made the following statements:

- (1) "Here is immortality—here is a never-dying soul."
- (2) "The beasts are not living souls."
- (3) "Man is not an animal, and has no affinity with the animal world."

Bible testimony is definitely and overwhelmingly opposed to every one of these statements, as can easily be seen by comparing with them many representative passages of Scripture, considering each statement separately, though they are all closely related. Statement (1) "Here is immortality—here is a never-dying soul." God's Word, however, says: "The soul that sinneth, it shall die" (Ezek. 18:20). "Let him know, that he which converteth the sinner from the error of his way, shall save a *soul* from death" (James 5:20). "None can keep *alive* his own soul" (Psalm 22:29). "O Lord, thou hast brought up my *soul* from the *grave*" (30:3). "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to *deliver* their soul from death, and to keep them alive in famine" (33:18, 19). "It shall come to pass, that every soul, which will not hear that prophet (Christ),

shall be destroyed from among the people" (Acts 3:23). "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (Psalm 89:48.) "God will *redeem* my soul from the power of the grave" (49:15)—the margin here for grave is "hell," as in many other places, showing that the translators used the same original word for both. "I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea 13:14). "He (David) seeing this (the promise in verse 30) before spake of the *resurrection* of Christ, that his soul (being) was not left in hell (the grave), neither his flesh did see corruption" (Acts 2:31). "Therefore will I (God) divide him (Christ) a portion with the great, and he shall divide the spoil with the strong; *because he hath poured out his soul unto death*" (Isa. 53:12). "He humbled himself, and became obedient unto *death*" (Phil. 2:8). However, He said triumphantly in Revelation 1:18, "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." He will use those keys to open the graves of His brethren when the appointed time comes, as shown in 1 Corinthians 15:20-23: "Now is Christ risen from the dead, and become the *firstfruits* of them that slept. For since 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. But every man in his own order: Christ the firstfruits; afterward they that are Christ's *at his coming*."

This releasing of believers from the grave is further explained as, bringing "out the prisoners from the prison" (Isa. 42:7), as saying to the prisoners, "Go forth; to them that are in darkness, Shew yourselves" (49:9), and as proclaiming "liberty to the captives, and the opening of the prison to them that are bound" (61:1).

As for immortality, God *only* possesses it *inherently* (1 Tim. 6:16), and the Lord Jesus Christ *earned* it for Himself and for all who come to God by Him (Heb. 2:14, 15; 5:8, 9; 7:24-27; 9:11, 12, 14, 24-28). *We* are commanded to *seek for it* (Rom 2:7), which would be entirely unnecessary if we already possessed it. If we become heirs to this greatest of all bequests, we shall attain it at the time and in the manner described in 1 Corinthians 15:51-55.

Statement (2): "The beasts are not living souls." Here again God's Word stands out in striking contrast with the

preacher's statement. A little searching will show us just what the Bible means when it uses the term, "living soul." In Genesis 1:20 we find that God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth." In the margin we find the word "life" is translated from the Hebrew word that means "soul." "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life" (v. 30). Margin for "life" in the Hebrew is "*living soul*." Coming on down to Genesis 2:7, we find that God "breathed into his nostrils the breath of life; and man became a living soul." The margin here refers us to Genesis 7:22, which says, "All in whose nostrils was the breath of life" (margin, Hebrew, "breath of the spirit of life"), which included fowls, cattle, beasts, creeping things, and man (v. 21). Moffatt's translation, as well as the marginal readings in the King James Version, indicates that the beasts had the same "breath of the spirit of life" that Adam had and were, therefore, living souls just as he was.

Isaiah exclaimed, "Cease ye from man, whose breath is in his nostrils" (2:22). *Breath in his nostrils* is what constitutes one a living soul, whether he be man or beast. Moffatt uses the terms "living creature" and "living beings" to express the same idea.

The following references, some from the King James Version, some from Moffatt, further develop the idea:

"In whose (God's) hand is the soul of every living thing, and the breath of all mankind" (Job 12:10, King James), and "In whose control lies every living soul, and the whole life of man" (Job 12:10, Moffatt).

"The world is full of thy creatures, all looking to thee for their food in season due; what thou givest that they gather, feasting from thine open hand. But when thy face is hidden, they are scared, when thou *recallest their breath*, they die. Yet a *breath* from thee brings them into being" (Psalm 104:24-30, Moffatt). (Cp. v. 30 of King James.)

"If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh (both man and beast) shall perish together, and man shall turn again unto dust" (Job 34:14, 15, King James), and "Were he to withdraw his spirit, were he to gather in his breath, the human race would perish in a moment, man would return to the dust" (Job 34:14, 15, Moffatt).

In Ecclesiastes 12:7 (King James), we read, "Then shall the dust return to the earth as it was: and the spirit shall return unto God, who gave it."

Job 27:3 (King James) says, "All the while my breath is in me, and the spirit of God is in my nostrils."

"His (man's) breath goeth forth (to God, who gave it), he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4, King James).

Do the foregoing texts teach natural immortality? Do

they teach that beasts are not living souls?

Statement (3): "Man is not an animal, and has no affinity with the animal world." Ecclesiastes 3:18-20 reads: "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. 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 (or spirit of life); 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." "These (the ones mentioned in verse 10), as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption" (2 Peter 2:12).

"These speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves" (Jude 10). If the reader doubts man's *capacity* for brutality, let him read Jan Valtin's book, "Out of the Night," a condensation of which appears in *Readers' Digest* for March. Paul, in Romans 7:18-25, shows man's natural estate under the law of sin and death, and points out the one and *only* means of escaping from it. Apart from Christ, we can have no righteousness that is acceptable to God. "All our righteousnesses are as filthy rags" (Isa. 64:6). The only way we can appear righteous in God's sight is by "putting on" the *covering* He has provided for our sins. "As many of you as have been baptized into Christ have *put on* Christ" (Gal. 3:27), and in Jeremiah 23:6 we read, "He shall be called THE LORD OUR RIGHTEOUSNESS." God has given His Son as a cloak for our sins, and has prescribed the method by which we may be covered. "He that believeth (*the gospel of the Kingdom*) and is baptized shall be saved" (Mark 16:16)—provided, of course, that he walks in "newness of life" (Rom. 6:4).

Of the thousands who may have heard this radio broadcast there probably were not a half dozen persons who would think of questioning the absolute truth of the statements made unless, perchance, some rationalists or atheists heard it. Small wonder there are so many of these, when statements like the ones discussed in this article are accepted as the actual teachings of Christ—statements which are opposed to *nature*, to *experience*, and to the *Scriptures*, making of them a confused and contradictory mass of teaching!

Not so many years ago pellagra, a most dreaded disease, was thought to be a germ disease, and transmissible from person to person. Persistent investigation and laboratory experimentation have proved conclusively that it is strictly a deficiency disease, caused by lack of one of the members of the "B" group of vitamins. With this newer knowledge, doctors can now cure severe cases of pellagra almost overnight by supplying the needed vitamin in large quan-

tities. Now, what if doctors, scientists, and chemists had been content with the traditional ideas about pellagra? They would have continued to treat patients with the same old methods, and the patients would have continued to die. However, they were *not* content—they were constantly groping and searching, until finally they found the *truth*. They are searching equally as diligently for the truth about many other diseases, and in many other fields of endeavor—*everywhere*, except in the field of religion. O, that there might be more of the laboratory method of investigation in the field of religious truth! The vast majority of the civilized people of the world are perfectly content to believe the things handed down by tradition from generation to generation, simply because that is the *easy* way. Investigation along any line involves much time and trouble.

It seems to me that the doctrine of the immortality of the soul is the pellagra of religion. Here, too, it is strictly a deficiency disease, caused by too much philosophy and theology, and too little Scripture. If scientific minds would busy themselves with this problem, they would soon find that most pagan religions taught the immortality of the soul in some form or other, and that the form believed by most of the Christian world today was taught by the philosophers of Greece and Rome—notably Socrates, Plato, and Epictetus, and complicated by the addition of a little Scripture. If they should turn the spotlight of *impartial truth* upon the Bible, they would find that this doctrine is not taught at all in God's Word. The only way man can have immortality is to *seek* for it by complying with God's requirements; *then* he has it only by promise until the resurrection.

The belief in the immortality and the preciousness of the soul is far more flattering to the vanity of man than God's statements that "all the nations are nothing in His sight, and are counted as the small dust of the balance," and "man (in death) has no preeminence above a beast."

Longfellow's poem, "A Psalm of Life," embodies the substance of the doctrine of soul immortality:

"Life is real, life is earnest,  
And the grave is not its goal."

This appeals strongly to human sentiment. Nevertheless, the grave *is* its goal, unless it comes into covenant relationship with Him who has the *keys* of the grave.

Error in religion does not come from the wicked, the base, the irreligious; it comes from the noble and the good—from those of high principle; otherwise it would be scorned by the millions who have deeply religious natures and soaring ideals. All philosophers and poets who have greatly influenced religious thought have been men of noble minds and lofty religious sentiments. Read the life of Socrates, of Plato, Epictetus, Milton, Longfellow, and many others. Without exception, they were noble characters; and, again without exception, they

helped mold present-day religious belief. As proof that this is not merely our unsupported opinion, which would be of no value whatever, we quote from two standard reference works as follows:

"Many of our ideas of Satan are from Milton, not from the Bible."—Standard Encyclopedia; article, "Milton."

"Epictetus, a Greek whose teaching blended with Christianity."—Book of Knowledge, Vol. 2, p. 709.

Were their thoughts inspired through God? No! They are not in harmony with the Word of God. Theirs are the noblest thoughts of which the *human* mind is capable, and represent one phase of the wisdom of the world, which is "foolishness with God": but the prophets and the apostles present *God's* thoughts, which definitely are not human thoughts. (See Isa. 55:8, 9.)

Soul immortality is the very foundation of all so-called orthodox preaching. Whatever truth there may be in the various buildings erected upon it, there certainly is none in *this*, the foundation. Would we risk our lives in a skyscraper which had a rotten foundation, even though there might not be a flaw in the building itself? No! We would flee from its vicinity, lest the slightest tremor of the earth cause it to collapse—yet millions of people risk eternal life upon this foundation of straw.

---

## THE LAW OF THE NAZARITE

(Continued from page 5)

faith in His atoning work. We have there an unspoken pledge—the pledge of a life to be given in service to God.

If we are Christ's, one requirement is that we present our bodies "a living sacrifice, holy, acceptable unto God." As the Nazarite was "holy unto the Lord," we are "holy . . . unto God." The Nazarite was commanded to abstain from strong drink. We are commanded to "abstain from all appearance of evil" (1 Thess. 5:22).

In the case of Samson, at least, long hair seems to have been a symbol of God-given strength, for when Samson broke his covenant by allowing his hair to be cut, his strength was taken from him. In like manner the Christian has no strength of his own, but that which is given him of God.

Finally, there was the command to the Nazarite that he remain aloof from any dead body. Perhaps a parallel to Christian experience can be found in 2 Thessalonians 3:6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." Such a person was once alive in Christ, but is now dead in trespasses and sins.

The Christian has separated himself unto God for life and for eternity. If he has been sincere in his decision, there is nothing in heaven or in earth that can separate him "from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

ISRAEL, A MIGHTY NATION

(Continued from front page)

Jews are a people to watch as world events lead us to the collapse of the world kingdoms. Then we shall enter into the Millennial reign of Christ upon earth.

Christ and His co-rulers will soon begin their reign on this earth, and that will result in the removal of every form of opposition, of every enemy, for "he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26). Then the prophecy of Micah 4:4 will be fulfilled, saying: "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."

"When the Lord shall dwell in Zion,  
Then all nations He'll subdue,  
Then all sin He will destroy,  
Even death destroy, too.  
"God Himself will then be with us,  
And will wipe all tears away.  
In that Kingdom under heaven;  
We shall dwell through endless day."

WILL ALL OF ADAM'S RACE BE SAVED?

(Continued from page 7)

Therefore, "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). This is the sowing time; the reaping time will follow the resurrection. *What are you sowing? What will you reap?* (Concluded)

THE DOCTRINE OF BAPTISM

(Continued from page 3)

Baptism is the great figure or symbol by which one acknowledges, first, that he has died to the old ways of the flesh, and, second, that he has been raised by the power of God to walk as our Saviour taught us. The Christian is yielding to the leadership of Christ before Christ comes to personally rule the whole world. Therefore, for voluntarily following Christ now, the Christian is promised rulership with Him when He comes.

As to the importance of baptism, these words of Jesus should be sufficient, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). This is a command not to be ignored. It has already been so lightly considered by many that few know what it teaches and what it does for the sinner.

Baptism is that action that speaks louder than words, proclaiming one's position before God. Have you announced your stand?



BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

Used in conjunction with Young's *New Analytical Concordance* or Strong's *Exhaustive Concordance*, M. C. Hazard's *Complete Concordance to the American Standard Version of the Holy Bible* (Thomas Nelson & Sons; \$4.00) provides a really thorough coverage of the three principal English-language versions: King James, English Revised, and American Standard.

Standing alone, Hazard's concordance touches about 300,000 references arranged under 16,000 headings and sub-headings (publisher's figures; we didn't count the items personally), and includes American Standard Version marginal variations as well as regular readings. It is the *only* complete concordance to the American Standard, which has been the accepted version of almost all Protestant denominations for many years, chiefly owing to its greater accuracy and its elimination of many archaic and incomprehensible phrases from the English Bible.

Hazard's includes pronunciation and meaning of all Scriptural proper names, with a certain amount of biographical and geographical information.

• • • • •

J. W. McGarvey's *New Commentary on Acts* (Standard Publishing Co.; \$2.00) has the usual orthodox errors, but fortunately they are not numerous. Its publishers are, like Fleming H. Revell, given to strictly fundamentalist literature; and McGarvey's comments consequently do not resort to the entertaining, but unauthentic, hypotheses of the "higher critics." Standard modestly advertises the book as "one of the greatest commentaries on the Acts in the English language"; perhaps it is—certainly it's good, and we are not familiar enough with the vast host of Pauline and Lukian criticisms to dispute successfully.

We do know this much: that the *New Commentary on Acts* is well worth its price, and that it presents as fair a criticism of Acts as the Church of God, from its own peculiar viewpoints, could expect to find. The first edition was released comparatively recently, which makes us favor it still more; somehow, we've never been able to work up high enthusiasm over commentaries prepared years before Biblical archaeology and research were put on a really scientific plane.

• • • • •

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



*"As it is written, The just shall live by faith" (Rom. 1:17).*

### God Pays His Workers

"Who does God's work will get God's pay,  
 However long may seem the day,  
 However weary be the way.  
 He does not pay as others pay,  
 In gold or land or raiment gay,  
 In goods that perish and decay.  
 But God's high wisdom knows the way:  
 And that is sure, let come what may,  
 Who does God's work will get God's pay."

—Dennis McCarthy.

In connection with the poem above, let us remember two verses of Holy Scripture: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33), and "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour" (1 Cor. 3:8).

### Happy Birthday Wishes

Albert Hollinshead, Aug. 4, age 14, Cleveland, Ohio.  
 Alice Plantner, Aug. 2, age 14, Cleveland, Ohio.  
 Lorna Adams, Aug. 4, age 12, Norbeck, S. Dak.  
 Eleanor Graney, Aug. 7, age 14, Cleveland, Ohio.  
 Joyce Telschow, Aug. 7, age 13, Cincinnati, Ohio.

### The Jailer's Faith

Paul had healed a young slave girl who had been a "soothsayer," or what we now call a "fortuneteller." The owners of this girl were very angry with Paul and Silas, for the girl had made them much money. They took Paul and Silas to the market place and told the rulers about them. Do you think they told the rulers the truth about them? (See Acts 16:20-22.) The people believed the owners of the slave girl, and tore off the clothes of Paul and Silas, whipped them, and finally threw them into prison.

At midnight in their jail room, Paul and Silas sang praises to God and prayed. An earthquake shook the building. The prisoners' bands were loosened. Paul and Silas saw that none escaped. The jailer came to them and cried, "Sirs, what must I do to be saved?"

Paul and Silas answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The jailer was then told about Jesus, and they were baptized as soon as they heard and believed. The jailer then took Paul and Silas into his home and gave them food and "rejoiced, believing in God."

### Faith and Works

We are saved through God's loving favor or grace. Salvation is a gift. Do you work for a gift? No, for then it is "pay." Can you buy a gift for yourself? No, for then it is yours by an act of purchase. A gift is free. Sometimes we must act in a certain way, to show that we deserve the gift we may win. So it is with the gift God has for His faithful. We must have faith in Him. Now, to say we have faith, yet not to do anything about it, would be foolish. If a farmer said he had faith that his corn would grow, yet wouldn't plant the seed, would he get a crop of corn? No!

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Even so faith, if it hath not works, is dead, being alone. . . . Ye see then how that by works a man is justified, and not by faith only" (James 2:14, 17, 24). "Without faith it is impossible to please him" (Heb. 11:6).

### Lamb of God

"Lamb of God, I look to Thee:  
 Thou shalt my example be;  
 Thou art gentle, meek, and mild,  
 Thou wast once a little child.

"I would be, Lord, as Thou art:  
 Give me Thine obedient heart;  
 Thou art pitiful and kind,  
 Let me have Thy loving mind.

"Loving Jesus, gentle Lamb,  
 In Thy gracious hand I am;  
 Make me, Saviour, what Thou art,  
 Live Thyself within my heart."



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Mottoes

\* \* \*

*By Gerald L. Cooper, Ripley, Ill.*

A recent comment on a Sunday school lesson by one of our writers, Brother Otto E. Dick, reads as follows: "Young people of our church should be especially interested in the church at Berea, because it was there that the people 'received the word with all readiness of mind, and searched the scriptures daily, whether those things were so' (Acts 17:11). All young Bereans of our church should be equally as diligent in searching the Scriptures." This timely comment makes us wonder how many of our Bereans realize the importance of this verse to them, individually, and to our society as a whole, for it is from this verse that we receive our name. Why? Because the people of Berea were "more noble" than those of Thessalonica for doing the things mentioned in the above comment. Further, our Berean motto is taken from this verse. How many of you know what it is without looking further?

In the dictionary we find that a motto is, "A word or sentence expressing a rule of conduct." A few years ago a graduating class gained much notoriety by having as its motto the following words, "WPA, Here We Come!" With no more goal set for their achievement than that, probably that is all many of them achieved. The Berean motto is one, which, if it were followed, would change our societies and our individual lives overnight. Without the application of our motto, all our various activities become only superficial things. Let us review some of them to see how important our motto becomes.

#### *From Experience*

As an ex-editor, the Berean Page in The Restitution Herald seems to be one of the most important of the Berean activities. Yet oftentimes this page is the result of the work of the editor alone, who (speaking from experience) must not only search the Scriptures daily, but often "nightly," in order to have the page ready at the deadline. If each Berean lived up to the motto, he would in time find something that would interest him and would want to tell others about it. The result would be a more diversified Berean page, with ideas from many readers and would, incidentally, save the Editor from becoming prematurely gray.

Another of our activities, perhaps of more interest and

importance to all members of the Bereans than any other, is the work of the Junior Social Correspondence Committee. There is no need to explain this work, for no doubt all of you have come in contact with it in one way or another. However, can't you see how important it is to have our motto in mind when serving on this committee? When we write letters to new members of our church, we do so to encourage them and to welcome them as members of the church and potential members of the Berean Society. If we fill the letters with nonentities about the weather, crops, what we are doing, and so forth, our correspondent will become interested in those things. If we are searching the Scriptures daily, we will, naturally, write of those Scriptures, thus encouraging each new member, not with our own word but with the Words of God.

#### *Some Do—Why Not You?*

It goes without saying, that those who serve on the various publishing committees must live up to the "Search-the-Scriptures-Daily" motto, or they would be unable to publish the good tracts and lesson books which *are* published. However, if each member would live up to his motto, there would not be so many of these tracts and books laying idle at headquarters. Searching the Scriptures daily would be an incentive to them to purchase these idle helps, and would encourage the Publishing Committee. The motto would also be a big help in our study of our lesson outlines in our Berean books, for then we would have our lesson studied before class and would truly read in the Bible once a day—not only once a week.

There are other activities that we have not covered in this article, but suffice it to say that there is not one of them that could not be developed to greater success if we only lived up to our motto.

Finally, let us *search* the Scriptures. There are those who daily read a portion of the Bible, and whether they understand what they are reading or not, they feel that they have done their duty. To search for anything is to "explore thoroughly" or to "seek diligently." This we cannot do by merely reading the Word of God. Bereans, let us adhere to our motto given us by those Bereans of long ago who were "more noble than those in Thessalonica." Doing so will strengthen our efforts for our new Conference year which begins very soon.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.  
 August 24-31—Eastern Nebraska Conference at Omaha.

### SUNDAY SCHOOL CONVENTION

Everyone interested in Sunday school work should be present at General Conference, Saturday, August 9, at which time the interests of our Sunday schools will be considered and discussed.

L. T. Hanson, Committee Chairman.

### BAPTISMS

It was certainly a pleasure to us when our youngest granddaughter, Cecile Mattison, made known to us that she wished to be baptized. Still more pleasure was added when our grandson-in-law made known his desire to do likewise. Because of busy times for us all, it was decided to hold the baptism across the river from the church in Oregon, Ill., on Saturday evening, July 12, at which time Sr. Beulah Dunbar, not being satisfied with her former baptism because of lack of knowledge, joined our company, and the three were baptized in the presence of a fairly large company of believers, all of whom rejoice with us at this service. Bros. Sydney E. Magaw and Harry A. Sheets were present and took part in the service.  
 S. J. Lindsay.

### EAST SIDE SUNDAY SCHOOL Oregon, Illinois

Regarding the progress of the Sunday school east of the river, we have this report to make: the average attendance for the past month has been about eighteen. Last Sunday there were twenty-five present, including three adults who promised to come again next Sunday. A little eight-year-old girl brought her little brother, saying she wanted to be like Peter's brother Andrew. Other children inspired by the song, "Fishers of Men," asked their mothers and friends to come.

God has richly blessed us in this work, and we lift up our hearts in gratitude to Him. If any of our good brethren who might be interested in this work would send their old unused Bibles to us, we are sure they will be greatly blessed in their effort. Let us bring the light of the gospel to every home: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come."  
 Mac Nedrow.

### HERALD RECEIPTS

Mrs. Arthur Poe; Harold Starbuck; W. H. Klindt; Leota Hanson (for another); Mrs. Seraphine Cleek (self & another); Mrs. Frank Coser; Jessie Wilson; Mrs. Alfred Hutchinson; Emma Railsback (for another); O. P. Nowlin (self and another); Sam Hoke; Irvin Barnhart; Lawrenceville Sunshine Class (for others).

### LAWRENCEVILLE, OHIO

The Vacation Bible School at the Church of God was held from July 6-12, and the results were very encouraging. The co-operation and words of commendation from the people in the village were very much appreciated. There was a period of devotion in the morning at 10:30, followed by the classes. Most of the children brought their lunches and stayed for the noon period. Those who did not were soon back from their dinners to join in the play.

At 1:30 p.m., we showed some motion pictures and some still pictures, the latter were Bible pictures along the line of the lessons of the week. Bro. and Sr. Harvey Krogh, Jr., of Tipp City, Ohio, were here to help with the classes and did a very good work.

We had an average daily attendance of eighty. Saturday night we closed with a program at which the children gave a review of what they had learned during the week, followed by a motion picture of "Noah's Ark" and "The Flood." Nearly all the children brought their parents for the program on Saturday evening. We asked for an expression from the school as to whether they wanted to have another Bible school next year. We believe every hand went up, so we are looking forward to having a bigger and better Bible school in 1942.

Grover Gordon.

### AN ENJOYABLE JOURNEY

I left my home in Washington, May 24, and spent some time with my brother Platt at Glendale, Calif. He has been seriously afflicted with asthma for fifty years. I also visited with Bro. and Sr. G. E. Marsh and Arlen at their home in Los Angeles. They surely know how to make one feel at home, and I greatly enjoyed my visit with them. I also went to San Diego, where I visited with my son Earl and wife—also had a short visit with Bro. F. N. Patterson who lives in the El Cajon Valley.

From there I came by train to the home of Bro. and Sr. Dart, here in Wichita, Kans. On July 8 a company of us went to the Arkansas River, where I baptized Helen Dart, wife of Bro. Leonard Dart. After the baptism, we returned to the home of Bro. and Sr. F. J. Dart, where we celebrated the ordinance of the Lord's Supper.

Bro. and Sr. Dart have been married only a few months, and now they are not only one in the marriage relation, but they are also one in the hope of the gospel—"having hope of the life that now is, and also of the life to come." They are truly happy in the Lord, and she is a valuable addition to the little company of believers here. May they "grow in grace, and in the knowledge of the truth."

A. L. Corbaley.

## Gleanings From the Field

"The field is the world."—Jesus.

"When I open The Restitution Herald and read the cordial invitation to attend General Conference and the Illinois Bible School, it makes me long to be there again. Because of home duties, however, I shall not get to vacation in Illinois this Conference time. . . . Our pastor, Bro. Vaughn Long, and wife spent their vacation in Indiana, visiting with friends and relatives and attending the Indiana Bible School and Conference at North Salem."  
 Quiney L. Carpenter, Perryville, Ky.

"A picnic dinner was held in honor of Bro. J. H. Anderson, Michigantown, Ind., at the Frankfort park, Sunday, July 20. There was good attendance both at this meeting and at morning and evening services, when Bro. Anderson preached his farewell sermons, as he is leaving this church. We are sorry to see him leave, as he has been our faithful minister for nineteen years. Visitors from South Bend and Hedrick churches were present for the day."  
 Lota Huffer, Michigantown, Ind.

"May the Lord bless you in His service, and may there be a wonderful General Conference this year."  
 H. Scott Smith, London, Ark.

Bro. F. E. Siple, 147 Nottingham, S.W., Grand Rapids, Mich., is building a new home.

Early comers to the Conference are Bro. and Sr. Harvey Krogh, Jr., Bro. Dale Dunbar, and Sr. Krause (Ohio); Sr. Ray Palmer, the cook. Mrs. T. J. Ellis, and Barbara Fish (Iowa); Terry Ferrell (Calif.); Mrs. Mary Hatch, Jeannette Romine, and Bro. and Sr. William Lindsay (Ill.).

Because of Bro. F. E. Siple's inability to be present throughout the Conference, he and Bro. Harry A. Sheets have exchanged dates on the preaching program. Bro. Siple will preach August 1, and Bro. Sheets August 7.

"It seems that the doctrine of the immortality of the soul is the pollagra of religion."  
 —Jeannette Reeves, Newman, Texas.

"Kent Herman arrived Sunday, July 20, weighing seven and one half pounds, at the home of Bro. and Sr. Stanley Ross, Litchfield, Minn. . . . Another prospect for the Bible Training School!"

"May the Lord bless the General Conference."  
 Bernice C. Tulin, 2931 McKoon Ave., Niagara Falls, N. Y.

Bro. and Sr. L. E. Conner went to Casey, Ill., for services, Sunday, July 27.

In remitting toward the Building Fund of the Bible Training School, Sr. Eska E. Evans, Freedom, Nebr., writes: "I pray that you may soon have the necessary funds to begin building, and I pray God's richest blessings on the work you are doing—it seems as if nothing is overlooked or neglected."

Who's Who: "I flew into town the other day; here's my name and what I weigh: James Alan Overholser, eight pounds and seven ounces. I arrived July 3, 7:18 p.m., for a brief stay at the hospital. My parents are J. Homer and Marian Overholser, 2607 W. 84th Place, Inglewood, Calif. Grandma Whelan and all friends are well pleased with me."



**SAINT CLOUD, MINNESOTA**

Two weeks of Vacation Bible School, conducted by our pastor, John Mercer, were brought to a successful close with a program Friday evening, July 18. Attendance was very good and the total enrollment was one hundred seventy-seven, with one hundred two being the largest number present in one session.

Various rewards were given for outstanding work in the classes in which the small folk also participated. Anyone who thinks small children cannot memorize Scripture texts should have heard our six-year olds!

On Sunday, July 20, an all-day meeting was held on the shore of a nearby lake. Each family brought a basket dinner which was placed on a common table for all to share. At two o'clock, p.m., all gathered on the shore to witness the entrance of sixteen members into the body of Christ in the ordinance of baptism. How it warms the heart and increases the faith to see others take this courageous step. Praise the Lord!

At 5:00 p.m., a Galilean service, in which Bro. A. E. Hoskins of Lambert, Minn., assisted Bro. Mercer, made a fitting close to a "perfect day." Grace Skinner, Reporter.

**ARKANSAS-OKLAHOMA CONFERENCE**

Our Conference closed Saturday afternoon, July 19, after three days of a very good Conference. There were more than thirty-five delegates from Arkansas, Oklahoma, and Texas which the church at this place was most happy to have.

Sunday afternoon, July 20, Bro. T. A. Drinkard baptized three worthy young ladies into a new life. They are: Delia Faye Grubb, Boynton, Okla.; Mary Evelyn Roberson and Cumi Walls, both of Cleveland, Ark.

For further word of the Conference, read the Gospel Trumpet.

We wish the General Conference the best of everything.

Mrs. Ed. R. Ring, Asst. Secy.

**SUMMER TRAINING SCHOOL NEWS**

We have just completed our six-weeks' Summer Bible Training School under the instruction of Bros. Harry A. Sheets and S. J. Lindsay. From our work, we have had a very nice time. The Berean class of Oregon, Ill., has taken us to Lowell Park, the Pines State Park, and Rochelle. We took a trip to Zion to see a passion play concerning the life of Christ.

We have made many friends. We love our matron, "Mom" Wiggins, the best friend we have made.

We have had certain difficulties, such as being late. Some of the students have done dishes, which is the penalty—five days for being late three times.

We want to thank Bro. Sheets and Bro. Lindsay for teaching interesting and inspiring lessons that contained the true Word of God. We want to thank the Bereans for transporting us from one place to another. We thank Sr. Wiggins for being a mother to us. If you ever travel, you will be at home in the different parts of the United States by saying you belong to the Church of God.

Bob Rouch, Reporter.

**SUMMER TRAINING SCHOOL**

Ella Randall	\$ 2.00
Pennellwood Bereans	16.00
A Friend	10.00
Mr. & Mrs. Glenn Birkey	10.00
Mr. & Mrs. Vernon Birkey	5.00
Mrs. Ada M. Eldridge	2.00
Mrs. Marion Long	5.00
Mr. & Mrs. George Siple (tuition)	7.00
Mr. & Mrs. Walter Wiggins	3.00
Eska Evans (building fund)	5.00

**WHITE PINE, MINNESOTA**

Sunday evening, July 13, brought to a close the very interesting series of meetings held here by Bro. Vivian Kirkpatrick. It is hard to say in a few words how much good he has done here. However, as time goes on, and we think over the things he has said and study our Bibles with renewed energy to prove for ourselves some of the thoughts he has left with us, only then can we fully appreciate the blessing these past three weeks have been to us. As individuals, we owe it to ourselves to study and be better able to understand the words of our Bible, and be able to follow a speaker and gain all we can through what he says.

We shall all look forward to a time when Bro. Kirkpatrick can come to us again.

Mrs. Ronald Matheny, Reporter.

**OREGON, ILLINOIS**

Bro. and Sr. Harvey Krogh, Jr., Tipp City, Ohio, arrived in Oregon, Monday, July 21, to visit at the William Reynolds' home (Sr. Krogh's former home). Thus, they are the first, too, of the brethren to arrive for General Conference. Bro. Krogh, natural-born watchmaker, is a preacher on time.

We are sorry to hear that Bro. Glen Birkey's mother is seriously sick, but hope soon to hear that she is regaining strength. Bro. J. H. Williams, who was also seriously sick, is much improved and again in regular attendance at the Sunday school and church services.

Mr. and Mrs. J. C. Armstrong, Ventura, Calif., recently visited with the Conners, parents of Mrs. Armstrong.

We are glad to welcome into our midst Mrs. Martha Schechter who, after a number of years, has returned to Oregon, and is now making her home at Golden Rule Home.

Satisfied, plus: we have no longing for a better dinner than served Thursday evening, July 24, by the Doreas Society to their members and their respective families. Bro. and Sr. Paul Johnson's lawn was the dining room.

A party and "shower" of gifts for the new-lyweds, Bro. and Sr. Elroy Budrow, provided a merry time for all and a second supper for some, July 24.

Sr. Anna Eychauer, Sr. J. M. Prime, and Sr. Ann Patrice Prime—grandmother, mother, and daughter, respectively—en route from Florida to Iowa, were visitors to our morning services, Sunday, July 27. We hope to see them again during General Conference.

As a church, we invite brethren from near and far to use and enjoy our Lord's house during the General Conference.

Sydney E. Magaw, Pastor.

**MRS. REBECCA WOODS**

It is my sad duty to report the sleep of death of my only sister in the flesh, Mrs. Woods of Tampa, Fla. She was an intense sufferer for ten months, yet very patient and hopeful during all her illness. Someone remarked during her stay in the hospital, "You must have a great many friends, Mrs. Woods," to which she replied, "I have lived a long life, and I have retained all my friends."

She was the seventh daughter of Elijah and Martha Beck of northern Indiana, starting life in the days of the preaching of well-known brethren of years ago, such as A. J. Chaplin, J. M. Stephenson, H. V. Reed, and others. She came forward and accepted Christ as her Saviour, and was baptized under the preaching of Bro. H. V. Reed, living a consistent Christian life.

While at the hospital, her eighty-seventh birthday was observed. Many congratulations and cards were received and much appreciated.

Appropriate services were held at the Wil-

son Sammon Funeral Home in Tampa, which city has been her home for many years—John H. Branseomb conducting the service. She was laid to rest in Woodlawn Cemetery, to await the call of her Saviour.

Mrs. Anna Eychauer.

**THE CHRISTIAN'S GOOD NIGHT**

"Sleep on beloved, sleep and take thy rest,  
Lay down thy head upon the Saviour's breast,  
We love thee well, but Jesus loves thee best—  
Good night!

"Calm is thy slumber as an infant's sleep,  
But thou shalt wake no more to toil and weep,  
Thine is a perfect rest, secure and deep—  
Good night!

"Until the shadows from this earth are cast,  
Until He gathers in His sheaves at last,  
Until the twilight gloom be overpast—  
Good night!

"Until the Easter glory lights the skies,  
Until the dead in Christ shall rise,  
And He shall come, but not in lowly guise—  
Good night!

"Until made beautiful by love divine,  
Thou in the likeness of thy Lord shall shine,  
And He shall bring that golden crown of thine—  
Good night!

"Until we meet again before His throne,  
Clothed in the spotless robe He gives His own,  
Until we know even as we are known—  
Good night!"

(Written by Sarah Doudney; selected in memory of my dear sister, Mrs. Rebecca Woods.)

Mrs. Anna Eychauer.

**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  
Orpha LeMasurier . . . Treasurer  
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

\$.....

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?

<b>TRACTS</b>							
Name	No.	Per	Per				
	Pages	Doz.	100				
Four-second Series A (25 of each of four kinds)			\$ .25	First Principles, G. E. Marsh	18	.35	2.00
Four-second Series B (25 of each of four kinds)			.25	God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
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	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Wince	32	.12	.75
Diabolus, the Antigon, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60	<b>BOOKS</b>			
The Thief on the Cross, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
A Study of the Word "Soul"	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
Did Christ Pre-exist? H. B. Hathaway	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	Ancient Mysteries, George Johnston	116	.50	
What Is a Christian?	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
The Coming of Christ, R. A. Curtis	6	.15	.90	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	.25	1.25
Can You Believe?	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45	2.60
What Do the Scriptures Teach? R. H. Judd	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Visitor, paper, Boice	212	.50	
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	The Way of Life Eternal, paper, Lyman Booth	88	.40	
Baptism, S. J. Lindsay	8	.20	1.20	<b>BEREAN BOOKS</b>			
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	Name	Pages	Each	
Some Things for Which We Stand	6	free for postage		The Hebrew People (Children's Lesson Book)	59	\$ .25	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Children's Bible Story and Study Book	60	.20	
Do You Believe That—	1	free for postage		Senior Berean Book One (The Gospel Plan)	50	.20	
Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book Two (Life and Immortality)	50	.20	
How Much Do You Believe on the 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 Five (The Church of God)	50	.20	
God, R. H. Judd	12	.25	1.75				

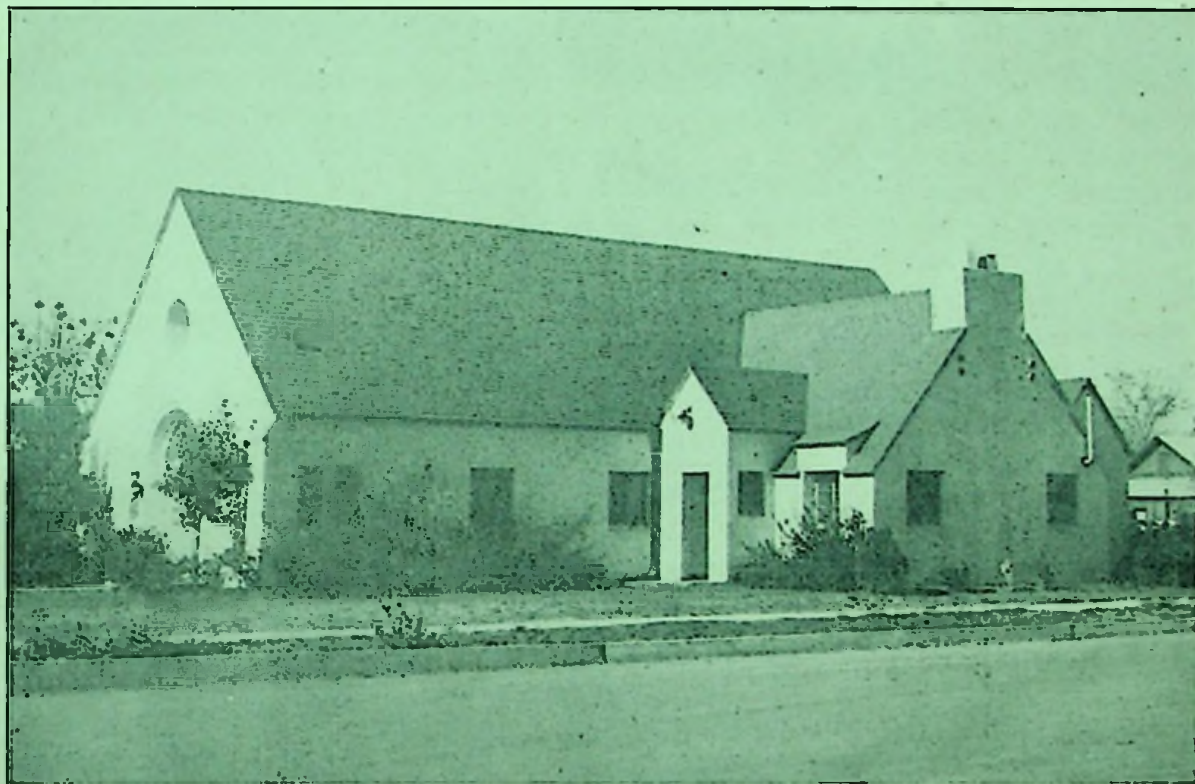
**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, AUGUST 5, 1941

NUMBER 44



THE CHURCH OF GOD, TEMPE, ARIZONA

We are pleased to present this picture of the church at Tempe, Arizona, and the following historic sketch by the pastor, Brother S. J. Lindsay: "People of our denomination, isolated by moving a long distance from any association of our people, often say, 'Well, there was no church of our own, so we joined the —— church.' Churches are never built by this class of people—they drift with the tide, whether the tide is right or not. This could not be said of Brother Christian Saylor and his good wife who moved from Kansas to a ranch near Tempe, nearly fifty years ago. They took their faith with them, and were not slow to tell others about it. One day, in sending a package to the Corbell home not far away, they wrapped it in an old number of *The Restitution*. The title interested Brother Corbell who remarked to his wife, 'Here is a paper that teaches what I believe.' They examined it carefully, then saw Brother Saylor, and soon wrote for a minister—we believe it was Brother John Foore. He held a series of meetings, and many were baptized. Various ministers thereafter visited Tempe. . . . Three years ago the church was built. Our meetings for some years had been held in a hall. Imagine the comfort and satisfaction of having this beautiful structure in which to meet after so many years. It stands as a monument to the Saylor family who introduced the teachings of the Church of God into that country so many years ago." Faithful service pays!

# 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 Started

As these lines are being written, Friday night of the first week of the General Conference, the meeting is well organized into its various classes and business sessions, and is being well attended. Everyone is enjoying the Bible lessons and sermons, and a goodly number of ministers are regularly in attendance at the Ministerial Association meetings. By next week we shall be able to present a more complete picture of the Conference activities.

In the meantime, we pray God's blessing upon you who are keeping the home fires burning while many of your members are with us at General Conference, and we ask an interest in your prayers on behalf of the General Conference. The Lord's work—lofty and soul-saving—is entrusted to human flesh that will sadly fail unless we humbly and faithfully pray for blessing from Him who "gives the increase," and unless we loyally co-operate as members of one family, even sons and daughters of God's family.

## The Bible Training Schools

One of the encouraging features of our work is that both the regular and the summer Bible Training Schools were operated this past Conference year without incurring any indebtedness. The spiritual success, too, was at least equal to that for which we dared to pray. With God's blessing upon the work, we trust that there will be a constant showing of spiritual fruitage through the years that may yet be ahead. "Except the Lord build the house, they labour in vain that build it" (Psalm 127:1), but the Lord is building the "house," for which we should be joyously thankful.

## A Pleasant Surprise

Journeying toward Rome, the Apostle Paul was shipwrecked upon the island of Malta. Though the aborigines

### MY FRIEND

*"My friend is one who knows me well,  
 Yet loves me just the same,  
 Who's honest, earnest, loyal, too,  
 And always plays the game;  
 Who dares to tell me when I'm wrong—  
 Helps me keep strong and true,  
 Whose cheery smile is so worth while,  
 A friend, dear friend, like you!"*

—Selected.

were barbarous, they were kind to Paul, as he said: "The barbarous people showed us no little kindness" (Acts 28:2). Some of the people, seeing a serpent fasten itself on Paul's hand, first superstitiously supposed he was a murderer, but when Paul "shook off the beast into the fire, and felt no harm . . . they changed their minds, and said that he was a god" (vv. 4-6). The chief man of the island was Publius, "Who," said Paul, "received us, and lodged us three days courteously" (v. 7). Finally, after Paul had miraculously healed the father of Publius of his "fever and . . . bloody flux," and after many others of the island had been healed, they honored Paul "with many honours." Said Paul: "They laded us with such things as were necessary" (v. 10). Moffatt's Translation says: "They made us rich presents and furnished us . . . with all we needed."

Now, nobody has been shipwrecked in the Mediterranean Sea, there is no serpent in this story, no barbarous people, no superstitions, nor, if there were, could the preacher work any miracles to win the people's trust and love. There is, however, one likeness in an event that has recently occurred: by the goodness of many friends, with special appreciation to Sister Amy Dunbar Frye who in far-off Delta, Ohio, started the project, we are now the owner of a 1940 De Luxe Chevrolet—this to replace a '29. *We are thankful*, but that does not tell all our feelings.

Considering how many sins we have committed, how surely we are yet to sometimes disappoint our friends, how "earthy" we must be in the sight of God, we feel most ashamed to receive "rich presents" from our friends. Nor have we suffered any hardships for Christ as did the Apostle Paul! There comes, then, another feeling—a new determination to face Rome: to withstand any Caesar's trial, to be loyal, or as loyal as flesh can be loyal to God, though it might mean chains, imprisonment, death.

# The Bride of Christ

By S. J. Lindsay

A SISTER writes: "I wish you would write an article for The Restitution Herald on these questions: Is Israel the bride of Christ? Is the church the bride of Christ? Who are the "peculiar people" of Titus 2:14? Who are the called-out ones, Israel or the church?"

In the length of our experience this question (or these questions) have come to the surface occasionally. I think I am safe in saying that the church has ever held it a matter of doctrine that the church is spoken of as the bride of Christ.

God has placed His truths before us in many ways, and among them He has used types and shadows. A most wonderful type on this question is to be found in the type of creation of first the man and then the woman, Adam and Eve. When Adam stood before God alone, he was the first man. God saw that it was not good for him to be alone, so He caused a deep sleep to fall upon Adam. While in that sleep, God opened Adam's side and took therefrom a rib, out of which He made the woman. The same is true in the creation of the last Adam. When Jesus prayed in the garden that night, He said to the Father, "I have finished the work thou gavest me to do." He stood before God the first one of the kind, and God saw that it was not good for *Him* to be alone. Therefore, He caused a deep sleep to come upon Jesus on the cross and, while He was in that sleep, His side was pierced and therefrom came forth blood and water. First John 1:7 tells us that "the blood of Jesus Christ his Son cleanseth us from all sin." Surely this applies to the church. Revelation 19:7, 8 has this to say about the matter: "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."

Our attention has been called to the fact that the church is also called *the body* of Christ. True enough. We are told that a man shall "leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Matt. 19:5). The same must be true of Christ and His bride. They will be one flesh. Surely Israel regathered is not one flesh with Christ. John the Revelator saw the holy city, the new Jerusalem, coming down from heaven adorned as a bride for her husband. This surely could not

apply to Israel, but it very likely applies to the church, for in 1 Thessalonians 4:13-18 we see how the church will be caught out to meet Christ as He descends to the earth. Later, He will be seen by the world as He descends *with* His church.

The Forty-fifth Psalm is a beautiful portrayal of the King's household. First, the King is described in brilliant array, then it is said of His Queen that she is "all glorious within: her clothing is of wrought gold," and that she is arrayed "in raiment of needle work"—all of which speaks of the trials and victories of the saints in bringing themselves to this high honor through Christ. The saints are putting on that "wrought gold" and "fine needlework" in this present age.

In Ephesians 5:23 we read: "The husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." This text seems to us to make use of the "body" in the sense in which we have already spoken of it.

To the other questions we can answer only that Titus 2:14 surely means the church. Israel once had opportunity to possess herself of this glory. God had said to her, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom

of priests, and an holy nation" (Ex. 19:5, 6). Israel, however, hath not obtained that which he seeketh for; but the election hath obtained it" (Rom. 11:7). They now obtain this glory who through Christ overcome the world.

There is another type showing the church as the bride of Christ. Abraham, sending his servant to search a bride for Isaac, decreed certain characteristics should be possessed by the one chosen for that high honor. The servant (the Holy Spirit) is now in search for a wife for Christ. As soon as Rebecca accepted, the servant bedecked her with jewels. Members of the church will be bedecked with jewels as soon as they answer the call. Rebecca not only received jewels, but began the journey on the camel provided for her. The church rides the camel of faith. When Rebecca saw her "intended" in the distance, she asked the servant who it was. He told her. Then she dismounted and walked. When the church sees Christ, she will no longer cling to faith, but will walk with Him by sight. May the Church of God soon see her Husband.



S. J. Lindsay

# Jerusalem, Mystery Babylon

By Tom Savage

AS KINGS of all nations have their capital cities, so the Antichrist who will rule in the final days will have a city for his capital. "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5). Revelation 17:18 tells us this "Mystery Babylon" is a city also known as "that great city."

We see from the last portion of Ezekiel 23:4, that God called Jerusalem a woman, *Aholibah*, and in the same chapter, verse 17, told of her love for Babylon. God is going to chastise her (Jerusalem) for her abominations (Ezek. 5). Jerusalem was Israel's capital city. The Israelites are now returning to Jerusalem and Palestine, and God is surely going to deal with them there.

The "great city" is to be filled with the abomination of the earth (Rev. 17:5). Abomination is all sin, as: adultery, lying, drunkenness, and idolatry. Now, this city is to head this world-wide condition of sin. We see the woman as a symbol of the city, riding upon a scarlet-colored beast (Rev. 17:3, 18). The word "beast" is symbolic of a ruler, or nation which is always headed by some living person, and a beast is a particularly good symbol if the nation is ungodly. We know that someone will head this coming condition, someone "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).

Some students believe that Mystery Babylon is prophetic of Rome, because of the statement in Revelation 17:9 that this woman "sitteth" on "seven mountains." Now, a mountain is a mountain and a hill is a hill. Rome may be built on seven hills, but not on seven mountains. The word "mountains" is another symbol of *government*, as shown in Daniel 2:35, which refers to Christ's Kingdom that will break all nations, at which time Christ will be King of Kings and Lord of Lords. Isaiah 2:2 speaks of Christ's Kingdom as the "mountain of the Lord's house."

This "great city" mentioned in Revelation 17:9 is to sit, or rule, over seven *nations*. These nations are also revealed to us in Daniel 7:23, 24: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."

We know that Rome was the fourth great kingdom. It surely would not be hard to find ten kingdoms or nations up to this time that were a part of the old Roman Empire. Notice that Daniel 7:24 says that "another shall rise after them, and he shall be diverse (or different) from the first (or old Rome), and he shall subdue three kings." Now, this person, nation, or mountain is the eleventh one in the combination of governments, and he is to subdue *three* of the ten. Daniel revealed that the fourth kingdom (Rome) was diverse from all kingdoms, and that another (or the eleventh) will be different "from the first" (i.e., the preceding, or Rome). The eleventh kingdom will be separate from all the other kingdoms. Also, "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations (Rev. 13:7). "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 (Dan. 7:25). These verses surely represent the Antichrist in the final years of the Gentile time, when righteousness will be taken out of this world and sin will have complete sway.

"The ten horns which thou sawest upon the beast, these shall hate the whore (apostate Jerusalem), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. 17:16). To further explain this, the Man of Sin, or ruler of the eleventh power, will subdue three of the ten kings—leaving seven. Still, the three kingdoms which are to be subdued will not be destroyed, but will still exist. Now, Jerusalem is known as the Holy City, and when this Man of Sin takes away the daily sacrifice, as used by Israel in worship of God, it will result in the Desolation spoken of by our Lord in Matthew 24:15. Referring to this Desolation, we read in Daniel 11:31: "They . . . shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

That it will be God's people, Israel, who have forsaken "the holy covenant" is the thought expressed in Daniel 11:30. We know that no other people than Israel offered sacrifices and burnt offerings to God, and that Jerusalem was the only city where the Temple was built. Thus, Israel will be the main ones to forsake God to follow after this Man of Sin, thereby causing this Desolation Period.

We know that Israel has rejected Christ, or the One who has entered into the sheepfold for all who are willing to serve God. "He that entereth not by the door into the

sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). This Man of Sin will take the place of Christ to these people, as it is written of him: "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 verse gives us knowledge that this Man of Sin will sit in God's Temple. Now, at no place has God's Temple been built but in Jerusalem, so you see a good reason why the city cannot be Rome. Also: "He shall plant the tabernacle of his palace between the seas (between the Mediterranean and Dead Seas, obviously at Jerusalem) in the glorious holy mountain" (Dan. 11:45)—this being another reason for believing it is not Rome. *You never heard of the "glorious holy mountain" in or near Rome!*

"Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth" (Rev. 17:9). When this Man of Sin sits in the Temple of God, showing himself to be God, Jerusalem will be the capital city. Then, you may ask, "What is the reason for the ten kingdoms in Revelation 17:16 *hating* this city which is the ruling city of these nations?" This man of sin will come to the front because of his hatred to God's people. The hatred of these nations against Jerusalem, or the "holy city." People are what make a city, and we know that Jerusalem was and still is the home of God's people. The hatred of these nations against Jerusalem will make her desolate (Rev. 17:16). Jerusalem, as far as holiness is concerned, will be destroyed. This Man of Sin will not let the true God's Name be made known. He, himself, is looking for this glory and power.

According to Jesus' words, Jerusalem is to be trodden down of the Gentiles until the fulfillment of time: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Matt. 21:24). Joel likewise prophesied: "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:2).

In Isaiah 1:1, God is speaking to Judah and Jerusalem. In verse 9, God likens them to Sodom and Gomorrah. Isaiah 1:10 calls the rulers

"Sodom" and the people "Gomorrah." Yes, Jerusalem was and will be as wicked as Sodom and Gomorrah. Revelation 11:8 tells us of the two witnesses lying dead "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This is further proof of what this "great city" is, because we know Christ was crucified *at Jerusalem*, and *not at Rome*.

"The great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Rev. 16:19). To symbolize the "siege" of Jerusalem, God told Ezekiel to take a barber's razor, cut his hair and beard, and divide it into three parts. A third was to be burned, but a few were to be bound in his skirts (Ezek. 5:1-3). Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her" (v. 5).

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev. 18:20). Yes, Christ said, "O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee" (Matt. 23:37)—no, not Rome, but *Jerusalem!* "Come out of her, my people, that ye be not partakers of her sins" (Rev. 18:4). After Christ has called out the church, God will deal directly with Israel. Yes, God will call His people from this city of sin. "Then let them which be in Judaea flee into the mountains" (Matt. 24:16); and, "To the woman (Israel) were given two wings

of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12:14).

Finally, after the Antichrist has had his day, Jerusalem will be delivered and exalted by the true Christ, who will "turn away ungodliness from Jacob" (Rom. 11:26). "Be ye glad and rejoice for ever . . . for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping (in contrast to the centuries of weeping at the Wailing Wall) shall be no more heard in her, nor the voice of crying" (Isa. 65:18,19). Surely, though sin must first bring its every desecration upon Jerusalem, the city that is "beautiful for situation" (Psalm 48:2) will yet become the "joy of the whole earth."

#### "JERUSALEM, A PRAISE"

Apostate Jerusalem, deceived by the Antichrist, ravaged by nations, will yet through the true Christ become a "praise in the earth." Well did Isaiah prophesy:

"For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory. . . . Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah ('My delight is in her,' margin), and thy land Beulah ('Married,' margin): for the Lord delighteth in thee, and thy land shall be married. . . ."

"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. . . ."

"Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them (the Israelites), 'The holy people, 'The Redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken" (Isa. 62:1-12).

"Our feet shall stand within thy gates, O Jerusalem. . . . Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:2, 6).

## Defending the Gospel Faith

By J. M. Morgan

*"Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. . . . The other of love, knowing that I am set for the defence of the gospel" (Philippians 1:7, 17).*

THE Church of God is sure that it has the *one faith*. "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). If this is true—and it is the truth—then we should all be of *one mind*. This inspired writer further says, "Fulfil ye my joy, that ye be likeminded, having the same love, being of *one accord*, of one mind" (Phil. 2:2). How can we come to the unity of the Spirit in the bond of peace, as long as some preach salvation by faith alone, or by grace alone, or by any other plan except God's order and plan of salvation? In his letter to Timothy, Paul said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Why "preach the word"? He answered this by saying, "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" (v. 3). Is it true that some among us cannot "endure sound doctrine"? Webster defines the word "endure" as, "To support without breaking or yielding; put up with; remain in." Here is the Scriptural meaning: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Again I ask, Why "preach the word"? Here is the answer: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou *shalt both save thyself, and them that hear thee*" (1 Tim. 4:16). However, there are so many of us who are like disobedient school boys and girls who love to "play hooky" at school, that we forget the primary lessons. Paul wrote concerning Christ: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them *that obey him*" (Heb. 5:8, 9). In Romans 2:7 we read, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." This eternal life is in God's Son (1 John 5:12) who is "called of God an high priest after the order of Melchisedec. Of whom we have many things to say,

and hard to be uttered, seeing ye are dull of hearing" (Heb. 5:10-14). "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For *it is impossible* for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:1-6).

Paul again intreats the Christian to be faithful, saying, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised" (Heb. 10:23). He tells *why* by saying, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26). However, how can men and women with no sacrifice for their sins be saved? The Spirit reveals their fate in the following terms: "A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:27-29.)

The death under the law of Moses will end, but the second death will never end. Therefore, their punishment is just as "much sorer" as the difference in time each will be in death. If all are to be raised out of the second death, then there would be no difference—the one would be no more "sorer" than the other. However, as neither Christ nor any other has or ever will taste the second death for the wicked, there will be no end to the second death. Paul's "spirit was stirred in him, when he saw the city" of Athens "wholly given to idolatry. Therefore disputed he in the synagogue of the Jews, and with the devout persons, and in the market daily with them that met with



him" (Acts 17:16, 17). Some think it almost a crime and disgrace for the writer to go into the streets and market places and preach the gospel of the Kingdom, but Jesus Christ said, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind" (Luke 14:21). "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"

(Matt. 24:14). The streets and lanes are *in the world*, therefore, the gospel shall be preached in them. When Paul was in Corinth, "he continued there a year and six months, teaching the word of God among them" (Acts 18:11). Some of our people would "give out" the first week. Here is one of his short meetings: "He went into the synagogue, and spake boldly for the space of three months, disputing (Please turn to page 11)

---

## "These Things Speak"

---

By Lulu Johnson

---

*"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:15).*

THESE are the words of Paul in his letter of instructions to Titus. This Epistle was written about 65 A.D. Paul placed Titus in charge of the church on the island of Crete. This was a corrupt community and God's ministers were faced with the problem of upholding the truth in opposition to false teachers. Paul mentioned truth, hope of eternal life, faith, faithful word, sound doctrine, and so forth, with such words as "acknowledging," "stopping mouths of vain talkers and deceivers," "rebuke sharply," "speak," "exhort," "convince," and "affirm." These expressions indicate that Christians should really "contend for the faith" (Jude 3).

Paul was directing Titus in regard to his dealings with those who despised him because of the things he taught and believed. From that day to this, the same conditions, in one form or another, have continued to exist, and Paul's method of dealing with them remains valid.

Has there ever been a time since the writing of this Epistle that a self-exalted world has not endeavored to trample God's beautiful truths under ruthless feet? Is there a lover of truth and light who has not felt the sting of bitter criticism, heard the voice of contempt, and looked into the eyes of scorn?

When the truths which have become so precious to us are thus assailed, what should be our attitude toward those who evidently despise us? We should not be concerned about the personal element in the matter, and the fact that a sacred thing is being maltreated by unclean hands should produce the incentive to rise up in its defense. Some would have us believe that "these things," are not important enough to be worthy of our defense. However, Paul did not advise Titus to "keep mum" and hide his light "under a bushel" when faced with such conditions. He gave him and us detailed instructions on the proper conduct in the presence of those who despise us.

Fight untruth with truth, and "these things speak."

If we look over those three short chapters and note the number of references made to truth, faith, hope, and *sound doctrine*, we need have no doubt as to what "things" to "speak." We are not left in the dark concerning our manner toward those who are not enlightened. We are to speak no evil of any man—leaving personal affairs out of the Lord's work. It is possible to exhort and rebuke with kindness and consideration. Paul has given no place in his instructions for sarcasm or unkind remarks. No possible good can come from wounding the feelings of anyone. True, there are times when it is best to keep silent. There are persons with whom it is foolish to argue, and we are to defend truth for truth's sake and not for the purpose of exploiting our own superiority.

Many people are willing and ready to learn, and we must not fail them. What doctrines are we to emphasize to those whose minds are open for instruction? Can we simply say, Christ is the Son of God, He died for us, He rose again, and is the hope of our salvation? There are few who do not already believe this, but many are ignorant of God's plan for His Son, of why Christ died for us, and why our hope is so closely linked with His resurrection. When we realize all that is involved in believing on Jesus Christ, then we shall realize the importance of a sound understanding of the Kingdom of God and all the things concerning it.

When we sum it all up, we find, in holding out the hope of eternal salvation to anyone, it is necessary to teach clear doctrinal truths—those same old truths that have always been dear to the hearts of real "soul sleepers." They are *soul-saving*, if the accepter will add to them Christian living. Either is incomplete without the other, but we must know God's plans, and for what to hope, before we can shape our lives to harmonize with them.

# Christianity Versus Christ

In Two Articles—Article Two

By Jeanette Reeves

**A** NATIONALLY known radio preacher, speaking of Jesus, said, "He was sentenced to death, but destined not to die." In the light of Jesus' own words, "I am he that liveth and *was* dead," the implication is plain, whether intended or not. The testimony of the Apostle Peter is thrown into the same questionable light, for he said, "You *killed* the Prince of life, whom God hath *raised* from the dead; whereof we are witnesses"; also that of Paul, who said, "If there be no *resurrection* (which means *restoration* to life, not continuance of life) of the dead, then Christ is not risen . . . our preaching vain, and your faith is also vain. . . . Ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." It all hinges upon being raised from the dead.

Of course, these preachers will say, "Oh, yes, to be sure, His *body* died, but not His soul." Well, that makes it rather embarrassing for the Prophet Isaiah, who said of the Man of Sorrows, "He poured out his *soul* unto death."

In Matthew 24, Jesus tells His followers (of then and now) that there will be wars, famines, pestilences, earthquakes, and many other such things, as the *beginning of sorrows*; but His followers are not to be disturbed. There will be such a "time of trouble" as the world has never seen (see also Dan. 12:1)—still they are not to be disturbed. On the contrary, when they see these things beginning to happen with noticeable intensity they are to "*look up, and lift up (their) heads; for (their) redemption draweth nigh*" (Luke 21:28), and they are to know that "the kingdom of God is nigh at hand" (21:31).

This Kingdom will usher in the promised "times of restitution of all things" (Acts 3:20, 21), when the Lord shall be "king over all the earth" (Zech. 14:9) and build again the waste places (Ezek. 36:33-36), cause springs to break out in the desert (Isa. 35:6; 41:18-20; 43:19), replace the thorn and thistle with the myrtle tree and pine (Isa. 55:13), make the earth "like the garden of the Lord" (Isa. 51:3), teach the people knowledge and righteousness (Isa. 11:9; Hab. 2:14; Isa. 26:9; 60:21; Psalm 72:7), cause them to "long enjoy the work of their hands" (Isa. 65:20-22), have progressively better health (as this reference and Isa. 33:24 show) until finally death is abolished (1 Cor. 15:26; Rev. 20:14). Above all, *He will give lasting and just peace* (Isa. 2:1-4; Micah 4:1-4; Isa. 9:7; 32:17; Hag. 2:9; Zech. 9:10).

Is this unspeakably grand consummation what religious

leaders are expecting, and teaching their people to expect? By no means! If radio and newspaper sermons are fair samples of their preaching, there are very few who consider it at all; and Jesus says that it will come upon all the world as a snare—to take them unaware (Luke 21:35). While Jesus warned His followers to be always on the watch for the signs of His coming (Matt. 24:42, 44; Acts 1:10, 11; and many others), the religious world, at large, expects to go to Him. The glorious Kingdom that is promised forms no part of their thinking, and their only hope of peace is that the nations will finally make a just arrangement. Religious leaders who despair of a just peace in the near future no doubt are benevolent statesmen, but that they are disciples of Jesus is open to question.

Jesus reproached (to use a mild word) the religious leaders of His day for "teaching for doctrines the commandments of men" (Matt. 15:9). Would He have less cause to complain today? Consider, for instance, the doctrine of the Trinity—is it of God, or of man? There is no mention of it in the Bible, and only a few verses which can in any way be construed as supporting it. When analyzed and compared with other portions of Scripture, even these fall down. But when we go to history, we find it budding in many lands, and reaching its full flower in Egypt. From here, doubtless, it drifted into the early church; for Athanasius, bishop of the church at Alexandria in Egypt, was the chief proponent of this doctrine at the Council of Nicaea, which formulated the Nicene Creed (325 A.D.). Thus, the Trinity became a part of so-called Christian doctrine.

H. G. Wells, in "The Outline of History," comments as follows upon the work of this council: "It marks the definite entry upon the stage of human affairs of the Christian church and of Christianity *as it is generally understood in the world today*. It marks the exact definition of Christian teaching by the Nicene Creed. It is necessary that we should recall the reader's attention to the profound differences between this fully developed Christianity of Nicaea and the teachings of Jesus of Nazareth."

Finally, Jesus said to His chosen disciples, "Be not ye called Rabbi: for one is your master, even Christ; and all ye are *brethren*. And call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:8, 9; see also Job 32:21, 22.) The ministers of so-called

Christianity, however, are called by such high sounding titles as "Reverend," "Most Reverend," "Father," "Holy Father," and so forth. Does the thoughtful reader require more positive evidence that they cast God's words behind them, and despise His instruction? (Psalm 50:17.) No wonder God says, "Hearken not unto the words of the prophets (teachers) that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord"! (Jer. 23:16.)

Paul foretold this apostasy when he said, "The time will come when they will not endure sound doctrine . . . and

they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4), and, "Let no man deceive you by any means: for that day (the day of the Lord's coming) shall not come, except there come a falling away first . . . For this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:1-11).

In 2 Corinthians 6:17, Paul admonishes believers to "come out from among them, and be ye separate." God then promises that He "will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

---

## The Truth or Fables

---

By George C. Walters

---

*"Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable."*

THE Apostle Paul's meaning in Titus 3:9, quoted above, and which was written to Titus in Crete, might be more clear if we would consider that the advice was especially fitted to the time and state of things in Crete. There were many Judaizers among the Cretans. Paul told Titus what he should avoid and shun in preaching the true gospel. There are worthy questions to be discussed and clarified such as make for improvement in useful knowledge, but idle and foolish inquiries tending neither to God's glory nor the edification of men must be shunned. Some may have a show of wisdom, but are vain and abound in questions of no moment or use of faith or practice. Avoid these.

The Jews, like the heathen poets who made such "noise" about the genealogies of their gods, were very proud of their ancestry and were over curious and somewhat skeptical of the one genealogy that they should have received with all readiness of mind—that of Christ.

The Jewish interest in genealogy served only to feed their vanity and pomp. Jewish teachers boasted of their long pedigrees, and were too ready to trouble their hearers with the distinction of their tribes or families. With the coming of Christ who saves irrespective of one's ancestry, both Christ and His disciples taught to abolish the false standards of the Jews. Thus, Paul wrote Titus to withstand the foolish and vain questions and contentions of the Jews in Crete. Paul likewise wrote Timothy, saying: "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is of faith" (1 Tim. 1:4).

As among the Jews there were some who introduced

Judaism into Christianity, so among the Gentiles there were some who introduced paganism into Christianity. Take heed of these, said Paul, watch against them, or they will corrupt and ruin all religion among you, for they minister questions and doubts instead of edifying. That which gives occasion for doubtful disputes not only does not build the church, but it actually destroys the church. Everything that ministers questions and doubt, rather than godly edifying, should be disclaimed and disregarded by Christian teachers. Such subjects are as seriously bad as were the Jewish fables and endless genealogies, for they tend to involve us in inextricable difficulties. They tend only to shake the foundation of Christian hope and to fill a convert's mind with perplexing doubts and fears. Every discourse of the true minister of Christ should have as its primary goal a Biblical edification of the hearers. The true gospel will not be unprofitable, but will help Christians to improve in godliness and to grow into a greater likeness of the blessed Christ, our Lord.

Observe further, that godly edifying must be "in faith." The gospel is the foundation upon which our faith is built, and it is by faith that man approaches God. (Heb. 11:6.) It is in the same way, and by the principle of faith, that we must be edified. Let the minister of Christ avoid disputes and insist on the great and practical doctrines of religion about which there can be no disputes. Disputes about essential truths may even draw the mind from the main design of Christianity and eat out the vitals of religion. May we not hold the truth in unrighteousness, but may we keep "the mystery of the faith in a pure conscience" (1 Tim. 3:9).

## “Go Forward”

By Lottie E. Young

**T**HOUGH many adults ignore the divine Hand as seen all through God's Book, often calling the Bible “just a book of history, more or less bloody, with some fairy tales thrown in,” there are few real children who do not delight to hear about the heroes of the Old Testament and what they accomplished. I was taken to “meeting” when such a small child that my feet were a long way from the floor, and was expected to sit still while elderly men for hours at a time discussed subjects far too deep for my little brain to comprehend. How different things are now for little folks when kind Sunday school teachers adapt themselves to the pupils, and everything is done to interest them in the lesson! I always loved to read, and as “fidgeting” was not permitted in the church gathering, I early sought refuge in the books of Genesis and Exodus which tell of the lives of the patriarchs, which led me into another world than the one in which I was living. Some of this was pretty “solid” meat for a child under eight years of age, but I gained a knowledge of life as it then existed, which has been a help to me in later years when, as a teacher, I have had to answer questions pertaining to those early days.

Every man and woman in the Bible had as distinct an individuality as those with whom we now come in contact; each had virtues and vices, and the recounting of the latter shows what a true book the Bible is in telling about them, as storybook heroes and heroines are always nearly perfect. If Joseph had not had the severe trials which came to him, he might have been that type; no evil is recorded of Daniel; but as the Captain of our salvation was made perfect through suffering, so these Old Testament men shine brightly because of the hard places through which they triumphantly passed.

The man, though, who has been the idol of the Jewish people, and one of the ten greatest names in the world's history is Moses. He was born of slave parentage, then became the adopted son of an Egyptian princess, was skilled in the learning of that onetime great country, having to flee for wrongdoing, but afterward returning to carry out God's plans for the Israelites in their misery, and to be their leader through all their long years of wandering in the wilderness. He had a magnificent personality, and perhaps at no place finer than at the very edge of the Red Sea, with millions of fugitive slaves to be looked after and no visible way of escape. Can you wonder at the murmuring of the Israelites when the wide waters of the sea stretched before them, the mountains hemmed them

in, and hundreds of thousands of Pharaoh's horsemen and footmen pursued! It was very natural they reproached Moses for the course he had taken and asked, “Wherefore hast thou dealt thus with us, to carry us . . . out of Egypt? . . . It had been better for us to serve the Egyptians, than that we should die in the wilderness” (Ex. 14:11, 12).

How does Moses answer this tirade? Hear him: “Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day,” doubtless lifting up his voice to God in earnest entreaty for wisdom and guidance as he said those words. In Exodus 14:15 we hear God's voice saying, “Wherefore criest thou unto me? speak unto the children of Israel, that they *go forward*”; while the next verse showed the way, so that six or eight miles of surging water became dry land, and the Israelites passed over in safety, while a glad song was made to the only One who could have accomplished this miracle. Suppose they had stood trembling on the brink of the sea, what would have happened when Pharaoh's soldiers came up?

There was another “*go forward*” from God when Joshua was commanded to take the Israelites over against Jericho and the stormy Jordan River was between. Again we hear Jehovah's voice, “Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest” (Josh. 1:9). The further history of this people shows that marvelous deeds of valor were performed when God was their Leader and they obeyed His commands.

Jesus Christ gave a similar order, as among His last recorded words are these: “Go ye therefore and make disciples, of all nations . . . and, lo, I am with you alway, even unto the end of the world” (Matt. 28:19, 20, margin). How could those poor, untrained men go forward without money, powerful friends, or anything else which the world thinks necessary for success? How could they convince others that their Master was the Son of the only God, and would become the future King when all other monarchies had crumbled into dust? History tells us what was accomplished so that in thirty years from the death of their Leader, without any of the aids which modern science has brought to light, but by word of mouth only, the “Jesus doctrine” had been preached in all the then-known world. How was it done? Through *faith* in the One whose promises never fail, and who had promised to guide His children. The Israelites in the day of Moses walked by sight, but the disciples of Jesus walked by faith.

Not only is the Church of God at the Red Sea today, but all other professing Christians. Where is the old-time fervor manifested which made men cry out, "What must I do to be saved?"—and brought thousands to the cross? All denominations report indifference, lowering membership, lessening finances, "lovers of pleasures more than lovers of God," in their ranks doubt and uncertainty are before them, enemies both within and without. Shall the church of Jesus Christ stand still in this emergency, or will each faithful member pledge earnest prayer to the One who gives wisdom, and do his best to stand behind it? "Man's extremity is God's opportunity," and it may be we are in this position to show what "good soldiers" of Jesus Christ can accomplish. Nothing can stand still and live. Fear is in the hearts of many; but may we live the word "faith," sounding the slogan, "If God be for us, who can be against us?"



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

"Should the world still remain in existence at that time, which God alone knows, then outstanding upheavals and transformations will occur which will effect our laws and political structure."

So wrote Cardinal Pierre d'Ailly of France in the latter half of the fourteenth century. The sentence, however, was not destined to see publication until 1490, some seventy years after d'Ailly's death. It was penned in reference to the year 1789, according to the author's own statement. And in 1789, the French Bastille was stormed, and the Revolution swept Marie Antoinette to the guillotine, and the history of the French monarchy merged with that of the French republic.

Upon such odd facts as these Henry James Norman hangs *The Story of Prophecy* (Tudor Publishing Co.; \$1.29), which more or less entertainingly seeks to purvey the history of prophecy, human and divine, from the days of Zechariah to the time of Thomas Menes, who in 1934 predicted with uncanny accuracy the assassination of Premier Dollfuss of Austria. Norman frankly is uninterested in proving inspiration, divine or demoniacal; he is concerned solely with illuminating the peculiar correctness (and sometimes incorrectness) of predictions regarding the future.

Norman skips about a good deal, with a separate chapter for each leading philosophy or prophet. For example,

Chapter IV is given over to Davidson's well-known date-setting as based on the Egyptian pyramid theory; Chapter IX narrates the astounding story of the prophecies of Nostradamus, whose poetical predictions have puzzled historians and religionists for four centuries; Chapter XVII tells of the place granted America by various modern "prophets," most of whom have been noted more for their ability to secure publicity than for any profound thought. Biblical prophecy is covered briefly by Chapter V—unless, of course, one includes Chapter IV, also.

The book makes highly interesting on-the-side reading for almost anyone whose literary interests are not confined to the sports pages and the comic sections. For the Bible student, it presents a number of delightful problems, chief of which is: What endows some men and women to predict coming events with such detailed accuracy?

\* \* \* \*

We can't get over ex-Governor Pollard's *Connotary* (Thomas Y. Crowell; \$1.00). Any book that says a monologue is an argument between a man and his wife deserves attention! The *Connotary* (illustrated with delightful cartoons) would give anybody laughs—and any speaker or writer a whole swad of ideas. Just the gift for an invalid—but not if his operation still gives him pain. For here are definitions guaranteed to make even a Pilgrim Father smile.

\* \* \* \*

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.

"I will bless the Lord at all times: his praise shall continually be in my mouth" (Psalm 34).

## DEFENDING THE GOSPEL FAITH

(Continued from page 7)

and persuading the things concerning the kingdom of God" (Acts 19:8).

Sometimes, when we hold a series of meetings for say three days, some of our brethren will disappoint us by remaining at home, but Paul disputed "daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:9, 10). There are some who think it a disgrace and shame to dispute for even one day. Here is the record of a meeting that lasted three years; hear it: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). Paul did some crying. There is too much dry-eyed preaching with cold formality with us today.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).*

### I Shall Not Pass This Way Again

"The bread that bringeth strength I want to give,  
The water pure that bids the thirsty live:  
I want to help the fainting day by day:  
I'm sure I shall not pass again this way.

"I want to give the oil of joy for tears,  
The faith to conquer crowding doubts and fears.  
Beauty for ashes may I give away!  
I'm sure I shall not pass again this way.

"I want to give good measure running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away;  
I'm sure I shall not pass again this way.

"I want to give to others hope and faith,  
I want to do all that the Master saith;  
I want to live aright from day to day;  
I'm sure I shall not pass again this way."

—*Author unknown.*

### Good Comes From God

James tells us that every good and perfect gift is from God. God never changes. He is always the same—in purpose, in goodness, in all things. God has done so much for us with His goodness. It is His will that we accept His way so that we will be "a kind of firstfruits of his creatures."

Because of God's perfectness and grace, we who have this wonderful privilege of accepting Christ and all the good He has in store for those who love Him, we should take heed of our lives. We should watch or guard our tongues, our conduct, and our thoughts. We should be doers and not only hearers of the Word of God.

### The Test of Faith

When we are able to do good to one in need, and fail to do that good deed, we surely fail in that test of our faith! In our study of last week Paul proved to us that we could not be saved by our works, however good they were. Today, James, talking from a different angle, informs us that we have no faith if we have no works, for "even so,

faith, if it hath not works, is dead, being alone" (James 2:17). We can have a knowledge of God, yet not have faith, without which we cannot please Him. We are told that "the devils also believe, and tremble" in their belief in our God (James 2:19). We will be justified or made righteous by our works, as were Abraham and Rahab, if those works are works of faith. Let us bring forth good fruit, so that our faith will be a living faith.

### If the Lord Will

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. . . . For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:13-15).

These verses show that we are forgetful of God, and boast of our own strength, which is really a vapor! Be a doer of the Word. We should get into the Bible way of thinking about our everyday, material plans and wishes. Say, "If the Lord will." We Christians must remember that our lives depend upon the goodness and mercy of the Lord. Let us not be forgetful of His mercy, nor boastful in ourselves. Such boastings of what we will do in our own strength is evil, said James (4:16).

### May We Ever Pray

"Lord, may I not rejoice in boastings still,  
But ever know Thy faithfulness and love;  
Let me do nothing, except it be Thy will,  
Yea, Thy good and perfect gifts, my joys fulfill."

### Happy Birthday Wishes

George Lederer, Aug. 6, age 10, Cleveland, Ohio.  
Jerrald Moore, Aug. 8, age 11, Mineral, Calif.  
Ishmael Humphreys, Aug. 1, age 12, Royal, Ark.  
Jo Ann George, Aug. 9, age 11, Havana, Ark.  
Donald Bartlett, Aug. 11, age 16, Cleveland, Ohio.  
Leta Mock, Aug. 11, age 10, Fruita, Colo.  
Juanita Croxton, Aug. 11, age 7, Macomb, Ill.  
Esta Lee Millsap, Aug. 14, age 12, Mount Vernon, Ark.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### Love

*By Ruth Pearson, Tipp City, Ohio*

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

God's love for us was so great that He allowed His Son, Christ Jesus, to be crucified that all might obtain everlasting life. Jesus paid the price by laying down His life. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

The world is full of men who are mocking and scorning. If you come in contact with such a one, teach him to love by your own example.

The law given by Moses to the Israelites demanded "an eye for an eye and a tooth for a tooth." Christ taught, "Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10). To love your enemies is quite the contrary to public opinion today. Men are racking their brains for devices to annihilate their foes.

"Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). Paul exhorted the brethren to love one another that there might be unity and strength.

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

### Inheritance

*By Iris Hall, Alto, Mich.*

"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 in thee shall all the families of the earth be blessed." These beautiful words, full of promise, were spoken to Abraham centuries ago, but it is by these words, that we, living today, are full of hope and praise for the God, our Father, who spoke them.

At the time that God promised Abraham, "I will make of thee a great nation," Abraham was a young man, married, but with no hope of a family, for his wife was bar-

ren. However, because of his implicit faith in the God of his fathers, he believed that however difficult or impossible it seemed, the promise would some day be realized.

We have a wonderful example in Abraham, and it would be well if each of us would make the heights of his faith our goal. When Abraham's faith had been sufficiently tried and tested, God made a covenant with him, saying, "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." To seal this covenant, God swore by His name, for there is no greater, and Abraham underwent circumcision "as a token of the covenant." We turn to Romans 4:11 to verify this with these inspired words, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

As God promised, the following generations of Abraham were blessed abundantly. From his grandson, Jacob, came twelve sons and their families, who were named "Israel" by the Lord, and the chosen people were protected, guided, and cared for as long as they followed Him. When in Egypt, the Israelites were held in bondage. God was with them and sent Moses to lead them to freedom, for He said, "I have remembered my covenant."

Finally, from the seed of Abraham, came one, the Son of God, worthy to be a redeeming Saviour, not only to a chosen few, but to all who might believe on Him.

During the short period of his life, He lived and taught the very principles that Abraham so long before had lived and taught—the love and obedience of God. It is by Christ and through Him that we, living today, might become heirs of that same blessed promise given so long ago to Abraham. We may be assured of this by Galatians 3:29, which states: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

May we prove ourselves worthy to share in that blessed inheritance.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- July 29-August 10—General Conference at Oregon, Ill.  
 July 29-August 10—Illinois Bible School and Conference at Oregon  
 August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.  
 August 24-31—Eastern Nebraska Conference at Omaha.

### MISSOURI CONFERENCE REPORT

The thirty-fourth Annual State Conference of the Church of God of the Faith of Abraham was held at Fredericktown, July 12-26, 1941.

Bro. L. E. Conner of Oregon, Ill., opened the meeting and continued until Tuesday, when Bro. C. E. Lapp arrived to help with the work.

Bible classes were held each day at 10:30 a.m., and preaching at night—Bro. Conner and Bro. Lapp alternating in preaching and teaching.

On Saturday at 11:00 a.m., we met in business session with Bro. Lloyd Cooper, vice president, presiding in the absence of the president. The secretary's report was read and approved. Officers elected for the coming year are: J. H. Beckler of Hillsboro, president; Roy V. Thomas, Fredericktown, vice president; Ethel Manken, Fredericktown, secretary; Lloyd Cooper, Fredericktown, treasurer; Marvin Cooper, Fredericktown, as fifth member of the board.

It was voted to send Zeldia Cooper as a delegate from this State to the General Conference.

The Missouri State Conference will be held again next year at Fredericktown, the date to be decided later. On Friday night, Miss Florence Tierney came forward, asking for baptism, and on Sunday afternoon we met at the water where she was baptized in the name of Jesus by Bro. C. E. Lapp. Our meeting closed Sunday night. Much interest was shown and all felt that we had a good meeting.

(Mrs.) Ethel Manken, Secy.

### BAPTISMS AT GENERAL CONFERENCE

It was our pleasure to baptize the following persons in Rock River near Oregon, Ill., Sunday afternoon, August 3, Mrs. Wilma Judy and son Daniel, Banning, Calif.; Eugene Ferguson, Rt. 2, Anderson, Ind.; Grace Schier and Iola Magaw, Oregon, Ill. May the Lord direct the lives of these new members, and may they faithfully follow His direction unto life everlasting. Sydney E. Magaw.

### MINISTERS' FUND

Minnesota Friends	1.00
Blood River, S. S.	3.43
Casey, Ill., S. S.	1.00
Lawrenceville, Ohio	16.25
Eldorado, Ill., S. S.	2.60
White City Trailer Camp	.45
Maybelle Hanson	1.00
Delta, Ohio, S. S.	11.00
Brush Creek, Ohio, S. S.	9.25
Welland, Ont.	8.00
Hope Chapel, South Bend, Ind.	2.00
Mr. & Mrs. Walter Wiggins	2.00

### WESTERN NEBRASKA CONFERENCE

An invitation is extended to one and all from the church at Holbrook, Nebr., to attend the Western Nebraska Conference to be held at Holbrook, August 17-24. Bros. Grover Gordon and C. E. Lapp are to be the guest speakers. Icel Stedman, Cor. Secy.

### B. T. S. BUILDING FUND

Charles Lapp \$10.00

### ATTEND THE OHIO CONFERENCE

The Second Annual Ohio Conference will convene at the Brush Creek Church of God which is about eight miles southwest of Troy, Ohio. (Also, about midway between Tipp City and West Milton.) The dates are August 17-24, 1941.

Anyone desiring rooms should write to Sr. Emory Macy, Troy, Ohio, Rt. 3. The Brush Creek members are hospitable and enjoy company, so come and bring others with you. Mrs. Emory Macy.

## Gleanings From the Field

"The field is the world."—Jesus.

Almost four hundred attendants have now registered at the General Conference. We are hoping to reach last year's mark of slightly more than five hundred.

"I wish it were possible to be with you during the General Conference, and pray to our Father in heaven that much good fruitage will result and that there will be a renewed inspiration to press toward the prize of the high calling."—Jessie M. B. Kauffman, Riverside, Calif.

"Best wishes for your Conference; wish I could be there."—Mrs. Allen Johnson, Freedom, Nebr.

We consider Bro. Tom Savage's article, "Jerusalem, Mystery Babylon," one of the most interesting prophetic articles we have published. He lives at Waite Park, Minn., and occasionally makes week-end preaching trips. If you need new spirit in your church, he's your man! Use him!

"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my maker would soon take me away" (Job 32:21, 22).

Bro. T. A. Drinkard recently closed a series of meetings at Lord's schoolhouse near Morrilton, Ark. Three young people were baptized. They are: Mr. and Mrs. Clarence F. Moll and Betty Williams, all of Morrilton, Ark., Rt. 1.

"I wish there were some way in which I could tune in to the various meetings and classes at General Conference."—Otto Dick, Frankfort, Ind., Rt. 3.

Sr. Nancy Penrod is seriously ill in a hospital in Indianapolis, Ind. As soon as she is able, she will go to her sister at Bloomington, Ind. Her address will be: Care of Blackburn Newton, Bloomington, Ind., Rt. 5.

"My name is Neil Gordon. I weigh five pounds, fifteen ounces. I arrived July 21, 1941, 9:58 p.m. My parents are Mr. and Mrs. Gordon Guiles, 1428 N. Marshall St., Apt. 2, Milwaukee, Wis."

"Announcing the arrival of Dorothy Elaine to cheer the home of Bro. and Sr. S. H. Boyer, Waterlick, Va.

"My thoughts and prayers are with the General Conference, and I sincerely hope that everything will be accomplished 'decently and in order.' I know you have faithful workers in every branch of the Lord's service, and do hope the Bible Training School will produce men and women who shall be able to scatter the good seed wherever they go."—Lottie E. Young, 1924-46th Ave., S.W., Seattle, Wash.

"I wish for the ones who attend the General Conference a most enjoyable and profitable time I regret deeply that I cannot be there."—Azalia Winfrey, Bosworth, Mo.

We are sorry to hear of the death of Bro. Earle Tuttle, Geneva, Ohio, who suffered a sun stroke early Wednesday afternoon, July 23. Bro. Robert G. Huggins, pastor of the Lee Avenue Church of God, Cleveland, Ohio, officiated at the funeral services the following Friday.

"Although it is impossible for me to attend General Conference, my prayers are with everyone who is participating to make it a bigger and better Conference. I pray much good may be accomplished in the teachings of our Lord Jesus Christ."—Mrs. Floyd Wood, Blanchard, Mich.

"I am sorry that I cannot attend the General Conference. . . . Plans are that I will go to central Texas in August for a series of gospel meetings."—J. M. Morgan, Bristow, Okla.

We are sorry to hear of the death of Bro. S. G. Elton, Ventura, Calif., one of the patriachs of our work in the West.

"On August 23, 1941, it will be fifty years since I was immersed. I rejoice in the blessed hope more and more, as it is the greatest comfort in life."—Jessie M. Wilson, 1718 E. 20th St., Oakland, Calif.

The newly elected Executive Board of the National Bible Institution is composed of the following members: L. E. Conner, Oregon, Ill., president; Harry A. Sheets, Rt. 2, Newark, Ill., 1st vice president; C. E. Lapp, 512 S. Madison, Macomb, Ill., 2d vice president; Sydney E. Magaw, Oregon, Ill., secretary; and Mrs. Orpha LeMasurier, Oregon, Ill., treasurer.



SCOTT GEORGE ELTON



With sorrow we record the death of one of the oldest and most faithful defenders of the Kingdom message, Bro. S. G. Elton of Ventura, Calif. His name has been familiar to readers of The Restitution Herald for many years as a welcome contributor to its columns, and excellent articles appearing recently in the paper testify to the fact that his mental and spiritual faculties had in no way diminished with increasing age.

Scott George Elton was born January 7, 1856, in Cleveland, Ohio, and was taken by death at his home in Ventura, Calif., July 23, 1941. He awaits the Lord's coming in Mountain View Cemetery, in Pasadena, Calif.

Bro. Elton's association with the Church of God goes back to the early days of the church in Cleveland, where his father and mother were baptized in 1866, by Elder M. Joblin of beloved memory. Bro. S. G. Elton was baptized by his father, Elder George E. Elton, on the Sunday preceding Thanksgiving Day in 1872. On the same day his aunt Janet (Mrs. David Elton) and Mr. and Mrs. Dwight Seldon were also immersed, the services taking place in Lake Erie at Collinwood, Ohio.

Bro. Elton was married October 4, 1882, to Minnie E. Green, who, with their son Worth Scott Elton of Ventura, Calif., and Mable Ruth Elton (Mrs. E. C. LaRue), of Pasadena, Calif., survive him. He also leaves four grandchildren, Merle LaRue (Mrs. Alex Krieger), Roberta LaRue, Annette La Rue (Mrs. Harold Rouand), Ruth Hey Elton, and one great-grandchild, Donny Krieger.

Words of comfort were found in the assurance that "there remaineth therefore a rest to the people of God" (Heb. 4:9).

G. E. Marsh.

HERALD RECEIPTS

Mrs. George Siple (for another); R. O. Turner (for another); Terry Ferrell (for another); E. C. Wheelock; Miriam Hendon; Gertrude Logan; Mrs. Elias Thoren; Lottie E. Young (for another); A Friend (for others); Mrs. W. W. Kirkpatrick; Lou Venia Barlow (for others); Mrs. J. A. Guttery; Mrs. Andrew Jones; Frank Lane; Mrs. J. R. Uplike; Austin Orr; Mrs. E. C. Railsback (for others); William Huffer; Norman LaMunion, Jr.; Charles Lapp; John Anderson; Mrs. Olaf Lewis; Mrs. Eliza Cassen; Mrs. Max Tarrant.

NATIONAL BIBLE INSTITUTION

W. A. Reid	\$4.00
Leota Hanson	3.50
Minnesota Friends	6.00
Oregon, Ill., church	10.11
Mr. & Mrs. Delos Andrew	1.00
Mr. & Mrs. Charles Netts	5.00
Jessie Kauffman	2.00
Lottie E. Young	5.00
Lilian Bailton	5.00
Mrs. Edward Barek	2.35
Maybelle Hanson	5.00
A Friend	25.00

MAGAZINE, ARKANSAS

We would like to tell you what a wonderful feast of God's glorious truths we had delivered to us by Bro. E. O. Stewart of Sweetwater, Texas, in a ten-days' meeting at Driggs, Ark. Such sermons as: "God Our Creator," "Justice and Righteousness," "Sign of the Prophet Jonah," "Rapture, Wrath, and Revelation," "The Time of the End," "Punishment, God's Objective," "Sufferings of Christ and the Joy to Follow," were an inspiration to us who had not heard such for over two years. Mrs. Floyd Yancy, Lola Fae and Leila May Penicks were baptized at the close of the meeting.

Bro. Stewart is one of the deepest men in the Scriptures to whom we have ever listened. Let us pray that he can be kept in the work for the Master until He comes.

Miriam Hendon.

Send The Herald to your friends  
New subscriptions: \$1.50 per year

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  
Orpha LeMasurier . . . Treasurer  
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.

A REAL REUNION

Family reunions sometimes detract from church interest, as they are invariably held on Sundays—which results in people leaving the "house of prayer" for the park of play. . . . Thus, it was of special interest that the J. S. Lyon family was reunited at General Conference, Oregon, Ill., Sunday, August 3.

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

\$.....

Name .....

Address .....

God's Covenant With Abraham

- \* Written by S. J. Lindsay, pastor and evangelist, former editor of The Restitution Herald
- \* Concerns the greatest promise ever made—that to Abraham by God
- \* Liberally sprinkled with Bible references which are quoted in full
- \* Considers the major dogmatic implications of the covenant
- \* Modern printing; bound in heavy blue paper
- \* 10¢ each; 50¢ per dozen; \$4.00 per hundred.

National Bible Institution  
Oregon, Illinois

ANYONE CAN PLANT

but can you



make it grow?

THEN WHY FORGET GOD?

This illustrates number 3 of our new Four-second Series A tracts. Twenty-five of each of four kinds of Series A may be had at twenty-five cents per bundle (100 tracts). Twenty-five of each of four kinds of Series B, per bundle (100 tracts), for twenty-five cents. Or, five bundles of Series A and five bundles of Series B (1,000 tracts) for two dollars. See pages 8 and 9 of The Restitution Herald for May 20, 1941, for illustrations of all of the two series. Order from National Bible Institution, Oregon, Ill.

# — 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				
Four-second Series A (25 of each of four kinds)			\$ .25	First Principles, G. E. Marsh	18	.35	2.00
Four-second Series B (25 of each of four kinds)			.25	God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
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	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Winec	32	.12	.75
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60	B O O K S			
The Thief on the Cross, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
A Study of the Word "Soul"	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	Ancient Mysteries, George Johnston	116	.50	
What Is a Christian?	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
The Coming of Christ, R. A. Curtis	6	.15	.90	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	.25	1.25
Can You Believe?	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45	2.60
What Do the Scriptures Teach? R. H. Judd	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Visitor, paper, Boice	212	.50	
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	The Way of Life Eternal, paper, Lyman Booth	88	.40	
Baptism, S. J. Lindsay	8	.20	1.20	BEREAN BOOKS			
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	Name	Pages	Each	
Some Things for Which We Stand	6	free for postage		The Hebrew People (Children's Lesson Book)	59	\$ .25	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Children's Bible Story and Study Book	60	.20	
Do You Believe That—	1	free for postage		Senior Berean Book One (The Gospel Plan)	50	.20	
Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book Two (Life and Immortality)	50	.20	
How Much Do You Believe on the 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 Five (The Church of God)	50	.20	
God, R. H. Judd	12	.25	1.75				

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, AUGUST 12, 1941

NUMBER 45

## Building for Eternity

By Sydney E. Magaw

**WORKING** in full harmony with the General Conference of the Church of God, the Board of Religious Education announces that the third term of the nine-months' Bible Training School at Oregon, Illinois, will begin Tuesday morning, September 16, 1941. It is the purpose of this School to develop in the youth of the Church of God a hungering for knowledge, a true love of the Lord and His message, and that zealous consecration required to faithfully labor in the field of Christian service until Jesus comes.

### *Our Call to Youth*

Because of limited facilities, some of our young people might consider it unprofitable to attend the Bible Training School. This thought would be correct if only the immediate future were to be considered, but neither our objectives nor our responsibilities are limited to the immediate future. *The Church of God is building for eternity!* Students who now attend our School are not only building their own lives for better service, but they are by their very presence and cooperation helping to build an institution which will continue long to bless the Church of God, and which will produce fruitage unto everlasting life. Let those students who may be somewhat in doubt as to whether or not they should enroll in the Bible Training School consider well that their coming will in no small measure determine the continued success of this new and missionary work. Though we must build slowly, we must build well. To build well, we must have the wholehearted co-operation of our young people—those for whom the School was really founded.

### *The Teaching Personnel*

The Board of Religious Education is pleased to an-

nounce that by unanimous agreement of its members, Elder Vivian Kirkpatrick, two years pastor at Blanchard, Michigan, has been called to serve as one of the instructors. Brother Kirkpatrick, an ordained minister of the Church of God, has recently won his B.A. Degree from

college, and should become a valuable man in our educational work. Elder L. E. Conner, Sr. Leila Mae Doeden, and the writer will also continue on the staff, though Brother Conner may not be available until the second semester. Plans are being developed, too, whereby at least one of our leading ministers will be invited each semester to give a series of lectures as a special short course for all the students. The names of these ministers will be reported as soon as definite decision is made.

### *New Courses*

Though the courses for this year have not been definitely determined, the following are some of the courses under consideration: History of the Bible, Old Testament Types, Music, The Pastor—His Office and Work, The Science of Bible Research, Prophecies of the Second Coming, Comparative Religion, The Sunday School and Other Auxiliaries of the Church of God, The Psychology of Religion, Religious Art, and Advanced Church History.

### *Order Your Prospectus*

A fully illustrated "Prospectus and Catalogue" of the Bible Training School, newly off the press, will answer your every question about the School. It may be obtained by anyone, and in any number of copies, for ten cents each. Further, it will be sent *free to any and all prospective students*. Write for your copy today, and report the names and addresses of high (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

## Your Servants

Members of the Executive Board of the General Conference and its National Bible Institution, being Brothers L. E. Conner, president, Harry A. Sheets, first vice president, C. E. Lapp, second vice president, Sister Orpha Le Masurier, treasurer, and your editor as secretary, appreciate the trust placed upon us. We are your servants in the Lord's work, and, as servants, need the constant good will and co-operation of all the Church of God, that the most possible good may be accomplished during the coming Conference year. Pray that we may be led of God.

### "A Word Fitly Spoken"

Said Solomon: "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). True, words may cut like knives, and there are unclean words as surely as there are pure words, but that word which is "fitly spoken" may well be compared in value to fruit made of gold.

Brother C. E. Randall, as president of the Ministerial Association, read a very interesting paper before the Association at one of its regular meetings during the recent General Conference. His message was not made of soft, smooth, and simple praise, but was a challenge to the ministry to better do the work which Jesus committed to our trust. Considering our many failures and the too prevalent lukewarmness in the Church of God, we believe Brother Randall's message was a "word fitly spoken." Therefore, we have given it a conspicuous place in this week's Restitution Herald, that every reader may appreciate the rising spirit in the ministry of the Church of God to really and seriously get busy "while it is day"—for "the night cometh when no man can work" (John 9:4). If you want some golden apples, read the article beginning on page 3, then pass the word along.

### "From Victory Unto Victory"

God has well blessed the work of the General Conference during the last several years. Golden Rule Home would be a credit to any denomination several times the size of the Church of God. Its resources are better now than ever before. The Bible Training School will begin

its third term September 16, 1941, having, in all probability, its largest enrollment to date. There have been some little gains, too, in our publishing work, including: The Restitution Herald, Truth Seekers' Quarterly, the children's quarterlies, and tract work.

We must not, however, become easily satisfied. David's words, "I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15), suggest that one should never really rest on his oars until the day of resurrection. Especially is this apparent when we consider the preceding verse stating that "men of the world . . . have their portion in this life." Instead of becoming lazily satisfied, the Church of God should press forward—"from victory unto victory."

Encumbered first with one difficulty, then with another, the General Conference has kept its benumbed evangelistic hands in its pockets. It is time now to get our hands out of our pockets, to put them to the plow, and to make some good furrows in the gospel fields before the Lord of harvest returns. Sad! if Jesus should come today! "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light, As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light?" (Amos 5:18-20.)

We are glad, therefore, to announce that the Executive Board of the General Conference has elected members of a Board of Evangelism, and with the co-operation of our brethren it is earnestly hoped we may soon more faithfully preach the gospel in new and undeveloped fields.

### Better Organized for Progress

The recent General Conference authorized the establishment of three new boards to assist in our forward-looking movement. The Executive Board has elected the members of these three subsidiary boards as follows:

- (1) *The Board of Evangelism* is composed of Elders J. W. McLain, Harvey U. Krogh, Jr., and C. E. Lapp.
- (2) *The Board of Publication* is composed of Elders C. E. Randall, M. W. Lyon, and Harry A. Sheets.
- (3) *The Board of Ordination* is composed of Elders F. L. Austin, James A. Patrick, and C. E. Randall.

# To My Brethren of the Ministry

By C. E. Randall

(An Address Before the Ministerial Association at General Conference)

ANOTHER year has passed, and Providence has brought us together for enjoyment of the communion and fellowship of the saints of the household of God. How favored we have been! The world is reeling to and fro like a drunkard—crazed and dazed—helpless and hopeless, yet we are enjoying liberty of action, freedom of conscience, unrestricted worship in an almost *daring manner*, with only a passing sense of thankfulness, and *little concern* over the imminence of losing all these blessings through the rise and conquering power of that beast that has come forth from his lair.

The momentous times in which we are living have not brought about the quickening of spiritual consciousness and energizing of our church forces that should mark our labors in the last days. Our preaching of prophecy in times past served to arouse people more than has its present fulfillment. As shepherds over God's heritage, we need to do some genuine heart searching and weighing of the spiritual status of our churches, to see if we are keeping our people awake to the opportunities of the times and conscious of the besetting perils that are rolling in on humanity as a great flood.

It was twenty years ago that our General Conference was organized. The objectives of the church which were set forth at that time, and to which we dedicated ourselves are far from realization. *True*, we have accomplished much in these twenty years! This is no time to bemoan the fact that we misspent much of our energy and turned our strength into channels that were not productive of spiritual fruits. If these years have brought to us a true perspective of real Conference values and ways whereby we can build a spiritual house that cannot be compressed by depressions, then much has been accomplished by time in instructing us in wisdom's ways.

As the general theme for our Ministerial Association meetings concerns the "Objectives of the Church," my paper will largely deal with these matters, but not in the particular and specific phases which the several ministers will present from morning to morning.

Before taking up this part of our presentation, I desire to direct your attention to one very grave danger that always lurks in Adventist bodies, which is: future plan-

ning for the development of our church work is likely to take *our minds* and the *minds of our people* from the basic doctrine of the Bible, the second coming of Christ and attendant blessings. One particular group comes to mind, whose emphasis on the second coming of Christ has almost become extinct because of the concentration of all their efforts on building a large church organization. I am not so sure but that we are somewhat afflicted with this evil; at least, we must be on guard as we plan for extension of our General Conference labors.

When our General Conference was organized, one of the principal objectives set forth for united labor was for an extensive dissemination of literature setting forth the doctrines of the church as outlined under the "Working Rules," and listed under headings "a" to "h," and such other kindred truths as may be deemed profitable for the enlightenment and nourishment of seekers after truth. To accomplish this purpose, it was the intent of those directing the organization and the desire

of the Executive and Advisory Boards that colportage work be instituted. The following is a direct quotation of their recommendation:

"It is recommended that colporteurs be carefully considered as a desirable means of placing proper literature in the homes. Also, that many now isolated could in this way place literature in their respective communities, and that the interest created by the reading of this literature could be followed up with evangelistic efforts provided by the National Bible Institution. In this way isolated members would find a labor of interest and would receive cooperation from the people as a whole, which in many instances should be able to surround them with others of like faith and interest. Thus groups of interested worshipers might be created in various localities where isolated ones are now located."

It was also advised that, "as far as possible, aid be given to those who wish to make a business of colportage, with a view of qualifying them to converse freely on Biblical subjects with individuals in their respective homes, and with a view to conducting community Bible studies in various places."

The Advisory Board further recommended that "said publications be disposed of as largely as possible in such



C. E. Randall

a way as to make the work self-sustaining, thus conserving the financial strength of the National Bible Institution, as also to induce interest upon the part of those who procure the literature, to read same."

It was further thought that the preparation of "said literature would furnish practical opportunity for study upon the part of some who might wish to study the Scriptures and things relative thereto, with a view to devoting their full time to the work of the ministry of the gospel."

As far as I am aware, there never has been any organized attempt to carry forward this noble purpose of *colportage*. Goethe said: "The decline of literature indicates the decline of a nation; the two keep pace in their downward tendency." So it is with the church. Its literature indicates its life! Seventh-Day Adventists have nearly evangelized the world with their literature. Jehovah's Witnesses have accomplished their astounding successes through literature. Their literature and adherents are to be found everywhere. The Church of the Latter Day Saints sends out its elders in twos, handing out their literature as they go. This is an effective and economical way of spreading the gospel. Such means open up many opportunities for personal evangelism and for meetings. The Minnesota Conference existed for forty years before it ever knew of the Churches of God in other states.

#### *Failed*

We have playfully neglected our literature! It has been years since one of our ministers has turned out a book. As a matter of fact, there hasn't been a *single book* published since our General Conference was organized a fifth of a century ago. It can't be said that it is a lack of money. Our people have the money. It is a lack of initiative and interest. In the early days of our work there were many books published. Outstanding works of scholarship came from the pens of our early elders: *The Plan of Salvation* by J. M. Stephenson; *The Gospel of the Kingdom* by Wiley Jones; *Key Words* by the same author; *The Kingdom of God* by R. V. Lyon; *The Mormon Waterloo* by W. L. Crowe; *The Covenants* by G. M. Myers; *The Words of the Kingdom* and *The Words of Eternal Life* by J. O. Woodruff; *Addresses and Papers on Miscellaneous Themes* by Robert McLaughlin; *Emphatic Diaglott* by Benjamin Wilson, and others.

The church is not lacking in talent. We have brethren who are wonderfully prepared to turn out works of scholarship on Bible truths—such men as S. J. Lindsay, F. L. Austin, G. E. Marsh, and others, whose abilities are well known, but whose scholarship we are allowing to *pass away* without being "lead in the rock." Brethren, these men will pass this way but once. Soon their mantles must fall on the shoulders of others. Are we going to allow their lights to go out, or shall we preserve for ourselves and our children, if time continues, the results of their vigils over the sacred pages? We can *embalm* the minds

of these brethren in their writings, if—we apply ourselves with purpose and resolve. The question may arise in your minds. Why emphasize this matter upon us? Why not take it before the ones who must pay the cost? The answers are easy. We are the spiritual leaders. Our people do what we determine is for their good. If we here and now decide to launch out into the field of literature, and avail ourselves of the Bible strength of some of our elder workers, our people will gladly follow our lead.

#### *Evangelism*

Brother James McLain will present a paper during the Conference on "Our Objective in Missionary and Evangelistic Work," but I wish to call your attention to this subject for the purpose of opening up a thorough study of the whole setup of our church work. For the sake of provoking candid consideration of the whole situation, I wish to state that we have *gone astray* from the primitive methods of the early church. It was the divine purpose for the early church that they go "every where preaching the word." The Church of God has a "squatting ministry." Our determined purpose today is to build big local church congregations, whereas our efforts should be to spread the gospel as a witness. Why should we be preaching week after week, month after month, year after year to more or less the same people. We are feeding people who ought to be teachers, instead of being taught. The bulk of my Bible teaching is spent on those who are members of long standing. Brethren, we should be evangelists, rather than pastors. The plan adopted by the leaders of the apostolic church was for the evangelist to go into a field and spend enough time to create an ecclesia and qualify certain ones for the eldership. When this was done the church was "set in order," and the elders fed the flock thereafter. The evangelist went on to new fields, with an occasional visit to the established churches to strengthen them or correct any errors into which the church might have been led. These established churches, then supported the work of the evangelist in new fields. For example, Paul says of the ecclesia at Philippi, "Ye sent once and again unto my necessity."

It may be argued that churches would die out if not shepherded by a trained pastor. No, not if they have been grounded in the love of the truth. Members who are faithful only so long as they are tutored by the minister, are men-worshippers, and are on false groundwork. We have promoted the pastoral plan so exclusively and so long, that our people are self-centered and are *always* wanting to be fed. They have little concern for those who have never heard and who are hungering for the bread of heaven. If an ecclesia is thoroughly grounded in truth, it will matter little to its members who feeds them, as long as they get "meat in due season," and their zeal for the Lord's work will ever be increasing if they know that they are being responsible for the spread of truth in new

fields. Instead of killing our churches, it would put new life in them. I have told my people on different occasions that I should be preaching to them only when there was no other place open for the message. The elders are capable of feeding the words of life. I am creating a consciousness of mind among my people along the foregoing lines.

If I am mistaken in interpreting the spirit and plan of the early church, I would like very much to have you brethren correct me, but on the other hand, if this view coincides with the policy of the New Testament church, then I urge you to give careful and prayerful consideration to the proposal set forth. I readily confess that the easy thing to do is to accept *in totum* the pastoral philosophy and just "tarry" as did the Jerusalem church, but the easy road is not usually the right road. The spreading abroad of the Jerusalem church did not destroy its usefulness, but increased it. It became stronger through its sowing in new fields. When forced to go out, it really carried out the command given to Adam to "multiply and fill the earth"—only in this case it was with the gospel rather than with literal offspring. It is time we reviewed our practices with those divinely given instructions of the church of the firstborn.

#### *Spirit and Spirituality*

Fear is the greatest hindrance to a candid and exhaustive study of the work and place of the Spirit of God in our daily lives, and in our church work—fear that we might in some way partake of a manner of likeness of some other religious group that may have gone to the extreme. It has been pretty well ruled out of our preaching to talk about the indwelling of the Spirit of God, and that God's Spirit "beareth witness with our spirit" calls forth an anathema from many congregations and leaders. It is not our purpose to enter into a discussion of the Spirit question, other than to observe that spirituality cannot be developed apart from the Spirit of God. Spiritual mindedness, that is, Christ-mindedness, is an absolute essential to the well being of the Church of God.

There is evidence that love for pleasure is taking its toll with our young people. Dancing, card playing, drinking, with an ever-increasing number of tobacco users, are sabotaging our spiritual vitality. I know of places where doctrine is preached with a vengeance, and these conditions winked at. There are four steps in the progress of evil. First it is abhorred, then it is tolerated, after this it is condoned, then embraced. These evils of which I speak were abhorred by our people a few years ago, but today they are not merely tolerated but are being overlooked, and in some instances *embraced*. Unless we can foresee the evil effect which these conditions will have on our spiritual life, our church, like many others, will be overwhelmed with the "form of godliness" that is lacking in power. There is need of a greater emphasis on that "holi-

ness" without which no man can see God. To keep our church membership clean, "not having spot or wrinkle," will require the solid co-operation of everyone of us.

#### *Sleeping Virgins*

The present world crisis is of such grave consequence that it deserves some studied consideration on our part as leaders of the Church of God. I am more in the theater of war than the most of you, and perhaps see certain trends which have not as yet made their appearance in your communities. As you well know, I am of a patriotic turn of mind: I love my flag and am proud for all it symbolizes. However, my first allegiance is to God, and it is with grieving heart that I discern antipathy everywhere toward the seriousness of the times in which we live. Our people do not seem to sense the closeness of the change from the freedom of democracy to the oppression of Antichrist's paganism. Our writings in The Restitution Herald have been *remarkable* in their absence of material along these lines.

Our preaching and teaching in the past concerning the apostasy in the last days have made application of this departure from the faith as being applicable to other denominations. We seemed to be oblivious of the fact that it might happen to us. Unless we arise to the occasion of the times and give enlightened leadership to our people, we are going to witness that apostasy can come to *us!* We have all the material at our disposal to meet the new situation, for our message is potent. It is timely—it is constructive. The times are challenging, but not discouraging, *as yet*. It is my belief that much good would come from an epistle being sent by the ministers to all our brethren, such being published in The Restitution Herald and read from our respective pulpits—such a letter calling attention of our members to the seriousness of the times, and urging them to maintain themselves in full preparation for the coming of the Lord.

#### *A Ministers' Conference*

When our General Conference was organized at Waterloo, Iowa, a declaration of what Scripturally constitutes a conference was set forth. It read:

(1) "We understand that a conference is a conferring together of any or all members of the church who may choose to be present.

(2) "That by voluntary assembly members of the church meet at designated time and place to confer on any or all matters pertaining to Christian welfare; working toward a better understanding of truth, and more unity where differences exist."

A number of us have at times attended other ministerial conferences to our enjoyment and edification. Several of our men have suggested that we should have such a gathering, where subjects of special concern to our own ministers might be discussed. I would gladly give my support to such a move, and (Please turn to page 11)

# The "Mysteries" of the Bible

By R. H. Judd

IT IS no uncommon thing when we discuss with some friend the deep things of the Bible, and that friend finds himself, or herself, unable to follow, for the remark to be made: "It is a mystery." The natural conclusions resulting from a human premise (such as for instance the doctrine of the Trinity) may be to all appearances absurd, and even in absolute opposition to definitely proved and divinely appointed, unalterable fact; yet strangely the hope still lies deep in the heart of some that the explanation given above covers the difficulty, and that by a hitherto unexplainable method palpable contradiction will eventually become demonstrated agreement. It is said that, "Hope springs eternal in the human heart." Unfortunately for that theory, the human heart is not eternal.

So often has the answer referred to been given in conversation and in correspondence, even by leaders in the churches, it was thought that a study concerning the Bible use of the word "mystery" might be helpful both to myself and others. We therefore submit the following study.

The word occurs some twenty-seven times in the Bible, and is found only in the New Testament. Examining every passage and its surrounding context where the word occurs, we find Young's definition that the Greek word signifies "that which is known only to the initiated" very fairly indicates the sense in which the word is used in Scripture.

Eight times at least (Matt. 13:11; Mark 4:11; Luke 8:10; Eph. 1:9; 3:3; 6:19; Col. 1:27; 2:2) it is said it is given us to *know* the mystery, or that it is, or has been made known. We are told (Rom. 11:25) not to be ignorant concerning it. The mystery (16:25) is said to have been kept secret, but now revealed. The same fact is reiterated in 1 Corinthians 2:7-10. In 1 Corinthians 13:2, Paul intimates the possibility that "all mysteries" may be understood. In 1 Corinthians 14:2 it is something not understood for the sole, simple, and obvious reason that it is not known to most of those present. In 1 Corinthians 15:51

it is said to be a fact formerly unknown, but now revealed. In Ephesians 3:3-6 the "mystery" is made known by revelation that the Gentiles should become fellow heirs of the gospel. In Colossians 4:3 it is something which *ought* to have been made manifest, and concerning which Paul felt the obligation laid on him. In 2 Thessalonians 2:7, 8 the promise is made that the mystery "shall be revealed." In 1 Timothy 3:8 the mystery of faith is the same to which reference is made by Paul in Ephesians 3. The "mysteries"

in the Book of Revelation, indeed, in every instance in the New Testament, are something hitherto unknown, but now have been, are, or will be "made known," "manifested," or "revealed."

As intimated by Paul (already pointed out in 1 Cor. 13:2), a "mystery" is NOT something which *cannot* be understood; nor is it such because by its nature it is definitely and directly opposed to established unalterable fact. There is absolutely no hope that such a "mystery" can now, or ever will be revealed, for the conditions which prevail render it an impossibility. But is mystery thus dispensed with? Thank God, to this we can say an emphatic, "No." Mystery abounds around us. In fact, everything we see, hear, or feel has some mystery attached.

There is something yet unrevealed

with regard to it. Every blade of grass and every herb of the field on which we tread has some secret that has not yet been made known. The very air we breathe has, during recent years, been revealed to us as a great reservoir of mysteries, and is doubtless the source from which many more will be manifested. King David of old could say, "I am fearfully and wonderfully made" with a fervency that we seldom hear these days. Yet, it is probably true that he had comparatively little of the knowledge we have today of the intricate and wonderful mechanism of these marvelous bodies of ours—and the horizons of our knowledge in this respect never cease to expand. Surmounting all the wonders of nature is this wonder of man himself, and as the writer of these lines increases in years the wonder of it increases with them. Every step from the cradle

## MYSTERIES, BUT NOT ABSURDITIES

"Thou (Lord) hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb.

"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious are thy thoughts!" (Psa. 139:5-16.)



to the grave contains a fathomless mine of interest, pleasure, and profit, abounding with mystery that captivates but never satisfies, because the revelation of one is but the harbinger of others to follow.

*Mystery?* Yes, nature abounds in mystery in the heavens above and in and on the earth beneath our feet; but, so far are mystery and absurdity removed from each other

it is well known that in every realm of science the true philisophers of mankind have had, as knowledge progresses, to admit that "mystery" is but the temporary hiding place of that which "cometh forth from the Lord of hosts which (who) is wonderful in counsel, and excellent in working" (Isa. 28:29). Where conclusions result in absurdity their source is not divine, but human.

---

## Evil and Idle Speaking

---

*By Mae Nedrow*

---

*"Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3).*

MICHAEL ANGELO, the great sculptor, could take a chisel and a hammer and transform a block of marble into a beautiful statue. God, too, can bring out the good in us. This can be accomplished only by fiery trials. The writer of the Hebrew letter tells us that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). James, too, believed that the "trying of your faith worketh patience" (James 1:3).

Perfume is made from bruised and crushed flowers. It is the same with the child of God—it takes a bruised heart to bring out the best in him. Many times our faith has been sorely tried; discouraged, we have watched the waves coming higher and higher—all too soon we were ready to drop the oars and let our bark drift in the storm. It was then we heard the voice of our Saviour saying, "O ye of little faith, wherefore do ye doubt?" Then we came in contact with our Pilot who guided us safely back to the shore, safe again under His protecting arm. There are times when we must endure severe testing, when there is no one to whom we can turn, except the Lord. It is by His sustaining grace alone that we receive comfort and strength.

Kind words cost nothing, but they sometimes fall upon aching hearts like a soothing balm. Unkind words leave in their wake: rancor, bitterness, and death. How well the Psalmist understood this, is brought out in his prayer to God: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3). What a grand world this would be, if everyone would say a few kind words about his neighbor, friend, or the brethren. Surely there are some good qualities in all of us.

May I suggest we try this out at General Conference this year? Last summer, I became acquainted with a very sincere Christian, who had journeyed a great distance to worship with the brethren. She came with love in her heart for all, but I am sorry to say she left for home with

a heavy heart. She said she was told so many things about some of the brethren that she was bewildered and disappointed.

Dear brethren, this should not be; do you suppose this good woman will ever make an effort to come back here again? Wouldn't it have been much better if these gossips had said nothing at all? The Christian should ever remember that it is written that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). How dare we so-called Christians revile those of the world when we have whisperers among our own brethren who seek with the poison of their tongues to ruin the reputations of other of the brethren! Oh, how secretly they work—wolves as it were in sheeps' clothing!

Let us all pull together for the Lord. Today the world is filled with bitterness and misery. However, we must labor on through our storms and our sorrows, ever keeping our hearts attuned to the will of God. May this coming General Conference find each one of us working in the Lord's vineyard, preaching *the gospel* of the Kingdom of God, and of salvation through Jesus Christ, the "Son of God," the "light of the world."

If we, a gentle word would speak,  
Desiring friends not foes to seek,  
Could we but speak a word of cheer  
To neighbor, friend, or someone near,  
There'd be no wars, no strife today,  
All pain and grief would pass away.

A few kind words is no great task,  
A happy service, sure to last.  
Let's start today, it's not too late,  
Abandon malice, envy, hate.  
As sowers, sow the seed of love,  
Kind words—true greatness from above.

# The Restoration of the Kingdom to Israel

By Laura Skeels

**M**ANY years have passed since the apostles asked Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" We might ask the same question today, for the Kingdom has not yet been restored to Israel. The Israelites are yet scattered among the heathen nations, groping in darkness, their eyes still blinded, their land still being trodden down by the Gentiles. However, the times of the Gentiles will soon be fulfilled. When the times of the Gentiles are fulfilled, then will the kingdom be restored to the one whose right it is. We long for the great day of peace, when the Prince of Peace comes to rule in righteousness.

"Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God" (Ezek. 28:25, 26), and "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God" (36:24-28). Continuing, we read: "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This

land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be

my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:37-42).

Speaking of the land, the Prophet said: "Behold, I will bring it health

and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me" (33:6-8). In verses 14-16 we read: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteous-

## WHEN JESUS COMES TO ZION

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God" (Revelation 14:1-5).

ness." "Thus saith the Lord" (vv. 25, 26), "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then I will cast away the seed of Jacob . . . for I will cause their captivity to return, and have mercy on them."

The Gentiles are in feverish haste and are fast losing control of the governments. Their rulership is slipping away amid the rattle of machine guns and the thunderous

roar of bursting bombs. However, sometime very soon we believe the Kingdom will be restored to the King, Jesus of Nazareth, for whom it is waiting. This Kingdom will be set up in the Land of Promise—the land for which God made a covenant to Abraham, to Isaac, and to Jacob for an everlasting possession. So will the Kingdom of God or the Kingdom of Israel be established after the kingdoms of the Gentiles have all passed away.

---

## God "Listens in"

---

By Alva Huffer

---

EVERYONE likes to talk to his best friend. Although God is unseen, He is the Christian's best and dearest Friend, and we may talk to Him through the medium of prayer. It has been said that the primary benefit of prayer is that it eases the mind, but prayer is more than applied psychology. It is our private communion with God through Christ. It is a privilege to pray. The hypocrites during Christ's ministry greatly abused this privilege, standing in street corners where they actually prayed before men rather than to God. (See Matt. 6:5.) We read in Matthew 6:6 that we should pray in secret. This text does not teach against public prayer—for Christ Himself made short public prayers—but it teaches that our prayers must come from our hearts.

*Preparation* is essential for prayer. Christians should be prepared in the sense of being in the attitude of prayer. True prayers are not those which are memorized and repeated again and again (Matt. 6:7), because they do not come from the heart. "Preparation of the heart in man" (Prov. 16:1) is necessary in prayer.

*Reverence* is very important in prayer. In prayer we enter into the most holy place we know in life. We, as Christians, should realize how small we are in comparison to God, and pause for a moment in reverence to Him. Paul says in 1 Thessalonians 5:17, to "pray without ceasing." This does not mean that we should be on our knees always, but to be in the attitude of prayer every minute of the day. The love for God must be within our hearts to obtain the answer to our prayers.

*Assurance* of the answer of the prayer must be in our minds before it is really answered. One of the requirements of prayer is belief or faith in the fact that God gives whatever is asked of Him, if it is according to His will. Why pray, if we know that our prayer will not be accepted or answered? This assurance must ever be within our hearts, if we expect an answer to our prayers. If we know ourselves—how really weak we are—we will trust

God and lean on Him through prayer.

*Yield* your prayers unto the Lord. This yielding can be made only through Jesus Christ. He is our only mediator, for in John 14:6 He says: "I am the way . . . no man cometh unto the Father, but by me." Our prayers need not be "flowery" ones, because God knows what is in our hearts before we utter a word unto Him.

*Enthusiasm* must be put into our prayers. We must be eager to thank God for our blessings and ask for the forgiveness of our sins. If we do not strive to forgive others, how should we expect God to forgive us our sins?

*Rewards* are made to those who really ask for them, provided they believe that God will answer their prayers. God often gives—in answer to prayers—things which are not really best. An example is: God gave the Israelites a king, although they did not need one. He gave them what they asked, because they were so persistent. If one lives a Christian life of prayer and devotion to God, he will be rewarded for his service, because in Revelation 22:12 Christ says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." If prayers go unanswered, the Lord's Prayer in large part is useless. God has power to give all that is asked of Him, if He sees proper, for He says through David, in Psalm 50:10, that every beast and fowl are His. If our prayers go unanswered, we have none but ourselves to blame.

Jesus prayed many times, especially at a point of decision or crisis, or at times of rest from the confusion of the great multitudes. The disciples sought out Jesus to ask Him to teach them to pray. He gave them every encouragement. He gave them a model prayer, commonly known as the Lord's Prayer. Jesus felt the need of help and strength from God; therefore, He prayed—which is the only way we have of reaching God. If we trust Him, we shall wait for the answer of the prayers, which will come because God truly "listens in."

## “Set Thine House in Order”

By *Zelda Cooper*

*“Set thine house in order: for thou shalt die, and not live” (Isaiah 38:1).*

ONE of our greatest problems today is to get people to understand what happens to them when they die. There are so many different ideas, because the people fail to study for themselves. They take for granted what is told them and never read to find out for themselves.

We find Christ died and rose again from the dead; likewise, we have hope of a resurrection. Christ gave His life for us. It is necessary that we devote our lives to Christ by living as true Christians.

We read in Genesis 3:19: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” All are from the dust; therefore, all shall return to the dust. Adam sinned, and for this disobedience was returned to the ground from which he was taken.

Abraham said, “I have taken upon me to speak unto the Lord, which am but dust and ashes” (Gen. 18:27). However, it has been asked, “Must we lie down and die like the beasts of the field?” God has not left us to choose this. “We brought nothing into this world, and it is certain we can carry nothing out,” but there is hope of a future life. We find some very important words in Job 14. Job compared life to a flower that withers away, also as a “shadow (that) continueth not.” It seems impossible to think that life could continue after death. In verse 14

we read: “If a man die, shall he live again? all the days of my appointed time will I wait till my change come.” Of what change do you suppose he was speaking?

Christians are looking forward to the time when the dead shall be raised incorruptible, and we shall be changed. 1 Corinthians 15:53 tells us how our corruptible bodies “must put on incorruption, and this mortal must put on immortality.” “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye” (vv. 51, 52). This will take place when Christ comes.

How will we know when He is coming? No man knows the day or the hour the Son of Man will come. We *do* know He is coming in glory, as 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.” This text also tells us that Christ is going to occupy the throne.

We are looking forward for the time to come, but, *are we ready?* Do we have our house set in order for the Guest when He arrives?

Many of us would have so many other things to do we could not find time to entertain Him. We, today, can hardly find time to serve God, and we know He has commanded us to give our lives to Him. May we determine and labor to be worthy when He comes to set up His everlasting Kingdom on the earth.

## The Road of Life

By *Betty Macy*

EVERYONE likes to travel down a beautiful highway. The road is smooth, and the scenery, the fields, and homes are beautiful. Such is the worldly way. So many like the broad highways—so few, the narrow, rough side roads and byways. The narrow way is “hard on the tires,” and many do not care to come that way. Such is the Christian way.

The Scripture plainly shows that there are two ways of life. David said, “The Lord knoweth the way of the righteous: but the way of the ungodly shall perish”

(Psalm 1:6). We cannot walk both ways; we must choose between the two. “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).

The roads are so far apart that we cannot walk both of them. There are side roads leading from the broad highway where “whosoever will” may go. When we turn to these narrow, rocky ways, we must leave behind all who walk the broad way. On the highway, we see the scen-

cry and the people, but so many fail to notice the signposts at the crossroads. The sign, "To Destruction and Death," points straight ahead, but the sign pointing off to the right reads, "To Life Everlasting." There are those who see the signs, but think only of the modes of travel—the easy way and the hard way. They see rocks and rough places on the side road, so they continue ahead, thinking that they may get there by some other way. Christ said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

On the broad way the sun shines so brightly that people often see what we call a mirage—seeing something which really is not. That mirage causes many to keep going along the broad way, but when they reach that place they realize that they have been fooled and misled. This leads only to disillusionment and embittered hearts. Those who travel the narrow way find their light is a true light—it does not deceive. They need not fear darkness. David said, "The Lord is my light and my salvation; whom shall I fear?" (Psalm 27:1.)

Sometimes we get lost and stumble in the darkness. Then we should get out our road map—the Bible—and follow it. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). If we have the love of the Lord and of His Word in our hearts, we need not fall. God guided His people, the children of Israel, through the wilderness—a cloud by day, a pillar of fire by night. By faith in Christ Jesus, and through baptism in His name, we may become God's children. He guides us with His holy Word. By studying and gaining understanding of His Word, the narrow way becomes smoother and less difficult to travel. We can lift our eyes to God and thank Him that He has prepared for us a way—that through His Son we have hope of eternal life.

Though we stumble, and though we sometimes grow weary, we must never forget or refuse to lend our strength and a helping hand to those who have fallen along the way. If we will only ask it, Christ, who is always near, will help us bear our troubles and make our burdens light. "I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

The broad way leads only to death. The narrow way leads to life. Christ said, "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).

"See that each hour's feelings and thoughts and actions are pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers."—*Beecher*.

## BUILDING FOR ETERNITY

(Continued from front page)

school graduates in your community who might become interested.

### *The Outlook*

According to the present outlook, there will be eight or nine of last year's students returning September 16, 1941, to continue their training. Though at this date no new students have enrolled, we hear of several prospective freshmen. It is our hope that at least seven or eight new students will enroll, that the School may continue to grow and better serve both the Church of God and all the world. We are building for eternity. Who will help us? *Will you help us?*

"Our hope is not hung upon such untwisted thread as 'I imagine so,' or 'It is likely'; but the cable, the strong rope of our fastened anchor, is the oath and promise of Him who is eternal verity: our salvation is fastened with God's own hand and Christ's own strength to the strong stake of God's unchanging nature."—*Rutherford*.

## TO MY BRETHREN OF THE MINISTRY

(Continued from page 5)

believe that it would be of great blessing to our Bible College work and to the students in particular. Such a meeting would greatly refresh our spiritual powers. It would not be possible for some of our brethren at great distances to attend, but it would help those who are in range. I am more or less isolated, and I get lonesome for the fellowship and counsel of you brethren. It is possible that I feel the need more keenly than some of the rest because of my distance from any of our ministers. Believing much good will come to us from such meetings, I urge your careful consideration of such an undertaking.

In closing, let me suggest that our conduct during the two weeks we are here will have tremendous influence on the outcome of this Conference. If we maintain an intimate fellowship in our profession, such a spirit will be catching. The four or five hundred who will be here in the next few days will go home with about the same idea of the Conference which we have given them. Their interest in the classes and various meetings will rise to about the same pitch as our own. Therefore, let me urge each one to strive to be exemplary, be punctual in arriving at services on or ahead of time, and attend as many of the general services as possible; especially let each one of us endeavor to be in the devotional service, and give of our spirit and strength to the people. Above all, let us maintain the unity of the Spirit in the bond of peace. May God be with us in our Conference.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16).*

### Two "Peas" in Hot Water

Peter and Paul were such good friends and were so often found playing together that their friends began to call them "the two peas" because both of their names began with "P." Peter lived in town near their church, while Paul lived out in the country. Both boys were members of the "Truth-Tellers" Sunday school class.

Their teacher planned to take them to Paul's home for a lawn party one evening. Peter went out to Paul's home in the late afternoon to help Paul with his chores and to play a while before the party. They put the lawn mower away, fixed some benches nearer together, then looked around for more things to do.

Now, you know how much fun it is to climb on all the farm implements! Peter and Paul tried them all. Finally Peter pretended he was the mechanic and began to "fix" the tractor Paul's brother had made.

Soon supper was ready. The boys hurried through the meal, then they began Paul's chores. They fed the calves and helped lock the baby chicks safely in their brooder.

Paul's big brother, Tim, hastened to drive the tractor a little farther back in the rear, so the "Truth-Tellers" would have more room for their activities. The tractor wouldn't start! What was the trouble, anyway? After working and searching for the trouble, Paul and Peter came out to join him. They looked at each other guiltily. Peter said, "I know what the trouble is. I put some old batteries in when we were playing a while ago." Peter, a rather shy boy around older people, had to have quite a bit of courage to confess.

"Where did I put the batteries? Oh, over here," called Peter, running to get them.

"Be careful," cried Tim. "That acid on top, *burns*." He called too late, for Peter already had two holes burned in the front of his sweater.

"Now what will Mother think?" thought Peter, as big Tim drove the tractor away. "We had a verse of Scripture Sunday that I think I need to study—it was a little like hiding something in the heart, like it tells us to do in Psalm 119:11, so one won't sin against God," said Peter to Paul.

"I know the verse about which you are thinking," said Paul. "It is: 'Let none of you suffer as a murderer, or as . . . a busybody in other men's matters'" (1 Peter 4:15).

"Yes, and the first part of our golden text tells us that we need not be ashamed when we suffer as Christians," agreed Peter. "What if I had gone home before Tim found out there was something wrong?" asked Peter. "Guess I'd have been an evildoer, wouldn't I, Paul? And now look at the holes in my new sweater!"

"Well," answered Paul, "I believe it is worse to do bad things *on purpose*. Thinking evil thoughts or saying evil things about someone is bad, too."

"Here come the rest of our 'Truth-Tellers,'" cried Peter, resolving to let other men's matters alone, and to try not to do things to harm himself or others.

### Salvation Open to All Believers

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:10-17).

### Happy Birthday Wishes

David Skinner, age 7, Aug. 16, Sauk Rapids, Minn.

Virgie Smith, age 13, Aug. 17, Dayton, Ohio.

Bruce Savage, age 5, Aug. 18, Waite Park, Minn.

Leroy Merchant, age 12, Aug. 20, Cleveland, Ohio.

Mayme Poland, age 14, Aug. 20, Shady Springs, W. Va.

Shirley Kennedy, age 13, Aug. 21, Hammond, La.

Ray A. Hutchinson, age 10, Aug. 21, Hammond, La.

Gordon Roach, age 13, Aug. 21, Eden Valley, Minn.



## BEREAN DEPARTMENT

Evan Knodle, Editor, Oregon, Illinois

Arlen Marsh, President  
230 W. 103 St.  
Los Angeles, California

Lorna Macy, Treasurer  
Route 3  
Troy, Ohio

### The Purpose

\* \* \*

*By Betty Luper, Los Angeles, Calif.*

Christ died that we might live. In Romans 5:10 we read, "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Also in John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In 1 Corinthians 15:21 we read, "Since by man came death, by man came also the resurrection of the dead." Since Adam sinned, Christ died for that sin that we might have everlasting life. Christ was raised to be conqueror over hell and death. In Revelation 1:18 we read, "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."

Christ's resurrection laid aside all doubt of the incredible part of the resurrection. "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8.)

The followers of Christ were assured that Christ was the way of life. Christ has the words of eternal life. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:67, 68).

"If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:14, 17).

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29).

After Christ was resurrected, Thomas did not believe He was resurrected until Peter told him—he had to see Jesus to believe He was raised on the third day. We are blessed if we believe, having not seen.

### The Bride of Christ in Type

\* \* \*

*By Shirley Smith, Oregon, Ill.*

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7). Since man's creation, God has divinely foreshadowed the events of this age. The

subject under consideration is one of these. The first man and woman are a type of Christ and His bride. We see that Adam was first formed, then Eve. Although Eve transgressed, Adam willingly partook of evil (1 Tim. 2:13, 14). After the first Adam—the created son of God—came the second Adam—the begotten Son of God. Thus, Christ came into the world taking on the nature of the first Adam. It is very easy to conclude that Jesus Christ is an antitype of the first Adam, but what is the antitype of the first Adam's wife?

We shall answer this question by an observation of the creation of Eve and the relation of Adam and Eve. "God caused a deep sleep to fall upon Adam" (Gen. 2:21). In this process of creation, God formed Eve out of that which was taken from Adam's side (Gen. 2:22). Then 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." We also see after this act of creation the uniting of these two as one, and after their transgression of the law of God, woman was placed secondary to man, and man was to rule over her (Gen. 3:16).

Here we have an event in the Garden of Eden foreshadowing, in detail, Christ and His bride. We now step forward to Christ and view the likeness between Him and this type. Christ reached perfection through His trials and sufferings. However, He was without a helpmate, so by the grace of God He was permitted to purchase for Himself a bride. How did He purchase His bride? We see that Christ willingly fell into a deep sleep (even as did Adam) and there was taken out of His side that which purchased His bride. When Christ was on the cross, they "pierced his side, and therefrom came there out both blood and water" (John 19:34).

What is it today that takes a person out of the world and places him into the body of called-out ones? "Nothing but the blood of Jesus," put on us through the act of baptism. A noticeable fact in this connection is that Eve was called "Woman" because she was taken out of "Man." So is the church called "Christian" because it is taken out of Christ. Who, then, is the bride of Christ? By the facts which we have gathered we think it logical to believe that the church is the bride of Christ. "The husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body" (Eph. 5:23).

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.  
 August 24-31—Eastern Nebraska Conference at Omaha.

### ILLINOIS STATE CONFERENCE

The annual business meeting of the Illinois State Conference was called to order at 3:15 p.m., Thursday, July 31, 1941, at Oregon, Ill. The meeting was opened with a song and reading of Psalm 145 by Bro. Francis Burnett, followed with prayer by Bro. Walter Wiggins. 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, and Ripley.

The two evangelists were present. Bro. James Watkins, who serves the Marshall and Eldorado churches, gave his report first. Bro. C. E. Lapp, who serves the Macomb and Fredricktown (Mo.) churches, then gave his report. Both reports were commendable.

Bro. Francis Burnett, working at Rockford, gave a good report of the work there. Bro. Alan McLain, acting as pastor at Dixon, reported on the work being done there. This was followed by a report of the Oregon church by Bro. Sydney E. Magaw.

The next order of business was the election of officers, resulting as follows: president, Bro. Leland Hanson, Leaf River; vice president, Bro. Francis Burnett, Oregon; secretary, Sr. Frank Laning, Mt. Sterling; and treasurer, Sr. Elizabeth Ford, Dixon. The two executive board members elected for two years are Bros. Frederick Claussen and Alan McLain. Those holding over are Bros. James Watkins and Frank Laning.

Bro. Paul Johnson gave a report of the building committee, stating that more sleeping room had been provided, that gas stoves, springs, and mattresses had been bought, and other repair work done—the total cost amounting to nearly \$400.00.

It was moved by Sr. Leota Hanson that we continue the four dollar days. Second was made by the writer. The motion carried.

The need for communion trays was discussed. Sr. Leota Hanson made a motion that the Conference pay for one tray. It was seconded by Bro. Paul Johnson. The motion carried.

The picnic for Monday, Berean Day, was next discussed.

The next quarterly conference was discussed, and Marshall extended an invitation which was accepted. This quarterly conference will be held in September, on one of the Sundays of the evangelist's appointments there. Notice of this date will be given through The Restitution Herald.

There was a motion for adjournment by Bro. Sydney E. Magaw, and seconded by Sr. Elizabeth Ford. The motion carried.

Mrs. Frank Laning, Secy.

### BIBLE TRAINING SCHOOL

P. G. Coverston	\$ 7.35
Mrs. James Galbraith (Building fund)	5.00
Mrs. E. R. Burk (Building fund)	50.00

### WE WANT FRESHMEN

As we go to press, word from Bro. Eugene Grant of Alliance, Nebr., informs that he will attend the Bible Training School beginning September 16, 1941. Also, we have authentic report that Sr. Hazel Burk of Tacoma, Wash., will be one of our new students, and we anticipate that she will be accompanied with Beth Hogganson of Spanaway, Wash. We know, too, that others are meditating coming, but we are waiting to receive definite word before making report.

Our Bible Training School hopes to have a large freshman class this year, and will gladly correspond with any prospective students. We are especially interested in young men and young women who are high school graduates, who are of exceptional moral standards, and who wish to study faithfully for more effective Christian service. Write today, enrolling in our School to begin September 16, or, if still undecided, write for our free Prospectus and Catalogue.

Sydney E. Magaw, chairman,  
Board of Religious Education.

Send The Herald to your friends  
New subscriptions: \$1.50 per year

### MRS. HARRY TRITABAUGH

Our hearts were made sad when Mrs. Harry Tritabaugh, a resident of this community for many years, died at her home near Eden Valley, Minn., Sunday, July 20. Her death was due to a heart ailment with which she had been troubled for several years.

Mary Jane Schellenger was born in Jackson County, Ohio, November 28, 1875. She came to Minnesota with her parents in 1876. On March 11, 1902, she was married to Harry Tritabaugh. Shortly after their marriage, they came to the farm in Eden Lake Township. She united with the Church of God at an early age and has been an active member since.

Besides her husband, she leaves one son, Jesse Miles Tritabaugh, one grandson, and two sisters.

Funeral services were conducted by the writer, using the words of the Apostle Paul as recorded in 1 Corinthians 15:44 for comfort. Burial was made at Lake View Cemetery, where she awaits the call of the Master.  
Walter Wiggins, Pastor.

### NEW ILLINOIS TREASURER

The newly elected treasurer of the Illinois State Conference is Sr. (Miss) Elizabeth Ford, 123 W. First St., Dixon, Ill. Send contributions for the State evangelistic work to her.  
L. T. Hanson, President.

### ATTEND THE OHIO CONFERENCE

The Second Annual Ohio Conference will convene at the Brush Creek Church of God which is about eight miles southwest of Troy, Ohio. (Also, about midway between Tipp City and West Milton.) The dates are August 17-24, 1941.

Anyone desiring rooms should write to Sr. Emory Macy, Troy, Ohio, Rt. 3. The Brush Creek members are hospitable and enjoy company, so come and bring others with you.

Mrs. Emory Macy.

### WESTERN NEBRASKA CONFERENCE

An invitation is extended to one and all from the church at Holbrook, Nebr., to attend the Western Nebraska Conference to be held at Holbrook, August 17-24. Bros. Grover Gordon and C. E. Lapp are to be the guest speakers.  
Leel Stedman, Cor. Secy.

### CONFERENCE BAPTISMS

As an outgrowth of the class studies of the intermediate class of the Bible School, the writer was privileged to assist the following in putting on Christ by the waters of baptism, which ordinance was performed in Rock River on August 5: Thurlow Jones of Rockford, Ill., Robert Nedrow and William Andrew of Oregon, Ill. May the Lord richly bless these young people who have dedicated themselves to Him.  
James M. Watkins.

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Wilsie McKnight	\$ 3.00
Mr. & Mrs. Eldridge Ellis	10.00
Paul Hatch	7.00
Georgia & Wayne Thompson	2.00
Anonymous	5.00
Dorothy Magaw	2.00
E. H. Magaw	1.00
Maurertown, Va., S. S.	5.06
J. W. Grimsley	3.00

## Gleanings From the Field

"The field is the world."—Jesus.

"I am sorry for those who found it impossible to attend General Conference this year. It was one of the best conferences I ever attended. To be with those who are striving for the same everlasting prize, and doing so with as much if not more zeal than our own, is certainly a great inspiration. In this present turmoil we need more such gatherings. (Heb. 10: 25.)"—John Mercer, 301-4th Ave. S., Saint Cloud, Minn.

Sr. Orpha LeMasurier, treasurer of the National Bible Institution, and her daughter Diane are vacationing at Eden Valley, Minn., with Bro. and Sr. W. F. Hoskins.

"Texas is a big state, but it had a small representation at General Conference. We hope to be stronger in number and faith in the future."—Vernis D. Wolfe, Rt. 3, Gatesville, Texas.

"We surely enjoyed General Conference, especially our daily Bible classes with Bros. F. L. Austin and Harry A. Sheets. We hope to attend next year's Conference, too."—Elton Ruhn, Litchfield, Minn.

Next week's Herald will present the Secretary's complete report of the recent General Conference.



**ARKANSAS-OKLAHOMA REPORT**

The annual session of the Conference of the Church of God of Arkansas and Oklahoma was called to order by the president, Bro. G. H. Bradford, at 3:00 p.m., Thursday, July 17, 1941. Besides the local members present, the following were there: Bro. and Sr. R. O. Turner and granddaughter, Miss Delia Faye, of Grubb Boynton, Okla.; Bro. J. M. Morgan of Bristow, Okla.; Sr. Deckard of Muldrow, Okla.; Bro. Foster of Havana, Ark.; Bro. Harlow of Birta, Ark.; Sr. Parks of Cotton Plant, Ark.; Sr. L. H. Shelton of Driggs, Ark.; Bro. A. A. Shelton of Paris, Ark.; Sr. Kittie Humphrey and Bro. Jess Humphrey of Royal, Ark.; Bro. and Sr. Sam Humphrey of Meyers, Ark.; Bro. F. J. Snow, Bro. and Sr. Pete McGinty, and Mr. Cardon of McGintytown, Ark.; and Sr. R. D. Stanton and son and Sr. McEntire of Little Rock, Ark.; Sr. Connie Ramsey and Sr. Drake of Morrilton, Ark.; Bro. and Sr. Joe Roberson, Bro. and Sr. Arbuckle, and Bro. Maxwell of Hill Creek, Ark.; Bro. and Sr. W. H. Arrington of Ozark, Ark.

The minutes of the last Conference were read and approved. A report of the evangelistic fund for the Church of God was given by Sr. Connie Ramsey. The report was approved by the Conference. A report of the ministerial work of the following ministers was given of their last year's work: Bros. T. A. Drinkard, J. M. Morgan, and R. H. Harlow.

The Entertainment Committee was appointed as follows: Mrs. R. M. Shewmake, Mrs. Bertie Rieseke, and Mrs. Ed R. Ring.

9:45 a.m. session July 18. The president, Bro. G. H. Bradford, presided. The assistant secretary, Mrs. Ed R. Ring served in the absence of the secretary, Miss Virginia Smith. The Program Committee was appointed as follows: R. M. Shewmake, W. H. Arrington, Mrs. Lela Drake, and Mrs. J. M. Holderfield. A motion was made and seconded by Bros. W. H. Arrington and R. O. Turner, respectively, that the action taken by Bro. J. M. Morgan be accepted in regards to the Arkansas-Oklahoma Conference becoming a member of the General Conference. The motion was carried. Bro. R. H. Harlow was the speaker at the 11:00 a.m. service.

3:00 p.m. session. A letter from the secretary of the General Conference was read, and presented for discussion as to whether the Arkansas-Oklahoma Conference give the General Conference the privilege of giving any minister of the Church of God a ministerial certificate, if they wish. A motion was made and seconded by Bros. T. A. Drinkard and R. O. Turner, respectively, that this Conference give them this authority. The motion was carried. Bro. J. M. Morgan preached at 8 p.m.

10:00 a.m. session July 19. Bro. Sam Humphrey, vice president, began the morning session in the absence of the president. Reports were given by Bro. T. A. Drinkard as editor of The Gospel Trumpet, and by the business manager of said paper, Bro. R. D. Stanton. Motion was made by Bros. J. M. Morgan and A. A. Shelton, respectively, that the reports be accepted. The motion was carried. The resolution committee was appointed as follows: Sr. R. D. Stanton, Bro. R. O. Turner, and Bro. Jess Humphrey. The resolution is as follows:

Whereas, we the Church of God of the Arkansas-Oklahoma Conference assembled at Cleveland, Ark., July 17-20, 1941,

Whereas, through the goodness of God and the continued efforts of the members of the Church of God of Arkansas and Oklahoma, and other states, great good has been accomplished, and great progress has been made the past year,

Therefore, be it resolved that: Bro. G. H. Bradford, as president of the Church of God Conference, Bro. Sam Humphrey, vice president; Bro. T. A. Drinkard, as editor of The

Gospel Trumpet; Bro. W. H. Arrington, assistant editor; Bro. H. Scott Smith, associate editor; Bro. R. D. Stanton, business manager; Sr. Virginia Smith, secretary of the Conference; Sr. Ed Ring, assistant Secretary, be and the same is hereby commended for the unselfishness rendered and the time devoted to the upbuilding of the Church of God.

And be it further resolved: That we extend our heartfelt thanks and appreciation to the brethren and sisters of Cleveland, Ark., for their untiring efforts and hospitality in taking care of the brethren and sisters of the other parts of the country.

Signed by the Resolution Committee: Sr. R. D. Stanton, Bro. R. O. Turner, and J. L. Humphrey.

3:00 p.m. session. A motion was made and seconded by Bro. R. O. Turner and Bro. Humphrey, respectively, that the present editorial staff be retained. The motion was carried. Bro. G. H. Bradford was reelected for president, and Bro. Sam Humphrey as vice president. A motion was made and seconded that the present secretary, Miss Virginia Smith, and assistant secretary Mrs. Ed Ring be elected for the coming year. The motion was carried.

Bros. T. A. Drinkard and J. M. Morgan were appointed to do evangelistic work in Arkansas and Oklahoma for the Church of God.

Bro. T. A. Drinkard was selected as a delegate to attend the General Conference at Oregon, Ill.

The congregation took the Lord's Supper just before adjourning to meet again in 1942. G. H. Bradford, Pres.

Mrs. Ed R. Ring, Asst. Secy.

**HERALD RECEIPTS**

Terry Ferrell (for others); May Abbott; Leota Hanson (for another); R. C. Duval; Frances Munshaw; Emory Macy; Mrs. Ida Eastman; Wilma Judy; Mrs. John Hamilton; Charles T. Lindsay; Mrs. Dannie Lowry; Claude Davis; Mrs. Elsie Moore; H. S. Bell (for others); Mrs. Mildred Somers; J. F. Carpenter; Marshall Logan; George Randall; Mrs. Sophie Ammerman; E. H. Magaw; Mrs. J. B. Gaspar; Charles Netts; Mary Richardson (self & another); Mrs. William Reynolds; Mrs. Edna Gruber; T. E. Bremer; P. G. Coverston; J. W. Grimsley; Mrs. Pauline Chapman; Mrs. Jennie Boyle; John Guthrie; Mrs. W. J. Fine; Flem Anderson; Jennie Salis-

bury; Mrs. E. Blick; Mrs. J. M. Holderfield (self & another); Barbara Addington; A. L. Corbaley (for others); Mrs. John Long; Ethel DePue; Mrs. Eva Page; Mrs. Pearl Zechiel; H. W. Stadden; J. Don Swartz; John Marsh; Raymond Knife.

**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  
Orpha LeMasurier . . . Treasurer  
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

\$.....

Name .....

Address .....

**ANYONE CAN PLANT**

but can you



make it grow?

**THEN WHY FORGET GOD?**

This illustrates number 3 of our new Four-second Series A tracts. Twenty-five of each of four kinds of Series A may be had at twenty-five cents per bundle (100 tracts). Twenty-five of each of four kinds of Series B, per bundle (100 tracts), for twenty-five cents. Or, five bundles of Series A and five bundles of Series B (1,000 tracts) for two dollars. See pages 8 and 9 of The Restitution Herald for May 20, 1941, for illustrations of all of the two series. Order from National Bible Institution, Oregon, Ill.

# — Tracts and Books —

*"This gospel must first be published among all nations" (Mark 13:10). 17*

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				
Four-second Series A (25 of each of four kinds)			\$ .25				
Four-second Series B (25 of each of four kinds)			.25				
Essential Truths	1	\$ .05	\$ .30				
God's Promises, Anna E. Drow	2	.05	.30				
Obedience (Baptism), F. E. Siple	2	.05	.30				
The Reasons Why	2	.05	.30				
What Must I Do to Be Saved?				<b>BOOKS</b>			
J. F. Waggoner	4	.10	.60	Name	Pages	Each	Per 6
Diabolus, the Antigon, J. G. Haupt	4	.10	.60	Death Reigned From Adam to Moses,			
Shall Never Die, F. E. Siple	4	.10	.60	paper, D. C. Robison and L. E.			
The Thief on the Cross, F. E. Siple	4	.10	.60	Conner	58	\$ .10	
A Study of the Word "Soul"	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Ancient Mysteries, George Johnston	116	.50	
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	The Mystery of Iniquity Explained,			
What Is a Christian?	4	.10	.60	paper, Lyman Booth	220	.75	
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Pine Woods Bible Class, board			
The Coming of Christ, R. A. Curtis	6	.15	.90	cloth, Wilson	480	.75	\$3.50
Can You Believe?	6	.15	.90	The Destiny of Russia and the Signs			
What Do the Scriptures Teach?				of the Times, board cloth, Wilson	96	.25	1.25
R. H. Judd	6	.15	.90	The Student's Textbook, board cloth,			
Fundamental Bible Teachings of the				Wilson	200	.45	2.60
Church of God, J. M. Watkins	8	.20	1.20	The Book of Revelation Made Easy to			
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	Understand, board cloth, Wilson	96	.25	1.25
Baptism, S. J. Lindsay	8	.20	1.20	The Visitor, paper, Boice	212	.50	
Pleasures of Youth, J. R. McCrone	8	.20	1.20	The Way of Life Eternal, paper,			
Some Things for Which We Stand	6	free for postage		Lyman Booth	88	.40	
An Important Biblical Discovery,				<b>BEREAN BOOKS</b>			
J. G. Haupt	8	.10	.60	Name	Pages	Each	
Do You Believe That—	1	free for postage		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, R. H. Judd	12	.25	1.75	Senior Berean Book Five (The Church			
				of God)	50	.20	

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, AUGUST 19, 1941

NUMBER 46

## Coming Events in the Light of Prophecy

By A. L. Corbaley

*"None of the wicked shall understand; but the wise shall understand" (Daniel 12:10).*

A STUDENT of the Bible and one who closely watches world events recently challenged the ministry of the Church of God with these words: "It seems that the Bear of the North is about to awake, but on the wrong side of the fence. Come on, you watchmen, and tell us, 'What of the night?'" This question is in the minds of many, and should not be ignored by the shepherds of God's flock. It is a question that should be answered with definite proof from the inspired Record and from definite historical facts.

We shall first call attention to Ezekiel 38: 1-4, where we learn that the Lord is *against* Gog, the "chief prince of Meshech and Tubal." All Bible commentators seem to be agreed that Gog is prophetic of Russia. *Meshech* is said to be the prophetic word for Moscow—one of the chief cities and the capital of Russia. The prophetic Voice says: "I will turn thee back" (v. 4). In the last two hundred years, Russia has ten times attempted to gain the city of Constantinople. This has been unsuccessfully attempted since the days of Peter the Great, the greatest Czar that ever ruled the Russian people, who, before his death, left a will telling the Russian people how they could become masters of Europe and, possibly, the whole world. Among other things, he indicated they should gain possession of the Bosphorus, the Sea of Marmora, Constantinople, and the Dardanelles. These objectives gained, the Mediterranean Sea would become a great Russian lake. Since the day of Peter the Great, Russia has consistently tried to follow out his will, but so far the Bear of the North has failed to gain her objective.

The nearest Russia ever came to capturing Constantinople was in 1877. The Turks were then persecuting the Bulgarians—brutally massacring thousands of them.

Europe was otherwise at peace at the time. Russia proposed to the other nations that she, with their permission, would go down to stop the persecution. She was told to go. The Turks were defeated, and the Russians came within sight of Constantinople (now Istanbul). Lord

Beaconsfield was premier of England at the time. The Russians saw the British battleships out in the Golden Horn, ready to defend the city. The Czar received a telegram signed by six European powers stating that the Russians should not enter the city, that the persecution had ceased, and that they would be amply repaid for their trouble. Russia had to withdraw and was never paid for the trouble and expense of the campaign. England took the Isle of Cyprus for her trouble. All this, however, is in the past. Now, what of the future



A. L. Corbaley

of Russia, mighty Bear of the North?

The prophetic Voice again says: "I will . . . put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horesmen (it is said that three fourths of the horses of the world are in Russia), all of them clothed with all sorts of armour, even a great company . . . all of them handling swords" (Ezek. 38:4). (A recent news despatch claims that the Russian Cavalry destroyed a whole detachment of Axis soldiers.) Verse 5 foretells that Persia, Ethiopia, and Libya will be with Russia. Persia is now under the domination of Russia. The British and King Haile Selassie's army have driven the Italians out of almost all of Ethiopia, and Germany (Italy's ally) has attacked Russia. This throws England and Russia together. Consequently, Ethiopia and Russia are against Germany—throwing Ethiopia (Abyssinia) and Russia together exactly as the Prophet Ezekiel foretold. No matter how the nations are lined

(Please turn to page 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

## Introduction

We are pleased to present the accompanying picture by way of introducing Brother Vivian Kirkpatrick, new instructor in the Bible Training School, Oregon, Illinois. Brother Kirkpatrick, a graduate of Aurora College, Aurora, Illinois, having there received the Degree of Bachelor of Arts, was ordained to the Church of God ministry by the Minnesota State Conference, and comes to our service as an instructor after a two-year pastorate with the Church of God at Blanchard, Michigan. Thus, having both a good academic training and a good Church of God background, we look to this young man for strength and courage and talent to help in the development of the Bible Training School into a bigger and better institution of learning.



Vivian Kirkpatrick

Mr. Peltz in our home where, with other friends, we visited for an hour or more.

Among other topics of discussion, we asked for his thought about the outcome of the present war. Recalling that the First World War really profited no people except the Jews, Mr. Peltz explained that this Second World War would likewise imperil both the victor and the vanquished, and that the Jews again will probably be the only ones to really gain. He called attention to the fact that Great Britain's

leaders of a few years ago who failed to keep the British pledge to make Palestine a homeland for the Jews are no longer in office, that the present British leaders are in favor of making Palestine a Jewish refuge and home, and that, if and when England wins, there will result the greatest exodus of Jews to Palestine that has ever been witnessed. (Cp. Ezek. 36:19-38.)

It was good to hear a Jew tell the story—the true gospel story—of the restoration of David's throne and the coming of David's Seed, Jesus the Messiah, and to learn from a Jew that many of Abraham's descendants are looking more and more to Palestine where soon they will see the King "come in his glory" (Matt. 25:31).

## Time to Enlist

Eight o'clock, September 16, 1941, time for the first class of the third year of the Bible Training School, will race upon us within four short weeks. In a sense, September 16 is racing against every prospective student. To win this race to Oregon, Illinois, every student planning to attend the School should immediately get into his running clothes, and sprint a little by signing and mailing the enrollment coupon which appears on page 15.

While the nation conscripts for military training, *the Church of God calls for volunteers in spiritual training.* "How long halt ye between two opinions?" It is time to enlist for God. The Bible Training School is prepared to accommodate and educate a large class. Here is opportunity for youth. God grant that many students will avail themselves of this opportunity "while it is day." Jesus warns: "The night cometh, when no man can work" (John 9:4).

## A Jew Watches for Results

Mr. Jacob Peltz, converted Jew and secretary for the International Hebrew Christian Alliance, preached an interesting sermon at the recent General Conference. Following the church services, it was our privilege to have

## Seven All-Jewish Towns in Palestine

It is reported that there are now seven towns in Palestine which are all-Jewish, and which have populations of more than five thousand, each. They are as follows:

Petah Tikvah	17,600
Rehovoth	8,800
Rishon Le-Zion	7,200
Hedera	7,000
Nothanya	6,200
Ramat Gan	5,200
Herzlia	5,200

In considering these towns, one should not overlook that there is also the all-Jewish city of Tel Aviv, which has a population of over 200,000. Jerusalem, also largely Jewish, has a population well over 100,000, and the new part of the city is ten times the size of the old city within the walls. Zion's "set time is come" (Psalm 102:13). *Watch!*

# Minutes of Our 1941 General Conference

Oregon, Illinois, July 29—August 10

*That our brethren everywhere may get a glimpse of the recent General Conference, we are publishing the Secretary's minutes, complete.*

PRESIDENT L. E. Conner called to order the first meeting at 3:15 p.m., July 29, with singing, prayer, and a Scripture reading from Proverbs 1. By call of the Chair, Brother C. Alan McLain, chairman of the Credentials Committee, requested that all delegates be reported as soon as possible.

Brother G. H. Loudenslager, chairman of the Auditing Committee, reported that this Committee completed its work July 26, 1941, that it "found the books of the National Bible Institution had been faithfully kept during the last fiscal year, and that the books are approved." (C. Alan McLain, G. H. Loudenslager—Auditing Committee.) Brother Harry A. Sheets and Sister Emma C. Railsback moved that the Auditing report be accepted and placed on file. *Motion carried.*

Brother M. W. Lyon, chairman of the committee to make recommendations for amendments to the General Conference Working Rules, presented proposed changes in reference to delegate voting at General Conference, explaining that the present system was cumbersome and in some respects unfair. The Chair explained that any changes made this year would not affect the system of voting until the next General Conference. Also, the Chair requested that the proposed changes be carefully considered and compared with the present system of delegate voting.

Brother Charles Netts, speaking about the Retired Ministers' Fund, called attention to a map on exhibit showing the various places where Golden-Rule-Home banks have been placed, and reported that he has other banks ready for Sunday schools or other organizations which may wish the same.

Brother M. W. Lyon inquired about the work of the Dormitory Committee appointed at last General Conference. The Chair said the Committee had made investigation and that it had been found impracticable to remodel the Conference dormitory for Bible Training School purposes, and that the Students' Home used during the first year of the Bible Training School has also been used during the past year.

Brothers C. E. Randall and Charles Netts moved to recess until 3:15 p.m., July 30. *Motion carried.*

3:15 p.m., July 30

President L. E. Conner called to order the second meeting at 3:15 p.m., July 30. Brother James Watkins offered

prayer and Brother Conner read a portion of Proverbs 16.

The Secretary read the minutes of the preceding meeting and they were approved as read.

Sister Orpha LeMasurier, treasurer, presented her annual report of the National Bible Institution and Golden Rule Home. (See page 5.) Brother Charles Netts inquired as to whether or not the Ministers' Fund was kept separate, to which the Chair replied in the affirmative. It was moved by Brothers Harry Goekler and Leland Hanson to accept the Treasurer's report and that it be placed on file. *Motion carried.*

Brother C. E. Randall inquired about the accuracy of Article 3, Section 3, of the Constitution. The Chair replied that this section of the Constitution has not been respected, and authorized Brother Randall to formulate any revision of the same that was considered advisable.

Brothers Leland Hanson and Harry Sheets moved to accept the complete printed report presented by the Treasurer, which included both the regular and summer Bible Training Schools. *Motion carried.*

Brother C. E. Randall expressed sincere appreciation for the Bible Training Schools' success, as both Schools had been operated without incurring any indebtedness.

### *The President's Report*

President L. E. Conner presented his annual message, reporting that there are no outstanding notes against the Institution, and no indebtedness (other than local current bills), except a mortgage of \$2150.00 on the 160-acre farm near Oregon, which is one of the Golden Rule Home properties and which is now rented for \$350.00 per year. The Chair further explained that all properties connected with the Institution belong to Golden Rule Home, except the National Bible Institution's plant and offices building and a few lots in Oregon, Illinois. The Golden Rule Home properties are:

A Dixon, Illinois, residence, estimated worth \$3500.00—rented at \$31.00 per month

A residence in Oregon, Illinois, estimated worth \$3000.00—rented at \$35.00 per month

A residence in Oregon, Illinois, estimated worth \$4000.00—rented at \$35.00 per month

A residence in Riverside, California, estimated worth \$3000.00—rented at \$25.00 per month

A 160-acre farm near Oregon, Illinois, estimated worth \$8000.00—rented at \$350.00 per year

(Over)

The Chair explained that it is his thought that, as far as possible, properties which come into the hands of the Institution should be retained rather than sold, as the rentals received therefrom invariably prove in the long run to be more profitable than to sell the properties. This system, if continued, and which the Chair recommended as being continued by the next manager, should eventually make Golden Rule Home self-supporting, but in the meantime necessitates continued co-operation on the part of our brotherhood in making regular contributions for upkeep and running expenses of the Home. Upon inquiry by Brother Leland Hanson, the Chair explained that the Haywood Contract might also be included with Golden Rule Home properties, but that he had not included it because there is some question as to its value, whereas the other properties are a hundred per cent good.

Brother M. W. Lyon, noticing that the estimated values of the properties listed by the President did not total to the value of the properties as listed in the Treasurer's report, asked for an explanation of the difference. The Chair explained that he had not included Golden Rule Home itself, which would more than make up the difference, and that if Golden Rule Home is worth what the annual Survey Committee usually estimates, the total value of Golden Rule Home properties would be several thousand dollars more than our figures actually show.

Sister T. J. Ellis inquired about the rent on the farm, it seeming that a 160-acre farm should bring in more rent than that now being received. The Chair explained that he has tried to practice the Golden Rule and not charge too high a rental, further explaining that there are no buildings on the farm (except a corncrib), that the fences are in poor condition, that some of the acreage is in woods, and that the prices on farm products have been low the last few years.

Brothers C. E. Randall and Leland Hanson moved to accept the President's report. *Motion carried.*

Brothers Harvey Krogh, Jr., and Leland Hanson moved to separate the Ministers' Fund from the Golden Rule Home income account as listed in the Treasurer's report. *Motion carried.*

The Secretary explained that though the Ministers' Fund was listed as an income to Golden Rule Home (for it will eventually there be used), the Fund has been kept separate and no part of it has yet been spent—it being in a special savings account in the Ogle County National Bank.

Upon question by Brother James W. McLain, it was explained that the Evangelistic Fund is also kept in a separate bank account.

Motion was made by Brothers F. L. Austin and Harry Sheets to reconsider the motion approving the Treasurer's report. *Motion carried.*

Brothers Charles Netts and Harvey Krogh, Jr., moved

to recess until Friday, August 1, 3:15 p.m. *Motion carried.*

3:15 p.m., August 1

President L. E. Conner called to order the third business meeting with singing and prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

#### *Election of Officers*

The Chair then called for election of officers for the ensuing year. Elder L. E. Conner was elected president and Elder Harry A. Sheets 1st vice president.

The Conference hour being then more than used, Elder F. E. Siple moved to adjourn to call of the chair. *Motion carried*, and meeting adjourned. (Note: Later in the day, to accommodate some of the delegates who were not able to stay all of Saturday afternoon at the Conference, the Chair called for the next meeting to begin at 11:00 a.m., Saturday, for the purpose of continuing the election.)

11:00 a.m., August 2

President L. E. Conner called to order the fourth business meeting at 11:00 a.m., August 2, for the purpose of continuing the election. The Secretary read the minutes of the preceding meeting, and they were approved as read. Election results were as follows: 2nd vice president—C. E. Lapp, elected by majority vote; secretary—Sydney E. Magaw, elected by motion for a unanimous ballot, said motion being made by Elders F. L. Austin and C. E. Randall, and passing without dissenting vote; treasurer—Orpha LeMasurier, elected by motion for a unanimous ballot, said motion being made by Brother Leland Hanson and Sister Idona Romine, and passing without a dissenting vote.

The Secretary then presented his annual report, presented here in brief:

#### The Secretary's Report, Summarized:

*Licensing of Ministers:* During the past year communications favoring the licensing and ordination of ministers by the General Conference were received from the following churches and conferences:

- The Church of God at Fonthill, Ont.
- The Church of God at Niagara Falls, N. Y.
- The Michigan State Conference
- The Virginia State Conference
- The Church of God at Arkansas City, Kans.
- The Ohio State Conference
- The Iowa State Conference
- The California State Conference
- The Arkansas-Oklahoma Conference
- The Illinois State Conference
- No objections were received.

*Field Work:* During the past year Elders C. E. Lapp and James W. McLain were authorized to represent the General Conference wherever they might be working,

(Please turn to page 6)

# Treasurer's Annual Report

## NATIONAL BIBLE INSTITUTION Statement of Profit and Loss August 1, 1940—June 30, 1941

Returns from sales		
Merchandise sales	\$2539.00	
Restitution Heralds	2157.24	4696.24
Cost of goods sold		
Merchandise inventory		
August 1, 1940	318.30	
Merchandise purchases	1014.46	
	1332.76	
Less merchandise inventory		
June 30, 1941	273.08	1059.68
Gross profit on sale of goods		3636.56
Other income		
Contributions	2023.59	
Interest	26.15	2049.74
Gross income		5686.30
Operating costs		
Office salaries	2132.85	
Plant salaries	2154.89	
Postage & express	299.89	
Light & fuel	309.47	
Sundry general expenso	480.99	
Insurance	153.78	
Interest	198.00	
Repairs	133.53	
Taxes	95.94	5959.34
Loss for period		273.04
Depreciation accounts		
Machinery & equipment		210.73
Net loss for period		\$483.77

## NATIONAL BIBLE INSTITUTION Statement of Assets and Liabilities June 30, 1941

Current Assets		
Cash on hand	\$ 26.69	
Cash in bank	170.96	
Accounts receivable	612.13	
Merchandise inventory		
June 30, 1941	273.08	1082.86
Fixed Assets		
Furniture & fixtures	751.91	
Machinery & equipment	4003.86	4755.77
Real estate		3600.00
Total assets		9438.63
Current Liabilities		
Accounts payable		1004.37
Other Liabilities		
Annuity bonds		4850.00
Total liabilities		5854.37
Net Worth		
National Bible Institution	4068.03	
Net loss for period	483.77	3584.26
		\$9438.63

### Fieldmen and Evangelism

Received	\$97.02
Expenses	29.50
Balance in fund	\$67.52

## GOLDEN RULE HOME Statement of Profit and Loss August 1, 1940—June 30, 1941

Income accounts		
Contributions	\$389.72	
Resident income	143.98	
Rent	1597.10	
Board	803.00	
Laundry	325.18	
Interest income	40.96	3299.94
Expense accounts		
Groceries	711.98	
Sundry general expenso	558.53	
Insurance	56.78	
Interest expense	112.88	
Light & fuel	623.70	
Repairs	615.34	
Salaries	1037.55	
Taxes	206.98	3928.64
Loss for period		628.70
Depreciation accounts		
Furniture & fixtures		106.74
Net loss for period		\$735.44

## GOLDEN RULE HOME Statement of Assets and Liabilities June 30, 1941

Current Assets		
Cash on hand	\$ 7.14	
Cash in bank	152.49	
Savings account	1235.52	
Bonds receivable	1520.00	
Notes receivable	1332.35	4247.50
Fixed Assets		
Haywood contract	1063.73	
Furniture & fixtures	2028.05	3091.78
Real estate		31105.00
Total assets		\$38444.28
Liabilities		
Accounts payable	748.55	
Mortgage payable	2150.00	
Trust funds	11689.50	14588.05
Net Worth		
Golden Rule Home	24591.67	
Loss for period	735.44	23856.23
		\$38444.28

### Ministers' Fund

Received during year	\$504.82
----------------------	----------

## SUMMER BIBLE TRAINING SCHOOL Financial Statement

Receipts		
Tuition	\$720.00	
Contributions	163.56	
Books	11.48	
Board	2.25	\$897.29
Expenditures		
Salaries (teachers & matron)	375.00	
Groceries	193.16	
Fuel, light & ice	36.76	
Trip to Zion	24.80	
Books	13.50	
Laundry	10.00	
Cleaning dormitory	29.10	682.32
Miscellaneous expense		
Volley ball & net	4.89	
Locker rent	2.00	
Telegrams	1.98	
Glass and putty	.84	
Printing & halftone	7.59	
Board & room	21.75	39.05
Total expense		\$721.37
Cash on hand		175.92
		\$897.29

## BIBLE TRAINING SCHOOL Financial Statement

Receipts		
Tuition	\$2346.31	
Contributions	933.97	
Interest	2.31	
Sale of books	162.21	
Rent	67.66	\$3512.46
Expenses		
Salaries		
L. E. Conner	700.00	
Leila Mae Doeden	144.00	
Eunice Zollinger	376.00	
Edna Brewer	377.00	1597.00
Rent		440.00
Groceries		552.03
Coal		117.22
Electricity		158.10
Merchandise purchased		10.85
Books		194.83
Ice		14.16
Phone		19.18
Miscellaneous expense		13.55
Tuning piano		4.25
Printing & halftone		7.08
Incidental labor		16.77
Water		33.64
Trip to Delta, Ohio		16.86
Trip to Graytown, Wis.		19.16
Board		17.00
Total expenses		\$3231.68
Cash on hand		39.66
Savings account		241.12
		\$3512.46

### Building Fund

Received during year	\$1105.00
----------------------	-----------

Orpha LeMasurier, Treasurer.

# Minutes of Our 1941 General Conference

Continued from page 4

and to a limited extent to reach beyond their regular schedules, as they might find it advantageous without incurring much expense. Both men reported some field work, and remuneration was made to one of the men who reported some little extra expense.

*Children's Quarterlies:* The Childrens Quarterlies have proved to be popular with many of our Sunday schools, the following schools now being on the subscription list:

Blackduck, Minn.	Bosworth, Mo.
Eden Valley, Minn.	Alliance, Nebr.
Michigantown, Ind.	Lawrenceville, Ohio
Grand Rapids, Mich.	Gladbrook, Iowa
(Pennellwood)	Tempe, Ariz.
Ripley, Ill.	Marshall, Ill.
Macomb, Ill.	Hickory Ridge, Ark.
Maurertown, Va.	Plymouth, Ind.
Fonthill, Ont.	Omaha, Nebr.
Dixon, Ill.	Los Angeles, Calif.
Oregon, Ill.	Corvallis, Ore.
Shady Springs, W. Va.	Niagara Falls, N. Y.
Eldorado, Ill.	Pomona, Calif.
Rockford, Ill.	Corpus Christi, Texas
South Bend, Ind.	Moorefield, Nebr.
Arkansas City, Kans.	Purmela, Texas
Casey, Ill.	Wichita, Kans.
Hammond, La.	

According to present plans, the Children's Quarterlies published hereafter will be of even better quality than at present, and the Secretary encouraged wider use of them and the Truth Seekers' Quarterlies that there might be more of the spirit of unity and co-operation in our publishing work.

*Tracts to England:* During the past year, ten thousand of our leading tracts were printed and sent to England for distribution by a tract society in London. President L. E. Conner reported receiving a letter of acknowledgment of the tracts, showing that they had been received.

*Retired Ministers' Fund:* During the last fiscal year \$504.85 was received and placed in a special savings account for the Retired Ministers' Fund.

*Remodeling of Offices:* During the past year, the offices of the National Bible Institution were remodeled, providing a private office for the Secretary—this by authority of last year's Conference in session.

*The Restitution Herald:* There is now a weekly average of about thirteen hundred twenty paid subscriptions.

The editor feels the need of more prophetic articles for The Herald, and especially articles written by leaders in the church.

*The Bible Training Schools:* Both the nine-months' Bible Training School and the Summer School during the past Conference year have been operated successfully and without any deficit. There were ten regular students and three part-time students in the nine-months' Bible Training School. There were twenty-nine students in the Summer School, comprising the largest Summer School to date. The outlook is favorable for having at least fourteen or fifteen students to begin the next term of the regular School, starting September 16, 1941. Attention was called to the Bible Training School Prospectus which has recently been published and is now ready for distribution.

Over \$1100.00 have been received in the Building Fund, and we are informed that a friend of the Bible Training School has included in his will \$3500.00 for the Building Fund.

The Secretary urged continued co-operation on the part of all our brethren in all our activities, that the Lord might be exalted in that work which we are doing in His name.

Brothers Harry Goekler and Walter Wiggins moved to accept the Secretary's report. *Motion carried.*

Motion was made by Brother Harry Goekler and Sister Emma C. Railsback to recess to call of the Chair. *Motion carried.*

11:00 a.m., August 5

President L. E. Conner called to order the fifth business session, reading a lesson from Psalm 19. Brother T. A. Drinkard offered prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

### *The Survey Committee*

The Chair appointed a Survey Committee, consisting of the following members:

T. F. Carpenter (Ky.)	Albert Siple (La.)
A. L. Corbaley (Wash.)	Ivan Hughes (Pa.)
William Huffer (Ind.)	Clarence Lake (Mich.)
Lyle Doan (Mich.)	J. S. Lyon (Ala.)

### *"Owe No Man Any Thing"*

The Chair reported two current bills: one of about \$350.00 for the expenses of remodeling the National Bible Institution offices; the other being a bill for a new supply of paper, this bill also amounting to about \$350.00.

The Chair introduced the matter of reconsidering the



Treasurer's report. Brothers C. E. Randall and Harry Goekler moved to accept the Treasurer's report, directing also that the Treasurer hereafter separate the various funds of the National Bible Institution and Golden Rule Home in making financial statements. General discussion followed. Those participating were: Brothers James W. McLain, C. E. Randall, Celaine R. Randall, Charles Netts, C. E. Lapp, M. W. Lyon, and F. L. Austin. The Treasurer answered various questions about the present figures and method of bookkeeping.

#### *Golden Rule Home Discussion*

Brother C. E. Randall, calling attention to the fact that there are now only four regular members of the Home, and that there is an annual loss of several hundred dollars, expressed the opinion that while the General Conference should fulfill its every obligation toward present members, the expense is too large to justify indefinite operation of the Home, and that it would be well to look forward to its eventual liquidation.

The Chair explained that what may seem to be a loss at Golden Rule Home should not be understood as meaning that the security of the Home is being jeopardized. Rather, the stated loss simply indicates that the income from Golden Rule Home properties is insufficient to maintain the operating expenses, and that, actually, the steady accumulation of properties for Golden Rule Home is building to that amount where the Home should eventually become self-supporting.

Sister Gertrude Logan recommended that Golden Rule Home be endowed with a sufficient amount of money that the interest therefrom might cover the operating expenses. Sister Charles Netts also spoke in favor of having an endowment fund for the Home, and especially to continue maintaining the Home in view of our obligation of caring for retired ministers.

The Secretary called attention to the fact that though there are at present only four members in the Home, a fifth member has already placed her property in the hands of the Institution and will a little later become an actual resident. Also, a sixth person has recently offered to give sufficient property to the Home to provide for her entrance a little later. Still further, at least two or three others are in communication with the President as to the possibility of becoming members.

Recognizing that the National Bible Institution should be doing more evangelistic work, and being fully in accord with attempting to develop the evangelistic department as specified in the Constitution, the Secretary, nevertheless, questioned the advisability of discontinuing our present maintenance of Golden Rule Home which, after so many years, is now well established and which eventually should become self-supporting.

Brother F. L. Austin and others spoke words of appreciation of the Treasurer's work during the past year.

In the foregoing discussion, the motion by Brothers C. E. Randall and Harry Goekler was kept in mind, and following the discussion, said motion was passed.

Brothers M. W. Lyon and Harry Goekler moved to recess until 3:15 p.m. *Motion carried.*

3:15 p.m., August 5

President L. E. Conner opened the sixth business meeting by reading Psalm 1. Brother Harry A. Sheets offered prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

The Chair called attention to the importance of regularly attending the business sessions, and urged speeding of the Conference business that openings might be made for one or two preaching services not previously scheduled.

#### *Amending the Constitution*

The Chair then introduced further consideration of proposed amendments to the Constitution, calling upon Brother M. W. Lyon, chairman of the committee on "Recommendations for Amendments to Working Rules," who presented and explained the following:

#### *Recommendations for Amendments to Working Rules*

VIII. (13) Representation in the General Conference shall be as follows:

A. Each church, of fifteen or more members and which has held at least six preaching services during the year, shall be entitled to one delegate for each fifty active members or fraction thereof. Only active members of their respective organizations shall be represented or serve as delegates. It is recommended that elders (other than pastors) be given first preference in selecting delegates. Alternates may also be selected, to serve if needed.

B. An active member shall be considered as one who, during the year, has attended at least four church services, or who has made either a financial or a service contribution to the church.

C. Additional delegates shall be:

The officers of the General Conference, of the National Berean Society, and of the Sunday School Union of the Church of God

Chairmen of boards and standing committees of the General Conference

One delegate from each state or district conference

All recognized ministers associated with the General Conference

D. A Credentials Committee shall be appointed by the President before the opening of each Conference, whose duty it shall be to examine and pass on the credentials of all delegates, and with authority to disqualify any delegate not presenting the proper credentials.

E. Each church shall certify to the Secretary, by the

proper officer, the names of its delegate or delegates and alternates, if any, together with a list of the names and, if known, the addresses of its membership to be represented by such delegates. No church's delegate shall be recognized without such credentials. If more delegates are named than the number to which a church is entitled, they shall be given preference in the order in which they are named.

F. All other delegates shall present whatever credentials are necessary to satisfy the Credentials Committee of their right to be recognized.

G. All matters of Conference business shall be open to the discussion of all members present, but only delegates may vote or introduce motions. No delegate shall cast more than one vote on any one ballot. All delegates, for the convenience of the Chair, shall be seated in a section of the auditorium nearest the Chair which shall be reserved for the exclusive use of delegates. No vote shall be permitted any delegate not so seated.

H. No delegate shall be seated whose credentials have not been recognized by the Credentials Committee prior to the session at which he desires to vote. If any delegate is necessarily absent from any session, his alternate may serve in his place, or if there is no designated alternate, he may appoint one with the approval of the Credentials Committee.

XII. (17) A quorum for the transaction of business in General Conference convened shall consist of not less than twenty-five duly qualified delegates, but a less number may adjourn the meeting from time to time.

I. (6) From the present reading, strike out the words, "in the full enjoyment of any and all its mutual privileges and services," making it read,

"Every member of the Church of God at large who approves of the aforesaid spirit, aim, and purpose, upon request and registration shall become a member of this Conference. Those who prefer may be registered collectively through their respective churches or state and district conferences."

Respectfully submitted,

M. W. Lyon, C. L. Netts, J. M. Watkins,  
Revision Committee.

Brother F. L. Austin questioned the seeming infringement of the democratic spirit of the proposed changes, this in respect especially to members coming from long distances. Brother Charles Netts replied that everybody would have a voice in the Conference, but only delegates could vote. Sister Idona Romine questioned the new system as being unfair, as many individuals like to cast their own votes. Brother Netts replied that experience has shown that individual votes are so few as to scarcely affect results, anyway. Brother Harvey Krogh, Jr., speaking in favor of the proposed changes, mentioned that individuals

could introduce motions through their respective delegates. Brother Harry Goekler, questioning the wisdom of the proposed changes, called attention to the fact that delegates sometimes cannot stay more than a few days. Brothers M. W. Lyon and Harvey Krogh, Jr., replied that the "alternate" provision answered that objection. Brother Celaine R. Randall, favoring the changes, suggested that delegates working under the new system would come to respect and appreciate their responsibilities as delegates and probably would be more inclined to stay through the Conference than under the present system. Brother Harry Goekler called attention to the fact that inasmuch as every minister in good standing with the General Conference would have a vote, he would not be eligible to also serve as a delegate for his respective church, and that it would be necessary for his church to send at least one more delegate, if it wished to be represented, which in some cases would involve considerable extra expense, as churches a long way from headquarters sometimes have no other representative at the General Conference than their respective ministers.

Various other questions and comments were made and considered in general discussion, Brothers M. W. Lyon and Charles Netts, members of the Revision Committee, fully explaining the different features of the proposed changes, and fully endorsing them as providing for a more fair system of voting than our present system. By general acclamation several minor alterations were made in the wording of the proposed changes, which alterations have been incorporated in the foregoing wording of the proposed amendments.

Brothers M. W. Lyon and Charles Netts moved to adopt section A. *The motion carried.*

Brothers M. W. Lyon and Harry Sheets moved to adopt section B. *The motion carried.*

Brothers M. W. Lyon and Leland Hanson moved to adopt section C. *The motion carried.*

Brothers M. W. Lyon and Harry Goekler moved to adopt section D. *The motion carried.*

Brothers M. W. Lyon and Harry Goekler moved to adopt section E. *The motion carried.*

Brothers M. W. Lyon and F. L. Austin moved to adopt section F. *The motion carried.*

Brothers M. W. Lyon and Charles Netts moved to adopt section G. *The motion carried.*

Brothers M. W. Lyon and Leland Hanson moved to adopt section H. *The motion carried.*

Brothers M. W. Lyon and Harry Goekler moved to adopt XII (17). *The motion carried.*

Brothers M. W. Lyon and Celaine R. Randall moved to adopt I (6). *The motion carried.*

Brothers M. W. Lyon and Charles Netts moved the adoption of "Recommendation for Amendments to Working Rules," as a whole. *The motion carried.*

It was moved by Brothers F. L. Austin and Charles Netts to adjourn until 11:00 a.m., Wednesday. *Motion carried.*

(Secretary's note: Later, by consultation, the Chair dismissed the 11:00 a.m. meeting, and called the meeting for 3:15 p.m.)

3:15 p.m., August 6

President L. E. Conner called to order the seventh business session of the Conference, asking the assembly to unite with him in the Lord's Prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

#### *Licensing of Ministers*

The Chair then suggested further consideration of the matter left over from last year in reference to the General Conference licensing and ordaining ministers. The Secretary, having previously reported the receipt of a goodly number of letters from interested parties favoring the General Conference having this right, read a letter from Brother G. H. Bradford, of the Arkansas-Oklahoma Conference, which letter was also favorable, but a part of which presented a matter which the Secretary thought advisable to at least present before the Conference, and which follows:

"Our Conference at the last session passed a resolution favoring the issuing of ministerial certificates and licensing preachers by the General Conference. This we hesitated doing on account of a certain case. If a man is not preaching the doctrines of our State Conference, we do not believe he should be recognized by the General Conference."

The particular case to which Brother Bradford referred concerned a minister who some time ago resigned from the Arkansas-Oklahoma Conference, but whose ministerial credentials have since been submitted to the Secretary by a church in Texas.

Brother T. A. Drinkard asked the Chair for a reading of said resignation.

Brother C. E. Randall asked that personalities be left out of the present consideration of the General Conference being authorized to license and ordain ministers, stating further that details should not be allowed to defeat the main objective. Brother C. E. Randall then moved that the General Conference be authorized to license and ordain ministers. Brother Harvey Krogh, Jr., seconded the motion.

Brother T. A. Drinkard denied his having any personal grievance against the minister who had resigned from the Arkansas-Oklahoma Conference, but again asked the Chair that the resignation be read and that this local matter, which seemed to Brother Drinkard to be of vital importance in relation to the motion, be given further consideration. The Chair ruled that Brother Drinkard's request was out of order at the present time, but stated that

such details should be properly considered in their time and place.

Brother Harry A. Sheets inquired as to qualifications of those who might wish to be licensed or ordained by the General Conference. The Chair ruled that this, too, was really out of order at present, but would be given due consideration in its time and place, mention being made that the Bible qualifications of 1 Timothy 3 and Titus 1 should apply in every request for license or ordination.

Brother C. E. Randall and the Secretary explained that the true purpose of the motion was not to infringe upon the rights of any other organizations (either local church or state conferences) to license and ordain, but that the motion, if passed, would simply grant to the General Conference that right which is now exercised by the various churches and conferences.

Brother Leland Hanson, favoring the motion, stated that he thought it not only well that the General Conference should be given similar right in this matter to that now exercised by churches and conferences, but that it should do *all* the licensing and ordaining.

Brother F. L. Austin asked for a reading of the motion. It was again read, and the vote was taken. *The motion carried.*

Brothers C. E. Randall and Harry Goekler moved to defer further consideration of the foregoing question until 3:15 Thursday. *The motion carried.*

#### *"Look on the Fields"*

Brother M. W. Lyon inquired as to what the Executive Board had done during the year as to field work. The Chair asked the Secretary to answer the question. The Secretary explained that there had been some little advertising at the beginning of the Conference year, inviting calls for advertised fieldmen, and that no calls had been received. The Secretary further explained that the receipts for said work were very limited, that the Board of Evangelism of the Ministerial Association was still doing some of this type of work, that Brothers C. E. Lapp and James W. McLain had been given official right to represent the General Conference in their various evangelistic trips, that both had done a limited amount of this work, and that remuneration was offered them for such limited services as they might be able to conveniently arrange in connection with their scheduled work.

#### *Luke 14:28-30*

The Chair further reported that Brother F. L. Austin had been considered as a fieldman, but that there had not been sufficient amount of money on hand to justify any negotiations with him—stating further that the General Conference most too readily votes responsibilities upon the Executive Board without providing for the financial backing necessary to fulfill those responsibilities. As an illustration, he called attention to the decision at last

year's General Conference to remodel our National Bible Institution offices so as to provide a private office for the Secretary, stating that this remodeling had been done at an expenditure of about \$350.00, with no provision or seeming responsibility on the part of the Conference in session of paying the costs.

#### *Textbooks From Senior Ministers*

Brother C. E. Randall, choosing to introduce a different subject, read from the Declaration of Understanding certain sections which showed that one of the original intents of the General Conference had been to disseminate literature. As a spokesman for the Ministerial Association, he urged that the Executive Board proceed to solicit and publish some works by our senior ministers. He called attention to various books written by our ministers of more than a generation ago—this in contrast to the past generation wherein practically nothing of permanent form has been published by our ministry.

The Secretary spoke in favor of Brother Randall's recommendations, calling attention to the fact that the Bible Training School could well use textbooks on certain subjects which might be better prepared by our ministry than by any other writers.

Brother C. E. Randall and the Secretary moved that a Board of Publication be authorized to immediately secure manuscripts from our elder ministers for publication, and that such other literature as is urgently needed be solicited and published as soon as possible. *The motion carried.*

Brothers James W. McLain, C. E. Randall, M. W. Lyon, and others called attention to the fact that the foregoing motion and certain wording of the Constitution indicated a definite need of having a Board of Publication.

Brothers F. L. Austin and Leland Hanson moved to instruct the Executive Board of the General Conference to return to the original purposes of the Conference as specified in the Constitution—particularly Article 2, Section 3, providing for various departments, especially as regards Boards of Evangelization and Publication. *The motion carried.*

Brothers C. E. Randall and Charles Netts moved to recess until 3:15 p.m., Thursday. *The motion carried.*

3:15 p.m., August 7

President L. E. Conner called to order the eighth business session of the Conference, calling upon Brother F. L. Austin to offer prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

The Chair called for further consideration of the question concerning licensing and ordination of ministers by the General Conference.

#### *Creating a Board of Ordination*

Brothers C. E. Randall and Harry Goekler moved that the General Conference have an Ordination Board of

three men of middle or aged life, having qualifications of elders as given in 1 Timothy 3 and Titus 1. Upon question by the Chair, Brother Randall explained that it was not the intent that an Ordination Board would be arbitrary in expecting candidates for the ministry to comply with definite and defined rules as to the manner of ordination or consecration, but that there is sufficient need for such a Board as to justify itself—it being fully understood that ministers not desiring ordination, but who from their services are recognized as ministers in good standing, would continue in that good standing irrespective of any procedure in ordination of those ministers who may desire ordination. Further, candidates for the ministry who might not care to be ordained would not be obliged to receive ordination. *The motion carried.*

The Secretary and Brother M. W. Lyon moved that the Executive Board elect the Ordination Board, said Board to consist of three members (one member to be this year elected for one year, one member elected for two years, and one member for three years; and each year succeeding, one member to be elected for three years). Further, and as part of this motion, recommendation was made that the following men be elected as the first members of this Ordination Board: James A. Patrick, F. L. Austin, and C. E. Randall; the order of names listed having no significance as to length of office—this matter to be decided by the Executive Board. *The motion carried.*

#### *School Will Begin September 16, 1941*

By suggestion of Brothers C. E. Randall and Leland Hanson, members of the Board of Religious Education, the Secretary, as chairman of said Board, was asked to make report of a recent meeting of this Department. The Chair granted the request, and the Secretary made such report, a summary of which follows:

(1) Some of the courses of study under consideration for the coming School year are: History of the Bible, Old Testament Types, Music, The Pastor—His Office and Work, The Science of Bible Research, Prophecies of the Second Coming, Comparative Religion, The Sunday School and Other Auxiliaries of the Church of God, The Psychology of Religion, Religious Art, and Advanced Church History.

(2) Sister Edna Brewer has been re-employed as matron of the Students' Home.

(3) The students will this year have their meals at the Students' Home, but separate rooming quarters will be provided for the young women.

(4) There will be a School recess of four or five days during the Ministerial Conference being planned by the Ministerial Association.

(5) As heretofore, plans will be made for an evangelistic trip each semester.

(6) A special lecture course of probably one week's du-

ration will be given each semester by a leading minister of the denomination.

(7) The cost per student (for board, room, and tuition) will be \$270.00.

(8) There will be an Easter recess.

(9) The Board of Religious Education recommends that contributions sent to the Bible Training School to help pay students' expenses should be used as loans to the students, rather than outright gifts, said loans to be made without interest, and not to become due until two years following the date the student receiving such a loan graduated from the School or discontinued his studies.

The Secretary asked for co-operation of the brethren in distributing the Prospectus and Catalogue advertising the Bible Training School, and asked the brethren to report the names and addresses of prospective students.

Brother C. E. Randall spoke of two other matters that had been considered by the Board of Religious Education: namely, 1) the Degree of Bachelor of Theology will be bestowed upon students graduating from our School, and 2) the Board wishes a more suitable name for the School than it has at present, and Brother Randall moved that the name *Maranatha College* be adopted. Brother John Eagleston seconded the motion. Discussion followed in which the meaning of "Maranatha" was explained as being, "The Lord Cometh"—which was considered very appropriate for our Bible School.

Brother Harvey Krogh, Jr., and the Secretary moved to amend the motion to read *Maranatha College of the Church of God*. There was considerable discussion and Brother M. W. Lyon and Leland Hanson questioned the advisability of too quickly selecting a name. Following further discussion, Brothers Leland Hanson and James W. McLain moved to table the matter until the business meeting at 3:15 p.m., Friday.

The Secretary and Brother Leland Hanson moved: "Considering the lengthy, faithful, and acceptable service of our Business Manager, that Brother and Sister L. E. Conner be granted life membership in Golden Rule Home." The motion was quite generally discussed, after which motion was made by Brother F. L. Austin and the Secretary to table this question until 3:15 p.m., Friday.

#### *You Will Want a Church Directory*

Statistician M. W. Lyon presented a verbal report of his work during the past year, and informed that all his figures would soon appear in our first Church Directory which will soon be ready for sale at reasonable cost.

Brothers Leland Hanson and Alan McLain moved to accept the Statistician's report—gratefully acknowledging his faithful and painstaking work—and that Bro. Lyon continue his work for the ensuing year. *The motion carried.*

Brother C. E. Lapp and Sister Ruth Hoskins moved to adjourn. *The motion carried.*

3:15 p.m., August 8

President L. E. Conner called to order the ninth business session of the Conference, the congregation uniting with him in the Lord's Prayer.

The Secretary read the minutes of the preceding meeting, and they were approved as read.

The Secretary reported that the Executive Board had elected officers to the following Department Boards:

#### (1) *The Board of Evangelism*

James W. McLain, chairman—three years

Harvey Krogh, Jr.—two years

C. E. Lapp—one year

#### (2) *The Board of Publication*

C. E. Randall, chairman—three years

M. W. Lyon—two years

Harry A. Sheets—one year

#### (3) *The Board of Ordination*

F. L. Austin, chairman—three years

James A. Patrick—two years

C. E. Randall—one year

#### (4) *The Board of Religious Education*

Sydney E. Magaw—three years

#### *Naming Our Future College*

Brothers M. W. Lyon and Harry Goekler moved to take from the table the question of re-naming the Bible Training School. *The motion carried.* The Secretary read the motion and its amendment which were carried over from the preceding meeting. There was general discussion, Brothers Harvey Krogh, Jr., M. W. Lyon, C. E. Randall, T. A. Drinkard, and Sister G. H. Loudenslager participating. Following the discussion, said motion and its amendment were withdrawn.

Brother Leland Hanson and the Secretary moved that irrespective of the name finally chosen, the School should be called a college. The motion lost.

The Secretary and Brother George Siple moved to leave further consideration and decision of the naming question in care of the Board of Religious Education. *The motion carried.*

#### *Gratitude*

Brothers Harry Goekler and George Siple moved to take from the table the motion concerning granting membership in Golden Rule Home to Brother and Sister L. E. Conner. *The motion carried.*

The Secretary explained that several delegates who had been present at the Conference, but were returned to their homes, had favored the motion as presented by the Secretary, but that he had not carefully planned the wording of the motion—having really expected some other person to present the question. Therefore, with the consent of his second, the Secretary withdrew the former motion and presented a new motion as follows:

"Considering the lengthy, faithful, and acceptable service of our present business manager, the Secretary moves

that Brother and Sister L. E. Conner be granted life membership (including board and room only) in Golden Rule Home." Brother Leland Hanson seconded the motion. *The motion carried.*

The Chair, on behalf of himself and Sister Conner, expressed words of appreciation for this kindness and for the loyal support and co-operation of the brethren during all his years of service.

#### *Survey Committee's Report*

The Secretary read the report of the Survey Committee, as follows:

*The Survey Committee* respectfully submits to the Conference its opinion regarding the properties of the Golden Rule Home.

Having visited the various pieces of real estate in Oregon, Dixon, and environs, we feel certain that the valuation placed upon them in the financial report of the Conference officers is moderate, and that these properties are being administered in an efficient and conservative manner.

We believe the prospects of the Home are safeguarded by the methods of administration now in control, and that the progress made in this one institution in its short lifetime, and the benefits it has effected, are truly remarkable.

We believe any suggestions we could make have been already provided for by the present administration.

J. E. Hughes	J. S. Lyon
A. L. Corbaley	Albert Siple
William M. Huffer	T. F. Carpenter
Clarence Lake	Frank Laning.

The Chair approved the report, and discharged the Committee.

The Chair expressed appreciation for the work of the Credentials Committee and the Constitution Revision Committee, discharging the same.

Brother Celaine R. Randall recommended that plans should be made whereby the more important questions to be considered at General Conferences hereafter be presented early, that sufficient time might be given for thorough consideration.

Brother Leland Hanson and Sister Idona Romine moved to adjourn until 3:15 p.m., Saturday. *The motion carried.*

3:15 p.m., August 9

Vice President Harry Sheets called to order the closing session of the Conference, which was called only for the reading and passing of the minutes of the previous meeting. Said minutes were read by the Secretary, corrected, and approved.

Brothers Harry Goekler and F. L. Austin moved to adjourn. *Motion carried.*

Sydney E. Magaw, Secretary.

## WHEN EVERYBODY WORKS

"Go to the ant," said Solomon, "consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6-8).

Now, if everybody in the Church of God would really get to work, there would be nothing too big to move—said Paul: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). An individual Christian is stronger than any other individual, for Jesus is his Partner. Consider, then, the power and the breadth of success that would prevail if our every member of the Church of God should, like the ant, go to work with all his might, and do so without a guide, overseer, or ruler telling him to do so. Christ is Captain enough. *He* commands, and who dares hesitate? Organized religion is invariably formal, cold, slow, and not infrequently produces scarcely enough fruitage to keep its own organization from starving. The great successes in Christian fields have come from men who, moved by the spirit of the Great Sacrifice, lost themselves in service that Christ might gain. Therein, too, they prepared for their own harvest!

As never before, the Church of God is looking and moving forward. What will we not do when everybody works?

---

## COMING EVENTS IN THE LIGHT OF PROPHECY

*(Continued from front page)*

up at one time, they always turn about and do just what the Word of God says they will do.

Let us next consider, "Gomer, and all his bands" (v. 6). *Gomer* is conceded to refer to Germany. Thus, Gomer has already collected "his bands"—the countries he has overthrown. "Togarmah of the north quarters, and all his bands" (v. 6) probably refers to the "north quarters" of the Scandinavian countries.

Germany and Russia had a nonaggression pact signed some time ago, meaning they were pledged not to attack each other. Germany's invasion of Russia now shows how little dependence can be put in Hitler's word—or in any of the rest of them, for that matter. In Daniel 12:10 we read, "None of the wicked shall understand; but the wise shall understand." Also, in Isaiah 8:9, 10, we read: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand." I recently heard over the radio that Germany and Russia were like two men sleeping peacefully together in one bed. Suddenly, they threw off the covers and grabbed each other by the throat.

*(To be continued)*



## BEREAN DEPARTMENT

### Editors:

Evan Knodle, 205 N. Hineckley  
Rockford, Illinois  
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President  
Oregon, Illinois  
Virginia Smith, Treasurer  
London, Arkansas

### The Meeting Was Called to Order

On August 4, 1941, the representatives of the various Berean societies throughout the country met at Oregon, Illinois, to pass resolutions, elect officers, and appoint committees. The official board was rather thoroughly overhauled, and reports which were presented were very encouraging.

Our treasurer reported \$47.19 on hand August 1, 1940, receipts of \$180.29, expenditures of \$51.18, and \$176.45 on hand August 1, 1941. The receipts included \$68.28 which was received at the National Bible Institution for the sale of Berean literature.

Mrs. Elmo Gaspar, chairman of the Junior Social Correspondence Committee, reported a total of 865 letters written by the seventeen members. Emily Fyfe of Jericho Springs, Missouri, was star correspondent with a total of 171 letters written. She also sent out 219 tracts out of a total of 749 distributed by the Committee.

Muriel Randall, editor of the *Echo*, reported the publishing of four issues during the year, and explained this small number by stating that very little material had been received from the individual societies, and the wide separation of the members of the staff had made the publishing quite difficult.

The writer reported receipt of material from thirty-one members, with approximately four hundred thousand words printed on the Berean Page during the year. This made quite a bit of work for the thirty-one people to do.

As a result of the various difficulties of the editors, it was decided to combine the efforts of our writers into The Restitution Herald with the addition of a column of news from the various societies appearing twice monthly on the church pages.

Orally, Mrs. Verna C. Thayer reported on the work of the Junior Home Study Committee. She mailed out 468 lesson books and attempted to organize the work in the various states by placing one person in each state in charge of the work in that district. She reported that to date only Virginia, Iowa, Illinois, Indiana, Ohio, and Missouri have been so organized. She will present a more complete picture of the work of her committee in the near future.

The officers chosen for the coming year were as follows:

president, Vivian Kirkpatrick, Oregon, Illinois; first vice president, Francis Burnett, Oregon, Illinois; second vice president, Mrs. Ellsworth (June) Routson, Oregon, Illinois; secretary, Zelda Cooper, Fredericktown, Missouri; and treasurer, Virginia Smith, London, Arkansas.

Brother C. E. Randall had reported earlier in the meeting on the discussion regarding Berean work which was carried on at the Ministerial Conference earlier in the day. He stated that the older people had been left out of the work in many societies; so, to correct this situation in the National Society, M. W. Lyon, Mrs. F. L. Austin, and C. E. Randall were elected honorary members of the National Berean Board in a consulting capacity to unify the efforts of the younger and older members.

During its meetings the new National Berean Board appointed the following committee chairmen: publishing committee—James M. Watkins, Eldorado, Illinois; editors of the Berean Page—the writer, 205 N. Hinkley, Rockford, Illinois, and Muriel Randall, Oregon, Illinois; Junior Home Study Committee—Mrs. Verna C. Thayer, Rt. 2, Rockford, Illinois; Junior Social Correspondence Committee—Lorna Macy, Troy, Ohio; and Senior Social Correspondence Committee—Mrs. Rhoda Hanson, Caledonia, Michigan. The chairmen of these various committees were instructed to choose their own assistants to enable them to carry out the work planned for the coming year.

The publishing committee was authorized to publish a new type of Berean study material planned to be issued in sections, each section covering a period of perhaps six months and the entire series to extend over a period of several years. Each subject treated is to be covered thoroughly in a connected series of lessons, and periodic examinations are planned.

The Publishing Committee was also authorized to publish a mimeographed picture supplement to be included with each copy of "The Children's Bible Story and Study Book."

To Winifred Reynolds was appointed the task of providing each state conference with samples of National Berean Society publications. The first week of October was designated as self-denial week, one half of the receipts of this effort to be sent to the National Berean Society and one half to be retained in the local treasury.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

- August 14-24—Annual Virginia Conference at Maurertown.  
 August 16-24—Western Nebraska Conference at Holbrook.  
 August 16-24—Annual Iowa Conference at Waterloo.  
 August 17-24—Ohio State Conference at the Brush Creek Church of God, near Tipp City.  
 August 24-31—Eastern Nebraska Conference at Omaha.

### THEY'RE COMING BACK

At this writing, the following students of last year's Bible Training School have informed us that they plan to be with us when School begins, September 16:

C. Alan McLain, Ripley, Ill.,  
 Ellsworth Routson, West Milton, Ohio,  
 Richard E. Smith, Dayton, Ohio,  
 Francis E. Burnett, Ripley, Ill.,  
 Terry Ferrell, Pomona, Calif.,  
 Robert O. Hardesty, Oregon, Ill.,  
 George C. Walters, Dixon, Ill.

We hope, too, that others will return, and that there will be several new students. Though we do not have definite word, we understand that Bros. Celsine Randall, Ponthill, Ont., and Emory Macy, Troy, Ohio, are planning to return, and by next issue of The Herald we shall probably be able to report the names of three or four freshmen.

In the meantime, let everybody help to advertise the School, to look for new students, to remember us with an offering, to pray, and, if you are one who might attend, enroll today as a student in the Bible Training School.

Sydney E. Magaw, Dean.

### MINISTERS' FUND

Eden Valley, Minn., S. S.	\$ 5.00
Paul Hatch	7.00
Oregon, Ill., S. S.	2.75
Golden Rule S. S., Cleveland, Ohio	13.75

### NEW ILLINOIS TREASURER

The newly elected treasurer of the Illinois State Conference is Sr. (Miss) Elizabeth Ford, 123 W. First St., Dixon, Ill. Send contributions for the State evangelistic work to her.  
 L. T. Hanson, President.

### THE CHURCH DIRECTORY

(The following items are extracts from the "Church Programs and Officers" section of our new church directory soon to be published. Watch for further announcement.)

#### ARIZONA

Tempe: Church, W cor. 8th & Myrtle Sts., mem. 65, SS weekly 10 a.m. except Aug., Sun. 11 a.m. & 7:30 p.m. except June—Sept. Thur. 7:30 weekly except June—Sept. Pastor, S. J. Lindsay, 709 Mill Ave., sec., Mrs. Howard Saylor, R. 1.

#### CALIFORNIA

Los Angeles: Church, S. 230 W. 103rd St., mem. 109, SS 10 a.m. weekly, Sun. 11 a.m. weekly; p.m. 7:30 weekly except July—Aug., Berean each Wed. 8 p.m., Ladies' org. Thur. 10 a.m. twice a month except July—Aug. Young people have monthly social gatherings. Pastor, G. E. Marsh, 230 W. 103rd St.; sec. Mrs. E. C. Railsback, 1020 S. Burlington Ave.

### KOKOMO, INDIANA

The Kokomo church held its thirteenth annual Sunday school picnic, August 10, at the Highland Park. Seventy-five were present to enjoy the day. A huge dinner was enjoyed at the noon hour. The Sunday school orchestra played several selections, then games and contests were given for both adults and children. Ice cream was served at the close of the day.

We also wish to announce that we have put a new floor in our church, the walls are newly

papered, and we have made several other improvements, the total expense being \$107.91.

Mrs. Mertie Maroney, Secy.

"The Lord added to the church daily such as should be saved" (Acts 2:47). We are glad to announce that one more was added to our church at Kokomo, Ind., when Mrs. Evelyn Cronin was baptized by Elder O. J. Parker on May 5. We pray that she may be faithful in her new experience of the one faith.

Mrs. Martha E. Parker.

## Gleanings From the Field

"The field is the world."—Jesus.

As fifty-one issues of The Herald comprise a year's subscription, there will be no Herald published next week. After the staff has its "breathing spell," it will be back rested and strong September 2.

Children: Please be patient with us. We omitted your page this week in order to publish the complete report of the recent General Conference. We hope you will be doubly hungry for your page next issue, dated September 2. . . . How many of you heard how Willie used "deduct," "defeat," "defense," and "detail" in one sentence? He said, "Defeat of deduct went over defense before detail."

"Because of failing sight, I am able to read only large print. I take great delight, however, in repeating the Psalms that I committed to memory several years ago. I am now eighty-six years of age."—Sarah E. Smith, Delake, Ore.

"The strenuous times in which we are living make me want my very own copy of The Restitution Herald in my post office box each week, so as to help me keep up with the development of fulfilling prophecy. World events are moving forward with rapid speed."—Ethel M. DePue, Clarksville, Iowa.

Sr. Nancy Penrod, recently a patient in an Indianapolis hospital, may now be addressed at Bloomington, Ind., in care of B. Newton, Rt. 5. Sr. Penrod was baptized by Bro. James A. Patrick more than twenty years ago. The past four years she has served as a trained nurse in the Indiana State Sanitorium at Rockville.

Bro. Vivian Kirkpatrick will preach for the Pennellwood Church of God the Sundays of August 17 and 24.

"I pray there was a wonderful work accomplished at General Conference."—Mrs. Elsie Galbraith, Vancouver, Wash.

"I long to see more young people start out in the Lord's work. We need ministers who will stand for the truth. I love the Church of God, and pray that God will bless all the teachers and others interested in the Bible Training School."—Mrs. G. B. Sprinkle, Cheyenne, Wyo.

No Herald next week. The next issue will be dated September 2.

"When I saw 'Uncle' John Foore's name in The Restitution Herald, it brought back old times to my memory. He baptized my sister and me in the fall of 1881. The baptismal services were conducted at Mine Creek near Pleasanton, Kans. I am trying to live true to the gospel, though I am the only one in this community of the true faith."—Mrs. Charles A. Harris, N. Pope St., DuQuoin, Ill.

"If people turned out to church as they do for Ringling Brothers' Circus, church work would be easy—or would it?"—Evan Knodle, Oregon, Ill.

Thank you, Frederick: Both the main office and the editor's office in the National Bible Institution building are now streamlined with fluorescent lights, gifts from Bro. Frederick Claussen, Oregon, Ill. We're modern now!

When you read these lines, the editor and most of his family will be in attendance at the Iowa State Conference—at Waterloo.

Did you order your Prospectus of the Bible Training School? It's waiting for your order. The price is ten cents, generally, but free to prospective students.

No Herald next week. The next issue will be dated September 2.

"I thank God for the good articles that the students of the Summer Bible Training School have been writing. They truly bear witness to the doctrine of life only through Christ."—Mrs. H. H. Kent, 1132 Euclid Ave., Pueblo, Colo.

Sr. F. M. Cawby, Masonic Home, Franklin, Ind., asks an interest in the prayers of our church people.

Thank you! "Enclosed you will find \$50.00 to add to the Building Fund of the Bible Training School."—Mrs. Mabel Burk, 208 E. 31st St., Tacoma, Wash.

Bro. Gail Grimsley is now in camp at Cheyenne, Wyo.

Bro. and Sr. T. A. Drinkard, Handley, Tex., reporting that their son Curtis has been called into training in the Coast Guard Service, add: "May the Lord soon come and cancel the preparation for war that can never bring to us a system of righteousness."



**NATIONAL BEREAN COLUMN**

By Muriel Randall

I am the General Conference of 1941. I am twenty-one years of age, friendly, attractive, and always very busy. July 28, blue, red, green, black, gray, and tan cars drove up in front of the Oregon, Ill. Church. Big and little people, men and women proceeded out of these cars with suitcases packed for a one- or two-weeks' visit.

Everybody was busy greeting old friends and meeting new ones. These people remarked about the beautiful scenery around Oregon and the picturesque setting for the church.

One of the most popular places on the grounds that night was the shower. How refreshed people felt after a good cleanup, and how much more refreshed they felt after two intensive weeks of mental and spiritual refreshment! Happiness and kindness were two of the most evident characteristics during my life.

Lights went out after all were settled for the night and all was quiet—but not for long. The morning call came at six o'clock, and everybody, yea, every tangible object came to life. For many, the day ahead was an entirely new experience, but all were anticipating a full and interesting day. Each day was planned much like the preceding, yet each day was different because new faces appeared and more familiar faces left.

My co-workers included teachers, preachers, officers, cooks, a matron, faithful janitors, and many willing friends. Each in his place made daily preparation for my success.

My visitors were privileged to take part in vital discussions, song services, to hear talented speakers and good music. People frequently left the grounds to visit or picnic at the Pines, Castle Rock, Black Hawk, and other well-known points of interest, but they always returned to the little stone church.

I saw and heard joyous and heart-rending experiences; hearty meetings and tearful goodbyes; laughter and serious discussions; truths of the Bible explained simply and elaborately; young and old thoroughly enjoying their association with those of "like precious faith"; and, in short, I saw the backbone members of the Church of God living together and loving it.

Each morning a devotional period began the day of activity. There it was that the people paused for a moment of prayer and praise. No wonder my friends had so much vitality for the day, for they got their energy from the great Power House!

As the day began in worship, so the day ended with a worship service. A preaching service was held each evening, and very often some of my visitors learned to know Jesus as their personal Saviour.

Fellowship of the "bestest" variety was the end of a perfect day. Everyone spoke to everyone else—the young man spoke to the young lady and they were "twining" it for the evening. And what can I do when Bro. James Watkins, the Berean Day speaker, said we needed more romance? Maybe he meant love—for God and His Son.

I said goodbye to my friends, Sunday, August 10, and now I am looking forward to next year. Won't you come to see me next year? Already I am anticipating your visit. Many pictures were taken of me, so for further references ask to see me. Far be it from me to brag, but—I was "tops."

Evan Knodle was appointed chairman of a committee to organize a file to contain personal statistics of each Berean member throughout the country. This promises to be quite a job, but complete co-operation by each society and isolated member will enable him to assemble a file that will provide officers and committees with valuable and necessary information. More later!

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.

**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  
Orpha LeMasurier . . . Treasurer  
Subscription Rate.—51 issues per annum, \$2.00.

**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

\$.....

Name .....

Address .....

**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 5¢; per hundred 30¢.

No Herald next week. The next issue will be dated September 2.

**God's Covenant With Abraham**

\* Written by S. J. Lindsay, pastor and evangelist, former editor of The Restitution Herald

\* Concerns the greatest promise ever made—that to Abraham by God

\* Liberally sprinkled with Bible references which are quoted in full

\* Considers the major dogmatic implications of the covenant

\* Modern printing; bound in heavy blue paper

\* 10¢ each; 50¢ per dozen; \$4.00 per hundred.

National Bible Institution  
Oregon, Illinois

**THE BIBLE TRAINING SCHOOL**

Enrollment Coupon—1941-'42

Please enroll me in your Bible Training School, Oregon, Illinois, to begin September 16, 1941. My expenses (\$30.00 per month, nine months' term, for board, room, and tuition) will be paid by: .....

(State whether by self or another)

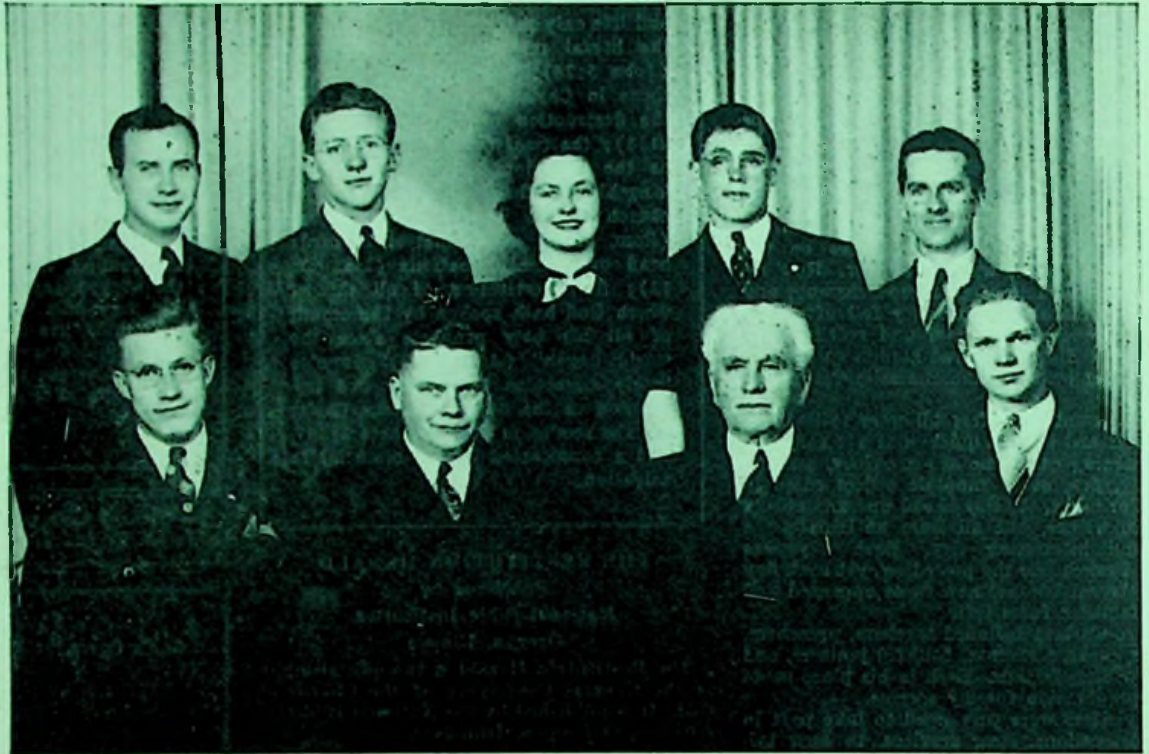
Recommended by .....

My name is .....

My address is .....

# The Bible Training School

C  
L  
A  
S  
S  
O  
F  
1  
9  
3  
9  
|  
'4  
0



C  
L  
A  
S  
S  
O  
F  
1  
9  
4  
0  
|  
'4  
1

CLASS OF 1941-'42 ? ? ? ?

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, SEPTEMBER 2, 1941

NUMBER 47



The above picture of ministers in attendance at the recent General Conference of the Church of God, Oregon, Illinois, though not including all the ministers present, presents a good representative number of the Church of God shepherds who are faithfully laboring until the "chief Shepherd shall appear," when they shall receive a crown of glory that fadeth not away" (1 Peter 5:4). Until then, let us "fight the good fight of faith" (1 Tim. 6:12).

Those in the picture, standing left to right are: Terry Ferrell, William Huffer, Emory Macy, A. L. Corbaley, C. Alan McLain, Paul C. Johnson, Harry Goekler, Harvey U. Krogh, Jr., Vernis Wolfe, Gerald Cooper, Mrs. E. C. Railsback, M. W. Lyon, Francis Burnett, Wilsie McKnight, Walter Wiggins, F. E. Siple, Ben Carpenter, C. E. Randall, and Paul Hatch; front row: S. J. Lindsay, L. E. Conner, Sydney E. Magaw, Harry Sheets, C. E. Lapp, T. A. Drinkard, and F. L. Austin. (For a complete list of ministers in attendance at the General Conference, please turn to page 11.)

Now, as a new Conference year begins, may one and all co-operate in a renewed determination to "occupy" until Jesus comes. "It is high time to awake out of sleep: for now is our salvation nearer than when we believed (first believed). The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day . . . not in strife and envying" (Rom. 13:11-13).

# 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

## A College for Our Boys and Girls

Parents whose children are nearing the age when they will be ready for college are always concerned about making a wise choice among the many institutions of higher learning that are already available. Many of America's colleges were founded as religious seminaries, but not a few of these schools are today undermining the rock foundation upon which they were built. This is not surprising. The various denominations represented by these schools are far less zealous for Bible truth than in the early days of American life. How, then, should these schools be challenged to the plumb line of God's Word? The churches which support the schools are, themselves, guilty of being more interested in sociology, ethics, and politics, than in faith, repentance, and baptism.

The editor's own boys and girls will soon be ready for college. Where may they go to receive both a higher education and the necessary Scriptural education to properly qualify them as builders in the Church of God? Their parents prefer, and they may prefer, that they have the privilege of attending a college founded and operated by the Church of God. We are not alone in this preference. There are many homes in the Church of God where young men and young women will soon be looking for a college, and where a need will be felt for a college founded and operated by those strong in "the faith which was once delivered unto the saints." The Church of God can have its own college—"All things are possible with God"—and, in fact, has already taken the first several steps forward in that right direction.

Having learned to walk, let us refuse any longer to crawl. Let us plan *a college for our boys and girls.*

## A Bigger and Better Faculty

According to present plans, there will this year be five instructors in the Bible Training School—true, only three teachers will be serving the first semester, and probably only four the second semester, but each of the five instructors will have contributed of his talents and influence before the term is completed. The members of this bigger and better faculty, as presented from left to right on this page, are: Elder L. E. Conner, Sister Alice Carpenter, Elder Vivian Kirkpatrick, Sister Leila Mae Doeden, and the writer. As the School continues to grow, we trust to present an ever-growing corps of instructors.

The outlook is favorable for growth this year in our student body. New students are coming from Washington, Ohio, Minnesota, Iowa, Michigan, and possibly from other states. Further, we have been informed of others who are already planning to enroll one year hence.

Pray that God will continue to direct and bless this work, and, if we ever keep God and His Son foremost in all our plans, we may be sure God *will* bless this work. "Where there is no vision the people perish," so do not become frightened by seeing a little of it. "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. 4:25-27). Though none can fully know the future, we hope that in a few years, if the Lord tarries, one might look backward to the pictures on this page, and say: "See, that was the faculty of *Maranatha College of the Church of God* in 1941." (Or, maybe you have a better name? Send us your suggestions.)



# Shall We Get Rid of the Jews?

By Harvey Krogh, Jr.

THERE are many people who want to get rid of the Jews. The Jews are a nation without a country, yet they have a good share of the wealth of the world. Jacob said to his son Judah, who was father of the Jews, "Thy hand shall be in the neck of thine enemies," but some people have found this to mean: "in the neck of thine enemies' purse." One reason for Hitler's hating the Jews is that they came to Germany and bought the good places of business when the German people were financially down and out. It is said that the Jews are the international bankers whose loyalty to our nation is secondary. They are accused of promoting wars in order to finance both sides.

Hitler has gotten rid of many of the Jews by force. Some people in this country would like to get rid of them the same way, if they could not do it in a better way.

The Church of God should not hate the Jews. Our Lord was a Jew. David the Psalmist was a Jew. Many of God's faithful people were Jews—including the Twelve Apostles and most of the writers of the New Testament. Jews were the first Christian martyrs. Peter, a Jew, spoke these words: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:29-32).

Before the days of printing the Jews copied with great pains the Scriptures and accurately preserved them. If they made so little as one mistake, they copied whole scrolls over, and counted every word to insure accuracy. This suggests only a part of our debt to the Jews. Paul said: "If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee" (Rom. 11:17, 18). Romans 15:27 tells us that we who were Gentiles have been made partakers of the Jews' spiritual things.

If the Jews have done so much for us, why do we want to get rid of them today? Well, it is for this reason, partly: the Jews as a whole are not the benefit to mankind that they were at one time. Therefore, some would like to get rid of them. Not only does the Bible not give any assurance that man can do away with all the Jews, but Christians are commanded to take care of as many of them as we can.

Jesus said, "Go ye therefore, and teach *all* nations" (Matt. 28:19). The Jews comprise one of the nations, though they have been scattered over all the earth. If you and I can make disciples of the Jews, they will be no more Jews, because Paul said: "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" (Gal. 3:27, 28). It is evident that all will not accept Christ in this age. The Father is calling *out* a people for His Name. "Many are called, but few are chosen." That, however, does not excuse us from preaching to *all* nations—even to the Jews.

### JEWISH PEACE AND POPULARITY

Foreseeing that God will yet bless the Jews, Zechariah prophesied:

"As ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. . . . Again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not" (8:13-15).

Various fasts "shall be to the house of Judah joy and gladness, and cheerful feasts. . . . Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (vv. 19-23).

The Bible Research Society of Los Angeles, California, has started to evangelize the Jewish people. The Church of God ought to be interested in *all* nations. If we had just one missionary to come back from his field and tell us of the gospel still being the power of God unto salvation, and of the hardships that are not to be compared to the glory that shall be revealed, we would feel obligated to help preach the gospel in more places than in our own little communities.

Will you help to convert the Jews, and Gentiles, too—helping to make them disciples of Christ? That is the only Scriptural way to get rid of the Jews.

That the Apostle Paul believed in trying to convert Jews as well as Gentiles is evident from his words: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1), "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16), and "Unto the Jews I became as a Jew, that I might gain the Jews" (1 Cor. 9:20).

# World Confusion

By Howard H. Hawkins

**D**URING these "last days," confusion seems to be more pronounced than it has ever been in the past, and this can apply to individuals, groups of peoples, or nations.

Our mind goes back to the time when the population grew, and the people planned to build a city and a tower "whose top may reach unto heaven," and this was to be done to their own praise and glory, a monument to the power of man as distinct from the power of God. Did God approve of this? Evidently not, for He "confounded their language," so they could not understand each other, which, of course, put a stop to the work; and he "scattered them abroad . . . upon the face of all the earth." (Gen. 11:1-9.)

Mankind of every tongue and land over all the earth seems to be drifting farther away from God. One reason is given in a sad picture of a recent Gallup poll taken in 7,600 middleclass homes, which revealed the startling fact that forty per cent of these homes did not own a Bible, and another survey showed that nearly seventy per cent of our youth are growing from infancy to maturity without any systematic instruction and training in either morals or religion.

When spiritual things leave the home, church, and land, other things creep in to take their place. People in general have gotten away from the art of entertainment and amusement, and have resorted to pleasure madness in drinking, dancing, card playing, and other questionable pastimes. We sometimes hear of dancing and card playing in church parlors, and *what a sad picture of affairs!* Out of the atmosphere of drinking comes disillusionment, marital infidelity, divorces, heartbroken children, bankruptcies, suicides, and other disasters. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands" (Isa. 5:11, 12).

Aside from conditions in this country, we need only to look across to Europe and other parts of the world to see millions of men engaged in warfare, destroying homes and cities of which the like was never known, affecting women and children, the aged and infirm, rich and poor, alike. Thousands of children have been separated from their parents as bombs fell about them, and in many cases probably they will never see one another again. Fruitful fields of grain are being destroyed, and desolation reigns

supreme. Is it any wonder that people are in bewilderment and confusion, when they gaze upon the death that is raining down upon them from the heavens?

The chapters of Matthew 24 and Luke 21 give us a prophecy of the time in which we are now living—when "nation shall rise against nation . . . and there shall be famines, and pestilences, and . . . all these are the beginning of sorrows." Along with these conditions comes "Jacob's trouble" (Jer. 30:7) when the Jews are to undergo great trials and tribulations as they are now experiencing.

Will man be able to settle and solve the conditions as now existing? Many of us recall the dedication of the Peace Palace at The Hague which was built through the generosity of Andrew Carnegie, and all world problems were to be settled there—yet one of the last war's greatest battles was fought only a few miles from this building.

Should there be a lull or short peace following this present war, there will be want, suffering, and misery following in its wake. Many will become atheists and anarchists—and what have you?—and these will desire to become a law unto themselves. "There is a way which seemeth right unto a man, but the ways thereof are the ways of death" (Prov. 14:12).

Is the wickedness of this earth to continue forever? We would say emphatically, "NO!" "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

The present world chaos is a sign of the times that precede Christ's second coming. The world needs a Master Mind, a powerful and just Ruler possessing wisdom to solve its great problems for the good of man and to the glory of God, and possessing the right to govern and the strength to overthrow the oppressor. The world needs such a One now, as it never did before.

Spiritual thinking people of many years ago were looking for the return of the Lord. We might refer to an extract from the Baptists' Confession of Faith presented to Charles II, March, 1660. "We believe that the same Lord Jesus . . . which was taken from His disciples and carried up into heaven shall so come in like manner as He was seen going into heaven . . . and we shall reign with Him on the earth."

It may be of interest to note that the American Society

for Amelioration of the Jews, held in New York, May 7, 1848, passed the following resolution: "Resolved: that the signs of the times should arouse all who love the Lord Jesus Christ and who wait for His salvation to renewed earnestness and enlarged effort in this holy enterprise."

If faithful men in days gone by were alarmed by the signs at that time, how much more should we be enthused and encouraged as we see prophecy unfolding before our

very eyes! Today we see so-called Christian nations battling to death, and some may ask, Is Christianity on trial? The most enlightened, the most civilized nations, are bent on annihilating one another. Some may wonder whether God has forsaken the world, or if there is still a Supreme Being to whom they may turn for comfort and consolation during these perilous times.

"God is not the author of (Please turn to page 11)

---

## The Challenge of the Day

---

By Richard Smith

---

*"We both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe" (1 Timothy 4:10).*

**H**ISTORY has a tendency of repeating itself, sometimes to the benefit of society, but more often to the detriment of it. In the cycle of the world's history there have been periods of warfare followed by longer periods of peace—famines followed by periods of plenty. Then, we read that in a few centuries this procedure has been repeated. This is not only true of the history of the nations of the world, but in the history of a distinct people of the Bible. Reference is not made to any one nation or people, but to the holy ones of many nations or those set apart from the world.

From the beginning, God has preserved a remnant through which His name shall be glorified. This remnant—at one time the nation of Israel through whom all nations of the earth are to be blessed—has sometimes been disobedient. Either preceding or following any catastrophe there has always been a period of apostasy. Only during the periods of trouble have men seriously thought of God.

The examples of Israel and Judah are outstanding, for the prophets of the Old Testament condemned their idolatry. They pronounced the judgments of the Lord on them for a long period of time before Israel fell in 722 B.C., never to return from her idolatry in spite of the teachings and pleadings of the Prophet Jeremiah.

When Judah was delivered by Cyrus from her captivity in the land of Babylon, there was, for a time, a period of praising the Lord, and it seemed that Judah had repented. Soon after the people had returned, however, they were again more concerned about filling their own "bags with holes" than of building the Lord's house. It was necessary for the Lord to stir up the spirit of Zerubbabel that the house of the Lord might be built. A consecrated leader was needed to do the work of the Lord.

As leaders arise in days of national strife, so do great leaders arise from persecution and turmoil among those who profess to be Christian today. The fathers of the Christian church came to the front largely because of the mistreatment of their associates of that day. It is sometimes true that if we would cause a person to believe more implicitly in his religion, we should try to take it away from him. *The apostles laid down their lives for the gospel of Jesus Christ.*

As history tends to repeat itself, and as the church is being persecuted more each day, we cannot help but feel that great leaders will arise from this chaotic condition to meet the challenge and to champion the cause of Christianity.

Perhaps this period of persecution in foreign lands, together with this war of hate, will end before the coming of the Lord. Men are now turning to God. Societies are now organizing for a "Back-to-God Movement." Men are now fearful, and have no other way to turn. However, with the coming of an era of peace, men will again turn to their wicked and sinful ways. They will forget, as did the children of Judah, that there was a time when they were not so blessed. They will forget the building of the Lord's present temple, the church of the living God. Again, the Lord will stir up a Zerubbabel or a John the Baptist that the work might be finished.

The challenge is to each one who today claims the name "Christian." Now is the time to lay the foundation for the work of the future. The materials are easily accessible now. Soon it may be too late. We do not buy insurance on the house that has already burned to the ground!

Put your trust in the Lord and say, "Here am I, send me!"

# Coming Events in the Light of Prophecy

## A Serial—Part Two

By A. L. Corbaley

The sure word of prophecy foretells that a great confederacy of nations will swoop down upon Palestine when the Israelites have returned to their land. (Ezek. 38:1-12, 16.) The Turks held Palestine until General (now Lord) Allenby drove them out. Then the League of Nations gave England a mandate over that country for twenty-five years—commencing in 1922 and to end in 1947. True, England and Russia are now fighting against Germany, but when Russia attacks Palestine it is almost certain that England and her allies will "kick the covers off" and resist Russia and her huge army.

Ezekiel prophesied of Gog and other devastating powers, saying: "Thou shalt ascend and come like a storm, thou shalt be like a cloud (many airplanes) to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and, having neither bars nor gates" (Ezek. 38:9-11). There are now in the land of Palestine more than three hundred unwallled villages, some of which are large cities. Tel Aviv, the largest of them, has a population of more than two hundred thousand. It is an all-Jewish city, where the Hebrew language is the language of its citizens. In Jerusalem there are more than one hundred thousand Jews, and they are dwelling safely because the Arab riots, which were caused by foreign propaganda, have ceased. The Arabs and Jews are now dwelling in harmony.

Continuing, we read, "To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish (England), 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? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (vv. 12, 13.) The "young lions thereof" would be her colonies, as: Australia, New Zealand, India, Canada, and all the rest of them—possibly including the United States which was once a young lion, but in 1776 separated from the mother country.

### The Spoils

As the land of Palestine is comparatively a very small country, the question naturally arises, What wealth is there in that small country that would cause a great army to invade it? Following are some figures given by the "New Palestine" in answer to that question. "Last year the land produced three hundred thirty-four thousand tons of threshed grain—corn, barley, wheat, and rye. In addition to this, the people would have exported forty million crates of oranges, and other citrus fruits, if there had been no war to prevent the shipments. The Dead Sea has long been considered a valueless expanse of salt water. Scientists, however, have discovered that it contains, in solution, all the salts and bromides which are found anywhere in the earth.

A company has been formed, led by British and Jewish engineers, to remove these valuable products from the Sea. Men have dug shallow vats covering more than one thousand acres of land. The Sea water is run into these vats. In a short time the water evaporates, leaving a heavy deposit of the precious product. This is taken to large factories where the ingredients are separated, and there is a world market for the products. It is estimated that the Sea contains, in solution, at least \$1,270,000,000,000 worth of these precious substances—more valuable than all the resources of the United States of America. So, this may be the incentive that will cause Gog (Russia) and her huge army to come up against the "land of unwallled villages," where there are now more than five hundred fifty-five thousand Jews living under the protection of the British government.

Though England has not carried out all the terms of the Balfour Declaration, which gave the Jews the right to buy and settle in any part of Palestine, many thousands of young Jews from Palestine have joined the British forces and are fighting against the Axis Powers. The British government has not allowed the Jews to buy land east of the Jordan River (Transjordan) for fear of offending the Arabs of that land, although it was included in the Mandate. The Jews have protested against this action of the Mandate government, but they have been helpless to effect any change in the decision—just as they had no power to resist the barbarism of Adolf Hitler who, in his book "Mein Kampf," declared that the Jews should be exterminated. (Please read Isaiah 51:17.)

### "How Long Shall It Be?"

In every country that he has conquered, the Jews have received the same merciless, harsh treatment, robbery, and persecution. They are as "a wild bull in a net." If the Jews struggle, the cords are drawn tighter until they become absolutely helpless at the mercy of their tormentors. Will this condition continue forever? The answer is found in Isaiah 51:22, 23, saying: "I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again; but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

The governments of the world see how the Axis Powers, with Hitler as their head, have conquered many nations in such a short time. They have been filled with fear that he desires world conquest; now that he has attacked Russia, they are sure of it. All the nations of the world are preparing for war in feverish haste, as never before in the history of the world. Do we know what is going to happen—what the result of the conflict will be? Will all nations be involved? And, what will be the final result? These are questions which man, with all his wisdom, cannot answer. However, in the days of Daniel when Nebuchadnezzar had a dream, none of the king's wise men could tell his dream, but it was revealed to Daniel by the God of heaven. The God of Daniel is still in heaven, and He tells us in Amos 3:7: "Surely the Lord God will do nothing, but he revealeth his secret unto his

servants the prophets." We read in 2 Peter 1:19-21, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. . . . 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." The world is truly a dark place today (Isa. 60:2, 3), but we have God's promise of better days to come.

Germany has attacked Russia. What will be the result of that conflict? Ezekiel 38:7 tells us that Gog (Russia) will be a "guard" to the other nations which from that great army will come down against the "land of unwallled villages" (Palestine)—not a guard to protect them, but to compel them to unite their armies together to invade Palestine. So, it would seem, Russia must be successful in the present conflict, in order to compel the other armies to join forces with hers. When that is accomplished, these armies will move southward toward Palestine. The first country they would have to cross would be Turkey, which Russia has so many times attempted to conquer, but so far has always failed. Let us here consider a little history:

### Beware of the Turk

In 1798 the French government sent Napoleon Bonaparte with an army to conquer Egypt. The Egyptian army was no match for the French, so the Egyptians made only a feeble resistance. Napoleon took a number of their cities, including Alexandria, but he received word that the German and British armies were pressing the home forces too closely, and that he must return at once. So the mighty general had to withdraw his army from Egypt. A huge army of Turks had invaded Egypt, and Napoleon had to fight a rear-guard action to protect his army from them. The Turks took possession of Egypt, but the Sultan said to the Khedive of Egypt: "I do not care to rule over you, but if you will pay me an annual stipend of gold, silver, barley, and corn, I will withdraw my army, and you may rule yourselves." This agreement was made, and Egypt paid this annual stipend to Turkey until 1914, when in the first World War it seemed uncertain for a time which way the Turks would go—whether with the Allies or with the Central Powers. England then compelled Egypt to cease those annual payments to the Turks.

Going back further in history, we would mention that after the death of Alexander the Great his kingdom was divided among his four leading generals: Seleucus had the north-east portion, and was known as "King of the North," while Ptolemy had Egypt, and the balance of the territory once held by Alexander was divided between Lysimachus and Cassander. Later, the Turks conquered the territory that had been held by Seleucus, and from that time forward the Turkish government, in accord with the prophecy of Daniel, was known as the "King of the North." In Daniel 11:38, we read of a king of whom it is said, "In his estate shall he honour the God of forces (the God of munitions, marg.)." In verse 39 we read that he "shall divide the land for gain."

Napoleon Bonaparte was ambitious to conquer the world, and, like Adolf Hitler, he in-



vaded Russia with a large French army. The Russians retreated before him, but they burned the towns and cities behind them. The French army soon ran out of supplies and had to retreat. It was winter. Many of the French soldiers perished of cold and hunger, and wolves devoured many of those who wandered away from the main body. The Russian army followed the retreating army, and the retreat became a rout. However, Napoleon, all undaunted, hurried back to France. He had no funds to further carry on the war, so he confiscated the estates of the nobles, who at that time owned the greater part of France in the form of large estates. Napoleon sold the land in small tracts to the common people. In this way he secured funds to further carry on his wars of conquest. It was a blessing for the peasantry to secure homes of their own, instead of being tenants of the former owners of the land. Thus, he did "divide the land for gain," as the Prophet said he would.

In Daniel 11:40 we read: "At the time of the end shall the king of the south push at him," which, as already stated, was Egypt, whose resistance to the French army was very feeble. "The king of the north shall come against him"—the Sultan of Turkey and his invading army. After the Turks had conquered Egypt, they pressed their war of conquest into Europe, but were finally checked in Austria by united European armies.

The Prophet said that he would enter into the countries, and "overflow, and pass through." Moreover, "He shall enter also into the glorious land, and many countries shall be overthrown." In 1798 the Turks captured Palestine ("the glorious land"), which clearly identifies Turkey as the King of the north. He also, as already noted, took over Egypt, and put that land under tribute, fulfilling the words: "He shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps" (v. 43). The Prophet further told, however: "Tidings out of the east and out of the north shall trouble him: therefore he (the Turk) shall go forth with great fury to destroy, and utterly to make away many" (v. 44). Though the Turk is said to be a good neighbor and normally of a good disposition, when aroused by imaginary or real wrongs, or by religious fanaticism, he becomes a fiend incarnate, and spares neither age, sex, nor conditions—as proved by the Armenian atrocities, and other massacres of innocent peoples, which caused him to receive the name of "The bloody Turk."

#### Turkey's Fall at Jerusalem

In Ezekiel 38, we read that Persia will be one of the countries which will come with Russia against the land of Palestine. Persia is east of the present capital of Turkey, Ankara, and Russia is due north of Ankara, just across the Black Sea. The Turks claim to have two million men under arms to resist any enemy who may attempt to take from them a foot of their land. What will happen to the Turk is prophesied in Daniel 11:45: "He shall plant the tabernacles of his palace (his capital) between the seas (the Dead Sea and the Mediterranean Sea) in the glorious holy mountain (Mount Zion); yet he shall come to his end, and none shall help him." When Gog and all his allies come down from the North against the Holy Land, Great Britain and her provinces and the United States will resist them. Who could or would help the Turk, when he had just gone "forth with great fury to destroy, and utterly to make away many" (v. 44).

When the Turk comes to his end at Jerusalem, what will then happen? The first four verses of Daniel 12 tell us: "At that time shall Michael stand up, the great prince which standeth for the children of thy people." Who

were Daniel's people here mentioned by the angel? Daniel was an Israelite according to the flesh, but he was also a member of the body of Christ (the saints) which includes the faithful from righteous Abel to those living at the second coming of the Lord. "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

#### The Book of Life

Daniel here spoke of the book, a particular book that has no counterpart, of which there is only one in existence. In Exodus 32:32, 33 we read, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." What book is the Lord keeping in which the names of His people are recorded? In Revelation 3:5 we read, "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, but I will confess his name before my Father, and before his angels." In Philippians 4:3, the Apostle Paul spoke of his "fellow-labourers, whose names are in the book of life." Where is that book in which the names of the righteous are written? Jesus said, "Rather rejoice, because your names are written in heaven" (Luke 10:20). What will become of those whose names are not written in this book? Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). How important, then, that your name and mine should be recorded in the book of life in heaven, and how important it is to keep it there by living a true Christian life! There is no place in the Bible where it tells that there is a book being kept where the names of the children of Israel, according to the flesh, are being kept.

So, Daniel must have been referring to those whose names are written in the book of life, when he said: "Every one that shall be found written in the book." What follows in the next verse confirms that conclusion. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12:2). Some have concluded that because the two classes are mentioned as coming up in the same sentence, that both the righteous and the wicked will come up at the same time, but in Revelation 20:4-6 we find it stated, speaking of the righteous: "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished (the rest of the dead would be the rejected ones of the human family). Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This proves conclusively that none of the wicked will be resurrected at the first resurrection.

#### Reward and Punishment

Now, returning to Daniel 12:3, we read: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." What a glorious reward is in store for the humble, faithful Christian who meekly follows in the steps of the Master, refusing to take part in anything that is contrary to God's Word, though he might forfeit this present life by doing so! (Read Matthew 16:24-27.)

Let us now turn back to Ezekiel 38:18-20, where it is written: "It shall come to pass at the same time when Gog shall come up against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a

great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." In the business part of the city of New York it is estimated that there are as many people going up and down in elevators, as there are thronging the streets. It would be impossible to estimate the loss of life, not only in New York, but in any large city, when "every wall shall fall to the ground." Now, what will happen to Gog when these terrible shakings occur? "I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (vv. 21, 22). How many of this vast army of Gog will escape death? The Prophet Isaiah said: "Come near, ye nations, to hear: and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. . . . For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion" (34:1-3, 8). So every man that goes into that army will lose his life.

Will the present conflict involve all nations of the world? This is a question which man cannot answer, but the Word of God gives the answer to that question. Read Jeremiah 25:15 to the end of the chapter. The Lord gave to Jeremiah the "wine cup of this fury," saying: "Cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them" (vv. 15, 16). Jeremiah said: "Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day."

In Ezekiel 21:25-27 we read: "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." The Lord sent the Prophet Ezekiel to the king of Judah, Zedekiah, with the foregoing message. Chapter 22 gives the reasons why Jerusalem was to be destroyed, and the kingdom to be overturned "until he come whose right it is."

In Jeremiah 39, we have an account of the destruction of the city of Jerusalem. The great majority of the people were carried away to Babylon, where they were kept in captivity until the days of Cyrus, the king of Persia. He granted the Jews, under the leadership of Ezra and Nehemiah, to return to the Holy Land and rebuild the city, the walls of the city, and the Temple. However, since the days of Zedekiah, the last king to sit on the throne of David in Jerusalem, the Jews have had no king of their own, but they have been ruled by Gentile kings.

In 70 A.D. Titus, the Roman general, besieged Jerusalem, during which siege one million one hundred thousand Jews were slain, and the city was destroyed, and the rest of

the Jews were sold as slaves and dispersed throughout the world. This was a fulfillment of Amos 9:9, saying: "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." The ten northern tribes had been carried away

by Shalmaneser, king of Assyria, 721 B.C., after their capital city was besieged and taken, following a siege of three years. Samaria was taken during the reign of Hoshea, the king of Israel. The king of Assyria carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan,

and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt" (2 Kings 17: 6, 7). Today, they are known as the ten lost tribes of Israel. They await their promised King. (To be continued)

## Testimony Meetings

By Rufus A. Curtis

IT LINGERS in my memory, almost like a well-nigh forgotten dream, that many years ago a certain noted minister was presiding at a religious meeting, in which he asked for testimony from persons present who had experienced the joy of pardon. Among those present, similarly blessed, was a son of his who was studying for the ministry. The minister called upon him in a persuasive voice to "Stand up for Jesus." In attempting to comply with his father's request, possibly through paucity of cogent reasons on the one hand, or timidity on the other, he continued his desultory remarks to such length that his father made a second request of him to, "Please sit down for Jesus' sake."

To most of my readers it may sound like a paradox, but the briefest testimony in a religious meeting that I have been permitted to hear consisted barely of *two words*; but the resolutions that were then awakened in my heart have not been forgotten to the present time. The incident took place at the conclusion of a protracted meeting in which a score of young converts were added to the membership of the so-called orthodox persuasion. The minister requested the converts to give a few words of testimony for the religion they had accepted. One of them, trying to comply with her pastor's request, trying also to overlook the whispering and tittering of her schoolmates who observed her confusion, attempted to do so. In her perplexity and timidity, however, she uttered only two words: "Brothers" (with a few moments' pause, after which she added), "Sisters"; then she completely collapsed.

It was *then* that I resolved that if young people holding to such theoretical views as could not be consistently explained, or logically defended, were willing to risk their reputations as sentient beings for such hallucinations, should not I? Should not I testify, seeing that I had been so recently enabled through God's "loving favour" to shake off the shackles of human tradition, and be made "free indeed," "through sanctification of the Spirit and belief of the truth," which is God's immutable "word" which I should take as "a lamp unto my feet, and a light that God hath raised him from the dead, thou shalt be unto my path." (Prov. 22:1; Mark 7:13; John 8:32; 2

Thess. 2:13; John 17:17; Psalm 119:105.) I should let *my* "light so shine before men," that only "good works" would be the needful evidence that I had "been with Jesus," and learned of him. (Acts 4:13.) "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matt. 7:16, 17). With such abundance of proof from the heavens above and all the earth beneath, "full of thy riches," how can we question God's ability "to perform" the "exceeding great and precious promises" left on record "for our learning," that we "might have hope," even though "it is marvellous in our eyes"? (Psalm 8:3-8; 104: 24; Rom. 4:21; Matt. 21:42; 2 Peter 1:4.)

God has given us ample proof that "he is," or exists, and that He "is a rewarder of them that diligently seek him" (Heb. 11:6). To believe in Him as a rewarder would be an impossibility without some definite statements being made concerning a reward for *what* given, *when* bestowed, and *where* to be enjoyed.

At witnessing the young woman's testimony of two words, culminating in a pitiful breakdown of her ability to speak, I resolved that from that time onward, whenever an opportunity was presented to me to witness for "the only true God and Jesus Christ" whom He has sent, I would thankfully accept the same with an unshaken confidence that life eternal is linked indissolubly with those two names (John 17:3). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart saved." (Rom. 10:9; Heb. 7:24, 25.)

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

"Drop a pebble in the water:  
Just a splash and it is gone;  
But there's half a hundred ripples  
Circling on and on and on.

"Drop a word of cheer and kindness;  
In a minute you forget;  
But there's gladness still a-swelling,  
And there's joy a-circling yet."

# Where Are the Dead?

## In Two Parts—Part One

*"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens" (Acts 2:29, 34). "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man" (John 3:13).*

IT NEED hardly be stated that so important a subject as that which our question introduces has had the most profound investigation and study from time immemorial. It is the great question of all time—the question that ceaselessly intrudes itself upon the attention of all men. Hence, for a man to declare himself disinterested in the subject of the state of the dead, is to proclaim himself idiotic—thoughtless. The fact, however, that large numbers of thoughtful people are making inquiry and seeking information on this question, assuredly implies that after all the study the subject has had, but few are really and thoroughly satisfied with their conclusions.

It is recognized that a correct understanding of this subject of man's state in death, with its various related questions, has become almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy" of all shades, that the great God of heaven, before creating our race, had prepared a great abyss of fire and terrors, capable of containing all the billions of the human family which He purposed to bring into being; that this He had named "hell"; and that all the promises and threatenings of the Bible were designed to deter as many as possible ("a little flock") from such wrong-doing as would make this awful place their perpetual home.

### *Whence Came This Doctrine of Torment?*

The doctrine of eternal torment was undoubtedly introduced at a much darker period in human history than the present, at a time of greater ignorance, when the grossest superstition prevailed in the then civilized world. This theory of endless torment flourished at the time when the Crusades were called "holy wars," and men and women were often tortured and burned at the stake for thinking or speaking contrary to the teachings of the established religious order; at a time therefore when the sun of Gospel truth was more obscured than it is today, and when the Word of God had fallen into disuse and the reading of it was prohibited by any but those in high authority.

In the light and moral development of this day many thoughtful people no longer believe this doctrine; and while we are glad to see superstition fall and truer ideas of the great, wise, just, and loving Creator prevail, it is to be observed that the tendency with many who abandon this long revered doctrine is toward doubt, skepticism, in-

fidelity and disbelief in the Bible as the Word of God, supposing that the Bible really teaches and supports the doctrine of eternal torment. The purpose of these lines is to show wherein the Bible is falsely accused of being the authority for this baneful teaching, and that the Scriptures when properly understood give no support whatever to the doctrine of torture and suffering for the dead.

Let it be borne in mind, first of all, that the Old Testament Scriptures were written in the Hebrew language and the New Testament in the Greek. The word "hell" is an English word, sometimes selected by the translators of the English Bible to express the sense of the Hebrew word *sheol* and the Greek words *hades* and *tartaroo*—some times rendered "grave" and "pit." The word "hell" in old English usage, before misguided ecclesiastics gave it a new and special significance to suit their own purposes, simply meant to conceal, to hide, to cover; hence the concealed, hidden, or covered place. In old English literature records may be found of the helling of potatoes—putting potatoes in the pit; and of the helling of a house, that is, covering or thatching it. The word "hell" was therefore properly used synonymously with the words "grave" and "pit," to translate the words *sheol* and *hades* as signifying the secret or hidden condition of death.

### *What Say the Scriptures?*

We ask the earnest truth seeker to observe that the various theories concerning the conscious state of the dead, the torture of the wicked in death, and so forth, are based upon the assumption that death does not really mean death—that to die is to become more alive than before death. Further, in Eden it was God who declared to our first parents, "Ye *shall* surely die." It was Satan who declared, "Ye shall *not* surely die." The heathen, as well as many Christians, have accepted Satan's falsehood, and correspondingly rejected God's truth. They all agree with the serpent's statement, "Ye shall not surely die." They all claim that the dead are alive—much more alive than before they died. This has been our common point of mistake. We have followed the wrong teacher, the one of whom our Lord said, "He abode not in the truth," and that he is the father of lies (John 8:44).

False conceptions of the state of the dead have prevailed among the heathen for many, many centuries, but they gained an ascendancy in the professing church of Christ

during the Dark Ages, and had much to do with producing the darkness thereof. If our forefathers had believed God's testimony, "Thou shalt surely die," there would have been no room for the introduction of prayers for the dead, masses for their sins, frightful thoughts respecting their torture. The Scriptures proclaim from first to last that "the dead know not anything" (Eccl. 9:5), and that their sons come to honor and they know it not; they come to dishonor and they perceive it not of them (Job 14:21). It is the Scriptures that tell us where the dead are and their condition; that they are experiencing neither joy nor sorrow, pleasure nor suffering; that they will have no knowledge of anything done under the sun until their awakening in resurrection. Let us be reminded of the Wise Man's words: "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 (*sheol*), whither thou goest" (Eccl. 9:10). In the Old Testament and in the New Testament it is written of both the good and the bad that they "fell asleep" in death. The Apostle Paul speaks of those who "sleep in Jesus," and those who have "fallen asleep in Christ"; who, he declares, *are perished* if there is no resurrection of the dead. Could they perish in heaven, or in purgatory, or in a hell of torment? Assuredly no one so teaches. They are already in a perished condition in the tomb; and the perishing would be absolute, complete, unless a resurrection be provided for their deliverance from the power of death. Hence, we read: "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).

In a word, then, the Bible teaching is that man was made superior to all the brute creation—in the image and likeness of his Creator; that he possessed life in a perfect degree in Eden and might have retained it by full obedience. But in his trial, his testing, he failed, and came under the death sentence: "In the day that thou eatest thereof, dying, thou shalt die" (Gen. 2:17). There the dying began, which, after nine hundred thirty years, brought Father Adam to the tomb and involved all of his children in his weaknesses and death sentence. He died in the very day, which the Apostle Peter explains was not a twenty-four-hour day, but a thousand-year day, saying, "One day is with the Lord as a thousand years" (2 Peter 3:8).

During six of these great days, the death sentence has brought man down in some respects to the level of the brute, and left him without hope of future life, except as God might take compassion upon him and bring him some relief. This was hinted at in the statement that the seed of the woman should bruise the Serpent's head. It was yet further elaborated to Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed" (Gen. 12:3).

But not until four of the great thousand-year days had passed did God send forth His Son to redeem the race, by meeting Father Adam's penalty, by dying, "the just for the unjust, that he might bring us to God" (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 unjust"—a recovery from the death sentence, from the prison house, the tomb. (Acts 24:15.)

#### *Death, Not Torment, the Penalty*

Note well the mistake made in assuming eternal torment the wages of original sin, when the Scriptures explicitly declare that "the wages of sin is death"—not eternal torment. (Rom. 6:23.) We search the Genesis account of man's fall, and the sentence imposed, but find no suggestion of a future eternal torture, but merely of a death penalty. Repeating that sentence, the Lord said, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). But He said not a word respecting devils, fire, and torment. Note the fact that none of the prophecies mention any other than a death penalty for sin. Note that the New Testament likewise declares the same. Paul, who wrote nearly one third of the New Testament, and who assured us that he did "not shun to declare the whole counsel of God" (Acts 20:27), says not a word about eternal torment. On the contrary, discussing this very matter of sin and its penalty, he said, "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). Note that it was not eternal torment that passed upon one man, nor upon all men, but *death*. If someone suggests that death would not be a sufficient penalty for sin, all we would need to do would be to point him to the facts, and thus prove his suggestion illogical. For the sin of disobedience Adam lost his paradisaic home—lost eternal life and Divine fellowship, and instead got sickness, pain, sorrow, death. Additionally, all of his posterity, reasonably estimated at twenty thousand millions, disinherited so far as the blessings are concerned, have inherited weaknesses, mental, moral, and physical, and are, as the Apostle declares, "a groaning creation" (Rom. 8:22).

View the situation! Twenty thousand millions born in sin and shapen in iniquity (Psalm 51:5). A few short hours or days or years of trouble and disobedience brought them to their deathbeds; the weeping friends stood around with breaking hearts. They were carried to the tomb—"ashes to ashes; dust to dust." Reviewing the whole situation, and remembering that all sickness, sorrow, pain, death, mental and moral decrepitude, result from Father Adam's transgression, what sane man would say that the penalty has been *insufficient* and that justice could and does demand that these millions shall, at death, be hurried to a hell of endless woe, trouble—tormented by demons to all eternity? Surely the person who

thus reasons indicates to us that he either never had the power to reason, or that he has lost it.—*Selected from a pamphlet published by the Pastoral Bible Institute.*

---

WORLD CONFUSION

(Continued from page 5)

confusion, but of peace," and in due time He will send His Son as "Prince of Peace" to bring about that condition when they shall "beat their swords into plowshares, and their spears into pruning hooks; and nation shall not lift up sword against nation, neither shall they learn war any more."

"Ask me," says God, "of things to come concerning my sons, and concerning the work of my hands command ye me . . . For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else . . . I have sworn by myself . . . that unto me every knee shall bow, every tongue shall swear (or confess)" (Isa. 45:11, 18, 23).

Now, obviously, if God who swore these promises is the Almighty Controller, and if His purpose is with this discordant earth, then it is perfectly compatible with His covenant with man, indeed necessary, that He should control great national decisions.

God has promised that He will "judge the people righteously, and govern the nations upon earth," and has sworn that as truly as He lives "all the earth shall be filled with (His) glory."

The ultimate condition of the earth, therefore, is a state of unity, subject to a central power, and enjoying perfect surroundings suitable to the highest attainments of a perfect people.

Such a state, it will be appreciated, is impossible by evolution from the divided and degraded state of the world as it now is. Evidently, therefore, a great period of transition of power, authority, and territory has yet to be introduced to usher in a condition of unity, peace, and perfection. The fulfillment of events in times past is the assurance of the fulfillment of those yet future. God has sworn that men shall not always oppress, corrupt, and spoil the earth. Is His arm shortened at all, that it cannot redeem?

The fall of Babylon (confusion) is sure, for God's Word is sure and steady. We can look forward, knowing that the Apostle Paul, speaking of Babylon's fall, said that the Lord will consume her "with the spirit of his mouth, and shall destroy (her) with the brightness of his coming" (2 Thess. 2:8).

MINISTERS IN ATTENDANCE AT  
GENERAL CONFERENCE

July 29—August 10, 1941

- F. L. Austin, 1705 S. Leer Street, South Bend, Indiana.  
Francis Burnett, (\*) Oregon, Illinois.  
Ben Carpenter, Oregon, Illinois.  
L. E. Conner, Oregon, Illinois.  
Gerald Cooper, Ripley, Illinois.  
A. L. Corbaley, 1502-12th Ave., S.E., Puyallup, Washington.  
T. A. Drinkard, Box 344, Handley, Texas.  
John Eagleston, Pomona, California.  
Harry Goekler, Hammond, Louisiana.  
Grover Gordon, Rt. 2, Springfield, Ohio.  
Paul M. Hatch, Harvey, Illinois.  
William Huffer, Michigantown, Indiana.  
Paul C. Johnson, Oregon, Illinois.  
Vivian Kirkpatrick, Oregon, Illinois.  
Harvey Krogh, Jr., Tipp City, Ohio.  
C. E. Lapp, 512 S. Madison, Macomb, Illinois.  
S. J. Lindsay, Tempe, Arizona.  
M. W. Lyon, 11405 Lake Shore Blvd., Cleveland, Ohio.  
Emory Macy, (\*) Troy, Ohio.  
Sydney E. Magaw, Oregon, Illinois.  
John Mercer, 301-4th Ave., S., Saint Cloud, Minnesota.  
C. Alan McLain, (\*) Oregon, Illinois.  
J. W. McLain, 46 Pennell Road, S.E., Grand Rapids, Michigan.  
Emma C. Railsback, 1020 S. Burlington Ave., Los Angeles, California.  
Celaine R. Randall, (\*) Oregon, Illinois.  
C. E. Randall, Fonthill, Ontario.  
Ellsworth Routson, (\*) Oregon, Illinois.  
Harry Sheets, Newark, Illinois.  
F. E. Siple, 147 Nottingham, S.W., Grand Rapids, Michigan.  
Richard Smith, (\*) Oregon, Illinois.  
James M. Watkins, Eldorado, Illinois.  
Walter Wiggins, Eden Valley, Minnesota.  
Vernis D. Wolfe, Gatesville, Texas.  
Sign: (\*) indicates student minister.

---

ATTEND THE MINISTERIAL CONFERENCE

According to plans now in the making, the Ministerial Association of the Church of God will, D.V., conduct a ministerial conference at Oregon, Illinois, sometime this coming winter, probably in January or February.

May all the ministers whose names occur above in this column, and as many more as find it possible, attend this conference especially for the ministry.

We are living in the last days, in days when there should be united effort among ministers to "hold the fort."

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).*

### Covenants

There are different covenants, or agreements, mentioned in our Bibles. The Lord God made a covenant with Noah after the Flood, saying that He would place His bow in the cloud—a sign of His covenant between Himself and the earth that "the waters shall no more become a flood to destroy all flesh" (Gen. 9:13-15).

What is known as the Old Covenant was given to the Israelites. It is the *covenant of works*. God said He would bless His people if they would obey Him. Because of their failure to obey God, they were given many laws or rules. One was about sacrificing of animals for different reasons. The blood of a sheep offered in a certain manner would cleanse them of sin for a time.

The New Covenant is "a better covenant" (Heb. 7:22), because Christ is the one who sacrificed His life blood for our redemption. He broke the bonds of death, rising again to be our perfect High Priest. He is the only one through whom we can gain salvation. Do you not see, then, how important it is to "put on Christ" by being buried with Him in baptism? This New Covenant is not one of works, but a *covenant of grace*. We are to have faith in Christ, accept Him as our Saviour, and follow His example of living to gain others for Him.

Under the Old Testament or Covenant, there was a ceremony kept as a memorial. It was called the Passover. The Lord's Supper is the sacred service that is the memorial of the New Covenant. Just as circumcision was the seal of those who belonged to God, baptism is now the seal of the faithful.

### Christ, Our All-in-All

Did you ever pause to consider how much Christ has done and will do for us?

He gave Himself—a pure sacrifice—for our sins. His sacrifice was made only once for all mankind who will accept Him.

Christ is our High Priest. He is our Mediator. When we sin we have Jesus to whom we can go and ask forgiveness for our wrongs. He sits at God's right hand, interceding for us. He is "the way." His death atoned for

all our sins. "If . . . the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14.)

### Offerings

Cain and Abel were brothers, sons of Adam and Eve. Cain tilled the soil; Abel was a shepherd. When they offered their sacrifices, Abel offered one that was accepted of God. According to Genesis 4:3, 4, Abel offered a firstling of the flock, while Cain offered grain or "fruit of the ground."

God couldn't accept Cain's offering, because "without shedding of blood is no remission" of sins (Heb. 9:22).

Christ, who was our Sacrifice, was pure, without spot. He shed His blood for us. Let us accept this blood of Jesus by being baptized and then living a godly life.

### Happy Birthday Wishes

Rita J. Landry, Aug. 30, age 11, Hammond, La.

Mildred Richardson, Aug. 29, age 4, Hammond, La.

### A Scripture Reading

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do 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. He that saith he abideth in him ought himself also so to walk even as he walked. Brethren I write no new commandment unto you . . . The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth" (1 John 2:1-8).



## BEREAN DEPARTMENT

**Editors:**

Evan Knodle, 205 N. Hineckley  
Rockford, Illinois  
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President  
Oregon, Illinois  
Virginia Smith, Treasurer  
London, Arkansas

### More and Brighter Lights

\* \* \*

*By Hazel Reed, Oregon, Ill.*

Today our world is full of turmoil and strife, and so full of war and bloodshed that it has become literally blackened with sin. More than ever before we are hoping and praying that Christ will soon come to set up His Kingdom where there shall be no more sin or sorrow.

Matthew 24:14 tells us, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Now, ask yourself this question, Unto how much of the world has the gospel been preached? Yes, we need to get busy. The time is short—"the harvest is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

We need more people today who are prepared to preach the gospel of the Kingdom. To prepare ourselves for this work we must study God's Word. Christ who is our example was about His Father's business when a child.

Christ is the great Light of the world, and we are the lower lights. When the light was burning in the top of the lighthouse, and the lower lights along the shore had gone out, the ship could not find its way to the harbor. Therefore, the ship sank and many lives were lost. So, it is our duty today to let our lights shine to guide others to Christ.

When we first accept Christ, our lights shine brightly. If, as we come up against the hardships of this life, we become discouraged, little by little our light grows dim and at last it will go out. In the Sermon on the Mount, when Christ was talking to His disciples, He told them, "Ye are the light of the world." Then He said, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:15, 16). So, let us as Christians today let our lights so shine in this world of sin that others may see our good works and turn to Christ, being lower lights for Him.

The more lights there are in a city, the more attractive the city becomes, and the more easily it can be seen from

a distance. So it is with the Christian—the more and brighter the lights, the easier it is for people to recognize the true Christian. Yes, our great need today is for more and brighter lights to bring others to seek the beauty of the great Light which is Christ.

### Our Duty

\* \* \*

*By Francis Burnett, Oregon, Ill.*

"Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). At first glance this, naturally, presents the thought that possibly anyone can be saved, for the Scripture says, "Whosoever." However, in verse 14 of this same chapter we read, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Of course, the first thing we hear someone say is, "I am *not* a preacher." Fellow Berean companions and workers, we are writing to you and to those of you who may not be Bereans. For what purpose were the Bereans organized? For what do we stand? If we understand correctly, the Bereans organized with the same purpose in mind as had the Apostle Paul in Acts 17:11 where he stated that the people of Berea were "more noble than those of Thessalonica" because they studied the Scriptures. It is our understanding that this verse indicates the purpose of the present-day Bereans.

Are we doing our part? Are we upholding the standard as set by the people of Berea? To those of you who possibly would like to have a Berean society and do not, we say this, as stated previously, "How shall they hear without a preacher?" There are many people who do not know of the gospel of Jesus Christ. Especially is this true of young people. Perhaps you can start a Berean class in your community. We have books in our National Bible Institution offices with lessons prepared that anyone might use in teaching a class. Perhaps you may say, "I can't do it." Remember this, every Christian must help spread the gospel into every land. We should not expect to receive a reward by merely professing Christ and doing nothing.

Could it be that if we failed to help someone by not having a Bible class that our work wouldn't stand the test of the fire? Christian brethren, do your part—teach the Scriptures.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

Sept. 20, 21—Illinois Quarterly Conference at Salem Church near Marshall

### OHIO CONFERENCE NOTES

The 1941 Conference opened Sunday, August 17, at the Brush Creek Church with 128 present for worship service.

Bible classes convened each morning and afternoon during the following week. These classes were taught by Harvey Krogh, Jr., adults; M. W. Lyon, young people; Ellsworth Routson, juniors; Alice Lindstrom, primary; and June Routson, beginners. Bible classes this year showed a twenty-five percent increase over last year.

Each evening we were privileged to hear an inspiring sermon from one of the ministers present. Those in attendance were: Bros. Harvey Krogh, Jr., M. W. Lyon, Emory Macy, Walter Wiggins, F. L. Austin, and Ellsworth Routson.

At the business meeting held Saturday afternoon, the following officers were elected: Alice Lindstrom, treasurer and A. J. Hoke, board member. Others reelected were: J. A. Patrick, president; H. H. Hawkins, vice president; the writer, secretary; C. L. Nettis and P. H. Overholser, board members. Due to illness Bro. Patrick was unable to be present. He was mentioned often in our prayers.

An invitation from the Golden Rule brethren to meet with them in Cleveland next year was accepted.

The committee on arrangement deserves a hearty vote of thanks for the splendid way in which it arranged and carried out the Conference. We were entertained royally, so thank you, Bros. A. J. Hoke and James Kessler and Sr. Eunice Pearson.

We are told that the ladies served 1,090 meals during the eight days. That is a good sized family. We hope everyone left the Conference filled spiritually as well as temporarily, and will come again next year to Cleveland bringing others.

In addition to those from the churches in Ohio, namely, Delta, Cleveland, Lawrenceville, and Brush Creek, we were honored by the presence of those from Illinois, Indiana, Alabama, Michigan, and Minnesota. Come again, one and all!  
Clark Ballentine, Secy.

### MEETINGS IN ARKANSAS

We returned home from Arkansas, where we had held meetings at Driggs, Walnut Grove, McGintytown, Cedar Creek, and Cleveland. The large crowds that greeted us at each place were gratifying. While in the state, we baptized ten into the all-saving name of Jesus. Two were baptized at Charleston, three at Driggs, and five at McGintytown. Many more were "almost persuaded" to obey the gospel, and will, we are sure, do so at a future date.

We received \$110.00 for our services. Many thanks to the brethren, and may the Lord bless the work that is done in His name.  
E. O. Stewart.

### BAPTISMAL

Baptismal services were conducted near Rensselaer, Ind., Sunday, August 17, when Mr. and Mrs. Jacob Abraham and Emma Myrtle Hurley of Rensselaer, Rt. 4, and Mrs. Ruth Clair Davis of Rensselaer were immersed by Bro. J. H. Anderson.  
(Mrs.) Mattie H. Scott, Secy.

### THE BLOOD RIVER CHURCH

In honor of one of our splendid young church workers, Vernon Lobell, the Bereans sponsored a farewell party Saturday night, August 16, at the home of Ernest Barnum. There were many interesting forms of entertainment which were enjoyed by both young and old. Choice refreshments were served, after which we joyfully engaged in singing. We regret very much that Vernon must leave for the army, since he has been such a faithful and loyal worker, and his absence will be felt keenly.

Barbara Elaine arrived August 8, to bless the home of Mr. and Mrs. Ellsworth Richardson. The young lady weighed eight pounds. Both mother and daughter are doing well.

Our new church building is well under way, and the co-operation among the brethren is splendid. We hope to have the building sufficiently completed by the time our pastor, Bro. Harry Goekler, returns from his vacation so that church services may be resumed. At the present time Sunday school services are being held under the shade of trees near by, and the attendance is very good. Berean classes are conducted in the homes of various members by those assigned the lesson.

Miss Clara Barnum is again a patient in Charity Hospital, New Orleans, and we hope for her a speedy recovery so she may resume her work in the church. Mary Richardson.

### SUCCESS AT WATERLOO

Accompanied with Mrs. Magaw and five of our children, also Bro. J. S. Lyon, "Grandma" Hatch and "Uncle" Paul, we enjoyed a pleasant vacation at the Iowa State Conference of the Church of God. We appreciate the many kindnesses given us.

Bro. J. W. Williams and the writer conducted a baptismal service Sunday, August 24, when the following converts were immersed in Cedar River: the Misses Winifred and Janet Moore, Green Mountain; Miss Catherine Fish, Colo; Richard Torrey, Waterloo; Ralph Williams, Gladbrook; and Paul Luckow, Rockford, Ill. May the Lord direct the steps of these new members in "the way everlasting" (Psalm 139:24).

We are glad to report, too, that plans are being made to build a dormitory near the Waterloo church, where Conference attendants may be given better accommodations than in the present tents. Still further, we are glad to report that at least one, and probably two, young men at the Conference are planning to attend the Bible Training School to begin at Oregon, Ill., September 16. Still further, we hear that there is a possibility that the local Waterloo brethren may invite a student minister for week-end visits during a part of the time this winter and next spring.

Waterloo, keep up the good work.

Sydney E. Magaw.

## Gleanings From the Field

"The field is the world."—Jesus.

**Youth of the Church of God:** The Bible Training School will begin its third term September 16, 1941, for you. Will you be at Oregon, Ill., September 16, 1941, for the Bible Training School? (See editorial page for pictures of faculty members and opposite page for enrollment coupon.)

"We trust you had a splendid General Conference—sorry it was impossible for us to be there, but one of these days we hope to drop in again at Oregon to renew old acquaintances."—Arthur Gilbey, Winona, Ont. . . . The latchstring hangs out; pull it!

Writing from the Virginia Conference, Bro. S. J. Lindsay informed: "Bro. and Sr. F. L. Austin and Bro. and Sr. Leland Hanson dropped in upon the Conference here yesterday (August 17) as a surprise to all of us." . . . Bro. and Sr. Lindsay are at this writing working in the Eastern Nebraska Conference at Omaha, Nebr.

"I surely did enjoy General Conference—only wish I could have been there the full time. . . . We had an interesting Berean lesson Sunday evening, and a good sermon, too."—Mrs. Emery Dixon, 708 N. 33d St., Omaha, Nebr.

We did, and it was. "I hope you enjoyed some good visits with our beloved Bro. and Sr. Lindsay, and that the General Conference was beneficial to many this summer."—Freeman Fike, Phoenix, Ariz.

While the editor was helping at the Iowa Conference, Bros. Ben Carpenter and Paul C. Johnson preached for the brethren at Oregon, Ill., providing an appreciated change of menu. Bro. James Watkins also helped us with a sermon, Sunday, August 31. Thank you, all.

Bro. Dale Dunbar, Delta, Ohio, provided the picture which appears on the front cover. Thank you, Dale.

"I am thrilled to tell you that I definitely plan to attend the Bible Training School to begin September 16."—Iris Hall, Alto, Mich.

Bro. J. M. Morgan has been doing evangelistic work at Gatesville, Texas. His home address is now Kellville, Okla., Rt. 1.

"We are planning to attend Bible School and General Conference next summer."—Mrs. Mary McCune, Huron, Kans.

Bro. Alan McLain, accompanied by Sra. Virginia Smith and Wassie Rea Smith, gave us a short visit and two sermons which were really enjoyed by all. Please call again.  
W. G. Moffet.

According to present plans, students of the Bible Training School will enjoy a trip some week end in October to Fredericktown, Mo.

Bro. James W. McLain reports that a brother in Virginia plans to boost the Building Fund of the Bible Training School.



**NATIONAL BEREAN COLUMN**

By Muriel Randall

On Friday evening, July 25, the young people of the Church of God at Ponthill, Ont., met in the basement of the church to organize a young people's Berean class. The meeting was opened by singing "Stepping in the Light," accompanied by Mabel Fletcher at the piano, followed with prayer by Bro. C. E. Randall. The theme of Berean work was explained by Bro. Randall. Election of officers followed and resulted thus: president, Mabel Fletcher; vice president, Grace Davis; secretary, Irene Payne; treasurer, Ruby McCombs; social correspondence committee, Mabel Fletcher, Grace Davis, Ruby McCombs, and Ruth Jones; and pianist, Ross Anger. It was decided to hold the meetings every Friday night, with a social once a month. The members of the class are going to take turns teaching lessons. The meeting was closed by singing "What a Friend We Have in Jesus," followed by the Berean benediction. . . . This report was sent in by Irene Payne, Secretary.

This past summer, instead of discontinuing the Oregon (Ill.) Berean Society an experiment was tried. Each Sunday afternoon the young people met at the church at about 2:30. Free transportation was provided to various parks, such as the Pines, Lowell Park, and Spring Lake at Rochelle which were selected for an afternoon of good clean entertainment and Christian fellowship. Everyone was at liberty to do as he wished—swim, hike, read, sing, play, or rest. Oftentimes the whole group sang and played together. There were no set rules, so some Sundays a picnic supper was taken. One Sunday before eating, an open-air Berean meeting was held. Several Sundays the regular Berean meeting was held in the church at the regular time, 6:30—7:30, after the afternoon of fun, fellowship, and frolic. The Junior Bereans were invited on all of these Berean activities and the older juniors were usually present. The results were that the Bereans were more friendly and made friends among the young people of the church. They did not need to go outside of the church for all their fun, and they found that church work can be a pleasure. More people were given responsibilities, that is, providing transportation, food, games, and other necessary plans besides taking part in the regular Berean meetings. Several young people became interested in Berean work through this experiment, and are now coming to some of the church activities. Did it pay to try something new? During the last year Berean meetings have included a period of devotion and Bible study. Several times adults have spoken on selected subjects. Tests are frequently given. Different members lead the devotional season and the lesson. This summer the Bible Training School added numerically and spiritually to the Berean classes and the sociable afternoons.

The purpose of this column in The Restitution Herald is to take the place of the recently retired "Echo." This is your opportunity to tell us what your societies and members are doing. Please address your news articles to one of the Berean editors, as listed in the heading of the Berean Department on page 13. Thank you! We can't spell SUCCESS without U.

**COX - COLEMAN**

On the night of August 24, Sr. Leola Cox and Mr. Harold Ray Coleman, accompanied by Bro. Robert Cox drove to our home and were married, the writer officiating. After the ceremony, we went to church and heard a wonderful sermon by Bro. Alan McLain.

The bride and her husband will reside at 1010 Elm St., Paris, Ark. We, with their many friends, wish them a long, happy, and prosperous life, with God's richest blessings.  
W. G. Moffet.

**HERALD RECEIPTS**

Charles Fankbouer; Mrs. H. H. Kent (self & another); Mrs. Nora Feiser; John E. Miller; Minnie Johnson; Mrs. Philip Mills; Wayne Thompson; Mrs. Martha Parker (for another); Mrs. Lola Clark; Mrs. Marion Ellsworth; S. E. Magaw (for another); Mrs. Gerald Niles (for another); Earl Smith; Mrs. R. S. Cooper; Mrs. G. B. Sprinkle; Mrs. D. D. Lawrence (self & another); Mrs. James Buchanan; Mrs. Frank Launing (for another); C. W. Adams (self & another); Frank Montross; E. A. Titus; Arthur Gilbey (self & others); Ben Magedanz; Mrs. Frank Rogers (self & another); Fred Tavenier; Mrs. Rose Wilson; Mrs. Mae Mercer; Gospel Gleaners Class, Brush Creek (for others); Mrs. Olaf Hammer; B. A. Cummings; Clara Claypool; Benjamin A. Johnson; Patricia Bean; Mrs. Nora Wanamaker; Fern Moore; Hattie Gearhart; Mrs. Margaret Moore; Mrs. Belle Fish; H. J. Reynolds; Mrs. R. E. Torry; Mrs. Lillian Starbuck; O. H. Berry; Mrs. A. L. White; Irvin Lathrop; Freeman Pike (for another); Mrs. E. O. Frier; A. Nichols; F. A. Stilson (for others); A. W. McCoy; Mrs. Eva Phelps.

Send The Herald to your friends

**NATIONAL BIBLE INSTITUTION**

Mrs. H. H. Kent	\$ 1.00
Mr. & Mrs. John Miller	6.00
Ida Vogel	10.00
A Friend, Cleveland, Ohio	10.00
Mr. & Mrs. E. H. Robbins	4.00
Mr. & Mrs. E. H. Robbins (GRH)	2.00
Eva Fletcher & Helen Chisholm	2.00
C. N. Adams	16.50
Mr. & Mrs. Frank Montross	30.00
Mr. & Mrs. Arthur Gilbey	4.00
Mr. & Mrs. Ben Magedanz	5.00
John, Ruth & Darrell Anderson	10.00
Oregon Church of God	6.29
Mr. & Mrs. Delos Andrew	1.00
F. A. Stilson	6.00
Mr. & Mrs. B. A. Johnson	3.00
Maurertown, Va., S.S.	11.46
W. A. Reid	4.00
Mr. & Mrs. Paul C. Johnson	4.00
Eva Phelps	3.00

**BIBLE TRAINING SCHOOL**

Mr. & Mrs. E. H. Robbins	\$2.00
Helen Chisholm (Building Fund)	5.00
Mrs. G. B. Sprinkle	8.00
Mrs. A. E. Shaw	2.00
A Friend	1.00

**MINISTERS' FUND**

C. N. Adams	\$ 2.85
Waterloo & Cedar Falls, Ia., S.S.	5.52
Niagara Falls, N. Y.	10.00
Maurertown, Va.	2.54

**EVANGELISM**

Rockford, Ill., S.S.	\$10.41
Mr. & Mrs. E. H. Robbins	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

Orpha LeMasurier . . . Treasurer

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

\$.....  
Name .....  
Address .....

**THE BIBLE TRAINING SCHOOL**

Enrollment Coupon—1941-'42

Please enroll me in your Bible Training School, Oregon, Illinois, to begin September 16, 1941. My expenses (\$30.00 per month, nine months' term, for board, room, and tuition) will be paid by: \_\_\_\_\_  
(State whether by self or another)

Recommended by \_\_\_\_\_

My name is \_\_\_\_\_

My address is \_\_\_\_\_

# The Illinois Evangelist

By Leland T. Hanson, President

*"When the Church Builds Evangelism,  
Evangelism Will Build the Church."*

## The Past Year

It might be well to review briefly the work of the past year. Illinois, with the co-operation of the churches at Fredericktown and Bosworth, Missouri, employed two evangelists, Brothers C. E. Lapp and James M. Watkins. The reports given on the conference floor showed that both of these men did splendid work.

Brother Delos Andrew's treasurer's report showed that the work was well supported. A study of the records shows that approximately one thousand dollars more was contributed by the churches and individual contributors this year than in previous years.

Our list of individual contributors has been increased from thirteen regular contributors in the year 1939-'40, to thirty-three in the past year. We hope to get all the isolated members of the State on this list if possible. You will be hearing soon from our new treasurer, Miss Elizabeth Ford, 123 W. First Street, Dixon, Illinois.

## New Pastors

It is my hope and prayer that each church in the State will soon be able to secure a regular pastor of its own. We have good news to report along this line. The Dixon and Rockford churches have secured the services of Brothers Alan McLain and Francis Burnett, respectively. These young men will be serving as student pastors. With the proper support and encouragement, we anticipate a good report from them at our next conference business meeting.

The church at Ripley has secured a full-time pastor. Brother Richard LeCrone, formerly of Virginia, is now in charge of the Ripley church. The Ripley congregation has done more than secure a pastor—it has purchased a parsonage. We hope other churches will follow Ripley's example.

## Evangelists

Brothers Watkins and Lapp have been engaged for another year to carry on the work with the same churches as last year. This was done at the request of the churches which they have served.

## Food Contributions

A number of churches and individuals, not only in Illinois but in other states, contributed food to be used at conference. This proved to be a great help in preparing the meals and satisfying the appetites. Thanks to all those who aided in this way! The Board hopes each and every church in the country will enter into this program next year. Some of the food supplies needed are potatoes, all kinds of fresh and canned vegetables and fruits, preserves, honey, meats, and so forth. Plan now for your canning bee!

## Quarterly Conferences

We expect this year, D.V., to hold three quarterly conferences. The first conference will convene at the Salem Church, near Marshall, September 21, 22. The others will be announced later.

## Dollar Days

It was voted by the conference in session to have four Dollar Days—the first to be held during the week of the first quarterly conference. Cards will be mailed out by the treasurer, Sister Elizabeth Ford. Let each individual respond by sending his dollar promptly.

## Thanks

We wish to personally express our thanks to our heavenly Father who has guided and directed us in the work of the past year. To all those who have contributed financially and materially, we wish to thank you, and we urge and ask your further co-operation and support. To the outgoing officers: Brothers Andrew, Lindsay, Johnson, and Sister Leota Hanson, we want to especially express our gratitude for your years of faithful service and fine spirit of co-operation.

## Treasurer's Reports

### SUMMARY OF GENERAL EVANGELISTIC FUND

August 1, 1940—August 1, 1941

Balance on hand August 1, 1940		\$ 179.96
<b>Income</b>		
Received from individuals	\$ 576.29	
Received from churches	2,022.50	
Received from Dollar Days	355.64	
Sale of Lanark church, final payment	42.00	
Received from N. B. I.	3.00	
Birthday offering from Fredericktown, Mo.	9.00	
Cash received	11.00	3,019.43
		<hr/>
		\$3,199.39

### Expense

Salaries for evangelists	\$2,796.36	
Extra Restitution Heralds	68.55	
Training School deficit	20.00	
Stamps	36.45	
Dollar Day printing & stationery	20.40	
Telephone calls, receipt cards, greenhouse	10.10	
Labor & incidentals	6.78	2,964.64
Labor	5.95	2,964.64
		<hr/>
		234.75

Balance on hand August 1, 1941

234.75

---

\$3,199.39

### GENERAL EVANGELISTIC FUND REPORT FOR JULY, 1941

Balance on hand July 1, 1941		\$206.31
<b>Income</b>		
Received from individuals	\$ 31.50	
Received from churches	185.00	
Received from June 28 Dollar Day	69.00	285.50
		<hr/>
		\$491.81

### Expense

Extra Restitution Heralds & stamps	5.85	
Evangelists' salaries	251.21	257.06
		<hr/>

Balance on hand August 1, 1941

234.75

---

\$491.81

### BIBLE SCHOOL AND CONFERENCE REPORT

September 6, 1940—August 22, 1941

Balance on hand September 6, 1940		\$ 94.24
<b>Income</b>		
Cash received from individuals	\$992.59	
Received from special dormitory fund	46.00	
Amount borrowed for dormitory improvements	300.00	1,338.59
		<hr/>
		\$1,432.83

### Expense

Groceries & milk	\$230.64	
Gas stoves, laundry	35.74	
Springs, mattresses, and drayage	90.47	
Incidentals, dishes, amplifier, etc.	31.16	
Guest speaker	16.75	
Improvements on dormitory (material & labor)	325.72	
Fuel, ice, electricity	36.50	
Salaries & rooms for teachers, classrooms	354.50	
Cooks, matron, janitors	114.00	
Paid on note borrowed for dormitory imp.	51.88	1,287.36
		<hr/>

Balance on hand August 22, 1941

145.47

---

\$1,432.83

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, SEPTEMBER 9, 1941

NUMBER 48

## Pressing Toward the Prize

*By the Editor*

*"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).*

THE Apostle Paul, turned by the Damascus Road vision from darkness to light, walked thereafter in "the way of salvation" (Acts 16:17) that "leadeth unto life" (Matt. 7:14). As he pressed toward the prize, his influence radiated to every other living Christian and to multitudes who were lost in the darkness of sin. He who is entirely "converted" unto Christ will both "strengthen the brethren" (Luke 22:32) and "preach the gospel to every creature" (Mark 16:15) insofar as he has opportunity.

Isaiah, called and inspired of God, charged the faithful remnant of Israel, saying: "It is a light thing that thou shouldst 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" (Isa. 49:6). Every faithful minister and the remnant of the Church of God are today likewise responsible before God and the Lord Jesus Christ to do more than raise up the fallen within our own ranks: we must proclaim the truth "unto the end of the earth."

### *Forgetting the Past*

How the past might have haunted the Apostle Paul who had "persecuted this way unto the death (i.e., unto the death of martyrs), binding and delivering into prisons both men and women" (Acts 22:4), and who had punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them . . . persecuted them even unto strange cities (Acts 26:11)!

Being repentant of his former ways, Paul said he was "not meet to be called an apostle" because he had "persecuted the church of God" (1 Cor. 15:9). Paul was not disheartened by his evil past, however, for he had been "baptized . . . in the name of Jesus Christ for the remission of sins." (Acts 2:38; 9:18.) Said John: "If our heart condemn us, God is greater than our heart, and knoweth all things" (1 John 3:20). Thus, being forgiven of the Lord, Paul said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Though the carnal interests of an ever in-crowding world would "bruise the heel" of Christian progress, the Church of God and all its ministers should, like the Apostle Paul, press faithfully forward "toward . . . the prize." The glory of the prize—immortality and eternal heirship with Jesus in the coming Kingdom "wherein dwelleth righteousness" (2 Peter 3:13)—dare not be dimmed by any present clouds of trouble, by any earthly enterprise, nor by entangling and voluptuous lusts. The high calling of God will present its prize to those only who "diligently seek him" (Heb. 11:6). God "will render to every man according to his deeds: to them who by *patient continuance* in well doing *seek* for glory and honour and immortality, *eternal life*: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, (Please turn to page 11)

### THE TIME IS RIPE

The time is ripe for the Church of God to evangelize, to care for our retired ministers, to provide both Biblical and collegiate education for our youth, to publish and distribute tens of thousands of tracts and books from the pens of our leading minds. The time is ripe for the Church of God to send Christ-inspired and Paul-devoted missionaries into every state of the United States, into every province of Canada, into Alaska, the Hawaiian Islands, Mexico, South America, and "unto the uttermost part of the earth."  
—JESUS.

To accomplish this work, the time is ripe, and more than ripe, for the Church of God to "pay (our) vows unto the most High"—if we expect deliverance "in the day of trouble."

# 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 Is

"God is love" (1 John 4:8, 16) and "God is a consuming fire" (Heb. 12:29), telling God's characteristics, prove, too, that "*He is*" (Heb. 11:6). An impersonal God could neither love nor destroy. God's qualities prove His Personality; His characteristics prove His character.

God's first requirement of man is faith in the Divine Personality. The 1941 streamlined interpretation that all the God there is is love—it being utterly forgotten that "our God is a consuming fire"—faithlessly, if not impudently, closes eyes and ears to the text that says: "Without faith it is impossible to please him; for he that cometh to God must believe that HE IS, and that HE IS a rewarder of them that diligently seek him" (Heb. 11:6).

## "I Kill and I Make Alive"

What are the gods of the heathen? What did they create? What have they destroyed? Concerning the heathen, Moses said, "Their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32:31). God says: "To me belongeth vengeance and recompense. . . . See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal" (vv. 35-39).

Because "God is love," many students think it irreverent to speak of God as One who has, or could have, anything to do with death. Though God "created all things, and for (His) pleasure they are and were created" (Rev. 4:11), and though it was the creature (man) who sinned, thereby shaming the Creator and making himself guilty, it was the Creator, nevertheless, who *inflicted* "the wages of sin"—even death. (Rom. 6:23.) A disobedient child does not punish himself, but the parent does. Said Israel's king, "Am I God, to kill and to make alive?" (2 Kings 5:7). Likewise, Hannah said, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up" (1 Sam. 2:6). When Herod accepted the praises of men, saying, "It is the voice of a god, and not of a man" (Acts 12:22), "immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (v. 23). When Ananias and Sapphira lied "unto God," who shall we suppose inflicted their sudden death?

In no sense can God be blamed; death is the righteous judgment of God, even as we read prophetically of Jesus: "*In righteousness he doth judge and make war*" (Rev. 19:11), and, "With the breath of his lips shall he slay the wicked" (Isa. 11:4). God is sovereign; *God is God!*

## Divine Healing

All life is God-given: "In him we live, and move, and have our being" (Acts 17:28). Therefore, all healing is of God, for health is an attribute and part of life. In this sense, then, every Christian believes in divine healing. There is today, however, a more specific meaning in the words "*divine healing*"—a meaning that is unscriptural and dangerous. We refer to the theory of instantaneous healing by the laying on of hands, anointing with oil, or by prayers of one supposedly endowed of God with the Apostolic "gift" of healing.

Jesus said, "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); but *those "signs" long centuries ago did* "follow them that believe," that God's Word might be confirmed with miracles. We read in verse 20: "They went forth, and preached every where, the Lord working with them and confirming the word with signs following. Amen." Must God's Word be everlastingly *reconfirmed*?

Paul wrote that the gospel of the Lord "was confirmed unto us by them that heard him (Jesus); God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts (including the gifts of healing and raising the dead) of the Holy Ghost" (Heb. 2:3, 4). Seeing that the Word has long been confirmed, signs are no longer necessary; it is *faith* in the Word that is required today. Do you believe? Have you been baptized? Then you "shall be saved" (Mark 16:16) when Jesus comes to "change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

Sickness is a step or a part of death. Death cannot be destroyed until Jesus, the Life-giver, comes. Therefore, real *divine healing* awaits, too, the coming of our Lord.

## He Shall Be Like a Tree

By C. Alan McLain

IN THE BIBLE, trees are often symbolical of individuals. There are as many different types of individuals as there are different kinds of trees. Some trees grow to be very large, other trees are very small. Some trees grow rapidly but soon die, while others grow more slowly and last many years. Some men become geniuses almost overnight, but soon fade from view. The man that develops slowly and surely will endure every hardship and eventually enjoy success.

The value of trees differs according to their usefulness. The walnut tree is used to make gun stocks and for furniture. The rubber tree is very important for its widely used rubber products. Farmers use the hedge tree for fence posts. The orange groves produce delicious fruit. . . . People, too, differ much in their usefulness. Some of the Lord's people are accomplished musicians, some are good evangelists, others make splendid pastors, and still others are excellent organizers in the church. Let us use our talents to the glory of God, seeing that the coming of our Lord draws near.

There are trees that have extensive root systems, while other varieties have not enough roots to hold the trees erect. Trees that are not rooted deeply into the earth will soon be blown over by strong winds. A story about a tree comes to my mind.

Two men started climbing a mountain and, as they ascended, no sign of vegetation could be found—not even a blade of grass. This mountain was almost solid rock. After the men were nearly exhausted from the exertion and the blistering sun, they reached a rock ledge where they could see an Indian shepherd resting with his sheep under the shade of a large tree. The men were not so much interested in the Indian shepherd or the sheep; they were interested in the large shade tree. They marveled how a tree could grow in such a place. By close observations, they found that the roots of the tree reached far down into the crevices of the mountain of rock, to soil and moisture. The tree had stood for many years against the cold winter winds and the hot blasts of summer because it had an extensive root system. On this tree was delicious fruit. A righteous man could be compared to this tree, 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. And he shall be like a tree planted by the rivers

of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalm 1).

He who meditates upon God's Word, day and night, searching and reaching deep into the soil of wisdom and knowledge of truth, shall stand the test of the winds of doubt, fear, hatred, and malice of this world. He shall not be driven about "with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," but shall be established as the tree on the mountain. We who believe the true gospel have "an anchor of the soul, both sure and stedfast" (Heb. 6:19).

Trees that bear good fruit are of much value. This is true of people as well. God expects spiritual fruit, and not religious "nuts"! We are to study, if we are to bear fruit that is acceptable to God. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

If we are rooted deeply and firmly in the Word of God, we shall be able to stand the test of every evil wind that blows. The man that is not rooted deeply in God's Word is like the chaff that is blown here and there, having no stability. Many men committed suicide when they received word that they had lost all their wealth in the Wall Street stock-market crash in 1929. They trusted in their money more than in God. When their money was gone, in which they trusted, they had nothing more for which to live. Let us trust in God in "whom there is no variableness, neither shadow of turning" (James 1:17). If we are to branch out that we might bear more fruit, we must be rooted more deeply into God's Word and love.

Some people are like trees in that they become top-heavy. They make a big show trying to get people to think they are very important and wise, but have no stability. The roots of a tree (though not seen) are as important as the branches that are seen. Some members of the church do good that only the Lord sees.

Destruction shall come upon all people that are like the chaff. God "knoweth the way of the righteous: but the way of the ungodly shall perish." God will abundantly bless the righteous man and prosper him to the proportion of his faith.

# The World's Supreme Necessity

Text: Matthew 6:6-13

By Arthur G. Young

WEBSTER defines a necessity as something that is indispensable. In these days, I am afraid to get in the habit of using this word carelessly, as many things we call necessities are not proper to so class. We do, however, put the word to its proper use when from our physical standpoint we say food, drink, raiment, and shelter are necessities, or to put it quite basically, I would say *the fundamental necessity of mankind is life itself*.

Webster defines the word "supreme" as extreme, highest, utmost. In order to state what is the supreme necessity of the world and the individuals in it, it is really necessary to first try to define what the needs are, and to analyze the position.

Have you ever stopped to think real carefully why mankind during its approximately six thousand years of existence has not advanced further toward perfection than it has? Facing the facts, is imperfection not really due to mankind not having within itself the ability and power to overcome the laws of nature that have pressed upon each successive generation? To look back historically on the generations preceding ours, is it not true that each generation has been going pretty much in a circle, owing to the circumstances and laws of this life being in the main beyond their control? Nations rose and fell. Individuals were great and their successors could not carry on their work successfully. This record is actual fact, so I again ask, What are the reasons we in this age are not basically better than men who lived thousands of years ago? Of course, where Christ has come into our lives, we are better men and women, but I am not talking about this, as this condition is due to an outside influence. What I mean is that men in themselves, apart from the instruction of God, are not one whit better than the ancient Babylonians or Romans. Of course, the youth of each generation, strong in their own opinions, think they are going to clean up all the wrongs that are so apparent, but step by step along the pathway of life they find they have to compromise here, drop the program there, and this is due to the inexorable pressure of events and circumstances beyond their control.

Well, to use a business phrase, what is the great "overhead" that is burdening the human race that presses so hard on each generation, or, in other words, what are our physical, mental, moral, and spiritual limitations? To specify:

*The Physical:* we must have food, drink, raiment, and shelter, and you know the limitations of same, as food and drink will normally only last the human system a few hours, and raiment and shelter only comparatively a little longer. It must be constantly replaced, and as we all grow older we realize how short life is.

*The Mental:* however bright, mentally, we may be, we all realize our limitations, and it is a common saying by those who are the deepest students in any field of endeavor that they find by the time they are old and just getting into the subject they are only beginning to touch the great reservoirs of knowledge, or as one great student put it—"he felt he was as a child playing with the pebbles on the seashore with the great ocean of fact and knowledge stretching away into illimitable distance."

*The Moral:* it has been amply demonstrated that man in himself is not a moral being, and only as he comes in contact with God and is taught and given standards by Him has he any conception of morality or the laws of right and wrong.

*The Spiritual:* almost the same remarks might be made about this, as apart from a revelation from God of Himself, man's conception of things spiritual is crude, unformed, and confined only to those things to which he can physically apply his senses, such as worshiping the sun, moon, stars, and other men.

Let us briefly enumerate the "overhead" in our lives in this age of all ages where mankind with his inventions has done more to lighten the load than perhaps any previous time in the world's history. We have twenty-four hours in the day, and how are they used?

Well, I still need to sleep . . . . .	8 hours
I must work . . . . .	8 hours
Going to and from work . . . . .	2 hours
(Or, if I work on a farm near my work, the workday is ten hours, instead of eight.)	
Eating and incidentals . . . . .	3 hours
Doing what I like to do . . . . .	3 hours
(Less, of course, the natural restrictions that we all have.)	

Total . . . . . 24 hours

This, of course, is an attempt to state an average. Some persons do not get any free time, and some get more—

owing to the fact that they are living off the excess labor of someone else who does not have any free time. I am inclined to believe if I asked a large number of average people if they averaged three hours per day for pleasure, recreation, study, constructive thinking, or something in which the element of compulsion was not found, the reply I would get would be that three hours was too high an average. Ask, for instance, the busy housewife with her family to look after, or the busy man who tries to keep a garden to help out the livelihood, and you would probably get about the same answer that the little boy gave when he saw the giraffe—"There ain't no such animal." Well, to numberless people, the theoretical average of three hours leisure simply does not exist.

Then, out of this three hours which we will say mankind has, how much real constructive thinking and doing do you think the average man does. It reduces it down pretty small, does it not? When one takes into consideration the shortness of the years of each generation's life—getting right down to "brass tacks"—it really is not hard to understand why mankind has not made greater advances than it has. Really, the wonder is that it has been able to do the things it has done.

Now, I desire to state and point out that these limitations are our problem today, and they have been the great difficulty of all past generations, and I affirm boldly it *has not* and does not *now* lie in man's power to overcome them except by guidance and help from the source of life and wisdom, that is, God, through the channel He has provided. How *can* man get this great burden of overhead off his back? Is it not becoming clearer and clearer, as we go along, how supremely necessary to the world is a remedy that will cope with this situation, and really solve it?

You, who are fast approaching the end of this life, know you need something outside of yourself to stop advancing infirmities and death. Those of younger years, with youth and vigor still running strong in your body, feel self-reliant, but the inexorable and unwelcome fact (unless Christ should come before that time) is that in not so many years you will be in the same position as your parents. Their nature is yours, as is your children's. Oh, how many millions of parents in each generation have cried aloud, "If I could only live longer, if I could only have health and strength to put to use the knowledge I have gained! Oh, if I could only pass on to my children the lessons I have learned in the bitter School of Experience, so they could start where I left off!" The world would progress faster if it were so, but the brutal, hard fact is that each generation must learn its own lessons. Because, for instance, I may be the most learned Bible student, know more about mathematics, astronomy, electricity, or the arts, does not prevent my children from having to learn their ABC's.

To illustrate this, I ask a hypothetical question. If the child of the most learned man in the world at the tender age of one year was left on an island entirely away from any contact with the world, so it had no access to the literature, culture, and speech of the world, but was simply left in the care of a deaf mute who only knew enough to administer to the physical wants of the child, so it could grow, do you not believe, as I do, that the child when grown would not even have the power or ability of speaking intelligently any language? It would simply have to grope after knowledge from the things it could observe or impressions it would receive from its senses. The child would have to begin where our forefathers did, and the fact is the learning of the father is not transmittable to the child under such circumstances. You would never have known your letters unless you had heard them from some outside source.

Mankind turns and twists in its efforts to find a remedy. This theory and that are advanced to overcome the great impregnable stone wall upon which it is battering itself to pieces. That man is not in necessity of a solution, as everything is all right, is even advanced by some. The fact remains: those who claim there is no need of a solution pass off the scene of life and are heard of no more. One would think if there was this supreme problem of humanity, and there was an adequate answer easy of access, that when found, everybody would be glad to accept it. The sad fact is that man wants to find his own remedy and does not want to accept a remedy coming from an outside source, though it is from the Source of wisdom through revelation. God, let me state, is the only possible Source of the remedy, because it takes the conception, ability, and power of the Divine to plan and execute the remedy.

The simple answer to the cause of all this great burden is found in God's revelation to man, the Bible, and it all comes back to sin and the consequences of sin. Sin and its consequences are inextricably interwoven into my very being, and I can no more eradicate same through my unaided efforts than I can lift myself by my own bootstraps.

Nothing I have said here, however, should be construed to mean we should not try to improve ourselves, our conditions, and surroundings. It is right, and our duty to do so, but I am trying to point out the fact that in our present state, there are such things as definite limitations. These very limitations are *real* and make up the largest proportion of our burden. Also, in our present state, without the intervention of an outside and divine force, we are helpless to lift the burden or remove the limitations.

Yes, the necessity is here, and it is the supreme problem of the world? Is there an answer that adequately fits this case? Yes, there is, (Please turn to page 10)

# Coming Events in the Light of Prophecy

## A Serial—Part Three

By A. L. Corbaley

Who is to be Israel's future King of whom it is said, "It (the Kingdom) shall be no more, until he come whose right it is; and I will give it him"? The answer is found in both the Old and New Testaments.

### Jesus, the Coming King

"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."

Who is this child that was to be born to Israel, who was to "reign over the house of Jacob for ever"? In Luke 1:26-33 we find the answer. The Angel Gabriel was sent to Mary, a virgin "espoused" to Joseph. "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. 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." So, Jesus is the one who is to restore the throne of David, and the one who will restore the Kingdom to Israel.

When will that throne be restored? When will Jesus reign over the house of Jacob? "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). So, when Jesus comes He will restore that throne and the Kingdom of Israel, and will "reign over the house of Jacob for ever."

### All Nations Will Drink

The prophecy concerning Jerusalem and her people, the Jews, the first nation to drink of the "cup of fury from the Lord," will be literally fulfilled and finished when Jesus comes. We can be sure, though, that as literally as the Jews are being punished, whatever is said about the other nations drinking of that cup will also happen to them. God mentioned Egypt, Jeremiah 25:19, as being the next nation to drink of the cup of His fury. Then, He named many other nations who will drink of the cup, and in verse 26 we read, "All the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them."

The question, naturally arises, If all the kingdoms upon the face of the earth drink of that cup of fury, who then is Sheshach who is to drink after them? The term is used only once in all the rest of the Bible, in Jeremiah 51:41, where it is applied to Babylon. The term has the same meaning as Babel or Babylon, that is, confusion or tumult. The king of Sheshach would refer, therefore, to the leader of a great tumult or confusion that will come upon the armies of the nations when they drink of the cup of fury from the Lord.

In Jeremiah 25:27-29, we read about the effect drinking of the cup of fury will have on all the nations. "Thus saith the Lord of hosts, the God of Israel; Drink ye, and be

drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil upon the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." From these statements, we can be certain that the present conflict will spread until all nations of the earth are engaged in the deadly conflict. So, once more the world will be "filled with violence as it was in the days of Noah (Gen. 6:11).

### "As It Was in the Days of Noe"

In Matthew 24:37-42, we have a comparison between the days of Noah and the days to precede the coming of Jesus. "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 Noah 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." In Mark 13:36, Jesus added, "Lest coming suddenly he find you sleeping."

Noah built an ark: "Being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." If he had failed to obey God, and had not built the ark, he would have been drowned as were the other people of the world. Now, "perilous times" of the "last days" are here (2 Tim. 3:1). Men are "lovers of their own selves." Has not God warned us, and provided a way by which we can escape these perils of the last days? In 1 Peter 3:20, 21, we read that as "few, that is eight souls were saved by water" in Noah's day, salvation is now provided for those who accept the gospel—Noah's salvation being "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." As Noah warned the wicked people of his time that the Flood was coming, the true ministry today warns of Christ's coming to judge the earth. Baptism into Christ is the present ark of safety. Someone might ask, "How do you know that Noah warned the people of his day that the Flood was coming?" In 2 Peter 2:5 we read that God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." This "preacher of righteousness" showed his faith in God's Word by building the ark while he was warning the people. Later, the ark floated upon the surface of the water, and so saved the "eight souls" from drowning; but all others perished by the water.

### "Repent and Be Baptized"

If Noah and his family were saved by the ark, what will now save men from the de-

struction that is coming upon the world? Peter's reply is: "The like figure whereunto even baptism doth also now save us." Then, it is an absolute necessity for one to be baptized to be saved—as necessary as it was for Noah to enter the ark.

Baptism, though, is not all that is necessary for one's salvation? In Hebrews 11:6 we read, "Without faith it is impossible to please him (God)." Then, in James 2:20 it is written, "Faith without works is dead." So we must have both faith and works. Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Thus, one cannot be saved without believing the gospel. In Acts 8:12 we read, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." So, there is something very definite in which one must believe before he is baptized. He must believe in the prophecies about the coming Kingdom!

In Acts 2:38 the Apostle Peter, when the Jews cried out, "Men and brethren, what shall we do?" said to them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." So, to repent is also necessary to salvation. Ananias said to Paul, "Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Then, in order to be saved, one must believe the gospel of the Kingdom of God and in the things that relate to the name of Jesus Christ, he must repent of his sins, and be baptized for the remission of his sins.

### Christian Growth

What is one to do next? Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 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). These are the characteristics which one must cultivate to be successful in the race for eternal life. If they are not built into his character he will fail to gain an entrance into the Kingdom of God.

### Escaping God's Wrath Upon the Nations

The Flood did not commence until seven days after Noah went into the ark. We believe the saints will likewise be in a place of security when the Battle of Armageddon is fought, in which Battle the armies of the world will be destroyed.

In 1 Thessalonians 4:16-18 we read of the coming of the Lord from heaven "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." This describes the resurrection of the righteous dead, and the translation of the righteous living. They will arise "to meet the Lord in the air."

Now, let us turn to Isaiah 26:19-21, where we read of the resurrection of the same class, the righteous: "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." The next verses tell us what the Lord will say to the saints when they meet Him in the air: "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."

So, the saints will stay in this place of refuge, between heaven and earth, "a little moment, until the indignation be overpast." How long this "little moment" will be, during which "the Lord cometh out of his place to punish the inhabitants of the earth," is not revealed, but the saints will stay there until the punishment is finished.

#### The Wrath of God

Now, we shall see how the Lord will punish the people on the earth, and the result of that punishment. Turn to Revelation 19:11-13, where we read: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God." In John 1:14 we read, "The Word was made flesh, and dwelt among us," so the expression, "the Word of God," refers to Jesus. "The armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (vv. 14-21). These passages clearly teach the absolute destruction of the armies of the world, which armies will resist the Lord when He comes.

Who are they that will compose the "armies of heaven," who will come with Jesus? We find the answer in 2 Thessalonians 1:7-10: "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; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." So, the angels of heaven are the ones who will compose the army which will come to the earth and destroy the armies of the world.

In speaking of the return of Jesus and the resurrection of the righteous dead, we read in 1 Thessalonians 5:2, 3: "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." When the Armistice was signed November 11, 1918, the world shouted with joy, many claiming there would be no more wars in a thousand years, and that all disputes would be settled by arbitration. The League of Nations was formed, and the Kellogg Pact was entered into, but today we can see how futile all of men's efforts have been to maintain peace among the nations. God's Word has said: "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly" (Isa. 33:7).

We read in Zephaniah 1:14-18: "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: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." These verses need only little comment. The distress and trouble we see coming upon the world is because of the sinfulness of the people—they have forgotten God, and are destroying one another. In the place of sending a flood of water, as in the days of Noah, these evil conditions are coming upon the people of the world.

Again, in Zephaniah 3:6-9 we read what the Lord intends to do with the nations of the world: "I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For 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."

In Zephaniah 2:1-3, the Lord gives advice to His people, telling them how they should conduct themselves in these evil times to be under His protecting care: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger 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." Isaiah has already told us where they will be hid, when they arise to meet the Lord in the air (Isa. 26:19, 20).

Before the saints are caught away to meet the Lord in the air, all nations will be engaged in a world war. Great Britain and her allies will attempt to hold back Gog (Russia, Germany, and all their allied forces) from invading the land of Palestine. (Ezek. 38:10-16; Dan. 12:1-3; Jer. 25:29; Gen. 6:11; Luke 21:25-27.)

#### Herod, a Type

The Wise Men came from the East, following the star of Bethlehem which guided them to where Jesus was born, and they came "to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:1, 2). When Herod the king heard these things, "he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: 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. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also" (vv. 3-8). When they found the child, and offered their gifts, "being warned of God in a dream that they should not return to Herod, they departed into their own country another way" (v. 12). Joseph was also warned in a dream, so he took the child and its mother and departed into Egypt.

Why was Herod so anxious to find out just where the young child was? Did he really desire to worship Jesus? We find the following account in Matthew 2:16: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." An estimate has been made of the number of little children that were slain by order of Herod. It is placed, in the least, at twenty thousand. What was his object in having so many little children slain? He believed the little Child, if allowed to live, would take his position as ruler in Judea. Although Herod believed enough in the Scriptures to go to the priests to find out where Christ was to be born, he thought he could thwart God's plan of having Christ rule Judea by destroying Him when He was only a little child.

The foregoing is a type of what the present rulers of the world will do when they learn that living righteous people have disappeared instantly. Jesus having prophesied: "Two shall be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. 24:40, 41). How quickly will the one disappear who is taken? "In a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:52). There will then be no time for a change of character, so the Saviour warns: "Watch . . . lest coming suddenly he find you sleeping" (Mark 13:35-37).

The rulers of the world will then learn from the Scriptures, and from those who faithfully believed in His coming and who were, therefore among those rejected, that Christ's judgment will soon begin. Christ is coming "with ten thousands of his saints, to execute judg-

ment upon all, and to convince all that are ungodly among them of all their ungodly deeds" (Jude 1:14, 15). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). "The Lord my God shall come, and all the saints with thee. . . . In that day . . . the Lord shall be king over all the earth" (Zech. 14:5-9). "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. 24:23). So, the nations will soon know—in these days of radios and telephones—that

Christ and His saints are to rule the world in righteousness, and that "in the days of these kings, the God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

#### A Plea to the Nations

Let us now turn to Psalm 2:1-9 to learn what effect this knowledge will have upon the warring nations. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the

rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potters' vessel." (To be continued)

## That Formidable Monster, the Tavern

By Terry Ferrell

AN EVIL that seems to be common with man is the craving for alcohol. This craving for drink has caused many taverns and roadhouses to be established everywhere throughout the country. These taverns and roadhouses, considered as a whole, are as a great dreamland monster roaming about the country, visiting every town, village, and city alike, leaving broken lives and divided families in its wake. Free and unmolested, the monster has been permitted to take its prey, but with the undying efforts of such organizations as the Anti-Saloon League and the Women's Christian Temperance Union, a few victims have been torn from its clutches. It will not be until it is put in chains, that mankind will have safety.

Well does God's Word warn: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. . . . They have stricken me, shalt thou say, and I was not sick . . . when shall I awake? I will seek it yet again."

The saloon "in the good old days" was much publicized as being the haunt of "hard" men and "tough" women. Shooting was not infrequent, and gambling for "big money" was not uncommon. The saloons were not patronized by respectable people, and children were not to be seen in such places of destruction. Those saloons are existent at the present time—they are disguised in new clothing, in the form of taverns and cocktail lounges. Women and children frequent the taverns and cocktail lounges as they would any respectable place of business, yet there is no difference between them and the saloons of former days, unless it would be that the taverns are worse.

The influence of the tavern is so wide-spread, its dis-

astrous results upon the community and nation are alarming. Taverns are so plentiful, it is no wonder that they hold such a sway on the people. In Illinois, alone, there are 21,000 taverns, 11,000 of which are in the city of Chicago. On our way from the Students' Home to the Bible Training School there are three taverns in two blocks, with one in the same block as the School building.

The cause of education is largely defeated, in that the larger percentage of indulgers are young and strong. Everyone of us can recall some person who may have been a very brilliant and outstanding scholar or athlete, but who "met his Waterloo" when he started drinking. There are cases similar to that in everyone's home town, and the general result is that progress is being hindered.

To get a better understanding of the effect liquor has on the American people, let us notice a few statistics. Although the basic cause for epilepsy is not known, it is believed by those who are in constant contact with victims of that disease that alcohol is one of the main causes for that condition. From this conclusion, it is believed that from one third to one half of the cases of epilepsy and imbecility are caused from the use of alcohol.

In a research conducted in seventeen prisons, housing 13,401 inmates, it was estimated that fifty per cent were imprisoned, directly or indirectly, because of alcohol.

It is also estimated that twenty per cent of the divorces, twenty-five per cent of the insanity, twenty-seven per cent of the poverty, forty per cent of the child misery, and over fifty per cent of the crime in the United States, is caused, directly or indirectly, from alcohol.

These figures should present a challenge to every church-going and God-fearing person. Where there is drunkenness there can be no godliness. In the average community there are more taverns than churches. The aim of the tavern is—"Everybody a drinker." One aim of the church might be to bring to an end the reign of this formidable monster, the tavern.

# Where Are the Dead?

## In Two Parts—Part Two

NOTICE again why our Lord *died* for our redemption, and see in that another evidence of the penalty. If the penalty against us had been eternal torment, redemption from it would have cost our Lord that price. He would have been obliged to suffer eternal torment, the *Just* for the unjust. But eternal torment was not the penalty; hence Jesus did not suffer that penalty for us. Death was the penalty, and hence, "*Christ died for our sins.*" "By the grace of God he tasted death for every man." Whoever could pay Adam's penalty could settle with Divine Justice for the sins of the whole world, because Adam alone had been tried—Adam alone had been condemned. We, his children, were involved through him. Behold the wisdom and the economy of our Creator! The Scriptures assure us that He condemned the whole world for one man's disobedience, in order that He might have mercy upon all through the obedience of another—Christ. We were condemned to death without our consent or knowledge. We were redeemed from death without our consent or knowledge.

Someone may inquire, "Are we, therefore, without responsibility? Will there be no individual penalty upon us for individual wrongdoing?" We answer, "A just recompense of reward" will be meted out to all; but our eternal destiny can be settled only by ourselves, by our individual acceptance or rejection of the grace of God. The Scriptures clearly inform us that every sin, in proportion to its willfulness, brings a measure of degradation, which involves "stripes," chastisements, corrections, to regain the lost standing. Thus the more mean and more wicked a man or woman may be, the greater will be his or her disadvantage in the resurrection time, and the more they will then have to overcome, to get back to all that was *lost* in Adam and *redeemed* by Christ.

### "And the Dead Came Forth"

At His first Advent our Lord's miracles foreshadowed the great work which He, with His glorified church, will accomplish for the world during the Millennium. Then all the sick, lame, blind, and deaf will be revived, and, if obedient, will be brought ultimately to full perfection. The disobedient will be destroyed in the second death. The most notable miracle which our Lord performed was the awakening of Lazarus, His friend. Jesus had been gone several days when Lazarus took sick, and, of course, knew about the matter. Nevertheless, Martha and Mary sent Him a special message, saying, "Lord, behold, he whom thou lovest is sick" (John 11:3). They knew of Jesus' power to heal, even by the word of His mouth.

They had faith that if He could help strangers, He would surely be glad to assist His friend. But Jesus remained where He was and allowed Lazarus to die, and a rude shock to come to the sisters. Then He said to His disciples, "Our friend Lazarus sleepeth" (John 11:11). Then, coming down to their comprehension, He added, "Lazarus is dead. And I am glad for your sakes that I was not there" (vv. 14, 15). On arriving at the tomb, Jesus prayed and cried with a loud voice, "Lazarus, come forth." And we read that, "He that was dead came forth." Mark well that it was not the living that came forth, but that Lazarus that was really dead. Mark well that he was not called from heaven, nor from purgatory.

### "All That Are in the Graves"

What Jesus did for Lazarus He intimated He would ultimately do for Adam and his entire race. Note His words: "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). Does this astonish us? If so, the reason is not far to seek. It is because we have gotten so far away from the teachings of the Bible, so fully immersed in unsound doctrines, have come so fully to believe in the Serpent's lie, "Ye shall *not* surely die," so blinded to the Lord's declaration, "Ye *shall* surely die," and "the wages of sin is death."

The remainder of John 5:29 explains that there will be two general classes of the dead to come forth. The first, those who have had their trial and who have passed it successfully; the second, all the remainder of mankind who have thus far failed to have divine approval. The approved will come forth from the tomb unto a resurrection of life—perfection. The disapproved will come forth "unto a resurrection of judgment" (see R.V.). The coming forth is one thing; the resurrection is another. The Apostle explains that they will come forth, "every man in his own order" (1 Cor. 15:23). On thus being awakened, the privilege will be theirs of rising up, up, up out of the degradation—mental, moral, physical—to the glorious perfection which Adam enjoyed in the image and likeness of his Creator. The uplifting or resurrection work Peter refers to as "the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21).

Let us be reminded again of our Lord's teaching on this subject. He entered the synagogue at Capernaum, and, being asked to read the lesson, He chose Isaiah 61, and read respecting Himself and His work—that a part of it would be "to open the prison doors and set at lib-

erty the captives." We are well aware that our Lord did not open any of the literal prisons, such as that in which John the Baptist was confined. He made no effort to succor him. The prison-house which Christ will open is the great prison-house, the tomb, which now holds approximately twenty thousand millions of our race. At His Second Advent, our Lord will open this great prison-house and cause all the prisoners to come forth, just as truly as He did in the case of Lazarus. Nor will He call them from heaven, purgatory, or hell, but just as He declared, "Lazarus, come forth," so "all that are in the graves shall hear his voice, and shall come forth."

From what we have presented, foregoing, it becomes most manifest that the hope of the dead lies in the promise of the resurrection; that during this interim between death and the awakening time the world of mankind, even though they know not the Lord as yet, are spoken of as being "asleep." . . . Because, as the whole world was under condemnation of death through Adam, and that without knowledge or volition on their part, at the time of the sentence, for they were then in the loins of their father Adam, so now, since Jesus laid down His life a ransom for all, and because they all shall be awakened from death, therefore, it is proper for all those who are aware of the divine provision for the awakening, by faith to speak of the interim figuratively as a *sleep*.

Further, the Apostle exhorts us to trust and hope in the resurrection as respects all our dear friends who go down into the prison-house of death, and not merely as respects those who were sanctified in Christ Jesus, which would include, as a rule, only a small proportion of those for whom we would be inclined to sorrow. He says, "I would not have you to be ignorant, brethren, concerning them which are asleep (all of our sleeping friends), that ye sorrow not, even as others which have no hope. For if we believe that Jesus died ( a ransom for all) and rose again (that He might be Lord and Life-giver to all), even so (let us believe as truly that) them also which sleep in Jesus (all whom He purchases with His precious blood) will God bring with him (from the prison-house of death)."

Nor does this mean universal everlasting life, for the Scripture declares that such as refuse to profit by the glorious opportunities of the Millennium, such as refuse to be uplifted to perfection, shall be destroyed from *among* the people, in the second death—"they shall be as though they had not been" (Obad. 16). Thus seen, the thousand years of the reign of Messiah and His faithful disciples will be the world's judgment or trial day—that trial will culminate either in their sentence to the second death, incorrigible, and unworthy of the gift of God, eternal life—or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of life eternal, under the blessed conditions which are then prom-

ised to prevail—when there shall be no more sighing, no more dying, no more crying, because there will be no more sin and none of the penalties for sin, for all the "former things" shall have "passed away" (Rev. 21:4).

—Selected from a pamphlet published by the Pastoral Bible Institute.

## THE WORLD'S SUPREME NECESSITY

(Continued from page 5)

right here in the Bible, and it is a complete and adequate one.

The answer to this problem is the coming back to this earth in power and majesty of our Lord and Saviour Jesus Christ, and the exercise of this power along the lines of the plan of redemption. This will overcome all that is now wrong with the world. We do not have the power ourselves, but Jesus has, for He said that all power was given to Him, both in heaven and in earth. The manner of its application to us in an individual sense is dependent upon whether or not we have complied with the conditions laid down of God. Yes, we all need Christ to return. Why? Because He has said He will lift this great burden of overhead from mankind and, as I said, He has the power to do it. The setting up of His Kingdom will supply the very needs we have been enumerating.

Let us briefly go over some promises made in the Bible to remedy this "fix" in which God knows we are:

*Eternal life:* "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

"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 have passed away" (Rev. 21:4).

*The physical:* "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 shewed me a pure river of water of *life*, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of *life*, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more *curse*: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in

their foreheads. And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:1-5).

The mental, moral, and spiritual qualities are very closely interwoven, and I really know of no better text to illustrate the complete change that will take place upon Christ's return to those who love His appearing than:

"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).

Cannot we now see more clearly why Christ should pray for the coming of God's Kingdom on this earth, so His will would be done perfectly as it was then and is now being done perfectly in heaven? Cannot we echo with longing, the cry of John—"Even so, come, Lord Jesus"? His coming will answer the great question of the ages. May we all realize how indebted we are, not only to God who planned all this for those who accept His Son, but also for Christ's sacrifice upon the cross that made it possible. Christ is our necessity now, and the necessity of every living creature. His coming means there is to be no more curse. We should accept Him before it is too late. He will take the burden off our hearts, and He will give us eternal life and happiness when He comes.

Jesus Christ, and His return in majesty and power to this earth, are inseparable and inevitable. May we be ready, not only as a denomination, but as individuals, to meet Him, is my prayer.

---

## PRESSING TOWARD THE PRIZE

(Continued from front page)

indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil" (Rom. 2:6-9).

Obviously, the prize is for the one who qualifies and seeks, and he who seeks will surely find (Matt. 7:7, 8). When Jesus comes, He will "give every man according as his work shall be" (Rev. 22:12). To those who have suffered with Him will be given eternal "joy unspeakable and full of glory" (1 Peter 1:8), and "no good thing will he withhold from them that walk uprightly" (Psalm 84:11).

### "Occupy Till I Come"

Until Jesus returns, the Church of God must "press" faithfully forward "toward the mark (the finish goal) for the prize." The Lord has committed *His* talents to *His* servants, and not one talent dare be buried in the ground. There is gospel work waiting to be done. "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" (Rom. 13:12-14).

During the last generation or two, members of the Church of God have accomplished so little in gospel work that we might feel somewhat ashamed, if not condemned, but God both knows and is greater than our hearts. If we henceforth *will* to progress, we *shall* progress. God gave victory to Gideon's three hundred. The future of the Church of God will be either *rust or rapture*: we can, by doing nothing, rust into oblivion, or, by faithfully occupying until Jesus comes, be ready to meet Him "in the air" (1 Thess. 4:17).

### "Redeeming the Time"

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. . . . Walk circumspectly, not as fools, but as wise, *redeeming the time*, because the days are evil" (Eph. 5:14-16). Jesus prophesied, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:12, 13). Plainly, many nominal Christians will in the last days be so discouraged as to become quitters; but true Christians, knowing that the evil days portend the brighter days of Jesus' presence, will speedily use every opportunity to serve, pressing toward the goal—"*redeeming the time, because the days are evil.*"

As in the days of Haggai, the timid may cry, "The time is not come" (Hag. 1:2), but, as in the days of this Prophet, his voice can again be heard, crying in reply: "Is it time for you, O ye, to dwell in your ceiled houses, and this house (God's living Temple today) lie waste? Now therefore thus saith the Lord of hosts; Consider your ways" (vv. 5, 6).

The time is ripe for the Church of God to evangelize. The time is ripe for the Church of God to provide both Biblical and collegiate education for our youth. The time is ripe for the Church of God to care for our retired ministers. The time is ripe for the Church of God to publish and distribute tens of thousands of tracts and books from the pens of our leading minds. The time is ripe for the Church of God to send Christ-inspired and Paul-devoted workers into every state of the United States, into every province of Canada, into Alaska, the Hawaiian Islands, Mexico, South America, and "*unto the uttermost part of the earth*" (Acts 1:8). "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).

Who gains the prize must first resolutely run the race. We press toward the prize. Behold, the goal is drawing near! Who dares to falter now?

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).*

### Be Beautiful

Perhaps you boy readers do not like to admit it, but surely you look into a mirror *sometimes*. You girl readers probably *gaze* at yourselves a little more often. However, today we are going to get "fixed up" a bit. Now, how can we do that properly without a mirror?

James tells us that the Bible can be our mirror. Yes, we will find many reflections in the words of the Sacred Book. "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed" (James 1:23-25). What plainer words need we read to inform us that the Word can be our mirror? Where, except in our Bibles, can we learn of the "perfect law of liberty"?

Now that we have our *mirror*, we need some *light*. Who can see himself clearly without a light? Listen: "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). "My son, keep thy father's commandment, and forsake not the law of thy mother. . . . The commandment is a lamp; and the law is light" (Prov. 6:20-23). So, we see there are many *lights* in our Bibles. Also, let us read a portion of 2 Samuel 22:29: "Thou art my lamp, O Lord."

There is one other light of great importance. Turn that one on nearest you! "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14, 16). "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8).

Now, with the lights shining brightly, let's sit here in comfort and take a look at ourselves, using this mirror.

Oh! Oh! See those blemishes? Those dark patches! And that sore! "Whoso hath this world's good, and seeth his brother have need" (1 John 3:17), and does nothing about helping that brother—that person has not the love of God in his heart. "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).

What else do we see in our mirror? "Men shall be lovers of their own selves, covetous, boasters proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:2-5).

### True Beauty

Many ladies in the Bible are called beautiful. The heart of a Christian is not *centered* in her beauty, or in such things as outward adornment. Peter says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be 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 3:3, 4). Let this new mirror shapen your lives so that your *true beauty* may be revealed.

### Words of Beauty

"As he thinketh in his heart, so is he" (Prov. 23:7). That being true, here is the answer as to what we should think upon: "Finally, brethren, whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . think on these things" (Phil. 4:8).

Don't forget to look in your mirror again tomorrow!

### Happy Birthday Wishes

Anna Lee VeNard, Sept. 1, age 4, Macomb, Ill.

Mary Landry, Sept. 1, age 15, Hammond, La.

Ralph Low, Sept. 2, age 13, Cleveland, Ohio.

Delores Mae Boyden, Sept. 6, age 13, Oregon, Ill.

Ruth Dell Savage, Sept. 6, age 9, Waite Park, Minn.

Richard Hammer, Sept. 6, age 15, Bird Island, Minn.



## BEREAN DEPARTMENT

**Editors:**

Evan Knodle, 205 N. Hineckley  
Rockford, Illinois  
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President  
Oregon, Illinois  
Virginia Smith, Treasurer  
London, Arkansas

### Looking Forward

\* \* \*

*By Vivian Kirkpatrick, Oregon, Ill.*

If you will turn back to the Berean Page in The Restitution Herald of August 19, you will find the report of the business meeting of the National Berean Society. Combined into this one report were the appointments of committee chairmen and projects for this coming year—thus we began!

However, now that we have made the beginning, is it your wish that we cease to function actively for another eleven months, or shall we—national, state, local, and individual Bereans—get our shoulders, and heads, behind the wheel of Berean progress and get it to rolling?

“Co-operation” is the key word of progress. The national officers cannot be figureheads without the active backing of the state and isolated societies. State societies cannot function without the active backing of the local societies, just as a local society cannot exist without active Bereans. Each is dependent upon the other.

The National Board is desirous of working, and has made some definite plans to help each society for the unification of the whole body, for drawing scattered individuals into closer friendship and fellowship. Are you behind us?

From time to time you will learn more of these plans we have made. We seek constructive criticism. By that I do not mean we seek for a blind acceptance of ideas presented. I do not mean we are to be told the idea is not practical or usable—that is destructive criticism. What I do mean is that if the suggestion does not meet with your approval you tell us why it does not, and suggest ways and means for improvement.

How may we help *you*? That is what we want to know.

It has been suggested that only a small percentage of Bereans are able to attend General Conference to become better acquainted with one another. We hope we have a plan now which will remedy the situation, and will at least bring those Bereans of like interests into closer communion.

For a number of years there has been considerable criticism of the type of Berean study material published in the Berean books. We have heeded that criticism and plan to have ready for your study, by January 1, 1942, an entirely

new course of study. Brother James Watkins will bring our ideas to your attention shortly.

Our Berean Constitution was last revised and printed in 1929. That printing is now exhausted and many revisions have since been made. We plan to print an up-to-date issue of the Constitution after the Berean Conference of 1942.

Now, we await your desires, your suggestions, and your criticisms. By working together, may we all make of this coming year a banner Berean year.

### Making the Choice

\* \* \*

*By Mary Richardson, Hammond, La.*

All through life there are moments when individuals are faced with facts requiring decisions. Intelligent individuals with foresight will weigh the facts carefully and, thereby, reach a logical and plausible decision—one which is advantageous to all concerned. Some people, though, seem to make few correct decisions, for either they are narrow-minded and selfish, or they wish to gratify their own desires.

One who has not yet accepted Christ as his Saviour is probably faced with the question, “Should I follow this Jesus, choosing Him rather than the world?”

There is a subjective conflict in the mind of the person who is debating the above question, but if he has good reasoning faculties he will know how to deal with a problem of this nature. If he has any stability of character, he will readily and willingly accept Christ as his Saviour and choose Christ as his example.

There are some people, who, when confronted with the question of accepting Christ, will laugh and shun you for believing such a “fairy story,” as they call it. They will tell you that you are wasting your time on such unsupported claims. These people will always continue on the downward path to destruction, because they refuse to believe in Jesus Christ as the Life-giver.

The Christian life, as experienced by those who really try to live it, is one filled with happiness, joy, contentment, and solace. God’s blessings are poured out upon those who are truly His servants. The person making this decision has all to gain and nothing to lose. Why not make this important choice today?

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

Sept. 20, 21—Illinois Quarterly Conference at Salem Church near Marshall

### GOD NEEDS YOUTH

In both Old and New Testament times, God has frequently called youth in His work. David was anointed in his youth; Jesus, even at the time of His ministry, was a young man. Solomon said, "Remember now thy Creator in the days of thy youth" (Ecc. 12:1), and Jeremiah said, "It is good for a man that he bear the yoke in his youth" (Lam. 3:27). Paul, writing to Timothy, said, "Let no man despise thy youth" (1 Tim. 4:12). God needs young men and young women today. Week by week, the old pioneers of the Church of God are finishing their faithfully run courses, leaving places in the front-line trenches of service to be occupied by volunteers. Youth must heed the call, if the Church of God is to properly fulfill its mission to the world.

It was the youth of the Church of God who asked for a Bible Training School; and it is for the youth of the Church of God that there is today a Bible Training School. Thus, as we approach the opening day of the School's third term, September 16, 1941, we make this final call to our young men and young women who have completed their high school education: **ENROLL TODAY IN THE BIBLE TRAINING SCHOOL.**

Courses of study for the first semester are: Church Auxiliaries, Millennial Prophecy, Church History, Religious Psychology, Religious Art, Public Speaking, Geographical Palestine, Bible History, and Pastoral Technique. The cost per student for board, room, and tuition is thirty dollars per month. We have sufficient facilities to care for several more students, and would be especially glad to enroll more freshmen who plan to complete the three-year course. This is our last call for this semester. School will start at 8:00 a.m., Tuesday, September 16. Use the enrollment coupon on opposite page. Be here when the first bell rings.

Sydney E. Magaw, Dean.

"I love to read The Restitution Herald. When everything is so upset, I think we ought to keep informed of the times so we can be on the watch for the coming of our King."—Hattie M. Poland, Los Alamitos, Calif.

### OHIO BEREANS

During a discussion among a group of faithful Bible students, Bro. M. W. Lyon moved that "wheels" be set in motion to form an Ohio Berean Society, and the deliberations which followed resulted in the election of the following officers to conduct the business of such an organization: Amy Dunbar Frye, president; Mildred Macy, first vice president; Eunice Halls, second vice president; Clark Ballentine, secretary; and Ruth Tomlinson, treasurer.

A Constitution Committee and a Program Committee will soon be working under the direction of our president to make our society a real live one. So, Bereans, will you please co-operate to the utmost if and when you hear from any of the committee or officers.

Clark Ballentine, Secy.

### YOUR ATTENTION, PLEASE

They say it pays to advertise, and I know it's true, for we sell any number of books that are advertised in Bro. Arlen Marsh's column.

We aren't trying to sell you something, but we want you to know that to keep The Restitution Herald coming to you each week all year it is necessary for us to buy paper stock at least twice a year. We have recently (in August) purchased enough stock to keep The Herald coming to you a few more months, BUT we need money to pay for it. The paper company is already paid, but to pay our bill it was necessary to borrow the money. We also had a bill for remodeling our offices this summer (painter's and plumber's bills not in as yet) which has been paid with borrowed money. These two bills total over five hundred dollars—\$511.67.

We appreciate your help at all times, but we shall especially appreciate some extra help right now, that we may pay our bills and keep the Lord's work growing. Please! Please! We do need money. Can you help? Will you?

Orpha LeMasurier, Treasurer.

### HERALD RECEIPTS

Mrs. E. F. Myers; Mrs. Will Poland; C. H. Horton; Mrs. Anna Fales; Mrs. J. Arthur Westerfield (for another); Mrs. Charles Baird; C. Alan McLain (for another); Lucian Murphy; Carol Wilson; H. E. Hughes; Ella M. Rose; Board of Evangelism (for others); Lynn Leighty.

### HOLBROOK, NEBRASKA

The Western Nebraska Conference held at Holbrook, was enjoyed by all present.

Visiting ministers were: Grover Gordon, Springfield, Ohio; C. E. Lapp, Macomb, Ill.; and E. E. Giesler, Moorefield, Nebr.

A devotional service was held each morning. Two adult classes and junior classes in Bible study were held both morning and afternoon. The adult classes were led by Bros. Gordon and Lapp alternately. Song service each evening at 7:30 was led by Bro. Lapp and preaching services each evening by Bros. Gordon and Lapp alternating. Three preaching services were held each Sunday besides the regular Sunday school. Meals were served in the church basement for all who attended the meetings.

Eight states, including Nebraska, were represented at this conference. They were: California, Washington, Utah, Colorado, Nebraska, Kansas, Illinois, and Ohio. Fourteen Nebraska towns were also represented.

The church at Holbrook was glad to welcome all visitors and was especially glad to welcome Bro. and Sr. Gordon back into its midst.

Three were baptized during the conference, namely: Mrs. Minnie Drake, Cashmere, Wash.; Wendell Gauger, Madrid, Nebr.; and Gerald Story, Cozad, Nebr.

Election of officers on Wednesday, August 20, resulted as follows: president, Roscoe Story, Beaver City; vice president, Wayne Wilson, Danbury; secretary, Eva Phelps, Holbrook; treasurer, Leona Lathrop, Holbrook; corresponding secretary, Icel Stedman, Arapahoe.

Icel Stedman, Corresponding Secy.

### BIBLE TRAINING SCHOOL

Friends (Building Fund)	\$100.00
Mary Hogarth Estate	147.88

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. John Mercer, pastor of the Church of God at St. Cloud, Minn., plans this fall to attend Marquette University in Michigan.

"Hello folks: I arrived at the home of Clarke and Margaret Gilbey, Winona, Ont., August 20. Mother and I are doing well, thank you. Daddy is recovering, too. All four grandparents seem pleased, and so does my great-grandmother; so I think I'll stay. I am looking forward to the time when I, too, can read The Restitution Herald, and maybe attend General Conference. My name is Maynard Clarke Gilbey."

We are sorry to report the death of Sr. C. H. Horton, Lometa, Texas, which occurred August 11, 1941.

Bro. and Sr. L. E. Conner, Bro. and Sr. G. H. Loudenslager, Bro. and Sr. S. J. Lindsay, and Bro. and Sr. George Siple are vacationing in good old Minnesota where the fish bite best.

"God expects spiritual fruit, and not religious 'nuts'!"—C. Alan McLain, Oregon, Ill.

Sr. Edna Brewer, matron of the Students' Home, has been visiting with her daughter, Sr. Louise Lapp, Macomb, Ill., but will soon return to her duties at Oregon, Ill. Daughter Louise writes: "She should be all rested up for the beginning of the Bible Training School!"

The Bible Training School is appreciative of a mangle (not the kind you eat) recently given to the Students' Home by friends at Delta, Ohio. We understand that faithful Sr. Alfred Reighard first thought of making the gift, other brethren at Delta quickly and cheerfully co-operating. Thank you, brethren, for both the gift (which will greatly help Sr. Brewer, our matron) and for your interest that prompted the gift.

Bro. Harvey Krogh, Sr., of Blair, Nebr., his brother Raymond and wife, their son Bob, and an aunt of the Krogh brothers, Mrs. Minnie Bugeon, pleasantly surprised the editor and family with a brief stopover visit, September 1, while en route to Chicago.



EVANGELISTIC FIELD NEWS

Incidental to our recent trip to the Virginia Conference, we visited three points under discussion by the Board of Evangelism as prospective fields for immediate effort.

This is a comparatively new field of endeavor. The people are coal miners, isolated in a large measure by the mountainous region. They have obtained a dwelling from which they have removed some of the partitions for the purpose of making an auditorium, leaving some small rooms for additional class rooms.

The Board of Evangelism is making a search for prospective fields of missionary activity, and will welcome correspondence in such regard.

In the near future we hope to contact the membership by personal letter, introducing the work and plans of the Board of Evangelism.

Contributions are coming in steadily from the field in support of evangelism. We hope to acknowledge these individually as soon as forms for that purpose have been prepared.

Add your prayers to the effort of evangelism. Board of Evangelism, J. W. McLain, Chairman.

DELTA, OHIO, CHURCH

It was our rare pleasure and privilege to have Bro. and Sr. Walter Wiggins of Eden Valley, Minn., with us for several days. On the evenings of August 24 and 26, Bro. Wiggins delivered two splendid sermons to our small number.

Nine members of our church well represented our group at the Ohio Conference which was held at the Brush Creek Church, near Tipp City, August 17-24. We take this opportunity to thank all those kind fellow members who made our stay so pleasant and enjoyable.

Monday night, September 1, the children, grandchildren, and great-grandchildren of Sr. Elizabeth Reighard gathered in the home of Bro. Bert Reighard and wife to surprise Grandmother Reighard on her ninety-third birthday.

Amy Dunbar Frye, Secy.

IRA F. WILSON

Ira F. Wilson, son of Thomas Wilson, fell asleep in death August 16, at the age of eighty years. He was a resident of Kansas City, Mo., for fifty-five years, and was engaged in the real estate business.

He leaves his wife, the writer, two sons, E. F. Wilson of Topeka, Kansas, Ira M. Wilson of Eldon, Mo., and four grandchildren. Sarah Francis Wilson.

MRS. FLORA McCANNEIL

Seldom do we contemplate a life of the length of this one. The Biblical "threescore and ten" years becomes brief indeed. However, three short years more and Aunt Flora—such was she to the whole community—would have lived fivescore years.

Mrs. Flora McCanneil, born Flora Macleod, came of a family of brave pioneers who settled in western Ontario, Canada, having come from Scotland in a sailing vessel. She was born in Acton, Ont., October 6, 1844, and fell asleep in Jesus August 13, 1941.

She was one of a family of ten children: seven brothers—Archie, Angus, Duncan, Dougall, Donald (the writer's father), John, and Malcolm; and two sisters—Margaret (Mrs. Moses Whitehead), and Mary, all of whom preceded her in death.

Aunt Flora ever stood for righteousness and integrity, and she shall receive "a crown of righteousness, that fadeth not away," which the Lord, the righteous Judge, shall give to all those who love his appearing.

Norman J. Macleod.

Bro. J. E. Hammond, Anaheim, Calif., has recently been studying some of the Bible time measures, which indicate to him that Christ may return very soon, and he comments: "How appropriate and timely is the admonition of Israel's coming King: 'I say unto you, Watch!'"

Sr. Louise Lapp sends us the following: "One friend asked the other, 'So you have stopped being an atheist?' 'Yes,' he answered, 'There's no future to it.'"

EVANGELISM

Arlington, Va. \$6.00

MINISTERS' FUND

Oregon, Ill., S.S. \$2.16

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 Orpha LeMasurier Treasurer

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

\$.....

Name .....

Address .....

THE BIBLE TRAINING SCHOOL

Enrollment Coupon—1941-'42

Please enroll me in your Bible Training School, Oregon, Illinois, to begin September 16, 1941. My expenses (\$30.00 per month, nine months' term, for board, room, and tuition) will be paid by: \_\_\_\_\_ (State whether by self or another)

Recommended by .....

My name is .....

My address is .....

# The Board of Evangelism

of the  
National Bible Institution, Oregon, Illinois

**Board Membership:**

J. W. McLain, Chairman

H. U. Krogh, Jr., Secretary  
Tipp City, Ohio

C. E. Lapp, Finance  
512 S. Madison  
Macomb, Illinois



Executive Evangelist, J. W. McLain  
28 Allen Rd., S.W.  
Grand Rapids, Mich.  
Phone 3-6666

Send all contributions to:  
Treasury, Board of Evangelism  
National Bible Institution  
Oregon, Illinois

"He that believeth and is baptized shall be saved" (Mark 16:16).

The Church of God has cause to rejoice that the load of debt left to our General Conference by the depression has now been entirely lifted through the efforts of our Business Manager and the co-operation of the people. We can now use our full resources to promote forward-moving gospel projects.

Through well-established departments of publishing, education, and benevolences, The Restitution Herald, books and tracts are published, ministers and workers are trained, and the aged are receiving care. These departments need our continued hearty support.

The original organization of the General Conference provided for a *Department of Evangelism* to open new fields and to meet the needs of the churches everywhere. Past circumstances made it difficult to carry out this provision. Recognizing the imperative need for immediate evangelistic and missionary effort, the General Conference this year made provision for the appointment of a *Board of Evangelism*. The personnel appears at the head of this letter.

To begin a survey of the field to locate communities where effective missionary work may be done, the chairman of the Board of Evangelism met with brethren of Washington, D. C., Skelton, W. Va., and other places convenient to the trip to and from the Virginia Conference. Suggestions of other prospective fields are welcome. The people will be kept informed through The Restitution Herald concerning the fields of evangelistic activity.

Viewing the many states where we have no work at all, we must be impressed with the wonderful opportunities we have for preaching the gospel. The fields are white unto harvest, but "the labourers are few."

World conditions indicate the timeliness of our message to those whose hearts are failing them for fear. With this season of increased prosperity, surely it is a time to labor. With a compassion for the lost and a determination to be in service when the Master returns, let us press on with vigor in the field of missions and evangelism. This we will do with God's help.

THE BOARD OF EVANGELISM

J. W. McLain, Chairman

*When the Church Builds Evangelism, Evangelism Will Build the Church*

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, SEPTEMBER 16, 1941

NUMBER 49

## The Great Day of Wrath

By Lyle Rankin

*"The great day of his wrath is come; and who shall be able to stand?" (Revelation 6:17).*

WHEN John the Revelator saw "three unclean spirits" (Rev. 16:13), he said of them: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty" (v. 14). The following words, "Behold, I come as a thief. Blessed is he that watcheth," show that the foregoing evil work is to be in action immediately before the return of Jesus. Likewise, Jeremiah, referring to the gathering of the nations in battle, prophesied: "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" (Jer. 25:32): "Wind" in prophecy represents war or destruction, as in Daniel 2:35, we read: "*The wind* carried them (earth's carnal kingdoms) away, that no place was found for them." (See also Isa. 34:1-3 and Zech. 14:3).

It is not the Spirit of God that calls the people of the earth together to prepare war—to beat their plowshares into swords and their pruning hooks into spears. Rather, it is "the spirits of devils," which work is said of God to be evil and not good. Let us who belong to Christ have "no fellowship with the unfruitful works of darkness" (Eph. 5:11).

Various signs indicate Christ's coming is near. God is sending rain in Eretz Israel as promised in Joel 2:23; Judah is returning and Jerusalem is prospering as prophesied in Joel 3:1; the proclamation is going forth to "prepare war" (3:9); Gomer (Germany) has gathered in his bands (Ezek. 38:6); there is "upon the earth distress of nations, with perplexity" (Luke 21:25), and many other signs show we are close to the return of Jesus. These conditions also clearly show that the mustering of men for war and all that goes with war (including preparation for defense), in this time in which we are living, is the result of evil going "forth from nation to nation." This is the

"day of the trumpet and alarm against the fenced cities, and against the high towers" (Zeph. 1:16). People are afraid of being attacked, so they are calling together the men of war and preparing to defend themselves.

As the whirlwind gets larger, "all nations" will eventually be represented in it by their manpower, and in a "rage" will come into the "controversy" with the Lord. (Joel 3:1, 2; Psalm 2:1-6; Jer. 25:31.) "The Lord shall roar from on high, and utter his voice from his holy habitation . . . he shall give a shout . . . against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. . . . 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. 25:30-33).

When Jesus descends "with his mighty angels," vengeance will be taken, not on those only who "know not God," but on all "that obey not the gospel of our Lord Jesus Christ"; and they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints" (2 Thess. 1:7-10).

The love of money is taking its toll. The abounding of iniquity, likewise, is causing lukewarmness, and fear of the present distress is causing a sinking of faith, as when Peter looked upon the tossing waves of Galilee and began to sink while trying to go to the Master on the troubled sea.

Jesus is still pleading for His children to walk in the light (Rom. 13:9-14), though as pilgrims and strangers we must yet for a little while live "in the midst of a crooked and perverse nation" (Phil. 2:15). Hear, O reader, the voice of the Lord, (*Please turn to page 9*)

# 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

## School Begins

Before this messenger waits at your door, the Bible Training School will have conducted the first several classes of its third year. At this writing, September 11, it is impossible to report a complete list of students coming, but we are reasonably sure of enrolling at least fifteen students. . . . Well did David say of God: "Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him" (Psalm 145:16-19).

"Well begun is half done"; but "half done" is not our goal. Now, "to the plough"! "to the plough"!

## The Schedule

Sister Alice Carpenter, a graduate of the Chicago Art Institute, will, during the first semester at least, conduct two classes weekly in *Religious Art*. Brother Vivian Kirkpatrick, a graduate of Aurora College, will teach courses in *Church Auxiliaries*, *Religious Psychology*, *Church History*, *Bible History*, and *Geographical Palestine*. The writer will teach *Pastoral Technique*, *Millennial Prophecy*, and *Public Speaking*. We are pleased to here present the daily schedule for the first semester:

	<i>Mondays</i>	<i>Tuesdays</i>	<i>Wednesdays</i>	<i>Thursdays</i>	<i>Fridays</i>
8:00 8:50	<i>Church Auxiliaries</i>	<i>Religious Art</i>	<i>Church Auxiliaries</i>	<i>Religious Art</i>	<i>Church Auxiliaries</i>
9:00 9:50	<i>Religious Psychology</i>	<i>Religious Psychology</i>	<i>Religious Psychology</i>	<i>Religious Psychology</i>	<i>Public Speaking</i>
10:00 10:50	<i>Millennial Prophecy</i>	<i>Millennial Prophecy</i>	<i>Millennial Prophecy</i>	<i>Millennial Prophecy</i>	<i>Public Speaking</i>
11:00 11:50		<i>Church History</i>	<i>Church History</i>	<i>Church History</i>	<i>Church History</i>
1:00 1:50	<i>Pastoral Technique</i>	<i>Geographical Palestine</i>	<i>Pastoral Technique</i>	<i>Geographical Palestine</i>	
2:00 2:50	<i>Bible History</i>		<i>Bible History</i>	<i>Bible History</i>	

## "Follow Thou Me"—Jesus

As Jesus called men to follow Him many years ago, He today calls men to follow Him in the ministry of God's Word. Pray that God will direct and bless each and every student in the Bible Training School to proclaim, in some small way at least, the gospel of the Kingdom—entrusted to Christ's followers as that message which must be preached in all the world before the King comes. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). "The night cometh, when no man can work" (John 9:4).

Someone might ask, "Has not the gospel already been preached in all the world?" Well, it may be true that "another gospel: which is not another" (Gal. 1:6,7) has been preached in all the world, but the Church of God may be positively sure that the "gospel of the kingdom" has not yet been "preached in all the world for a witness unto all nations" to the extent, and in the purity, that Jesus intends it shall be preached, for He has not yet come; and He plainly promised that, following the worldwide preaching of the true gospel, the age would end, saying: "Then shall the end come" (Matt. 24:14).

The Jesus-shift-the-load spirit was not confined to Peter. This is no time to ask the Lord, concerning other denominations, "And what shall this man do?" (John 21:21). It is time, rather, for the Church of God, having somewhat like Peter professed to love the Lord—and truth—"more than these" (v. 15), to suddenly and faithfully heed Jesus' rebuke and command: "*Follow thou me*" (v. 22). Now, we cannot follow Jesus and do nothing. Jesus was a worker. True, there was a betrayer, but Jesus never had a *lazy* disciple. He never had a secret disciple. He never had a disciple, worthy of the name, who would not at the last lay down his life for the one and only "gospel of the kingdom."

Jesus who "went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1), who "endured the cross, despising the shame" (Heb. 12:2), who overcame "the world" (John 16:33), calls today to his every honest disciple: "*Follow thou me.*" There is work to be done until Jesus comes. "Be thou faithful unto death" (Rev. 2:10).

# SONGOLOGY

By Muriel Randall

*"Is any merry? let him sing psalms" (James 5:13).*

IMAGINE, if you can, that there were no song—no melodies from persons, birds, or instruments. Now, let us realize and appreciate that we have music every day of our lives. How thankful we should be that the God of all creation gave us songs and the ability to sing!

Song is God's way of showing emotion; anger is the Devil's way. So, when the Devil knocks at our door, why not let God answer the knock? God always wins. We who have voices should use them. Do we remember the Parable of the Talents? God doubled the talents of the two men who made use of their talents. We cannot all preach sermons or lead church services, but we *can* sing—if only in a feeble manner. Why should we sing? *Why shouldn't we sing?*

The day goes just a bit smoother when one hears a song in the morning. Someone has to sing that song—why not you? Matthew 25:40, paraphrased, might say: "Verily I say unto you, Inasmuch as ye have sung it unto one of the least of these my brethren, ye have sung it unto me." "The least of these"—maybe a passerby, maybe a fellow worker, or maybe a member of your family.

Have you ever tried to sing when you were angry? A song will calm anger, and, more than that, make you feel that you want to live and let live.

Sometimes people, children especially, will long remember the songs we sing, after our admonitions are forgotten. If we are concerned about what we sing before men, what about our singing before God? If we were as conscious of behavior toward God as we are toward our best friends, God would not be treated so impolitely.

That beloved character of the Old Testament, David, was a songster. He loved to sing of God's goodness. His songs were written and inspired of God, and we today listen to those songs for much of our inspiration and comfort. Do you not think that in some small way we might help someone along life's way by singing some of those songs? Would it not be worth while to sing if we could introduce someone to Jesus by our song, that he might be in God's great chorus?

Song is the melody of life—why not make our lives so melodious that others might see the beauty of Jesus? We, as *professing* Christians, should be *confessing* Christians. Confess your faith to the world by the use of gospel song.

Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Do your songs confess Jesus? Would you be denied by the Saviour because you failed to sing when you were happy in His service. We as Christians should be the happiest people on this earth. If we truly know that "joy unspeakable," how can we keep from singing?

One of the first things that the saints will do after they meet Christ is to sing the Redemption Song. (See Revelation 5:9.) Oh, Christian friends, let's get busy now and practice honestly for that great song.

Our words, actions, and songs constitute part of us. We are the only Bibles some people ever read; we are the only songs some people ever hear. Just what do they read, and what do they hear in our lives?

Our lives and our lips must agree, if we expect others to believe we are true worshipers of God. Have you ever considered how inconsistently we live? We sing "Living for Jesus," and then make a special effort to satisfy our own desires. We sing "Have Thine Own Way, Lord," and then ask God for the very things that are against His will. How often we sing promises to God, and then forget to keep those vows! For example, how many times we have sung "Take my life and let it be consecrated, Lord, to Thee," yet soon forgot that we are consecrated to the Lord. We sing "Wash me and I shall be whiter than snow," and we are content with a white-wash that will rub off with the least resistance. We sing "It Pays to Serve Jesus," and then we pay to serve the Devil.

Perhaps, if we knew the setting of the songs that we sing, we might better adjust the lives that we so poorly live. We are all familiar with the old hymn, "God Will Take Care of You." Here is the story connected with the writing of that hymn:

A certain William Martin, a pastor, was on a vacation with his family. He had accepted an invitation to be a guest speaker at another church. Sunday morning his wife became sick, and he was ready to cancel the engagement, when his small son came to him and said, "Father, don't you think if God wants you to preach today, He will take care of Mother while you are away?" What a challenge! So the minister (Please turn to page 10)



Muriel Randall

# The Nature of Man

By Arthur G. Young

WHAT is the nature of man? This is a fundamental question which must be correctly answered by the student before a right understanding of God's Word, as a whole, can be secured. Job considered this question when he asked, "If a man die, shall he live again?" Each generation has pondered *this* question, and, apart from belief in God and that He has revealed His plans to humanity, it is as much a riddle today as in the time of Job. In other words, apart from revelation from a higher source than man's knowledge, it is not possible for mankind to know his own nature and destiny.

As we are to confine ourselves to Bible evidence on this subject, naturally the first thought is to turn to the very first book of the Bible wherein is clearly stated the story of creation. We read in Genesis 2:7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and *man became* a living soul (creature)." The Bible, therefore, states man was man when formed from the dust of the ground, and *before* life was breathed into him. Man is a unit. Observe closely in all quotations that in the nouns and pronouns there is never stated, or inferred, any duality of being or dual responsibility of man. If the record of Christ's death upon the cross and His resurrection is closely studied, it will be very clearly seen that that which died was Christ, and that which was raised was Christ.

The passage quoted from Genesis does not contain any reference to the length of the life given. It simply states that man lived after the breath of life was put in him. The next step, therefore, is to consider what kind of life God gave to man. In Genesis 2:17, we read: "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." Adam and Eve ate of this tree of knowledge, and the penalty of death was passed upon them, as we read in Genesis 5:5 that Adam did die. "All the days that Adam lived were nine hundred and thirty years: and he died."

In view, however, of extenuating circumstances caused by Adam and Eve being tempted by an outside influence which had greater knowledge than they then possessed (Gen. 3:11-14), no inflicted immediate death was passed upon them. Through their disobedience, the sen-

tence of death was passed upon them, but they were allowed to live until such time as their natural constitutions ceased to resist the action of the consequences of their transgressions. Their bodies being more perfectly prepared to resist the operation of decay than are ours, is the explanation of their longer life. Bear in mind, there would have been no descendants of Adam if the penalty had been immediately inflicted; the race would have ceased to exist. God, however, prevented Adam and Eve from making themselves immune against death (which they could have done through eating of the tree of life) by preventing them reaching it. (See Gen. 3:22-24.)

Adam could pass to his descendants only whatever life principle he possessed, the same as we, his descendants, can do. Adam's history, as cited above, in this regard, must govern his natural descendants.

The evidence strongly points to the natural mortality of man, and that any change from this condition must be and can only be by exercise of God's almighty power and will.



Arthur G. Young

Let us examine further.

Many, in discussing these texts of Genesis, try to place a strained meaning on the word "soul." Much misunderstanding and confusion in the minds of people has resulted. "Soul" is one of the most common words in the Bible. In the Hebrew, it is *nephesh*, and occurs seven hundred fifty-two times in the Old Testament. Translators have rendered the translation in the Authorized Version forty-four different ways, among which those having more than five repetitions are as follows:

Soul	. 446	Self	. 19	Creature	. 9
Life	. 117	Mind	. 15	Body	. 7
Person	. 31	Heart	. 15	Desire	. 5

There are several additional minor definitions, but absolutely nowhere are the words "immortal" and "soul" used or inferred in connection with each other. By examining the passages in which *nephesh* is translated by the various words here listed, to ascertain the determinative adjectives, the evidence proves that apparently very many harmful things, *including death*, can affect the soul. Examine the following texts:

Ezekiel 18:4, "The soul that sinneth, it shall die."

Joshua 10:28, "That day Joshua took Makkedah, and smote it with the edge of the sword, and the king

thereof he utterly destroyed, them, and all the souls that were therein."

Verse 30, "The Lord delivered it (Libnah) also, and he (Joshua) smote it with the edge of the sword, and all the souls that were therein."

Verse 39, "He (Joshua) took it (Debir), and the king thereof, and all the cities thereof, and . . . smote them with the edge of the sword, and utterly destroyed all the souls that were therein."

Verse 40, "He (Joshua) left none remaining, but utterly destroyed all that breathed."

Is "soul" peculiar to man? No! The animals created prior to man had soul, or life, given to them, also. We read in Genesis 1:20, "God said, Let the waters bring forth abundantly the moving creature that hath *life*." The marginal reading uses the word "soul" for "life," but both words are translated from the same Hebrew word, *nephesh*. Therefore, the words "life" and "soul" are here synonymous. In verse 30, we read, "To *every beast* of the earth, and to every fowl of the air, and to *every thing* that creepeth upon the earth, wherein there is life (margin, "a living soul," or *nephesh*) I have given every green herb for meat, and it was so."

As the Bible speaks similarly of man and beast having the same life principle in creation, so it does in death. Ecclesiastes 3:18, 29, 20 read as follows:

(18) "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."

(19) "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."

(20) "All go unto one place; all are of the dust, and all turn to dust again."

If the soul of man is immortal by natural inheritance, it cannot be destroyed. What, though, does Matthew say God can do to man's soul—having reference to the second death? "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 (*gehenna*) (10:28).

Further texts as to man's nature and its similarity to that of the beast follow. David says in Psalm 104:29, referring to the beasts of the earth,

"Thou takest away their breath, they die, and return to their dust."

But in Psalm 146:4, referring to man, David said, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

The one thing believers in man's natural immortality contend for the soul is, that it is conscious in itself apart from the body, that when separated from the body it can perform all things as well as when in the body, yet the

foregoing text and the following one flatly state the contrary.

"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).

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:10).

"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 14:11, 12).

We know Job believed in the resurrection, as he plainly showed further in this chapter. He also stated in verses 20, 21, that after man "passeth," "his sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." If a man in death was conscious of all, is it not reasonable to suppose that, if possible, he would like to know if his sons came to honor? Or, if they were in trouble, would he not wish to be of assistance to them? But he cannot be of help, if he is in entire ignorance of their condition—and that is exactly what the Bible teaches.

How are the words "immortal" and "immortality" used in the Bible. They occur so few times that we can take time to examine each one. The word "immortal" is used only once. It appears in 1 Timothy 1:17:

"Now unto the King eternal, *immortal*, invisible, the only wise God, be honour and glory for ever and ever." "Immortality" occurs only five times, as follows:

(1) "To them who by patient continuance in well doing *seek* for glory and honour and *immortality*, eternal life" (Rom. 2:7).

It is, therefore, apparently not a possession of man now, but it is still necessary to seek for it to obtain it.

(2) "This corruptible must put on incorruption, and this mortal must put on *immortality*" (1 Cor. 15:53).

As immortality is something still to be "put on," it cannot be a possession now, through succession from natural parents; it must be put on to bring to pass, as stated in verse 54: "Death is swallowed up in victory." This language by no possible stretch of imagination can be made to mean that men now have immortality.

(3) "When this . . . mortal shall have put on immortality" (1 Cor. 15:54).

(4) "Who (*not* speaking of man) only hath immortality, dwelling in the light which no man can approach unto" (1 Tim. 6:16).

(5) God's grace "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and *immortality* to light through the gospel" (2 Tim. 1:10).

These texts certainly do not state that man is now immortal. The phrase, "hath" (Please turn to page 10)

# Coming Events in the Light of Prophecy

## A Serial—Part Four

By A. L. Corbalcy

Strong nations are today fighting for territory. When they learn that the object of Christ's coming is to be King over all the earth, they will cease fighting against each other and "imagine a vain thing" (Psalm 2: 1), namely, that they can overcome Christ by uniting all their forces against Him. They will learn from the Scriptures that He is coming to the Mount of Olives, the very place from which He ascended when He was here before. (Zech. 14:4; Acts 1:12.)

### Nations, Beware of Jerusalem!

So, in Zechariah 12:2, 3, 8, 9 we read: "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. . . . In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem."

Let us see what the result of the conflict will be, as told in Zechariah 14:1-5: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. (See Judges 7.) And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee."

In Isaiah 26:20 we learned that when the saints arise to meet the Lord in the air, they will be told: "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." The armies of the world will be destroyed when Jesus comes to the earth with His saints.

In Zechariah 14:8, 9, we read: "It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former ("eastern," in margin) sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." The next verses further tell us how the armies are to be destroyed. "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their

flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (14:12-19).

It is an established fact, that it never rains in the land of Egypt, but up at the head of the Nile River, in Abyssinia, there are torrential rains. This water comes down the Nile River, and as the River rises, the people move back, and as it recedes, they follow up, and plant their crops. The British have built the Assuan Dam near the point where the River forms a delta, just above where it divides into seven streams; so if there is not sufficient rise in the River, they can close the dam and raise the River to any height desired. Nevertheless, all this work of man will avail nothing, unless there is worship of the Lord.

In Revelation 14:19, 20, in giving the results of the battle of Armageddon, we read in verse 20, "The winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (or a river of blood two hundred miles long). Can anyone feature such destruction as that? God's Word, though, always proves to be true. Jesus said, in praying to the Father for His disciples, "Sanctify them through thy truth: thy word is truth" (John 17:17).

In Jeremiah 25:31-33 we read: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." In Ezekiel 39:4, 9, 10, we read of the doom of the armies which fight against the Lord when He comes: "Thou shalt fall upon the

mountains of Israel, thou, and all thy hands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. . . . They that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them and rob those that robbed them, saith the Lord God." In verse 12, we read of the bones being buried in the valley of Hamongog. "Seven months shall the house of Israel be burying of them, that they may cleanse the land." Read the balance of the chapter, where it shows that the house of Israel is gathered back unto their land, and settled there.

### Jesus Will Reign in Jerusalem

Will the Lord, personally, dwell in Jerusalem? Some deny that He will. Please, let us read from Zechariah 8:3: "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth." In Matthew 5:35, we are told to not swear "by Jerusalem; for it is the city of the great King." Then in Joel 3:20, 21, we read: "Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

What will be the conditions upon the earth during Christ's reign of one thousand years (Rev. 20:4, 5)? David prophesied: "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psalm 46:9). Isaiah likewise prophesied: "Surely the isles shall wait for me, and the ships of Tarshish (England; thus, she will not lose all of her ships in the present conflict) first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. (Isaiah is here speaking of the city of Jerusalem.) Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces (wealth) of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:9-12). Read all the chapter.

In Isaiah 11:6-9, we have a good view of the conditions during the reign of Christ and His saints on the earth: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child (Please turn to page 15)



## The Sunday School Convention

---

THE first Sunday School Convention of the Church of God convened at Oregon, Illinois, Saturday morning, August 9, 1941. A short devotional service was led by Brother Harvey Krogh, Jr., after which the chairman, Brother Leland T. Hanson, read a report from Brother Arlen Marsh who was secretary of the committee appointed during the 1940 General Conference to further the work of organizing the Sunday schools of the Church of God. In the absence of Brother Marsh, Brother Hanson appointed Sister Esta L. Starbuck to take the minutes of the meeting.

Various topics pertaining to Sunday school work and organization had been assigned to different speakers, each talk to be followed by a few minutes of open discussion on the topic presented.

Brother James W. McLain gave the *keynote address*, some of the highlights of which were as follows: The Sunday school is a comparatively new organization gaining in popularity during the last one hundred years. The Sunday school is an educational institution, and must have definite goals, or nothing will be accomplished. Therefore, the Sunday school superintendent should be a leader in education, not only a song leader to open the service. There is no excuse for haphazard work. The Sunday school is *more* than an educational institution—it builds for eternity, and should be a spiritual organization. It must have a goal; it must be educational, but of a spiritual nature. Its aim must be to lead girls and boys and men and women into Christian fellowship.

*The Relationship of Pastor to Sunday School* was discussed by Brother F. L. Austin, and he brought out the following thoughts: Pastors are shepherds—not alone to teach, but to watch over, lead, nurture, and feed in spiritual matter. The pastor is the head and leader in spiritual things. Too many Sunday schools consider themselves as separate organizations, and in some cases even work against the pastor. The sermon is only a small feature of a pastor's work, and the Sunday school hour, likewise, is only a small feature of the superintendent's work. The Sunday school superintendent should be an assistant to the pastor, and should have the highest possible spiritual qualifications, personal habits, and character. The majority of church members are brought in during the teen age, many before the age of sixteen years. What a responsibility and privilege rest with the Sunday school superintendent who has charge of that group! The Sunday school should recognize the pastor as its spiritual leader.

*The Sunday School as an Integral Part of the Church*

was Brother James Watkins' topic, which contained the following statements: About eighty-five per cent of church members come up through the Sunday school, yet how many Sunday school members have gone through Sunday school and never became members of the church! Our Sunday schools have become too far divorced from the church. Many Sunday school members are lost in the teen age. The Sunday school must have a definite aim—to bring individuals into the church through successive and logical steps. Some Sunday schools are employing officers and teachers who are not members of the church. How can we hope to lead children to membership in Christ in such manner? Our Sunday schools should educate for church work and for Christian living equally as much as does any trade school educate for its particular trade. We should be more practical in our Sunday school teaching and work, and train our young people to accept responsibilities and positions in the church. The Sunday school superintendent should be a member of the church board in order to tie the Sunday school and church more closely together. The superintendent should select the Sunday school teachers, and place them over the various classes to the best interests of all concerned; they should not be selected by the choice of the class. Statistics show that the Sunday school saves forty per cent and loses 60 per cent of its membership for the church.

*The Sunday School Superintendent as an Educational Administrator* was presented by Brother M. W. Lyon. The Sunday school is handicapped in educational instruction because of lack of time—only thirty minutes per week, whereas in public school there are thirty hours per week, or sixty times as much for work not nearly so important. The Sunday school also suffers because of lack of authority. Therefore, it requires more concentration on methods, trained teachers, and so forth. The best should be given to God's work, yet our public schools have definite requirements to be met before anyone can begin to teach, and we often pick up anyone who can be persuaded to take a class, regardless of qualifications. Parents who send their children to Sunday school have a right to expect that they receive education and training. It is not possible to teach effectively without an aim or goal—we can't know how to go if we don't know where we are going. We often let our materials run us, instead of using them for their true purpose. Our chief purpose is not to get people to come to Sunday school, or to get them to study, but to prepare them for Christian living and service. Our chief aim is to teach them the knowledge of the Bible. When they have gone through our Sunday

school, do they have a definite knowledge of the Bible sufficient to inspire them to accept the Christian life? If our own church doctrines were taught more to our young people, there would not be so many of them leave our Sunday schools during the teen age. It is not the knowledge we acquire that develops right character, but the attitudes we have; so we must not only give passive knowledge, but teach them to apply that knowledge to their emotions and attitudes, thus making Christians of them. Teachers must be adequately prepared for effective work. Every Sunday school can have a teacher's training class, and teachers can read books on teaching.

Following Brother Lyon's talk, the question was raised, "How can we teach our church doctrines if we use the International Sunday School Lessons, as they generally keep away from those doctrines?" The answer given in favor of those lessons was that they do cover the entire Bible every few years, and there are many times where the teacher can bring out Bible doctrines if he is alert and resourceful.

*The Successful Sunday School Teacher* was the topic considered by Brother Harry A. Sheets, who listed the following eight requirements and attached importance to them in the order given: 1) Consecration—a true follower of Christ; 2) Knowledge of Church Doctrines; 3) Love for People; 4) Ability to Teach; 5) Correct Methods; 6) Co-operation; 7) Personality; 8) Not a Radical. We perhaps learn more Christianity by absorption than by teaching—head knowledge. Fundamentals—unless we have something vital, not taught by other churches, we have no excuse for existence. Therefore, our teachers should surely know these fundamental truths. And they should be taught positively—never point out how they differ from what others teach, but as though their acceptance were a matter of course. Your state librarian will mail books on any subject, for postage only, to be used for a period of time, if you will write and give an idea of what you want. Thus, anyone can have access to the best books on teaching methods and other features of Sunday school work.

*The Sunday School Pupil* was the subject assigned to Brother John Mercer, and he read Proverbs 22:4-6 and 2 Timothy 3:14-17 by way of introduction. The first Sunday school was organized in England nearly one hundred fifty years ago. It contained a few children gathered from the slum district of a large city, and the only requirement of those first pupils was that they have their faces clean. There are thirty million children growing up now without religious education or training, and our prisons are increasing in teen-age groups.

There were seventy present at the meeting at this time, all of whom were, or had been, Sunday school pupils, and Brother Mercer conducted a little test which showed the following results: thirty-eight became members of the

church before the age of sixteen years; sixteen between the ages of sixteen and twenty years; seven became members between the ages of twenty and twenty-five years; four between twenty-five and thirty years; and five from thirty up. A count showed there were three Sunday school superintendents and thirty-three Sunday school teachers present at the meeting.

*Sunday School Record* was the topic ably presented by Brother C. E. Lapp. He showed samples and illustrated the use of a "Sixpoint record envelope" for each member of the Sunday school, the six points being: Attendance, thirty per cent; Punctuality, ten per cent; Bible, ten per cent; Offering, ten per cent; Church Attendance, ten per cent; Lesson Preparation, thirty per cent. Each member checks his own record and puts his offering in the envelope. There is space provided for monthly and yearly records and grades. Brother Lapp recommended this system as having increased attendance and interest in Sunday schools using it. It is put out by the Scripture Press, Inc., 800 North Clark Street, Chicago, Illinois.

*Sunday School Practices and Materials* was discussed by Sister Verna C. Thayer, who presented it as the "Seeing side of teaching." It must begin with the teacher; she must see the pupil as an individual in the community and in the home before she can see the pupil in the right light in his Sunday school and church life. Learn to *adapt* the material available to the pupil or class with whom you are working. It takes *time* and *preparation* on the part of the teacher, but it can be done. The same material can be used for a wide range of ages by stressing different phases of it. The following characteristics were most commonly requested in a Sunday school teacher by the fifty persons questioned: patience; good example; one who keeps her word; knowledge of the Bible; lesson preparation; appealing personality; clear voice; be able to keep conversation going; punctuality; bring Bible; be able to ask the proper questions. Sister Thayer also explained the different children's quarterlies and lesson books which our church publishes.

*Sunday School Organization* was presented by Brother Harvey Krogh, Jr., as follows: Many people fear the word "organization" which only means many parts working together harmoniously. Simple organization for Sunday schools of fifty members or less: superintendent, secretary, treasurer, four teachers for classes as follows: Beginners and Primary, five to eight years; Juniors and Intermediates, nine to fourteen years; Seniors, fifteen to twenty-five years; Adults or Bible Class, twenty-five and over. For schools of more than fifty members, eight classes are advisable: Nursery, up to three years; Beginners, four and five years; Primary, six to eight years; Juniors, nine to eleven years; Intermediates, twelve to fourteen years; Seniors, fifteen to seventeen years; Young People, eighteen to twenty-five years; Adults, twenty-five years and over.

There may also be superintendents over various departments. The organization should be elastic and should be adapted to the needs of its particular school. Gradation is important; keep pupils in their proper age groups. Place emphasis on special days. Officers and teachers should have frequent meetings to plan the work, special programs, solve problems, and so forth. "New Training for Service" is a very helpful book. The Sunday school is a part of the organization of the whole church, should be subordinate to it, and recognize the superiority of the church. Some simple organization is often advisable within the classes or departments, but it should not be too cumbersome. Classes of ten or twelve members are more interesting and easily handled than larger numbers and give more incentive for growth.

The business meeting convened at 3:15 p.m. The Chairman stated the question to be discussed and decided: "Shall we form a permanent Sunday school organization?" Brother C. E. Lapp asked of what this organization would consist, and what would be its purpose. Brother J. W. McLain mentioned the provision in the National Bible Institution working rules for the addition of various departments from time to time as needed, and stated that the organization is to bind together our Sunday school efforts, exchange ideas, methods, and so forth. Brother M. W. Lyon stated that he did not realize that it was to be tied up with the National Bible Institution, but to be a separate organization such as the Berean organization. The consensus of opinion of those present favored the suggestion of Brother J. W. McLain that we organize now and try it out for a year to see if there is a need for such an organization, after which time it could be continued as a separate organization or added as a department to the General Conference. Brothers F. L. Austin and M. W. Lyon moved that, if it is in order, we undertake at this time to perfect a permanent national Sunday school organization. The motion carried.

A motion by Brothers F. L. Austin and H. A. Sheets was passed making Brother Leland T. Hanson temporary chairman for this organization. It was moved by Brothers F. L. Austin and Harvey Krogh, Jr., that Sister Esta L. Starbuck be temporary secretary for the organization. The motion was carried.

Following a discussion of selecting a suitable name for the organization, a list of suggested names was placed on the blackboard, and the following name was chosen by an almost unanimous vote: "*Sunday School Union of the Church of God.*"

Brothers Paul C. Johnson and Sydney E. Magaw made a motion that the officers of this organization consist of a chairman, a secretary, and a treasurer. The motion was amended to read that the officers consist of president, vice-president, secretary, and treasurer. The motion carried as

amended, and the meeting proceeded to the election of officers.

It was moved by Brothers M. W. Lyon and C. E. Lapp that a majority vote be required to elect officers. The motion carried.

The following were placed in nomination for president: James W. McLain, G. E. Marsh, Leland Hanson, Harry Sheets, James Watkins, Arlen Marsh, Arlie Townsend, Frances Walls, and Evelyn Austin. A number of these withdrew and stated that because of the enormous amount of work now being carried they could not possibly do justice to the office, and could not serve if elected. There was no majority on the first and second ballots, and the third ballot resulted in the election of Sister Frances Walls of Rockford, Illinois, for president.

The nominations for vice president were Robert Hardesty, James W. McLain, June Routson, and Herbert Stadden. There was no majority on the first, second, or third ballot—the fourth ballot resulting in the election of James W. McLain for vice president.

Arlen Marsh was nominated for secretary. It was moved by Brothers C. E. Lapp and Frank Laning that the nominations be closed. The motion carried. Brother M. W. Lyon and Sister Evelyn Austin moved that Brother Arlen Marsh be declared elected secretary. The motion carried.

Sisters Esta L. Starbuck, Mildred Laning, and June Routson were nominated for treasurer. There was no majority on the first ballot, but the second ballot resulted in the election of Sister Mildred Laning of Ripley, Illinois, for treasurer.

In discussing the next order of business, it was moved by Brothers F. L. Austin and Paul C. Johnson that the work of perfecting and carrying on the work of the organization be left to the officers. The motion carried.

There was some discussion regarding this year's Sunday school exhibit, the preservation of the material and the provision for continuing the exhibit. It was moved by Brothers Harry Goekler and Wayne Laning that the present exhibit committee take care of this year's exhibit, and that plans for next year's exhibit be left to the officers of the organization.

The convention was adjourned on motion of Brothers Harry Goekler and C. E. Lapp.

Esta L. Starbuck, Temporary Secretary.

---

## THE GREAT DAY OF WRATH

(Continued from front page)

calling: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger 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" (Zeph. 2:1-3). "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Jesus will descend to the battle with His mighty army (the angels). "The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: 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?" (Joel 2:10, 11). . . . Where will you and I be? Some will have feared man, heeded the call of "the spirits of devils," and will be in the controversy of the Lord, fighting against Him, but the God-fearing saints shall be hid in the day of the Lord's anger. (Luke 12:4, 5.)

---

### SONGOLOGY

(Continued from page 3)

kept his appointment. When he returned, Mrs. Martin was much improved, and she had written a short poem during his absence. That poem was inspired by the words of her son, and is the song that we sing today. Within a short time, Mr. Martin had improvised a melody on the organ. That is the story behind the hymn that we still sing and love.

That all might see how songs influence us, we append the following meditation:

"Dear Lord and Father of Mankind," I thank You for "Jesus, Blessed Jesus" who died on "The Old Rugged Cross," and now "He Lives" and "He's Coming Soon." I thank You that "Since Jesus Came Into My Heart" I have "Sweet Peace" and "Joy Unspeakable." I pray that You will keep me "Near the Cross," and "When I Survey the Wondrous Cross," I will remember that "He Included Me."

I thank You that "Jesus Took My Burden" and now "He Keeps Me Singing" "Moment by Moment." I thank You that I am "Standing on the Promises" and can "Tell the Old, Old Story." "I Am Thine, O Lord." "Take My Life," and "Have Thine Own Way." I want to "Trust and Obey" so completely that I will "Stand Up for Jesus" always. "Make Me a Blessing."

Dear God, I want to "Launch Out" and "Help Somebody Today," to draw "Near to the Heart of God," that they, too, might know "What a Friend" "The Stranger of Galilee" will be to "Whosoever Will" "Take Time to Be Holy." I thank You for the "Blessed Assurance" that "Jesus Never Fails."

I pray that I might always be "Looking for That Blessed Hope," and, when "My Redeemer" shall appear, that I may see Him "Face to Face." Now, kind Father, I thank you for this "Sweet Hour of Prayer." Amen.

### THE NATURE OF MAN

(Continued from page 5)

abolished death," sometimes confuses when taken alone without any other scripture to explain it. Christ "hath abolished death" in that by His sacrifice and resurrection an offering for the sin of the Adamic race was made, and a race which was under the law of death was thereby given proof to confirm the previous promise of a resurrection from the dead. Furthermore, He did abolish death in Himself, as He was raised out of death with an immortal life principle, and through this He abolished the operation in eternity of the death principle for all those who comply with God's terms of salvation.

Much is also made by believers in men being immortal now of the text in John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Taking this text alone, the most those who advocate man's possession now of immortality can say is, that only the believer after believing has immortal life. But has he? I am certain that all believers can testify that there was absolutely no fundamental change in their life principle after believing. What does John, however, say in further explanation in this regard? In 1 John 5:11 we read: "This is the record, that God hath given to us eternal life, and this life is in his Son." This explains it: the life is *in Him*, held there in reserve to be conferred upon those who comply with the conditions of salvation.

When will believers get this life from Christ? At resurrection! "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10) "at the resurrection of the just" (Luke 14:14).

Paul expected his reward of righteousness for which, in order to enjoy, he must be in possession of life, not after his conversion, for in writing to Timothy after that conversion he did not speak of having received his reward. But, along with the others who love Christ's appearing in glory, he referred to receiving it at that day—the day of judgment and reward at resurrection. Speaking at that time when death was near, he said: "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).

We cannot close without some brief remarks in connection with the mission of Christ, as relating to this topic. Pray tell where Christ's mission, the necessity of His death and resurrection, comes in at all in the scheme of things, if man is naturally immortal by inheritance from creation. Why was it necessary he should live,

teach, and above all die and be raised from the dead, unless this had a vital relation to the life of the human race? Where is the essential relation to the salvation of the human race in His sacrifice, if man is naturally immortal?

If so, all those who lived on earth prior to Him had already been judged, and those worthy were enjoying the bliss of the Kingdom, irrespective of His death—and His death could have no meaning for them. This thought might be continued at length, but the fact is that Christ's death and resurrection were absolutely necessary in order that man might have a further life, not only for Adam and all those who lived down to Christ, but also for those living between Christ's first coming and the judgment—even "as in Adam all die, so in Christ shall all be made alive."

Without going into detail, Christ was the first of a virgin creation fresh from God's hands, even as Adam was. Christ was pure at birth, not having a sin-cursed nature as all have who are of the Adamic race. So, one can easily see His sacrifice was just as complete and adequate a covering for the sin of the Adamic race as was Adam's sin which brought death upon that race. It was the sacrifice of a pure, virgin-race life for a sin-cursed race life. In each case the redemption and punishment, respectively, flowed to those who became race successors. Adam's successors all come under the condemnation of sin and the consequent penalty of death, as do we who become children of Christ and part of His body, being bought by Him through His sacrifice, participate in the redemption.

In conclusion, therefore, after considerable study of Bible texts on this subject, as well as reading evidence and arguments advanced by those who believe in the immortality of man's nature, I believe the Bible clearly teaches the following truths regarding man's nature, which, to the best of my knowledge and belief, coincide with the facts of this world as I observe them:

- (1) God created man a mortal being.
- (2) That man, by disobedience to God, sinned, and as a consequence of that sin, the law of death was made operative in his nature and those of his descendants.
- (3) That man will, after death, forever remain dead, unless by exercise of divine power and will he is again imbued with life.
- (4) That God has in His revelation to man stated it is His purpose to confer immortality as a free gift upon those of mankind who comply with His conditions. This conferment of immortality will be at such time in the future as is according to His (God's) best judgment.
- (5) That God has provided a means whereby the failure of the Adamic race through the transgression of Adam is atoned, and that this means is the Lord Jesus Christ, who by His sacrifice has brought immortality to light—same to be a certain possession of all those who comply with the conditions God has decreed.



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

H. V. Morton has contributed no end of fine things to the religious literature of the world; but one of his best—perhaps *the best*—is *Through Lands of the Bible* (Dodd, Mead; \$3.00).

The book is delightfully written, and takes the form of the travelogues that have made Morton (an Englishman) famous. It touches on most of the important Bible lands, describing in a detail that reminds one of Lawrence's *Seven Pillars of Wisdom* Morton's journey from Baghdad to Rome.

The account is peculiarly personal, and deeply religious. There is no effort made to teach anything about the Bible; this is not the book's purpose. Rather, there is an effort made to see that the reader gathers a comprehensive picture of how people live, of what people are like, of how politics operate, of how transportation and sanitary systems function, in ancient lands.

Names that sweep up visions of the magic carpet are commonplace with Morton. Baghdad already has been mentioned; Rome at Easter, slow, pre-war Syria, mosques in Jerusalem—these are the things of which the balance of the book is made. This is no dry, dull geography; this is living history, such as might be found in the *National Geographic Magazine*.

The book might be stronger if it were more profusely illustrated; but what photographs there are, are excellent and beautifully reproduced. Morton's ability as a writer largely compensates for the paucity of illustrations, anyway; his descriptions are as vivid as a Mexican girl's skirt at fiesta time.

*Through Lands of the Bible* has its place for the careful Bible student, the casual reader, the one who is simply interested in world affairs at large. These lands—Iraq, Syria, Palestine, Greece, Egypt—which are news today, come to have new life under the spell of Morton's gift of words. We don't go in for travelogues as a general rule; this makes our whole-hearted approval of Morton's work a little notable—at least to us.

Morton is the author of *In the Steps of the Master* (Dodd, Mead; \$3.00), which was reviewed here some months ago.

• • • • •

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



*They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).*

### The Best Armor

Our Lord has promised to supply all our needs. In these days of war and troubles, we have a special need. What we should do about it is told us in Ephesians 6:11: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

What protection do we get from God's armor? The loins are bound up with truth. The breastplate is righteousness. Our shield is faith. The head is covered with the helmet of salvation. Our sword (of the Spirit) is the Word of God. Yes, even our feet are protected with God's armor. They are covered with the "gospel of peace" (Eph. 6:13-17).

We need this armor today. If we have on this whole armor, we will find that way of escape promised us with every temptation that appears. This protection can be ours. We can study the Bible so we will be able to use our sword of the Spirit which is sharper than a two-edged sword. We will then be ready for every thrust to protect us from sin. Strive for peace; keep your faith in God's truth and righteousness which will help to gain salvation and eternal life—our free gift.

### The Meek of the Earth

The meek, as the word is used in our Bible, are the gentle, kind, and patient people. In Psalm 37:11 we read: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Jesus, in His Sermon on the Mount, referred to part of that verse. He said: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

Many people like to wear ornaments of gold and jewels. Peter said, "A meek and quiet spirit" is an ornament of great price in the sight of God (1 Peter 3:4). Meekness is also called a "fruit of the Spirit" in Galatians 5:23.

Paul, in Colossians 3:1, 12, 15, informs us: "If ye then be risen with Christ (by being baptized), seek those things which are above. . . . Put on therefore . . . meekness. . . . And let the peace of God rule in your hearts . . . and be ye thankful."

Meekness, then, should be desired by Christians. It is something we can cultivate in our daily acts and words—among friends as well as strangers. May we ever strive to be gentle and kindly, becoming more perfect, more like Jesus, daily.

### The Revelation of John

The Greek name for this Book is Apocalypse. Revelation, or the unveiling, is a translation. There are many books written about the Revelation. There are also many different ideas as to just what it tells us and when it is to take place.

It is generally agreed that it was written by the Apostle John on the Island of Patmos in the Aegean Sea, not far from Ephesus.

One verse we should know is Revelation 1:3: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

In today's lesson, we have a war in heaven. Sin and evil are overcome by the blood of Christ, and the heavens are told to rejoice. We get a different picture of the earth, for there is woe upon the earth, for the Devil is cast down to the earth for a short time.

The last part of our study tells of songs of victors—"victory over the beast, and over his image, and over his mark, and over the number of his name"—songs with harps for accompaniment.

May every day be a victorious day for each one of us over sin and self.

### Happy Birthday Wishes

James R. Grisson, Sept. 6, age 1, Frankfort, Ind.

Eugene E. Evans, Sept. 13, age 13, Freedom, Nebr.

James Siple, Sept. 13, age 16, Hammond, La.

Peg Griffith, Sept. 13, age 11, Cleveland, Ohio.

Donna Rae Eyster, Sept. 16, age 8, Oregon, Ill.

Oral Capps, Sept. 18, age 15, Shady Springs, W. Va.

Lucille Lobell, Sept. 18, age 6, Hammond, La.

David Otto, Sept. 21, age 8, Paynesville, Minn.



## BEREAN DEPARTMENT

### Editors:

Evan Knodle, 205 N. Hinckley  
Rockford, Illinois  
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President  
Oregon, Illinois  
Virginia Smith, Treasurer  
London, Arkansas

### Let's Get Together—More Often

Watch the cars as they speed by on the busy highway. What age group predominates in this endless caravan? Most likely the young people of our country. They are not content to stay within the confines of their own little community. They want to see how the world outside struggles through this earthly life, and they want to see it for themselves. The "movies" are very nearly becoming a thing of the past. They only portray what someone else has seen. Interesting, yes; but you can't properly respect a lake whose waves are gently tossed in the summer breezes until you are actually in a boat riding on those beautiful waves.

Our people, young and old, enjoy both state and national conferences. Else, why do so many return again and again? All those who govern their lives by the same Biblical principles cannot live in the same community throughout the year, but each individual is strengthened in faith and in understanding of the other's problems if all are able to meet at a common place at regular intervals. This is a proved fact.

The Illinois brethren will meet at Marshall on September 20, 21. It is mentioned here because many of the National Berean officers are planning to meet at Marshall to plan in more detail the work of the organization. Why don't all of you Bereans within driving distance of Marshall, especially those living in Illinois, make a sincere attempt to attend a part of this conference? We'll surely have an enjoyable time, and it will be possible to explain many phases of the Berean work, particularly new plans, to you personally, thus getting the ball rolling in much less time than it would take to work things out by correspondence.

If you would like to organize such a conference program, but do not know just how to get started, write to Miss Zelda Cooper, Fredericktown, Missouri. She will help you make arrangements for your locality.

### Presidents

Presidents of local, state, and national societies, tonight there are many Bereans thinking about you! They have elected you to lead their organizations. They want to learn more about the Bible, and they want to be able to

tell others about it. They want to bring their friends to their Berean meeting for the purpose of showing them a group of people who believe in the same doctrines as do they, and who are living happily under those doctrines; ever eager to learn more about them and their application to present-day problems.

Have you so planned your course of study that the members of your society have acquired a certain definite amount of Biblical knowledge at the end of a certain period of time? How do you know how much knowledge they have gained? How do you know whether or not they have gained the impressions the leaders had intended they should gain? Periodic, well-organized examinations on the work covered would go a long way to let you know what your society is accomplishing.

Yours is a responsible position, presidents, just as responsible as you make it. You can, by automatically appointing someone to lead some lesson out of some book or other publication, be assured of a meeting once each week. Your group, perhaps dwindling in numbers by now, will meet and will automatically go through that lesson which they may not have studied, perhaps because they did not know what they were to study. They might even enjoy themselves while they are doing this. How profitably are they spending their time which they are endeavoring to devote to the Lord's work? And how can they improve their work unless they are carefully directed by you to do so?

Remember those other nice people, elected at the same time as you for the offices of vice president, secretary, and treasurer? Do you find that no matter how hard you work, you cannot seem to get all the necessary work done? It might be a good idea to "wind up" the rest of the workers on your board and set them running around a little. Their services might prove invaluable before you know it.

One of the most important requirements of success is planning. Many can follow the plans given them and turn out very satisfactory work. Members of societies elect officers to plan their Berean work in such a way that each member will obtain the greatest amount of benefit for the time spent. Presidents, do you have definite plans for the immediate future?

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

Sept. 20, 21—Illinois Quarterly Conference at Salem Church near Marshall  
 October 5-19—Special meetings at Hope Chapel, South Bend, Ind.

### OCTOBER MEETINGS

The Hope Chapel Church of God of South Bend, Ind., is pleased to announce the engagement of Bro. C. E. Randall of the Fonthill, Ont., and Niagara Falls, N. Y., churches to conduct a series of evangelistic services following the first Sunday of October.

These research studies of "How Can I Become Partner With Christ" are to begin Sunday morning, October 5, at 9:45, with a great Sunday School Rally under the leadership of our enthusiastic, wide-awake superintendent, Mrs. Lottie Pickerl, who has really been "doin' things" the past year.

Sunday School Rally will be followed with two church Rally Day services. First, there will be a Communion service at 10:45. Our prayer is that the spirit of devotion to Christ within the Christian people of South Bend and vicinity will so truly rally them as to make this the largest attended and most inspirational Communion service yet held in Hope Chapel. Pulpit subject: Christ's "Forget-me-nots." Second, the pastor, F. L. Austin, hopes to Rally the largest attendance for evening worship and Bible study, to date. Subject: "Today Versus Tomorrow."

On Monday, October 6, D.V., that electrified bundle of pent-up energy, C. E. Randall, will steam in to conduct such an inspiring and uplifting meeting as to dispel war clouds from off all faces.

Where? Hope Chapel, 1723 Leer St., South Bend, Ind.

When? October 5, plus two weeks.

Who? C. E. Randall, Minister.

What? Gospel Evangelistic Services.

Why? For Life With Christ.

Whom? For men and women, Gray hairs and Childhood, Rich and Poor.

F. L. Austin, Pastor.

### LOUISIANA CHURCH NOTES

After attending General Conference and spending several weeks at home, we arrived in Hammond, September 5, to resume our work with the churches here. The attendance at church services Sunday, September 7, was good and we are pleased to note the faithfulness of the members during our absence.

The new Blood River Church is progressing very well, and we are able to hold services in it now. Everyone is proud of the new church. Though it has meant hard work and sacrifice, it is truly worthy of the effort.

Mrs. Gus Landry has been ill for the past two weeks and is still taking medical treatment.

Mrs. John Williams is in a New Orleans hospital for observation and treatment.

Miss Clara Barnum has returned home from the hospital, but is still confined to her bed. We pray God's blessing to be upon these who are ill.

During the past six weeks four new babies have been born among our church folks. Mr. and Mrs. James Robinson have a boy, James Edward; Mr. and Mrs. Eddie Baurele, a boy, Gerald Foster; Mr. and Mrs. Leonard Foster, a girl, Vera Lou. Sr. Mary Richardson has already reported the other. All are doing well.

Harry Gockler, Pastor.

### MARSHALL, ILLINOIS

We were privileged to have Elder Harry Gockler with us two Sundays during August.

We were very glad to welcome Mr. and Mrs. Lucian Murphy and two daughters in our community. They formerly lived in Texas.

Mr. and Mrs. Clement Richey and daughter have moved to Nashville, Tenn.

Bro. William Melton, who was a faithful member of our church, died August 12.

Mr. and Mrs. John Kammacher of Gary, Ind., announce the arrival of a baby girl, Sharon Sue, born July 31. Mrs. Kammacher was formerly Miss Marjorie Richey, a member of our church at Marshall.

Mr. and Mrs. Allen Claypool are spending a few months in Balleub, Minn. Bro. Claypool suffers from hay fever and the only relief he can get is to go to a different climate for a few months. We miss their presence at the church services, but we are glad he can go away for a few months.

The Illinois Quarterly Conference is to be held at Salem Church located near Marshall. The church members extend a hearty welcome to anyone who can come. There will be room

enough for all who can come. Elder James Watkins will hold a week of services preceding the Conference and anyone wishing to come for the week will be welcome. We will try to have a few signs placed at different places so the church will be easier to locate. We will be looking for you at Marshall, September 20 and 21. Come and bring the family.  
 Ruth Gockler, Secy.

### ATER, TEXAS

Elder J. M. Morgan of Bristow, Okla., conducted a series of meetings from August 15-24 at Ater, Texas. Bro. Morgan delivered some very interesting sermons on the fundamental doctrines of the Church of God.

On Sunday, August 24, B. M. Wolfe, Jr., was baptized into the all-saving name of Christ. We welcome Bro. Wolfe into the household of faith, and pray that he may continue in the faith to the end.

This was Bro. Morgan's first meeting in central Texas, and we hope that he will be able to be with us again.

Wayne Yows.

## Gleanings From the Field

"The field is the world."—Jesus.

Did you know? The General Sherman Tree, Sequoia National Park, Calif., is probably the oldest and largest living thing on earth. It is 101.6 feet in circumference, 36.5 feet in diameter, contains 600,120 board feet, and is probably not less than four thousand years old. . . . Thanks to Sr. Bernice Roberson, Tulare, Calif., for this information.

Children: Cross out all the "y's" and see what Jesus said: "Yiy ywiyl yoymey yagayiy."—Selected from Sr. Louise Lapp's section in the next Truth Seekers' Quarterly.

"I could not get along very well without our Herald, as it is about all the preaching I have. . . . The times are indeed evil."—Mrs. Maurice S. Guest, 23 Clinton Ave., Fredonia, N. Y.

"Perfection will never be brought in by ballot, and righteousness will never come by the sword or gun."—F. E. Siple, 147 Nottingham, S.W., Grand Rapids, Mich.

Thank you, Sr. Humphreys: "I like The Herald and hope it will continue to do much good for the cause of our Saviour while it is yet day. . . . I am sending a quilt for Golden Rule Home, hoping it will help in the Lord's work."—Mrs. Kittie C. Humphreys, Royal, Ark.

Sr. Emily Fyfe has recently moved from Springfield to Jerico Springs, Mo.

"I do hope I can attend General Conference next year, for I have always believed the teachings of the Church of God of the Abrahamic Faith, and enjoy and get much help from my copy of The Restitution Herald."—Sarah Francis Wilson, 2310 Denver Ave., Kansas City, Mo.

"Put sin to death, or sin will put you to death."—F. A. Stilson, 411 E. South St., South Bend, Ind.

"As I came home and took up my home duties, after having been at General Conference, I felt that it was mighty good to have been there. My family and I had a real vacation and met with those of like precious faith and really feasted on the Word of God. . . . We also had good clean beds and plenty of good cooked food. Better plan to go next year!"—Mrs. Orval Lynd, Rt. 5, Rushville, Ill.

Brush Creek, Ohio. We have casually learned: Bro. Sam Hoke and wife are the parents of a son born August 19; Sr. Vera Doll was married to Louis W. McBarron of Dayton, Ohio, August 16, Bro. M. W. Lyon officiating; Bro. and Sr. Forest Pearson have a "spanking" new daughter; and Sr. Martha Pensyl recently became the bride of Bro. Roger Pearson. . . . Sorry we do not know further details as to names, dates, etc. Keep the news coming!

Wanted: A vest-pocket edition of the Bible, fully illustrated, having maps, center references, self-pronouncing, concordance, as many other "helps" as possible, and type large enough for grandma to read without using her glasses. . . . Send free sample.

Did you notice? The recent General Conference, attended by nearly five hundred Christians, was, so far as we know, not scented by cigarette smoke. Smokers are invited and wanted at Conference, but not their smoke. Jesus leads.

Keep hoping. "If the Lord tarries, we hope to attend General Conference next year."—Mr. and Mrs. Benjamin Johnson, Spicer, Minn.



**DIXON, ILLINOIS**

The work at the Dixon Church of God is steadily progressing under the leadership of Bro. C. Alan McLain.

About this time last year the members planned to have one of the students speak each Sunday. They gave splendid talks on Bible truths, which is proof of the excellent teaching that is given in our Maranatha College. June 1, 1941, Bro. McLain moved to Dixon. He has served us faithfully, and gained many friends.

During our pastor's absence, while on a vacation, Bro. Robert Hardesty of Oregon, Ill., took his place. We hope Bro. Hardesty will come again, as many words of praise have been heard in his favor. Bro. McLain will continue to serve this church when he returns to the Bible Training School.

Plans are under way for Rally Day, and something is being planned in honor of the Fifteenth Anniversary of the church.

We regret to report the death of one of our loved members, Mrs. Lester Paine. Funeral services were conducted by Bro. L. E. Conner.

We are rejoicing over the baptism of Ivan Croften, which took place the Monday evening following General Conference. Ivan is a fine young man of high school age, and is to be commended on his stand for the truth.

We pray God will give us strength to carry on His work, and when Christ returns may we hear His, "Well done, thou good and faithful servant" (Matt. 25:21).

Mrs. William Ford, Secy.

**IOWA ANNUAL CONFERENCE**

We were again happy to have Bro. S. E. Magaw with us this year. He favored us with several good sermons, and taught the adult class and young people's class each day. We can say the same of Bro. J. W. Williams. The other classes were taught as follows: Bro. Delbert Jones and Sr. Barbara Fish, junior class; Sr. Mayme Jones, primary; and Sr. Eldridge Ellis, beginners.

We were happy again to have so many young people stay throughout the week. Two hundred ten registered—the same as last year, but possibly the last Sunday had a larger crowd than for a few years in the past.

We also rejoice with the three girls and three boys who chose Christ as their guide in life.

It was good to have Bro. J. Eagleston back this year as well as several others from out of the State. Come again, folks!

The following officers were re-elected: president, H. S. Hunt, Clarksville; vice president, A. M. Jones, Eagle Grove; recording secretary, Mrs. W. H. Allard, 1118 Rainbow Dr., Cedar Falls; corresponding secretary, Mrs. Oscar Jenkins, Stanhope; and treasurer, Charles W. Howe, 1036 Newton, Waterloo. All moneys—as pledge—and dues, please send to Bro. Howe. Who will be first to make a donation for the new dormitory, which we hope can be planned and built before next Conference? We voted to do this, but, of course, it depends on whether it will be financed or not. Let us do all we can toward this movement without hurting the evangelistic work.

It is planned that Bro. J. W. Williams will return to his charges with his excellent services, and that we shall also have some services in the State by student ministers of the Bible Training School.

We hope Bro. Delbert Jones' plans are working out to preach not far from his school. Let us hear from you, Delbert.

Thanks to everybody who helped in some way to make this Conference such a success. Praise God that it was just that!

Mrs. Oscar Jenkins, Cor. Secy.

**YOUR ATTENTION, PLEASE**

They say it pays to advertise, and I know it's true, for we sell any number of books that are advertised in Bro. Arlen Marsh's column.

We aren't trying to sell you something, but we want you to know that to keep The Restitution Herald coming to you each week all year it is necessary for us to buy paper stock at least twice a year. We have recently (in August) purchased enough stock to keep The Herald coming to you a few more months, BUT we need money to pay for it. The paper company is already paid, but to pay our bill it was necessary to borrow the money. We also had a bill for remodeling our offices this summer (painter's and plumber's bills not in as yet) which has been paid with borrowed money. These two bills total over five hundred dollars—\$511.67.

We appreciate your help at all times, but we shall especially appreciate some extra help right now, that we may pay our bills and keep the Lord's work growing. Please! Please! We do need money. Can you help? Will you?

Orpha LeMasurier, Treasurer.

**HERALD RECEIPTS**

Mrs. E. E. Giesler (for others); Kittie C. Humphreys; Mrs. Elmer Holthaus; Mrs. L. F. Slocum; Mrs. Maurice S. Guest; Silas Claypool (for another); Bernice Roberson; Mrs. Mattie Agard; Barbara Fish; Mrs. F. B. Fox (for another); Mrs. C. L. McCallister; Mrs. Iva Moore; Earl B. Friend; Mrs. Bess Kasper; Mrs. Eugene Hall (self & others); Mrs. Roscoe Dunbar; Wayne Wilson; Hugh Welch.

**CARRIE DELLA SHEARER**

Sr. Carrie Shearer died Saturday morning, August 23, 1941, at her home near Burr Oak, Ind. She was born Carrie Della Osborn, the daughter of Samuel and Henrietta Rice Osborn, November 2, 1875, in North Bend Township, Starke County, Ind., in the building which served as her home throughout life. This home was built by her father—a Civil War veteran—who resided in this county since 1840.

On March 14, 1900, she was united in holy matrimony with James Shearer, and to this union three children were born: Violet, who died in infancy; Samuel Howard; and Mildred Fern.

She was baptized in 1900, by Elder F. L. Austin in the Church of God, of which she remained a faithful member throughout life.

Her prime interest in life was the maintenance of a good Christian home for her husband and children. She was a kind, helpful, and loving wife and mother, and she was beloved by neighbors and friends alike. She was always eager to help in the affairs of the community, and her death will be keenly felt by all who met and loved her.

The last twelve years of her life she suffered from a heart ailment which made her duties increasingly difficult, but she carried on bravely to the end.

She leaves to survive her: her husband, James Shearer; her daughter, Mildred; her son, Samuel; and a host of relatives and friends.

Funeral services were conducted from the Burr Oak Church of God by Elder J. H. Anderson assisted by the writer. Bro. Anderson gave an excellent Church of God resurrection sermon and used that as a basis for comforting words to those who mourn her death.

C. R. Randall.

**BAPTISMS AT KOKOMO, INDIANA**

Sunday, September 7, a large crowd gathered at the water to witness the baptism of Robert Bengé and his wife Beulah of Indianapolis. This service was conducted by the writer, assisted by Elder D. G. Harvey.

Robert is a son of Mrs. Margaret Bengé, a member of the Kokomo church. Mr. Bengé and wife have spent most of the past two years in Sunny Side Hospital at Indianapolis. We pray for their speedy recovery and God's choicest blessing in their new start in the Christian life.

O. J. Parker.

**MINISTERS' FUND**

Dixon, Ill., S. S.	\$9.86
Mora, Minn., Church of God	3.60

**COMING EVENTS IN THE LIGHT OF PROPHECY**

(Continued from page 6)

shall put his hand on the cocatrice' den. They shall not hurt nor destroy in all my holy mountain (kingdom): for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

What a beautiful picture of contentment and real happiness is here portrayed! No more wars among men! The animal creation will dwell at peace, one with another—even the poisonous reptiles, vipers, all deadly creeping things, and stinging insects will no longer be harmful. Surely that will be paradise restored!

(To be continued)

**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  
Orpha LeMasurier . . . Treasurer

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

\$.....

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. Pages	Per Doz.	Per 100				
Four-second Series A (25 of each of four kinds)			\$ .25				
Four-second Series B (25 of each of four kinds)			.25				
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				
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				
What Is a Christian?	4	.10	.60				
Did Christ Pre-exist? R. H. Judd	4	.10	.60				
The Coming of Christ, R. A. Curtis	6	.15	.90				
Can You Believe?	6	.15	.90				
What Do the Scriptures Teach? R. H. Judd	6	.15	.90				
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20				
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20				
Baptism, S. J. Lindsay	8	.20	1.20				
Pleasures of Youth, J. R. LeCrone	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					
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, R. H. Judd	12	.25	1.75				
First Principles, G. E. Marsh	18	.35	2.00				
God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00				
Where Are the Dead? L. W. Bronson	36	.50	4.00				
The Sabbath, S. J. Lindsay	13	.30	1.85				
What Is Man?	12	.25	1.75				
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				
				BOOKS			
Name	Pages	Each	Per 6				
Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10					
Jesus Christ in the Old Testament	88	.30	1.65				
Ancient Mysteries, George Johnston	116	.50					
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				
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 Five (The Church of God)	50	.20					

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, SEPTEMBER 23, 1941

NUMBER 50

## The Law of the Harvest

By J. R. LeCrone

THE harvest fields of the United States have this year borne one of the most bountiful harvests with which the farmers have been blessed for many years. When asked the reason for this, they reply that the season was unusually favorable for the production of crops. The rains came when they were needed, the sun did its indispensable work, and there were no floods, hail, or high winds to destroy the crops, except in limited sections.

No thinking man will take to himself the credit for the increased yield, for he knows that he prepared the ground, planted the seed, cultivated the growing plants, only as he had in years past when the harvest was much less bountiful or even a complete failure. The difference between the failure and the big harvest lies in conditions over which the farmer has no control. He can only do the work. The increase must come from God.

In His beautiful Parable of the Sower, Jesus spoke of a man who went forth and sowed seed broadcast. Some of it fell on good soil; it sprang up and produced abundantly. Part of the seed fell in poor locations, and for various reasons failed to produce. We need not guess at the meaning of this Parable, for Jesus Himself interpreted it for us, as follows:

"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world,

and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit . . . some an hundredfold, some sixty, some thirty" (Matthew 13:18-23).

Let us look at the Parable for a moment from the viewpoint of the sower. Apparently, only a small percentage of the seed sown fell upon good ground. Yet, in order to insure a harvest, he broadcast the seed abundantly. A less liberal sowing might have missed the good ground and produced no harvest at all. Far better to waste some of the seed on poor ground, than that there should be no harvest!

Everyone can and must do his share toward increasing the harvest by carefully preparing the ground to receive the seed, and caring for the growing plants. Yet it often happens that seed sown in what appears to be unpromising

soil springs forth and produces, while that sown in soil that has been carefully and painstakingly prepared, withers and dies. We can never exhaust the possibilities of the Word of God. There will never, in this age, be a shortage of seed. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

One often fails to grasp an opportunity to sow, because he feels sure that it will do no good; but God says: "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. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:5, 6).

Let us not become discouraged when the seed that we sow seems not to bear fruit. (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 Garden of Eden

It was a beautiful Garden. God made it, and "there he put the man whom he had formed" (Gen. 2:8). "Every tree that is pleasant to the sight, and good for food" adorned the Garden and graciously offered fruit-laden branches to Adam. "The tree of life also" was "in the midst of the garden" where it was most inviting and where, through paths hedged with gorgeous flowers and luxuriant ferns, it could be most conveniently approached.

A river, flowing its liberal strength through four channels, watered God's Garden and reflected paradisaical beauty along its shores. The river served, too, as a mirror wherein "the image of God" first saw his own image—backed by the limitless blue, as though God would cast down the very heavens for man to better see. Nearby, in "the land of Havilah," was gold, bdellium, and onyx stone—valuable pearls and varicolored quartz—and "the gold of that land is good" (2:12). There were gems for the king, unto whom God made every living thing to obey.

Nor was the man long lonely! What a joyful surprise when he awoke! Evolution? *Bah!* Are we to suppose Adam, Rip Van Winkle *a la mode*, slept countless years while his rib, changed by environment only, gradually evolved into the woman he needed? He would have died with nervousness, waiting! Further, Adam lived only nine hundred thirty years, and evolution cannot even in this *zooming* age change a rib into a woman that quickly! Rather, Adam's dream, if he had one, suddenly became reality; and we think the incision healed instantly—for God "closed up the flesh instead thereof" (2:21). *There stood the woman*—when Adam opened his eyes! There had been no tedious years of expensive courting, no plaguing risk of more audacious suitor! Then, the Lord, knowing that "it is not good that the man should be alone" (2:18), "brought her unto the man" (v. 22) in her natural beauty, virgin innocence and charm. Not once in Adam's nine hundred thirty years

did he grieve that he was one rib "*shy*." Mother Eve was a loyal companion.

Now, concerning the fruit of one tree in the Garden, God commanded: "Thou shalt not eat of it: for in the day that thou eatest thereof *thou shalt surely die*" (2:17). Then came the Serpent, saying: "*Ye shall not surely die*" (3:4). Somebody lied. Was it God? Moreover, the Serpent said: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods" (3:5). Eve was deceived; she ate; Adam ate with her; they died. Thus, Satan lied and became guilty of the first murder.

Preachers, beware! How dare you tell the innocent, the inquiring, that there is no death? Who told you that the soul goes to heaven at death? Satan first said, "Ye shall not surely die, and, "Ye shall be as gods." Jesus said of Satan: "He was a murderer" (John 8:44), giving as His reason: "He is a liar, and the father of IT." Do you still teach IT at funerals? Preach the truth; truth only can save.

"The wages of sin is death" (Rom. 6:23), "The soul that sinneth, it shall die" (Ezek. 18:4, 20), "The dead know not any thing" (Eccl. 9:5), Christ will not even judge until His "appearing and kingdom" (2 Tim. 4:1), and no-death funeral sermons in a million churches cannot change the doctrine of God: "*Thou shalt surely die.*"



# The Nature of God

By Mabel Lindsay

*"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort."*

PRACTICALLY all churches accept the doctrine of the trinity. Not only do they endorse it, but they hold it as an essential part of their church creed. It is one of the doctrines which so widely separates our Church of God from other church organizations. On first thought, it may appear of little importance, but let us consider the subject to see where this teaching, if accepted, would lead us.

This is the doctrine of the trinity stated briefly: There are three persons in the Godhead—Father, Son, and Holy Ghost. These three are one. Each is God in person. That this is a generally accepted belief is evidenced in the words in many of our hymns. The beauty of many otherwise wonderful hymns seems marred by their lack of Scriptural truth. It serves to show, however, how almost universal this doctrine has become. Christ is often referred to as the Maker or Creator. Was Christ the Maker? (See Genesis 1:1.)

In song and in prayer, reference is frequently made to the death on the cross of Christ our God. Did God die on the cross? No! God is immortal. It is impossible that He should die. If He had died, by whose power would He have been raised to life? and would there not have been chaos while the Ruler of the universe lay dead? This is a complex and unscriptural doctrine. It is for many a mystery—something accepted, but not understood. It is closely bound with the doctrine of the immortality of the soul, and this is where it leads to serious error.

If Christ was God and died on the cross, there could be only one reasoning, namely, that He did not *really die*, only His body died. Then, if He did not die literally, He was not literally resurrected. "If Christ be not risen," said Paul, "your faith is vain. . . . Then they also which are fallen asleep in Christ are perished." We would then have no hope, whatever, for a future life. "But," Paul continues, "now *is* Christ risen from the dead, and become the firstfruits of them that slept." (See 1 Cor. 15:

13-17.) So, we are assured that Christ died and rose from the dead, and by this we have the blessed hope of our own resurrection and future life.

Now let us for a while study some texts that seem to offer proof of the trinity. Let us remember this, We do not study merely to "bolster up" our own belief or to prove that someone else is wrong, but we study to learn what is taught in the Scriptures.

In different places in the Bible, Jesus is called God. Isaiah 9:6 is one which is often quoted. A son always

bears his father's name, yet they are not one and the same person. So it is with our heavenly Father—it is right and proper that His Son should bear His name. Another text that is often used while studying this subject is John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God." Concerning this verse, the following comment is taken from Abbott's Revision of the New Testament: "We are forced upon the alternative of either admitting some incomprehensible distinction in the oneness of the Godhead, or else peremptorily rejecting this testimony."

The latter they would not do, of course, leaving us this fact: There is some "incomprehensible distinction in the oneness of the Godhead."

It does seem incomprehensible if we read only the first part of John 1, but like many other passages it is less difficult of intelligible understanding when viewed as a part of the whole record.

"In the beginning God created the heaven and the earth," and "known unto God are all his works from the beginning of the world." From the beginning, Jesus was with God in thought. He was part of God's great plan. God referred to a redeemer, Jesus, when He pronounced the curse on the Serpent. Jesus is the promised Seed of Genesis 3:15.

As Moses, in that far day, declared to his people Israel, "The Lord our God is one Lord," so we believe and teach today. Our God is one Lord, (Please turn to page 10)

## "ONE GOD AND FATHER"

"In the beginning God created the heaven and the earth" (Gen. 1:1). "O Lord God of hosts, who is a strong Lord like unto thee! . . . The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them" (Psalm 89:8-11). "God himself . . . formed the earth . . . I am the Lord; and there is none else" (Isa. 45:18). "I am God, and there is none else" (v. 22).

Three Gods? Two Gods? "The Lord our God is one Lord" (Mark 12:29), and, said Jesus: "My Father is greater than I" (John 14:28). Said Paul: "There is none other God but one. . . . To us there is one God, the Father" (1 Cor. 8:4-6), and, "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). By what mathematics and biology—for it would require both—could the Son and His Father, each, be synonymous both with each other and with another third Holy Ghost? Is God three? or only one third? Who begot, and who was begotten? Who died, and who resurrected? Did the dead raise the dead? **God is one, not three!**

## Was Christ a Pacifist?

By Harvey Krogh, Jr.

THE late Mr. Chamberlain, former Prime Minister of England, was a lover of peace. "Peace in our time" was a slogan that he frequently used, and he tried to prevent war by following the principles of pacifism. Those who oppose the military ideals, who emphasize the defects of military training and the cost of war and preparation for it, and who advocate the settlement of international disputes entirely by arbitration are called "pacifists."

In all sincerity, Mr. Chamberlain went to Mr. Hitler, trying to grant the Nazi leader his desire, and thus avert war. Czechoslovakia was sold to buy peace. It was called "appeasement." But Mr. Chamberlain is dead, and all the world is uneasy because a war is raging that may spread over the face of all the earth. It seems that something is wrong with pacifism and arbitration.

Therefore, we wonder, "Was Christ a Pacifist?" Let us consider His record. Jesus had gone to the Jews' Passover and "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting." "When he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables" (John 2:15). This is the only record concerning the scourge, and it does *not* say that Jesus struck those whom He drove.

In Matthew 11:21, 22, are the harsh words which our Saviour used in upbraiding certain cities: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you"—yet He never laid a hand on a man to harm him.

Isaiah prophetically testified of Christ's gentleness, as quoted in Matthew 12:18, 19: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets." In Isaiah 53:7, we have the following fulfilled prophecy of the day of Christ's death: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

It may also be well to consider some of Jesus' direct teachings. "Ye have heard that it hath been said, An eye

for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

We may also learn something from the actions of Jesus' followers. Stephen threw back no stones at those who stoned him, but rather said, "Lord, lay not this sin to their charge." May we go one step further, and discover the teaching of the Saviour's followers? Paul, in writing to the Roman Christians, said: "Recompense to no man evil for evil. Provide things honest in the sight of all men. . . . Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:17-19). Paul very plainly implied that it was better to be defrauded than to stand up for one's rights against a brother. (1 Cor. 6:7.)

Judging from this wealth of evidence, we are compelled to say, "Yes, Jesus was a pacifist." He followed the principles of non-resistance. He used no force. He did not harm so much as a sparrow! He wept over a sinful city because it would be destroyed forty years later. One time He quietly escaped from those who would kill Him, another time He allowed His enemies to take and crucify Him, but He never fought back nor resisted. "Father, forgive them," He said.

There are prophecies, however, that might seem to change this whole argument. John, telling of his vision of the Son of God, said: "The armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:14, 15). The Christ going forth to war! Paul assures the persecuted Christians by saying: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and

that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8).

Christ WAS a pacifist, but will He be a pacifist when He comes again? NO! Even as Solomon said, there is "a time of war, and a time of peace" (Eccl. 3:8). Why did Chamberlain decide to fight? We answer, There are those who will not arbitrate. Why will the prophecy in Isaiah 11:4 be fulfilled? We read: "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.*" Why? Because some sinners will refuse God's mercy. The same Prophet wrote these words, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). There are some who will not reason with God, and God will destroy them when He chooses.

Jesus did not resist when He was here on earth, because of the nature of His mission. He came to learn obedience

and to be "made perfect through suffering." He came to give His life, and to call out a people for a special work with Him in the age to come. Did you ever consider the nature of *our* work for Him today? By love and gentle persuasion we urge others to learn patience and obedience to our loving Master. Today, *we* resist not evil, except that which is in our own hearts. James spoke of Christians in connection with the judgment of the wicked rich, saying to the wicked rich: "Ye have condemned and killed the just; and he doth not resist you" (James 5:6).

Tomorrow, the Lord will destroy the evil out of the earth. There is a time of war and there will be a time of judgment. The time of war *for the nations* is today. As a boil is evidence of impurity in the body, so war is an evidence of sin in the world. Unforgiven sin will make itself manifest. So, there will be wars.

Do not confuse our mission with that of God's Son when He comes with His saints to execute judgment. If you and I remember to purge sin out of our own lives today, we shall not perish with those who strive.

---

## Too Wonderful for Words

---

By Alfred Anthon

---

THE Apostle Peter wrote sublime words when he said: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy *unspeakable* and full of glory" (1 Peter 1:8). The word "unspeakable" probably means that which is too wonderful for words, not that which is unlawful to tell, though this latter meaning may seem to be stated in Paul's saying that "he was caught up into paradise, and heard *unspeakable* words, which it is *not lawful* for a man to utter" (2 Cor. 12:4).

That which is unspeakable, as the "Joy unspeakable" of 1 Peter 1:8, might be said to be "indescribable"—and would provide topics of sublime thought, philosophies of things eternal, and about that which man knows very little.

In fact, we do not believe that after God and Christ had permitted Paul to have insight into these profound philosophies of Christlike life, Paul was forbidden to tell them to other men. The Greek word *exon*, here translated "lawful," means "being known and publicly accepted." Therefore, what Paul heard, and which it is said was "not lawful for a man to utter," may simply have been certain revelations from the Lord which were not publicly or commonly known. Therefore, these things

did not have their beginning in the mind of man. They were "thought up" in the mind of God.

The wonderful things about which Paul spoke may have been the revelations received when converted on the road to Damascus. The things of God are too wonderful for thorough explanation, though a man should get a glimpse of them. Indeed, no man would have ever "thought up" such a philosophy as: "God so loved the world, that he gave his only begotten Son (to be rejected and crucified by man), that whosoever believeth in him (and obedience follows true belief) should not perish (in the second death), but have everlasting life" (John 3:16).

Is God's anger appeased toward sinful man because man crucified His only Son? If man had not been wicked enough to crucify the Son of God, would God then have refused to forgive man? Did Jesus' martyrdom cause God to lower His requirements for entrance into Paradise? No! No! Rather, God so loved the world that He permitted His only Son to be crucified—the Son willingly consenting—to prove to man that man was very wicked. Man's sin was exceeding sinful, sinful enough to kill God's only Son, though the Son was doing heavenly good among men. Such love is really too wonderful for words.

(Please turn to page 10)

## Our Bible Training Institute and The Restitution Herald—an Appeal

By R. H. Judd

RECENTLY there appeared in the columns of The Restitution Herald a very instructive article by Brother C. E. Randall in the form of a personal communication to his brother ministers. It contained helpful suggestions and earnest recommendations for a more active evangelical spirit in the Church of God; nor was it without plain statements as to the shortcomings of the Church of God, and warnings as to the outcome if these were allowed to continue. The present writer was pleased to see that the welfare of the Church of God *as a whole* was considered in the publishing of it, and that the minor interests and fear of offending some individuals did not weigh too heavily on the other side of the scale.

The Church of God is certainly endeavoring to pull up her tent pins and enlarge her borders, and a great deal of the credit of her aggressive movements is due Brother Randall in his untiring efforts and warm-hearted zeal. The statement he made that much of the talent of the Church of God has been allowed to lie dormant is unquestionably true, as is also the danger hinted at, if not directly expressed, of allowing our students and the rising generation of writers to be almost wholly dependent on the literary labors of other churches.

But when all is said, it still remains true that The Restitution Herald is, or should be, the main factor in our testimony, and the predominant source of instruction for both young and old who come in contact with the Church of God, either as members or friendly adherents or interested outsiders.

To the writer's mind, if I may be allowed to express myself as clearly and forcibly as did Brother Randall, and with the same kindly spirit, the desire (sometimes expressed) to "give everybody a chance" has given many outsiders, and to some within the forefront of our own ranks, the impression that there is far too much confusion of thought between our own writers. This is notably true in subjects which have their basic beginnings in the opening chapters of the Divine Record.

If we are to have a *Bible Training Institute*—and God grant that we may—are we to lay ourselves open to the charge that according to our official organ the Church of God has not yet made up its mind as to the understanding of the main themes of the very first chapters of the Bible, and that views obviously contradictory of each other and of fact, are given equal prominence and appar-

ently equal credence. This, irrespective of the fact that in some instances the exegesis is arrived at by ignoring time, circumstance, and context, and basing emphatic assertion on misunderstood and often misquoted remarks occurring in Scripture many centuries later; apart from which it would be impossible for intervening generations to obtain a correct understanding of scriptures which have preceded.

The writer can recall many instances in the recent past which have occurred, and concerning which some of our leaders and contributors have written, at their own suggestion, expressing protest and dissent, and which probably accounts for (in some degree at least) the fact, and the complaint of The Herald, that the older and more experienced contributors to our pages have refrained from writing.

The issue of September 2 affords a very suitable illustration, and the opportunity of using it, without being open to the charge of direct though kindly criticism being applied to our own writers. In the selected article from the Pastoral Bible Institute pamphlet on page 10, where reference is made to the "day" of Adam's penalty, we have the statement: "The Apostle Peter explains (it) was not a twenty-four hour day," saying, "One day is with the Lord as a thousand years" (2 Peter 3:8).

In more than one respect the remark is seriously incorrect, and it appears without any editorial correction or comment. There is no evidence whatever that Peter's remark when properly quoted had immediate or, indeed, any reference to the "day" of Adam's penalty, as indicated by the author of this article in his use of the word "which." Further, the writer states but half the truth expressed by Peter. The other half on the same principle would limit the Millennium to a single day. Peter's statement does not in any way alter the actual meaning of the word "day" in its natural sense in either instance of its use in that verse. If the reader will notice the two occurrences of the word "as," he will have no difficulty in coming to a correct understanding of Peter's remark.

In Genesis 2:17 clear *distinction* is made (as definitely implied as if it had been stated) between the "day" on which Adam eats of the fruit and every other day of his natural life. Anyone who thoughtfully examines the language used will admit that. Such distinction would be impossible in a "day" of one thousand years, for Adam



does not live one such day. Besides, a little Irish humor would come to the surface of even a Scotchman when we think of telling a man he must not eat of a certain fruit within the compass of one thousand years. A careful survey of the *facts* will show clearly that in mercy the penalty was remitted for one of penal servitude for life. One has only to compare the sentence of Genesis 2:17 with that of Genesis 3:17-19 for corroboration of the above statement. We may quite reasonably ask, If "day" in Genesis 2:17 means "not a twenty-four hour day, but a day of a thousand years," why does not the same interpretation apply in Genesis 3:17 where the word is used in the plural? Obviously, the word "day" in both instances is a natural day, otherwise absurdities obtain, and there are no absurdities in God's Word. See Genesis 5:5—"And *all* the days that Adam lived were nine hundred and thirty years: and he died." Did Adam live nine hundred and thirty thousand years?

Twenty-odd years ago the writings of Brother Aldridge of New Zealand brought these facts to my notice, and I

have since thanked God for it, and have never had occasion to change. Correct interpretation lies at the base of every true understanding of any Bible topic. A Jewish brother also brought some of these facts to me.

We do not deny to an earthly judge the mercy and the right, *under given circumstances*, to commute the sentence of death, even when already pronounced, to penal servitude for life. Why, then, deny it to God Almighty who is Judge of all the earth?

Thousands read The Restitution Herald. Its influence for good or evil, for right and wrong, is greater than we sometimes think. Have we a right, a moral right, to pass unnoticed such a statement as that "*the Apostle Peter explains* that the day of Adam's penalty was not a twenty-four hour day"?

If at any time in my writings I make a statement that is not in accord with Bible fact, I will be thankful to whoever may kindly point it out even by name. Honest, straightforward, kindly criticism is to be desired for our own good, and that of others.

---

## "Ye Should Follow His Steps"

---

By Richard Smith

---

WITH the thought in mind of helping one in the Christian walk of life, many have counseled: "Follow in the footsteps of the Saviour, use His example as a pattern for your life, and in so doing fulfill His words, '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.)

Yes, it is true that the best counsel one can receive is that "ye should follow his steps" (1 Peter 2:21), especially in this present time when the world is so crowded with vice, trouble, and temptation. Inasmuch as mankind is beset by all temptations, vices, and sins, it was necessary that the Saviour of mankind, in becoming the perfect Example and Pattern, should face the temptations and trials common to man. We look into the Scriptures for some evidence in reference to this thought, and 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" (Heb. 4:15). When Jesus was tempted in the wilderness, three propositions typical of temptations common to all men were placed before Him. That this statement might be vindicated, we shall analyze the temptations. First, however, it should be considered that His temptations were heavier than are ours, for we, not being the Son of God, would lack the power to do the

things suggested to Him; and in that Jesus did have such power, He might have resorted to it to prove His Messiahship. Jesus refused, however, to heed Satan's cunning temptations, even for suggested and otherwise legitimate gain in proving His Messiahship.

Christ, hungry and probably weak after forty days of fasting in the wilderness, was told, "If thou be the Son of God, command that these stones be made bread" (Matt. 4:3). Christ's answer, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (v. 4) is typical of the answer every Christian should give when tempted to devote his attention to the bread that perishes instead of the "living manna"—even that Word of God that came down from heaven. Let us ever remember the words of Christ at a later time: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:3).

The second temptation was designed to see if Christ would ask God for something that was unnecessary, it having been written: "Ye shall not tempt the Lord your God" (Deut. 6:16). The prospect of having God perform a miracle to save His Son from harm though He should leap from a pinnacle of the Temple, which miracle would add prestige to Christ and show that He could have the necessary riches of the world, (Please turn to page 10)

# Coming Events in the Light of Prophecy

## A Serial—Part Five

By A. L. Corbaley

In Luke 19:10 Jesus said: "The Son of man is come to seek and to save that which was lost." What did Adam lose by sinning? First, though, let us consider what was given to him when he was created? "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).

### Jesus Will Remove the Curse

The earth and all the animal creation is now in revolt against man, and the man himself is subject to death. Not only did the man who sinned lose his life, but his posterity was included in the death sentence. The sentence pronounced upon Adam was, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19). In Romans 5:12 we find how death came upon mankind: "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." Death not only is passed upon all men, but also upon the whole animal creation. Even the ground is cursed; so trees, flowers, and all the products of the ground are subject to decay and death.

Christ will redeem all from this curse, however, as it is written: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:26-28). "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). Then, those who believe in Christ will receive everlasting life, and those who do not believe in Him will perish. If Jesus had not taken our sins upon Himself, we would all have perished. In the sentence on Adam, there was no future life promised—he would simply "return unto the ground." What, then, has the death and the resurrection of Jesus secured for the family of Adam? We read in 1 Corinthians 15:21-23: "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 first-fruits; afterward they that are Christ's at his coming." The expression, "every man in his own order," is a military phrase, and means, in his own band or company. The phrase, "as in Adam all die," we know means the whole race, but to every rule there may be exceptions, and this one has exceptions.

In Hebrews 11:5 we read, "By faith Enoch was translated that he should not see death." Elijah, too, was translated in the days of the prophets of Israel. (2 Kings 2:11.) Jesus said to Martha in John 11:26: "Whosoever

liveth and believeth in me shall never die." He was speaking to her of those who would be living when He returns to the earth, at the time of the resurrection of the just. (1 Thess. 4:17; Acts 24:15).

In John 5:28, Jesus said: "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." Here is mention of two resurrections. In Revelation 20:4-6, in speaking of the resurrection of the righteous, John said: "They lived and reigned with Christ a thousand years. But the rest of the dead (the unworthy ones) lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The rest of the dead would refer to all who had ever lived and died. It would mean that every one of Adam's race will live again after the first death. In proof of this statement, let us turn to Romans 5:18, saying: "Therefore as by the offence of one (Adam) judgment came upon all men to condemnation (resulting in the first death); even so by the righteousness of one (Christ), the free gift came upon all men unto justification of life"—clearly proving that every one of Adam's family will live again.

### Jesus Will Restore the Davidic Throne

In Matthew 19:27, 28, the Apostle Peter asked Jesus a question: "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me (in this life), 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." Men are generated into life by natural birth, and death takes life away. Then "in the regeneration" would mean, when we live again at the resurrection day. That will be the time when the apostles will "sit upon twelve thrones, judging the twelve tribes of Israel."

If the apostles are to judge the twelve tribes of Israel, when will the tribes be gathered out from among the nations where they are scattered? Will it be before or after the coming of the Lord? and if after, what will be the conditions in the world when they are gathered back to their own land? That they will be gathered back is abundantly proved by passages in both Old and New Testaments. (See Ezek. 36; 37; Luke 1:32, 33; Rom. 11:25-27; Rev. 7:1-8.)

Hosea 3:4, 5 reads: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Likewise, in Jeremiah 32:37, 38 we read, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place,

and I will cause them to dwell safely: and they shall be my people, and I will be their God."

Could there be any better proof than these testimonies from God's Word? We see some of the Jews, more than 550,000, are now in the land of Palestine, but this is only a tithe of what the land could support, when properly tilled. The rebuilding of the Kingdom indicates the coming of the King, as we read: "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16).

In Isaiah 11, we read of the conditions that will be brought to pass upon the earth under the rule of Jesus and His saints when He shall be King over all the earth. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day shall there 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" (vv. 9, 10).

### The Regathering of Israel

When the Kingdom of God has been fully established upon the earth, "it shall come to pass . . . that the Lord shall set his hand again the second time (the first time was from Egypt in the days of Moses) to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel (the ten tribes), and gather together the dispersed of Judah (Judah and Benjamin) from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isa. 11:11-16).

Here we have a perfect view of the restoration of the whole house of Israel: the two tribes, designated by the term "Judah," and the ten tribes by the term "Ephraim," or Israel. So, we can clearly see that while a small portion of Judah has now returned to the Promised Land, as we read they would do (Ezek. 38), the great regathering of the twelve tribes to the land will be after the Lord has perfectly established His Kingdom on the earth.

In Ezekiel 20:33-38, we learn that the Lord will not lead the now scattered people of Israel directly into the Promised Land, but, as in the days of Moses, He will take them through a course of training and discipline. "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm,

and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people and there will I plead with you, face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

We read, moreover, "In mine holy mountain, in the mountain of the height of Israel, saith the Lord God; there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered: and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings. O ye house of Israel, saith the Lord God" (Ezek. 20:40-44).

From these verses we learn that the whole house of Israel is now scattered among the nations, and will be brought out from among them; definitely proving that no nations on earth are now Israel, or any part of it; for Israel is scattered among them. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other: and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. 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. 28:64-66).

#### Zion's Peace and Exaltation

In Micah 4:1-9, a beautiful picture is presented, showing conditions to be on the earth when Jesus comes. "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. . . . In that day, saith the Lord, will I assemble her that hath been driven out, and I will gather her that is driven out, and her that I have afflicted; and I will make

her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem."

Here, again, we learn by the Scriptures that the complete restoration of Israel will be after all wars have ended, when the world is in peace and security, as it was in the Garden of Eden before the fall of man. Every man will have a home where he can raise his living with no fear of it being taken from him. Then "all the earth shall be filled with the glory of the Lord, as the waters cover the sea." (Isa. 11:9; Num. 14:21). Then "the kingdoms of this world (will have) become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

#### Gross Darkness to Precede the Day

Today, the very opposite conditions prevail upon the earth. Jesus prophesied there would be "upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27). So, we must be on the threshold of that time.

When men fear danger, and there seems to be no other way of escape, the natural thing for them to do is to provide weapons and arm men to resist the enemy. That is what the whole world is doing today. Man is "making" business, and the chief business is found in high manufacturing plants where men turn out war materials in the greatest possible speed. Millions of men are being trained for war: in the army, in the navy, in the air, and even under the sea—to destroy their fellow men who are engaged in the same business to destroy their fellow men! Millions of men are now engaged in mortal combat, where not only the men of war, but thousands of non-combatants—men, women, and children—are being slaughtered by explosives showered down from the heavens, upon cities and towns. Men are mining the seas with deadly explosives, and sinking thousands of vessels with the deadly submarines. Such is a very mild picture of war, as it is being waged today by the leading nations of the world. So dreadful is the situation that many of the Bible writers were inspired to warn God's people of its coming, and to tell the results.

#### "Multitudes in the Valley of Decision"

In Joel 3:9-21, we read: "Proclaim ye this among the Gentiles; Prepare (or sanctify, or make a business of) war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Je-

rusalem be holy, and there shall no strangers pass through her any more.

"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord. . . . Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

#### The Lamb Will Be the Lion

Judging from what the prophets have said, God has left man in control of the earth about as long as He intends to do so. Man has shown his unfitness to rule over his fellow man, so God intends to send His Son to this world to bring peace and order out of the present chaotic condition that now exists. Soon the Lamb will reign as the Lion.

In Daniel 2:44 it is expressed in this way: "In the days of these kings (our present rulers) the God of heaven shall 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." This will be the fifth universal kingdom on earth. Those that preceded it were: Babylon, Medo-Persia, Greece, and Rome. The Roman Empire was divided into ten kingdoms by the year 476 A.D., and many of them have been subdivided since that time, yet in the Scriptures they are reckoned as ten kingdoms till the end of their history under mortal rulers.

We find this truth further indicated in Revelation 17:12, which reads: "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings."

#### "Seducing Spirits"

In 1848, in the city of Rochester, New York, there lived a family by the name of Fox. In this family there were three sisters, afterward everywhere known as the Fox Sisters. They were the leaders in spirit manifestations in modern times. They were supposed to receive messages from people who had died: first, by spirit rappings; then by independent slate writing where the spirit, all invisible, would guide the hand of the writer; then by seances, when the medium would be locked up in a cabinet, and the spirit would appear in material form before the audience to answer questions anyone would ask. In a short time the movement became very popular, and seances were held all over the United States. It spread to other countries, and multitudes of the people consulted spirit mediums for information and advice concerning their affairs in life: business, marriage, and other things of vital interest. It soon spread to certain rulers of governments. They held seances, and had spirits dictate their policy of dealings with other countries.

In 1870, Louis Napoleon sent to the United States, having nine American mediums come to Paris. A seance was held in the royal palace. Louis Napoleon wanted to know whether or not he should make war on Germany at that time. The spirit answered, "Yes! Now is the time; you will be successful." Emperor William of Germany heard what Napoleon had done; so he sent to the United States and had some mediums come to Berlin. The spirits told him that he would be successful, that he would humiliate Napoleon Bonaparte. So the War of 1870 between France and Germany was fought. France was defeated. The spirits

told Emperor William the truth, but they lied to Napoleon. Today, it is said that the policy of the rulers of the world is largely dictated by communications from the spirit world. What is the world doing today? Every nation on earth is prostrating all of its resources in preparation for war—making that its chief business.

Where do these mediums get their information? Does it come from God, or from some other source? For an answer, let us turn to the "sure word of prophecy" which tells us: "The sixth angel poured out his vial upon the

great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see

his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. . . . There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found" (Rev. 16:12-20). (To be continued)

## LIFE'S MIRROR

By Mary Mae Nedrow

If we could look into life's mirror,  
A picture of our lives we then would see.  
We'd see ourselves as others see us,  
And bow our heads in deep humility.  
We'd not find time for cheap or idle gossip,  
For cutting words to faint and faltering hearts,  
But see ourselves as in a mirror,  
And at ourselves we'd point the poison darts.  
We'd feel the pain we oft caused others  
By thoughtless words we were so swift to speak.  
If we could look into life's mirror—  
We'd humbly kneel, and true forgiveness seek.

## HELPING YOUR PREACHER

Financial support of your minister does not fulfill your duty toward him; every member of the church, and every attendant, should consider that the following "helps" may mean fully as much as any money given:

- (1) Be quiet and attentive in the service.
- (2) Attend church to worship, not to visit.
- (3) Move over to the center of the pew, and share your songbook with others.
- (4) Bring your company with you to the services; you would take them to a less important meeting.
- (5) Introduce yourself to visitors, and invite them to come again; your invitation will be less expected and therefore more effectual than the invitation of the pastor.
- (6) Move forward, reserve rear seats for the bashful.

## THE NATURE OF GOD

(Continued from page 3)

not three. This does not detract in any way from the glory and majesty of Christ our Saviour. He is God's Son. The Holy Spirit is God's power.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1:17).

## TOO WONDERFUL FOR WORDS

(Continued from page 5)

When a person realizes that he is wicked, in reality very wicked, and when he becomes thoroughly ashamed of himself, he will loathe himself (cp. Ezek. 20:43) and become contrite. God will bless a contrite heart; He will curse a stiffneck. Let us all be ashamed, for we have all (all mankind) joined hands in sin in some form or another, which sin brought about the crucifixion of Christ. Obviously, if Christ died for the sins of the whole world, the sins of the whole world were instrumental in causing His death on the cross; and all mankind is as surely guilty before God as were the Jews who cried, "Crucify him! Crucify him!" Had you and I been in Jerusalem during the Passion week, would we have been more faithful than Peter who denied the Lord or the other disciples who forsook Him and fled?

Let all mankind fall prostrate and weep bitterly at the death of Jesus who gave Himself a martyr to teach mankind contrition which reconciles us to God—not God to us. Contrition is God's prerequisite for salvation. God and Christ did not lower their requirements. They made a superhuman sacrifice to teach man how to qualify, how to pass the entrance examination, for Eden. This love for sinners is truly too wonderful for words.

In that God resurrected Christ Jesus, we may be assured that God's promises are genuine—not man-made, not possible of failure. Anticipating the eternal love and grace of God, anticipating, too, eternal heirship with Christ who died for us while we were yet sinners, we "rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

## "YE SHOULD FOLLOW HIS STEPS"

(Continued from page 7)

was as formidable to Christ as a like temptation could be before men today.

The third temptation was, we believe, the most difficult to resist. Looking over the kingdoms of the earth, having vision and promise of the pomp and glory of world-wide rulership, anyone, even the Saviour, would find it difficult to resist. Christ, however, rightly answered when told He must worship Satan to attain the rulership, saying: "Get thee hence, Satan: for it is written, Thou shalt worship the

Lord thy God, and him only shalt thou serve" (v. 10). Here, Jesus made wise choice between the world and God, God being His choice; and in this, Jesus gave the correct example for all mankind.

Everyone must put away the temptations of appetite, avarice, and ambition. He must worship God. He must choose Christ as his Master and Pattern of life, and the One for whom he will faithfully labor.

As Christ taught us to yield not to temptation, He also showed forth a love for mankind and a zeal for service to be manifested in the lives of all. His love for all—rich and poor, old and young, crippled and stalwart—who had fallen into the snares of sin, including the harlots and publicans, is an example to all who claim the name "Christian." A Christian, nominally, is a follower of Christ. Did Christ teach men to lift those who had fallen in sin, or did He tell men to make it all the more difficult for the fallen to rise by adding gossip to their burden? *Deceivable, detestable stories!* We answer this question with the words of the Saviour when He was condemned for associating with the publicans and sinners, when He was helping where needed. He said: "They that be whole need not a physician, but they that are sick" (Matt. 9:12).

Christ was a mortal man, tempted in all points, yet He was faithful to God, helpful to man, and showed loving kindness to the poor and sinful. He suffered and was reviled, yet there was no "guile found in his mouth" (1 Peter 2:22). In all this, Christ "suffered for us, leaving us an example, that ye should follow his steps" (v. 21).

---

#### LAW OF THE HARVEST (Continued from front page)

God will not hold us responsible for the fruit bearing, only for the husbandry. God makes the fruit bearing His own responsibility, and assures us that His Word shall accomplish that for which it was intended, saying: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

Let us, therefore, resolve that during the coming year we shall prepare the ground more carefully, and sow the seed more liberally than ever before. We shall leave the increase in the hands of God, knowing that whether or not we are able to see any visible results of our labors, they will not go unrewarded. Said Paul, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Cor. 3:6, 7).



## BUILDING YOUR LIBRARY

Book Reviews

By Arlen Marsh

To remedy the almost universal ignorance regarding the King James Version, Dr. Edgar J. Goodspeed, famed editor of the New Testament section of *An American Translation*, offers *The Translators to the Reader* (University of Chicago Press; 50 cents).

It should be required reading for every Christian who uses English. If it were, a great deal of the difficulties engendered by archaic language, by definitely bad grammar and worse punctuation, by palpable mistranslations, and by the Trinitarian ideas of the translators themselves would be forever done away.

The book comprises three sections: a short critical commentary on the original Preface (as penned by the translators) to the King James; a modernized (modernized as to spelling and punctuation so as to permit easy reading) reprint of the original Preface; a facsimile reproduction, page by page, of the entire original Preface as it first saw the light of day.

The present Preface to be found in many editions of the King James is hardly a skeleton of the original, which has been eliminated in order to save space and expense. The original Preface states bluntly: (a) that the translators were not inspired; (b) that they had made a great many mistakes; (c) that they had made no effort to revise their mistakes, or to correct them; (d) that no effort was made to consult commentaries on the original languages so as to insure accuracy of thought.

Dr. Goodspeed's critical analysis of the Preface may be confirmed by any religious historian. The facsimile reprint of the original Preface speaks for itself; so does the exact "translation" of the Preface into modern spelling. The facts are clear, and they are unimpeachably correct.

Indirectly, Dr. Goodspeed raises the question which frequently has occurred to us during discussions of the various English translations: If the King James be the sole dependable version, in what sorry state were the English before 1611, and in what sorry state are those who cannot now read English? To this, the translators reply by remarking that these others had really been fed "good wine," and not the "gall of Dragons."

• • • •

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



*"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21:7).*

### Wonderful Things to Come

John, the writer of the Revelation of Jesus Christ, saw what to us may be called some beautiful pictures of wonderful things to come. He saw a heaven and earth made new and a holy city, the New Jerusalem, coming down from God out of heaven.

John also heard a great voice out of heaven, explaining the meaning of this city coming to earth. The voice said that God would dwell with men, and He would "wipe away all tears from their eyes."

There was One who spoke a warning which we must heed today: "He that overcometh shall inherit all things."

We then must be *overcomers*. Of what? Selfishness, greed, even all appearance of evil—all sin, no matter what form. This should be our aim in life: *to be an overcomer*.

There is no need of a sun in this city. Christ, the Lamb, is the light. There is no temple there, for God and Jesus "are the temple of it." Yes, those who worship in that city will have a God and Christ whom they can see and hear. How wonderful to be in that Holy City that John saw, which will be seen by some of us someday when Jesus and God have Their Day!

### Help Yourself!

If a new cafeteria opened in our town, and on opening day the owner said, "We will let you eat all the food you wish once a week, if you will just pay us a small sum once a year"—why; we'd "jump at the chance"! Wouldn't we?

We can liken this foregoing illustration to our own Restitution Herald, can't we? The "opening day" is the day one subscribes. The "owner" represents the business officials. The "food" is the Word of God and ideas sent in from many people and places—once a week.

The "small sum" is well stated in The Herald, third column, page 15.

Will you ask your parents to send for The Herald, so you can read the Children's Page and be a member of our ECE Club? Send me your name, address, month, day, and year of birth. Your membership card will be sent to you. Our Everyday Christian Expression Club has over three hundred members, but we need you, too. Will you send me a post card today?

### The Place of Judas

You know about Judas Iscariot, the man who, although one of the Twelve Apostles, took thirty pieces of silver to lead the enemies of Jesus to Him! Did you ever pause to think that there are betrayers or traitors today in almost every group we may be in?

We must walk close to God and His teachings, lest we slip and fall into the place of Judas. Sometimes by our thoughts, words, and deeds, we dishonor God. We want to be like Jesus, if we are trying to follow Him. We must be overcomers, then, by doing *good deeds*, speaking *kind words*, and thinking *pure thoughts*.

May we rid ourselves of all cares and sins that separate us from the love of God, for we know neither the hour of Jesus' coming nor the time of our death: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10) at "the resurrection of the just" (Luke 14:14).

### Extra!

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. . . . 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 19:7-12, 14).

### Happy Birthday Wishes

Wallace F. Hawkins, age 9, Sept. 22, San Saba, Texas.  
Emogene Hawkins, age 15, Sept. 22, San Saba, Texas.  
Robert Frazier, age 13, Sept. 23, Cleveland, Ohio.  
Versal Dennis, age 15, Sept. 27, Vanzant, Mo.  
Joseph Alton, age 11, Sept. 28, Macomb, Ill.  
Darlene Denchfield, age 7, Sept. 28, St. Cloud, Minn.  
Thomas M. Savage, Jr., age 5, Sept. 29, Waite Park, Minn.



## BEREAN DEPARTMENT

**Editors:**

Evan Knodle, 205 N. Hineckley  
Rockford, Illinois  
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President  
Oregon, Illinois  
Virginia Smith, Treasurer  
London, Arkansas



### It Means Work

\* \* \*

*By Zelda Cooper, Fredericktown, Mo.*

As secretary of the National Berean Society, we would like to ask for a little co-operation from the secretaries of all local societies. We shall use the society at Fredericktown as an example of what we would like to have you report to us.

The secretary here keeps minutes of each meeting. In these minutes a record is kept of the name and number of the lesson, the name of the leader, the name of the leader for the following week, the attendance, and an account of any important business which may arise. The treasurer gives his report, and this is included in the minutes which are read at the following meeting. We have a social each month, and a record of these activities is also kept.

We have a Sunshine Band in connection with our Berean society. This is composed of all the little folks up to eight years of age. Their records are kept with the Berean secretary. They have an average attendance of thirteen students. The little folks seem to get even more enjoyment from these meetings than they do from Sunday school. They have their song service, and nearly all of the older ones can lead in prayer. The smaller ones memorize short prayers. The children here like to sing, and we spend much time singing. Sometimes, we have opening exercises and sing before the whole group.

When a secretary keeps a record of the activities of a Berean society, she is able to know definitely what work is being done by each individual. We are suggesting that the secretary of each society keep a record of each week's activities and send a copy of them to our Berean editors. From this material, they will be able to gather news of sufficient general interest to all societies to print in the Berean columns. In this way, we can be drawn closer together, and can profit by the experiences of others.

It seems that one of the foremost things which holds the National Berean Society back, right now, is the lack of co-operation. In the near future, we are going to make an effort to get, from your secretaries, a considerable amount of information concerning your society and its members. If all members and all secretaries will agree to do their very best to help us, they will make it possible for us to organize more thoroughly than ever before.

### So Little Will Help So Much

A number of years ago the Bereans worked out a plan which served to both remind the members of the purpose of their work and provide an increase in funds in the treasury. The plan was very simple, and it met with considerable success. Each year, a week would be chosen during which time all Bereans would deny themselves of all luxuries—turning the money they would have spent for these nonessential items over to the treasurer of their society. The treasurer would then send half of the amount received to the National Berean treasurer.

It has been decided to revive "self-denial week" this year during the first week in October. Therefore, if you are a loyal Berean, during this week (all seven days of it), you will refrain from purchasing any luxury, and will turn this money over to your local treasurer as soon as possible. The treasurers are then to send fifty per cent of the money received from this special offering to Virginia Smith who will issue a report of the amounts received as soon as all of the returns are in.

Although the first week in October will be here very shortly, in order for the plan to be successful it will be necessary that each Berean participate. Some of those in your society may not have an opportunity to read this column, and your president may overlook it. Just to be sure that everyone is familiar with what we are trying to do, why don't you make it a point to announce "self-denial week" to the members of your Berean society.

One fellow asks, "What if I just have to have a package of gum or a candy bar during that week?" The only thing for him to do will be to go ahead and buy that package of gum, and then "dig up" another five cents to put into his "self-denial" (?) fund. This method will probably serve to strengthen considerably the will power of many members. It will cost you double to give way to that consuming desire.

Wouldn't it be better for you only to donate a certain amount to your Berean fund without going through all this inconvenience? We think not. Your paying to refrain from something will help to increase your appreciation for that great effort of which you are a member. Come on, try it with us, then let us know what success you have.

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

October 5-19—Special meetings at Hope Chapel, South Bend, Ind.  
October 12—California Conference at Pomona.

### CALIFORNIA CONFERENCE

The next California conference will be held in Pomona, the second Sunday in October, which will be October 12. There will be good speakers at services both in the morning and evening. The young people will take charge of the afternoon meeting. A potluck dinner will be served at noon in the park.  
Everybody come!

Charlotte Rahn, Secy.  
390 E. Alvarado, Pomona, Calif.

### RIPLEY, ILLINOIS

Our new year of work has started with Bro. J. R. McCrone as pastor. The pastor and family arrived September 2. They are living in the newly purchased parsonage across the park from the church. The first preaching service was Sunday, September 7.

Sunday school attendance has increased each Sunday. The attendance last Sunday was sixty-four.

We have organized a choir which we hope will add interest to the work. May God's blessing rest upon the work here.

Mrs. Thomas Lewis, Secy.

### EAST SIDE SUNDAY SCHOOL

Oregon, Illinois

Our Sunday school has grown to such an extent that it was necessary for us to call for help. Two of the brethren kindly responded to our call, and offered their services as teachers. We now have three classes instead of one large class. The enrollment is fifty-seven—from two years of age to sixty-five years of age. Adults have just started coming to our classes.

We wish to thank the many brethren who visited our Sunday school east of the river, during Conference this summer. Your presence gave us just the encouragement we needed. We are sincerely grateful to you for your interest, and hope that you will continue to pray for us.

We are still holding our school in the open. God has been very gracious to us in that it has never rained while our Sunday school was in session, and we are thankful for his loving kindness. Though the clouds gather, and the rain may descend upon us, we shall still carry on. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

M. M. Nedrow.

### HERALD RECEIPTS

Mrs. George Siple (for another); Melvin Osborn; Mrs. Eva Collins; Mrs. G. W. Marrs; M. C. Brake; Carl Bunch; Akers Alice Price; Mrs. Cora G. Pace; Mrs. Arthur White (for another); H. S. Lasher; Louis Parish; Mrs. Nettie Evans; Mrs. Sarah F. Wilson; Wallace D. Tierney; S. E. Magaw (for another); W. W. Booth; Alma Orr; Mrs. Sophia Carlson; Hazel Burk (for another); Dale Ward (self & others); Clint Scott.

### MINISTERS' FUND

Blair, Nebr., S.S.

\$6.20

### AN OKLAHOMA REPORT

In Arch, Okla., we have had a fine discussion which lasted four nights between Bro. T. A. Drinkard, representing the Church of God, and Elder Gussie Lambert, Holdenville, Okla., representing another denomination. The propositions discussed were: 1) The Scriptures teach that the Jews as a nation will return to Palestine when Christ returns to the earth, and they will be converted to Christ; 2) The Scripture teaches that Christ will establish a literal throne in Jerusalem and will reign over the whole earth for a period of one thousand years. Bro. Drinkard took the affirmative side; Elder Lambert took the opposite.

Bro. Drinkard and Elder Lambert conducted themselves very well. We had a large attendance and good order. Everyone seemed to enjoy the debate very much.

Bro. Drinkard preached Friday, Saturday, and Sunday evenings. On Saturday, September 13, our son, Elgie Simmons and his fiancée, Miss Alice Rudtsill, came forward and made the confession of their faith. At the close of the service they were united in marriage by Bro. Drinkard. The writer preached Sunday morning, and in the afternoon our son and his wife were baptized into the all-saying name of Jesus Christ. He and his wife will leave in about two weeks for San Antonio, Texas, as he is in the army, stationed at Fort Sam Houston.

The meeting closed Sunday evening, September 14, and Bro. and Sr. Drinkard returned to their home on Monday, September 15.

W. R. Simmons.

### BLAIR, NEBRASKA

As September 13 was Bro. Richard Smith's birthday, the members of the Blair church had a surprise party at the home of Bro. and Sr. Elza Appleby in his honor. As a token of love and respect, Bro. Smith was presented with a leather brief case.

Bro. Smith has been our student pastor during the summer, and we are going to miss him greatly at the close of his work here. May the Lord ever guide and direct him in his future life.

Mrs. E. L. Appleby.

### NATIONAL BIBLE INSTITUTION

Georgia & Wayne Thompson	\$ 2.00
Dorothy Magaw	2.00
Mary Hogarth Estate	147.89
Mary Hogarth Estate (GRH)	147.89
Anonymous	5.00
Mrs. C. Seely	2.50
Arlen Marsh	17.96
Mr. & Mrs. Frederick Claussen	24.05
Emma Railsback	5.00
J. W. Cooper (paper fund)	1.00
Mrs. J. D. Shelly	5.00
Mr. & Mrs. Charles Netts	5.00
H. S. Lasher	3.00
W. A. Reid	4.00
Eva Fletcher & Helen Chisholm	2.00
John Lehman & Anna Eidemiller (paper fund)	10.00
Mrs. B. F. Cook	5.00
Leonard Pelton	5.00
Bergen, Minn., Church of God	4.00
Mrs. Emma C. Railsback (paper fund)	10.00

## Gleanings From the Field

"The field is the world."—Jesus.

Sr. Edna Brewer, matron of the Students' Home, would like women of the church to save breakfast food coupons for her. In a short while, if a goodly number would cooperate, she would be able to get considerable premium silverware for the Students' Home. Send her your coupons, everybody!

"Bro. Vernis Wolfe conducted services here from August 17-24. We enjoyed his messages very much. He has wonderful talent, and I hope he continues to use it for the Lord."—Roselin Fredlund, Mora, Minn.

A son was born, August 10, to Bro. and Sr. Elmo Gaspar, Eden Valley, Minn. Three days later, August 13, a daughter was born to Bro. and Sr. Carroll Bennett, Paynesville, Minn. . . . Congratulations, all!

Bro. Paul C. Johnson preached for the Church of God at Rockford, Ill., Sunday, September 21, the pastor, Bro. Francis Burnett, having gone to Marshall, Ill., to attend the State Conference.

Bro. and Sr. Harry L. Palmer, formerly of Waterloo, Iowa, are now in charge of Golden Rule Home, taking the places of Bro. and Sr. Lewis Romine who for a number of years faithfully served at the Home and who are continuing to make their residence in Oregon, Ill.

Elder Paul M. Hatch, Harvey, Ill., was the guest speaker at the annual homecoming of the Church of God two and one quarter miles north of Hillisburg, Ind., September 21.

Bro. L. E. Conner and the editor recently spent a day in St. Louis, Mo., in the interest of Golden Rule Home and the Bible Training School.

An eight-pound daughter, Donna Lee, was born September 20, to Bro. and Sr. Frederick Claussen, Oregon, Ill., Congratulations!

"I pray God's richest blessings on the students of the Bible Training School."—Mrs. Iva Moore, Muncie, Ind.

"When a man says, 'Nobody couldn't do nothing,' we are dead certain that there wasn't anything that anybody could do."

"We are soon to have a new heating system in the church at Brush Creek."—Harvey Krogh, Jr., Tipp City, Ohio.

"It was our pleasure, the last Sunday in August, at Browntown, Va., to baptize two into the saving grace of Jesus: Sr. Helen Baker, a young lady who has been attending services at Browntown, and Bro. William Hicks of Washington, D. C., husband of Sr. Nina Hicks."—J. R. McCrone, Ripley, Ill.



**VIRGINIA CONFERENCE REPORT**

The years still come and go. So do we of the Church of God located at Maurertown, Va. Our 1941 Bible School and Conference was held from August 14-24. Our visiting ministers were Bros. S. J. Lindsay and J. W. McLain. Their wives accompanied them.

On Sunday morning, August 17, we were pleasantly surprised to greet Bro. and Sr. F. L. Austin in company with Bro. and Sr. Leland Hanson. How splendid to know that there are those in this land of freedom who choose to spend their vacations visiting church conferences! By their fruits we know them. Never before have we had two of our senior ministers at Conference time to preside at the Communion Table. A spirit of sacred devotion seemed to overshadow the breaking of bread and the drinking of the cup—emblematic of Christ's suffering on the cross for our salvation.

As usual, our Bible school was divided into four classes. The adult and young people's classes were taught alternately by Bros. Lindsay and McLain. Bro. Lindsay gave us practical lessons on maintaining unity within the church group and living the Christian life at all times under all circumstances. Bro. McLain discussed the timely subject of prophecy as it relates to the symbols in the Book of Revelation. It seems to us that God, through Christ, has sealed this young elder with a foretaste of the Holy Spirit to discern the signs of the fig tree—Israel—in the world today and warn us of impending tribulation and wrath as we see it now beginning to come to pass preparatory to the coming of Christ and the end of Gentile times.

Sr. LeCrone had the intermediate class in which her girls and boys learned timely Bible verses from their big clock, and studied the meaning of well-known scriptures such as Psalm 23. Sr. Louise Thut told the primary class stories of the Bible Babies from selections from Sr. Thayer's Children's Quarterlies.

The class records showed an enrollment of one hundred two, with an average attendance of seventy. Sr. Thut's class of eleven led the list with an average of nine present each day.

Bro. and Sr. Clarence Poland from Skelton, W. Va., came on Saturday, August 16, bringing with them his mother, Bros. Capps and Szoke and ten of their children of various ages, several almost grown young ladies. We were glad to have them with us and wish they could have remained for the full term of the Bible school.

We also had as visitors on Sunday, August 17, brethren and sisters from Washington, D. C.; Bro. and Sr. Orr and family from Baltimore, Md.; Bro. and Sr. Fincham from Arlington, Va., formerly from Delta, Ohio; and Sr. Florence Updike Caesar and daughter from Texas. The last mentioned is Mrs. Austin Railton's mother.

The first Sunday of our Conference was banner day in attendance. We give Bro. Lindsay full credit for being the magnet of attraction. It had been announced that he could not remain over the second Sunday, as he had previously promised the Omaha, Nebr., brethren to be with them August 24. Bro. Lindsay deserves this popularity and we were especially pleased to see him looking so well and hope his health will permit him to continue in the Lord's work until Jesus comes. It was a pleasure to have Sr. Lindsay with us, too.

Their happy married life together for the past fifty-four years is a most worthy example to the young, and a source of inspiration to the older people.

The children's program, which was a review of their classwork was given on Friday afternoon at one o'clock. The business meeting followed. As in past years, we found our treasurer, W. E. Boyer, had ample funds in his bank to pay all expenses, with a small sur-

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.

plus left for next year's Conference. The all-too-familiar subject of money had not been mentioned at any other class meeting or preaching service. Our financial policy in Virginia is based on freewill offerings paid to the treasurer privately. We find this procedure works admirably and more nearly harmonizes with New Testament teaching. Jesus said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). This method puts the gospel first, and our temporal needs second, as Christ and His true followers would have us do. The election of officers resulted as follows: P. G. Coverston, president; J. M. Boyer, vice president. Other officers remained the same as in former years.

The one note of regret that permeated our Conference this year was the knowledge that the J. R. LeCrone family would be leaving Virginia after September 1. Before the family left, Bro. LeCrone held meetings over the week end of the fifth Sunday at Browntown, Va. We are pleased to report the baptism of William Hicks and Helen Baker at the close of these services. We extend to this new brother and sister in Christ our good will and offer any assistance we can give in helping them grow in favor with God and the church.

We think Bro. and Sr. LeCrone left Virginia with kindly feelings toward all the brethren here, and we know that all here wish them joy and success in their new field of Christian labor at Ripley, Ill. Our loss is their gain. May they continue to abide in the true Vine, always serving Him in faith and love.

This leaves us without a shepherd, but we trust none of our sheep will stray far away from the fold, and we hope it will not be long before we can secure another pastor to take Bro. LeCrone's place.

Virginia R. Kincheloe, Secy.

**EVANGELISM**

Oregon, Ill., S. S. \$4.65

**BIBLE TRAINING SCHOOL**

Mrs. E. F. Myers	\$ 3.00
Adaline Wood	10.00
H. E. Shepherd	6.00
A friend	3.00
George Hoke	15.00

**ELIZABETH BOGGS RAILSBACK**

Elizabeth Boggs Railsback was born May 30, 1863, in Illinois, and died August 13, 1941, in the Maywood hospital, Maywood, Calif., a suburb of Los Angeles. She is survived by one brother, Horace J. Boggs of Los Angeles and one half-sister, Mrs. Elwood Coffing of Clarksville, Ind.

Sr. Railsback was a member of the Los Angeles Church of God, having been baptized by Bro. F. E. Siple in 1929. In 1933 she had a fall which resulted in a broken hip, from which she never fully recovered, suffering for eight years with complications which included arthritis and palsy. Her brother, who had been in charge of her welfare during her long illness, suffered another misfortune the day after her death. His wife, aged eighty-two, fell and broke her arm. Brief and private funeral services were held for Sr. Railsback, and interment was in Inglewood Cemetery.

Emma C. Railsback.

**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  
Orpha LeMasurier . . . Treasurer

Subscription Rate.—51 issues per annum, \$2.00.

**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

\$.....

Name .....

Address .....

**God's Covenant With Abraham**

- \* Written by S. J. Lindsay, pastor and evangelist, former editor of The Restitution Herald
- \* Concerns the greatest promise ever made—that to Abraham by God
- \* Liberally sprinkled with Bible references which are quoted in full
- \* Considers the major dogmatic implications of the covenant
- \* Modern printing; bound in heavy blue paper
- \* 10¢ each; 50¢ per dozen; \$4.00 per hundred.

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?

TRACTS							
Name	No. Pages	Per Doz.	Per 100	Name	Pages	Each	Per 6
Four-second Series A (25 of each of four kinds)			\$ .25	First Principles, G. E. Marsh	18	.35	2.00
Four-second Series B (25 of each of four kinds)			.25	God's Covenant With Abraham, S. J. Lindsay	19	.50	4.00
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	The Sabbath, S. J. Lindsay	13	.30	1.85
Obedience (Baptism), F. E. Siple	2	.05	.30	What Is Man?	12	.25	1.75
The Reasons Why	2	.05	.30	The Rich Man and Lazarus, J. H. Anderson	10	.25	1.75
What Must I Do to Be Saved? J. F. Waggoner	4	.10	.60	The Resurrection, J. L. Wince	32	.12	.75
Diabolus, the Antigod, J. G. Haupt	4	.10	.60	Resurrection, S. E. Magaw	8	.10	.60
Shall Never Die, F. E. Siple	4	.10	.60	BOOKS			
The Thief on the Cross, F. E. Siple	4	.10	.60	Name	Pages	Each	Per 6
A Study of the Word "Soul"	4	.10	.60	Death Reigned From Adam to Moses, paper, D. C. Robison and L. E. Conner	58	\$ .10	
Did Christ Preexist? H. B. Hathaway	4	.10	.60	Jesus Christ in the Old Testament	88	.30	1.65
Life! Life! Eternal Life! R. H. Judd	4	.10	.60	Ancient Mysteries, George Johnston	116	.50	
What Is a Christian?	4	.10	.60	The Mystery of Iniquity Explained, paper, Lyman Booth	220	.75	
Did Christ Pre-exist? R. H. Judd	4	.10	.60	The Pine Woods Bible Class, board cloth, Wilson	480	.75	\$3.50
The Coming of Christ, R. A. Curtis	6	.15	.90	The Destiny of Russia and the Signs of the Times, board cloth, Wilson	96	.25	1.25
Can You Believe?	6	.15	.90	The Student's Textbook, board cloth, Wilson	200	.45	2.60
What Do the Scriptures Teach? R. H. Judd	6	.15	.90	The Book of Revelation Made Easy to Understand, board cloth, Wilson	96	.25	1.25
Fundamental Bible Teachings of the Church of God, J. M. Watkins	8	.20	1.20	The Visitor, paper, Boice	212	.50	
The Rich Man and Lazarus, F. E. Siple	8	.20	1.20	The Way of Life Eternal, paper, Lyman Booth	88	.40	
Baptism, S. J. Lindsay	8	.20	1.20	BEREAN BOOKS			
Pleasures of Youth, J. R. LeCrone	8	.20	1.20	Name	Pages	Each	
Some Things for Which We Stand	6	free for postage		The Hebrew People (Children's Lesson Book)	59	\$ .25	
An Important Biblical Discovery, J. G. Haupt	8	.10	.60	Children's Bible Story and Study Book	60	.20	
Do You Believe That— Dictatorship, Fascism and Communism, W. P. Hicks	8	.10	.60	Senior Berean Book One (The Gospel Plan)	50	.20	
How Much Do You Believe on the Lord Jesus Christ? R. H. Judd	4	.10	.60	Senior Berean Book Two (Life and Immortality)	50	.20	
An Open Letter, R. H. Judd	4	free for postage		Senior Berean Book Three (God's Kingdom)	50	.20	
God, R. H. Judd	12	.25	1.75	Senior Berean Book Five (The Church of God)	50	.20	

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 30

OREGON, ILLINOIS, SEPTEMBER 30, 1941

NUMBER 51

## When Jesus Comes

*By the Editor*

SATAN, mechanized, mobilized, and mad, you are doomed! *When Jesus comes*, He "shall bruise thy head" (Gen. 3:15), that you "should deceive the nations no more" (Rev. 20:3), for He is coming to "destroy the works of the devil" (1 John 3:8). You are stretching your borders, "Mystery of Iniquity" (2 Thess. 2:7), but "when the Lord Jesus shall be revealed from heaven with his mighty angels" (1:7), you "shall be punished with everlasting destruction" (v. 9). Napoleon had his Elba, but you cannot have Crete—when Jesus Christ possesses "the uttermost parts of the earth" (Psalm 2:8), and when His "enemies shall lick the dust" (72:9). *When Jesus comes* with "keys" to unlock the graves of faithful dead, He will "bind" you, Satan, with a "great chain" and "cast" you into "the bottomless pit" for a "thousand years" (Rev. 20:1-3). The Day draws near!

It will be better fortune for Balaam, *when Jesus comes*, for he who "heard the word of God," and "knew the knowledge of the most high," will not wait in vain to "see him"—even the "Sceptre" that "shall rise out of Israel" (Num. 24:16, 17). A "Sceptre" from the Israelites? Yes, "the shout of a king is among them" (23:21). "Where is he that is born King of the Jews?" (Matt. 2:2). Balaam will "see him" soon!

David "shall never want a man to sit upon the throne of the house of Israel" (Jer. 33:17), for *when Jesus comes*, 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). When David is raised to see his Seed glorified, he will have no "want" for another or better king. Rather, David will then be fully satisfied, as he prophesied: "I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness" (Psalm 17:15).

*When Jesus comes*, He "shall judge the nations . . . nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). When "the great trumpet shall be blown . . . they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (27:13). "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity" (29:18). "Jacob shall not be . . . ashamed, neither shall his face . . . wax pale. . . . They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (vv. 22-24).

*When Jesus comes*, the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. . . . The Lord is our king; he will save us. . . .

The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33:21-24). "Sorrow and sighing shall flee away" (35:10).

*When Jesus comes*, He will immortalize the saints "in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:52), and will "give every man according as his work shall be" (Rev. 22:12). He and His will then be "glorified together" (Rom. 8:17), having "power over the nations" (Rev. 2:26) to "reign for ever and ever" (22:5). "The saints . . . shall take the kingdom" (Dan. 7:18), and all "shall serve and obey him" (v. 27).

"There shall be no more curse" *when Jesus comes*, for "the throne of God and of the Lamb" (Rev. 22:3) shall be in "the holy city, new Jerusalem" (21:2)—even the "city which hath foundations, whose builder and maker is God" (Heb. 11:10). "God shall wipe away all tears" (Rev. 21:4), and "the King of glory shall come in" (Psa. 24:7).

### "I WILL COME AGAIN"—JESUS

While the disciples watched from atop Olivet, Jesus "was taken up; and a cloud received him out of their sight" (Acts 1:9). Then angels, suddenly standing by, asked, "Why stand ye gazing up into heaven?" and plainly promised, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Likewise, John prophesied, "Behold, he cometh with clouds; and every eye shall see him" (Revelation 1:7); Paul assured, "Unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28); and Peter promised, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (2 Peter 5:4).

# 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 Are the Living?

The Serpent's theology has so widely influenced religion, that there has been good reason for faithful ministers to preach many sermons on, "Where Are the Dead?" Knowing, however, that "in the grave, whither thou goest," "there is no work, nor device, nor knowledge, nor wisdom" (Eccl. 9:10), that "a living dog is better than a dead lion" (v. 4), that "the dead know not any thing" (v. 5), that "in death there is no remembrance of thee (God): in the grave who shall give thee thanks?" (Psalm 6:5), that "there the wicked cease from troubling; and there the weary be at rest" (Job 3:17), a sermon title of at least equal importance is: "*Where Are the Living?*"

Side by side stand church and cemetery. The church is a symbol of life; its cemetery is a symbol of death. When, on a bright Sunday morning, the minister opens the Book, somebody may be wondering about, "Where Are the Dead?" but vastly more vital is the challenge of empty pews, crying: "*Where Are the Living?*"

Year by year, reports are published that the church outlook is bright, that new faces are frequently in the audience, that there seems to be better unity than ever before, that the Sunday school, too, is growing, and that a few conversions during the past year indicate a real soul-stirring revival "just around the corner." After reading similar reports over a period of eight or ten years, and never hearing a "peep" about the Demases (2 Tim. 4:10), one who had not learned better by close observation and experience might optimistically visualize a zealous membership of several times the actual "faithful few" who "carry on" from year to year. The cemetery which, fortunately, seldom has a revival, but grows slowly with only two or three new members per year, invariably on bright Sunday mornings has a larger attendance than the church near by.

Where are the dead? In their places—we hope!  
*Where are the living?*—the baptized and forgiven?

"Lovers of pleasure  
 More than lovers of God,"  
 Having "form" of religion,  
 But scattered abroad!

## "It's the Christ That Ties Us Together"

Two women of unlike personalities are steadfast friends and companions. They "give and take"—sometimes to the extent that one might question their abiding friendship. There is, however, a link that binds them closely together; said one, and it might have been the other: "*It's the Christ that ties us together.*" They await the coming of the King.

## "Take Fast Hold of Instruction"

Said Solomon: "Take fast hold of instruction; let her not go: keep her; for she is thy life" (Prov. 4:13). He who refuses instruction invariably later complains that he has never been given a fair opportunity for success, but he who takes "fast hold of instruction" will be repeatedly surprised throughout life at the opportunities that persist in coming his way. Instruction is a bosom lover—"Let her not go: keep her; for she is thy life."

## "Buy the Truth, and Sell It Not"

One usually pays for that which has value. The truth is no bargain-counter commodity; it is invaluable. Will one pay "In-God-We-Trust" money for the hundreds of material goods of life, yet expect to receive spiritual and eternal goods without any sacrifice? Not only ought one to "buy the truth," but he should so love the truth as never to bargain it away. Said Solomon, the preacher, "Buy the truth, and sell it not" (Prov. 23:23).

How much are you sacrificing for that in which you profess to be most interested? "Money talks," but insofar as the Lord's work is concerned, it sometimes doesn't talk loud enough. The National Bible Institution would not be frightened if it should hear some good old-fashioned shouts!

## Winter Evangelism

Summer may be the logical season for conferences, as people attending from long distances have better traveling conditions, and there are more vacations than in other seasons. Winter, however, is a good time for local evangelistic effort. An outdoor baptism in winter may be longer remembered than one when it's baking hot.

# Life Lines

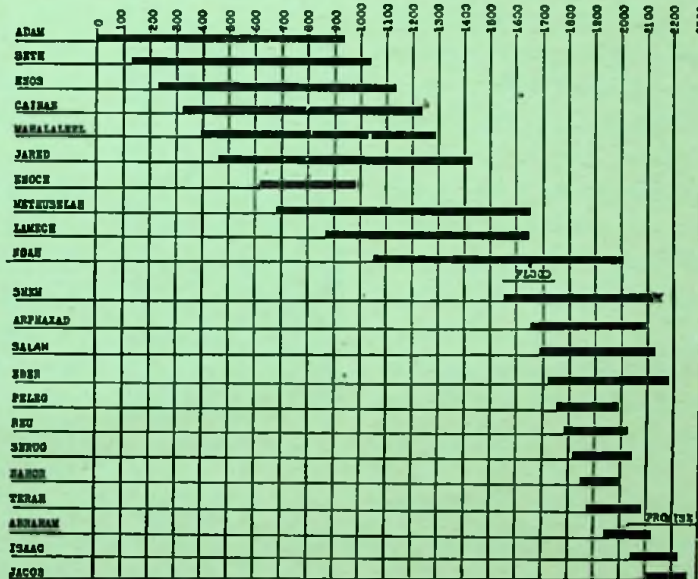
By William F. Thut

*"Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died" (Genesis 9:28, 29).*

RECENTLY, a class of Bible students was asked this question: "How old was Abraham when Noah died?" The answer, given quickly and surely, was this, "Oh! Noah died long before Abraham was born." What a surprised group they were when they learned that Abraham was fifty-eight years of age when Noah died! Certainly a remarkable fact! Although the answer is found in the Book of Genesis, a mere reading of the text does not disclose it, because the actual relation of one generation to the others cannot be kept in mind.

This relationship can be seen on a chart based on the figures given in Genesis 5:1-32; 11:10-32, and a few other portions of the same Book. Reference to such a chart quickly shows that Noah's life did overlap Abraham's; furthermore, that Noah was contemporary with sixteen other generations. Six of these generations were before the Flood, reaching backward in time to within fourteen years of Seth, the son of Adam, and to within about one hundred twenty-six years of Adam himself. We see, too, that Noah outlived two of the ten generations he saw after the Flood. Peleg, who was born seven hundred one years after Noah was born, died ten years before Noah died. Nahor, grandfather of Abraham, born seven hundred ninety-three years after Noah, died nine years before Noah did.

If Noah had lived forty-two years longer, he would have seen the birth of Isaac. Even so, he came close to witnessing *two* important covenants God gave to man. God made the covenant of the rainbow with Noah after the Flood, and the covenant of the promised land and the seed was first made to Abraham only seventeen years after Noah died. How do we know this? In Genesis 12:1-4 we read that Abraham was seventy-five years of age when God told him, "In thee shall all the nations of



the earth be blessed." Since Noah died in the fifty-eighth year of Abraham's life, it is evident that the promise was made seventeen years after Noah died. Now, Noah lived three hundred fifty years after the Flood, so the covenant which is the very foundation of our faith was first made to Abraham three hundred sixty-seven years after the Flood.

Shem, Noah's son, although living only six hundred years as compared to Noah's nine hundred fifty years, was contemporary with fifteen generations. Three of these were before the Flood, reaching back ninety-eight years into the life of Methuselah. The other generations in Shem's life came after the Flood, and his life overlapped into Jacob's by fifty years. Shem died before Jacob married, but Esau, Jacob's twin brother, had been married to two wives for ten years before Shem's death.

Arphaxad, the son of Shem, was born two years after the Flood, but he lived until the eighth anniversary of Isaac's marriage to Rebekah. Methuselah, the oldest man recorded in the Bible, lived to see all the generations from Adam to the Flood, including Shem, and, strangely enough, died in the same year that the Flood came upon the earth, but we are not told if he died immediately before the Flood or in the Flood. Enoch and Adam both lived to see nine generations, and "Enoch walked with God: and he was not; for God took him" (Gen. 5:24). But Adam, by whom sin entered into the world, was spared the humility of witnessing Enoch's departure and reward, for Adam died fifty-seven years before it took place.

Many more interesting facts can be learned through a study of the generations of man, but one fact stands out above all the rest: *the reliability of the Record*. Can the Bible be true? Do you think that God would allow one portion of His Holy Word to (Please turn to page 10)

# The Administration of Evangelism

By J. W. McLain, Chairman

IN beginning the administration of *National Evangelism*, we are faced with the task of creating a department of our national work which has existed in intent and theory only, except as devoted servants of God took it upon themselves to launch out into the field, many times without the support of their brothers behind them.



J. W. McLain

The machinery by which *evangelism* is to be carried on must be developed from the ground up, until it may truly "meet the needs of the church everywhere, and to open up new fields of missionary activity" (page 7, Declaration of Understanding of the General Conference of the Church of God, Section 14 of Article A).

The development of *National Evangelism* entails three specific tasks: administration, promotion, and evangelism.

*Administration* has to do with the management of the program, correspondence, and oversight of the new fields and evangelists.

*Promotion* has to do with keeping the people of the whole church informed by articles, letters, and personal appeal in a way that will gain their interest in and support of *evangelism*. A collection of pictures of the various fields is being made into lantern slides, which will be available to show the churches what is being done, in a way that they may see with their own eyes the fruit of their support of *evangelism*.

*Evangelism* is the actual work in the field of preaching the gospel. The efficient evangelist must give all his time to it. It is a work for the specialist. He must be able to put together and reveal in simple language the picture of God's plan of redemption. We are sadly lacking in such specialists who are available to give their whole time to it. We pray that the Bible Training School will develop more who are called to *evangelism*.

The Board of Evangelism is undertaking each phase of the work outlined above, and will develop it as rapidly as the support of the people provides the material with which to work. Lend your prayers to *evangelism*.

## HOW SHALL THEY HEAR?

By C. E. Lapp, Treasurer

When Jesus ascended into heaven, He left in the hands of His disciples the great work of telling the gospel story

to all the world. The promise had been made, "Whosoever shall call upon the name of the Lord shall be saved."

The question was, and still is: "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:13-15.)



C. E. Lapp

The responsibility for the salvation of the lost and the opportunity for their hearing the gospel is in a large measure dependent on those who have accepted Christ. To the Christian, Jesus has entrusted that vital work of preaching the gospel!

"How shall they hear without a preacher?" Again we face the same situation that existed in Jesus' time. He said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). The Lord is laying a burden upon more of our young people than ever before that they should help to gather in the harvest of precious souls.

The other part of our obligation is this: "How shall they preach, except they be sent?" For several years the Board of Evangelism has been functioning, but in a rather limited field. This year, *evangelism* has been placed with the major objectives of our work, and we have every reason to believe the Lord will bless the effort for the salvation of others.

In the past, a number of individuals and Sunday schools have been contributing to this fund. Many Sunday schools have been giving their birthday offerings, some the Sunday school offering for one Sunday of each month. We sincerely appreciate the unselfish co-operation of those who are now interested, but we are praying *all* will manifest a desire to see this work supported.

If your church or Sunday school is anxious to help, or if you as an individual wish to carry the gospel of Jesus through the medium of this *evangelistic* effort, please send all gifts to the "Board of Evangelism," care of National Bible Institution, Oregon, Illinois. God will abundantly bless you for being concerned about the eternal welfare of others. Let everybody give; "not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

## OUR NEED OF EVANGELISM

By H. U. Krogh, Jr., Secretary

It is necessary for us to promote *evangelism* to maintain our standing before God. When we became followers of Christ, and thus "heirs of God, and joint-heirs with



Harvey Krogh, Jr.

Christ," we took upon ourselves the obligation of bearing the good news of salvation to others. We can have no boldness to approach the "throne of grace," if we are not doing His service. Neither can we do our best in anything without being in the favor of God.

Aside from the *definite command* to make disciples of all nations, there are other reasons why it is imperative that we do our part toward the reproduction of faith in

the lives of others. One of these reasons is that the life of the church is bound up in *evangelism*. Had the early disciples failed to evangelize, there would be no church

today. By using the same reasoning, there would be no church tomorrow if God's people failed to do that same work today. Therefore, this service is necessary for the continuance of faithful servants of the Lord upon the earth until He comes. Furthermore, the Lord has commissioned us to "go." Dare we not *evangelize*?

Another reason is that *we* may be properly developed, though the service must be for others. The Scriptures tell us that it was necessary to make "the captain of our salvation perfect through sufferings." We are reminded from other passages that although He was made perfect through sufferings, yet that suffering was for others. It is also written, "So be that we suffer with him, that we may be also glorified together." We notice that we are to suffer "with him," and until we labor and suffer for others, we ourselves will not grow. Neither are those who labor for self alone, promised eternal life. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." *Evangelism* is for others.

The measuring rod of our maturity in Christ is the fruit that we bear for Him. We need *evangelism*.

---

## Service to Others

---

By Emma C. Railsback

*"If ye know these things, happy are ye if ye do them" (John 13:17).*

THE lesson on service that the Saviour gave to the Twelve Apostles, in the upper room on that eventful night before His betrayal, is one that we have been long in comprehending. In looking for the events which led up to the need for an illustrated lesson of this kind, we turn to Matthew 20:17-28, where we find the story of Jesus taking "the twelve disciples apart," as they were going up to Jerusalem, and explaining to them the details of the awful trials that awaited Him there. However, they seemed incapable of comprehending the meaning of His utterances, and two of them began immediately to seek for the highest positions to be obtained in the Kingdom at its establishment. "When the ten heard it, they were moved with indignation against the two brethren" (v. 24). This selfish request seems to have bred a spirit of jealousy among the apostles, for we find traces of it up to the Last Supper. In Mark 9:33, 34, we read: "He came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they disputed among themselves, who should be the greatest." His re-

buke to them, at this time, was quite pointed: "If any man desire to be first, the same shall be last of all, and servant of all" (v. 35).

In Luke's account of what took place on that Passover night, after describing the institution of the Communion service, he stated in 22:24: "There was also a strife among them, which of them should be accounted the greatest." John records further details of how Jesus gave them a more emphatic lesson, by insisting on exercising the office of a household servant for them, that their minds might be more fully centered on the services which they must so soon be qualified to perform, instead of jealously seeking the highest reward which He had already told them was not His to give. The meaning to be sought in the example He gave to His disciples, by washing their feet, does not lie on the surface. I cannot render a service to my sisters in the faith by washing their feet in a public service, but there is a way in which I can and do try to render services to those of like precious faith, which is a washing worth while.

Now let us look at the two (Please turn to page 11)

## "Sufficient Unto the Day"

By Muriel Randall

**G**OD made promises long ago to Abraham, Noah, and other of our ancients. Some of these promises have been fulfilled, but many are yet to be completed. Besides the promises of life and an eternal inheritance, God has given us many promises that He fulfills daily if we keep the promises that we made to our Father when we became His children. One of these promises is given to us by Matthew, who before his calling to discipleship was much concerned about the very things that Jesus talks to us about in Matthew 6:25-34. God in His Fatherly way (Heb. 12:6-8) has given a promise that tells us surely what we are to do to receive of His bountiful goodness today.

In Matthew 6:25, Jesus tells us, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" The world at large is more interested in three meals a day and clothing than in any other phase of living. It is sometimes called the first law of man, that of self-preservation. We all become hungry no matter how devout we are, but we are told not to be too concerned about eating, drinking, and clothing. We frail humans are so desirous of temporal things that we forget that the body must be fed with spiritual food and clothed with the garments of righteousness.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" This verse tells us in such simplicity that our feathered friends are not anxious about their food and clothing, because the heavenly Father cares for them. One of our poets, Elizabeth Cheney, has so aptly expressed the thought of this scripture in secular verse:

"Said the robin to the sparrow,  
 'I should really like to know  
 Why these anxious human beings  
 Rush about and worry so.'  
 Said the sparrow to the robin,  
 'Friend, I think that it must be  
 That they have no heavenly Father,  
 Such as cares for you and me.'"

We would not compare ourselves to a bird, yet we put ourselves below the bird family when we worry. The whole tenor of this portion of Scripture points out that it is definitely a *sin* to worry!

To further emphasize our foolish worry over necessary

things, the next verse intimates that we worry over trivialities. "Which of you by taking thought can add one cubit to his stature?" We know that, stretch as we may, our actual height is not increased. In fact, the more we "fret and stew," the more bent with cares we become, and we defeat what we intended to accomplish.

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The foregoing verses should put us to shame. Who is not over-anxious to wear beautiful and becoming clothes? Yet, the most expensive "creation" does not compare to the lilies that God clothes with a beautiful white. Even the wise Solomon, who must have known how to dress well, was not to be classed with the lilies of the field.

"Wherefore"—now Jesus explains why He has been speaking of commonplace grass and birds—"if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you?" We can draw our own conclusions. Surely God is more interested in mankind who has the ability to think and do His divine will, than in the grass which is so short lived and cannot do His bidding. Jesus frankly says, "O ye of little faith." We actually deny God's power to see and fill our needs, when we worry. We even forget to acknowledge His past blessings.

"Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" This again tells us not to be overly anxious about such sensual details. Yes, that grocery bill must be paid, and it is not popular to go barefooted, but wait, God has an answer for you: "(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of these things." If we want to be classed with the Gentiles (1 Cor. 10:32; Gal. 3:28), we forfeit the fulfillment in our lives of these promises and more. We willingly admit that God knows our needs, especially when we are too tired or careless to pray.

Verse 33 gives the core of the whole story: "But seek ye first the kingdom of God and his righteousness; and *all* these things shall be added unto you." Friends, God has promised (and He "is faithful that promised"—Heb. 10:23) that all food, drink, and clothing shall be added unto us. Not only does God offer a solution to our problems, but it is even a pleasant "medicine" when we earnestly seek His will. Again, He has promised, "Seek, and



ye shall find." As God so graciously gives us physical necessities, will He not much more give us the necessities for our spiritual needs? You still need groceries and clothing! Well, here are several tips: "Faith without works is dead." Never did Christ or the writers of old teach or permit laziness. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14).

The last verse of this particular promise is: "Take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Long centuries ago a Saviour was promised to the world; years later that Saviour was born. We wait for

His second promised coming, when we shall be made like Him, even like the Lily of the Valley; and we shall feast with Him. We know that God fulfilled His promise when Christ was born. Why, then, can we not take Him at His Word, and rest secure in all His promises? He has equal power and desire to fulfill all promises. Why not "prove all things"? (1 Thess. 8:21.)

Perhaps Paul would have said, "O foolish Christians, who hath bewitched you," that you worry? God has given life; surely He will sustain that life that is serving Him. God's promises are sure. When we see the effect in our own lives of His faithful promises, we should more diligently look for the fulfillment of the promise given to the prophets of old—that of a coming King.

---



---

## The Successful Christian

---

*By Mary Richardson*

---

THIS world is composed of different races and many nationalities, each bearing significant features and distinguishing characteristics. Each person has different traits, aptitudes, and habits that set him apart from his fellow man. In man's dealings with other members of the human race, there has never existed the true spirit of congeniality and harmony that God has so desired. However, God had the foreknowledge of man's reactions under various circumstances; therefore He caused the Bible to be written for his admonition. He knew the frailty of humanity and the many weaknesses that would be brought to light under the various trials and temptations that men suffer. For our own benefit we have the most perfect Book ever written—the Bible—and therein is set forth rules of conduct and well being that would be for our betterment if we adhered to them.

As we have implied, man is prone to be selfish and to seek for the gratification of his own wants and desires before considering those of his fellow man, whereas, if he was considerate and sacrificed some of his personal whims for the good of others, he would be exhibiting the true spirit of Christianity. One cannot expect to always take and never give in return, because this world is not constructed in that way. There are times when the tide is turned and we must make sacrifices. As Christ was our sacrifice on the cross, to be true Christians we must manifest that same principle in our lives. One cannot reach the eventual reward of eternal life, unless sacrifices are made and trials and temptations are endured successfully.

We know that Paul was a wonderful person, having Christ. To have made his acquaintance would have been

a real source of assurance and strength in such trying times as today. His writings are truly great in every sense, and we are fortunate indeed to have them in recorded form for our study and use. In every person's writings there are always emphasized certain points, and the following seem to stand out in Paul's message.

In Colossians 3:14, Paul said: "Above all these things put on charity, which is the bond of perfectness." The word "charity" is interpreted "love," and Paul seemed to know that it embodied a world of meaning. We fear that possibly this attribute is not exercised very strongly among our brethren, for there is always an evident indication of strife, jealousy, and envying in most churches. Perhaps our finger cannot be placed, as it were, on the exact source of disunity, but we can feel its presence. Those brethren need to heed Paul's advice. If love toward others is present in our lives, we may serve to bridge the widening gap in contentions that may gradually lead to the lessening of interest in church activities. Such is one condition against which we need to guard, for any church with this evident in its midst cannot go forward with the rapidity that is so gratifying. In fact, something of this nature may tend to be discouraging to our leaders and weaken their enthusiasm.

Every individual in the church should be a militant Christian. He needs to take up arms against such distasteful and ungainly conditions. One should always seek toward the bond of perfectness by making every effort to curb those traits that would endanger the cause for which we are fighting and living. (Please turn to page 11)

# Coming Events in the Light of Prophecy

## A Serial—Part Six

By A. L. Corbaley

In Haggai 2:6, 7, we read, "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, and the desire of all nations shall come. . . . In this place will I give peace, saith the Lord of hosts."

### A Shaking—Then the Millennium

What a dark picture for the wicked nations is here given as the result of man's misrule and wickedness on the earth! The nations deserve a "shaking." We have seen how impotent man is to bring peace to the world! World conditions are getting worse, and will continue to do so until the Lord comes. When Jesus comes, He will reward His faithful servants by first giving them eternal life, as promised in 1 John 2:25: "This is the promise that he hath promised us, even eternal life—to be given 'at the resurrection of the just' (Luke 14:14). To one, Christ will say, "Because thou hast been faithful in a very little, have thou authority over ten cities." To another who was faithful, but had done less, He will say, "Be thou also over five cities." (Luke 19:1, 7-19.) In harmony with those promises is the one in Revelation 3:21: "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."

How long will Jesus reign? "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:26). Then death is not a friend in disguise, as is sometimes claimed! How long will the saints reign with Him? Throughout the Millennium! "They lived and reigned with Christ a thousand years" (Rev. 20:4). Where did they reign with Him? "We shall reign on the earth." (Rev. 5:9, 10.) How beautifully all parts of the Bible harmonize when it is "rightly" divided! (2 Tim. 2:15.)

What changes will be made in the earth, itself, during the one thousand years of Christ's reigning with His saints? We have already mentioned some of them, but here are others: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice; and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1, 2). (Please read the chapter.)

In Isaiah 55:13 we read: "Instead of the thorn shall come up the fir tree, and instead of the brier, shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." The Apostle Paul tells us, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (1 Cor. 2:9, 10).

### The Saints to Be Like Christ

Jesus said, "They which shall be accounted worthy to obtain 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" (Luke 20:35, 36). In this mortal state of existence, the blood is the life of every creature, including man. (Gen. 9:4; Lev. 17:14; Acts 15:20.) (Therefore, in all ages man has been forbidden to eat blood.) In the resurrection life, man will be born of the Spirit of God, and will be a spiritual being like Christ. In 1 John 3:2, 3, we read, "Beloved, now are we the sons of God (by begetting; 1 Cor. 4:15), 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. Every man that hath this hope in him, purifieth himself, even as he is pure."

What was Jesus like after His resurrection? He asked the disciples: "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. And when he had thus spoken, he showed them his hands and his feet" (Luke 24:38-40). He also ate a piece of a broiled fish, and of an honeycomb," proving that He was the same Jesus whom the disciples had seen nailed to the cross.

When Jesus first appeared unto the apostles after His resurrection, Thomas was not with them. When they told him that they had seen the Lord, he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). After eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, "My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me (not a body he had manufactured for the occasion), thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:26-29).

Thus, in the resurrected state, God's people will have flesh and bones, the same as Jesus had after His resurrection.

### The Binding of Satan

It has been said, "It is a shrewd device of the Devil to persuade the world that there isn't any." In Revelation 20:1-3, John saw an "angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

Next, John saw the righteous dead live again, and "they lived and reigned with Christ a thousand years." During this time Satan is to be bound. Now, if Satan is only sin in the flesh, and if he is to be bound dur-

ing the thousand years, there should be no sin during that time. In Isaiah 65:20, however, the Prophet telling the length of life among the mortal nations upon the earth, said: "There shall be no more thence and infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old shall be accursed." So, there will be sin during the thousand years, and so-called "sin in the flesh" could not be Satan.

At the close of the thousand years, Satan will be released from "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" (Rev. 20:7-10).

The term "for ever" does not always mean eternal or unending duration, but, sometimes, it is qualified by the connection in which it is used. In this case the qualifying term is "day and night." Will day and night cease? If so, the torment will also cease, for the torment was to continue "day and night, for ever and ever." In Revelation 22:5, we read, "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." In Revelation 5:10, we learn that they "shall reign on the earth." In Revelation 20:4 it says, "They lived and reigned with Christ a thousand years." So the "for ever and ever" is limited by the period of time—a thousand years. A still shorter time where the term "for ever" is used is in Jonah 2:6. After the "great fish" had swallowed Jonah, he said: "I went down to the bottom of the mountains; the earth with her bars was about me for ever." He was in the whale's belly "three days and three nights" (Matt. 12:40).

In Psalm 37:10, 20, we read, "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. . . . the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." In 1 Corinthians 3:17, the Apostle said: "If any man defile the temple of God, him shall God destroy." Also, "The wages of sin is death (not torment); but the gift of God is eternal life, through Jesus Christ our Lord."

### Judgment

In Revelation 20:11 we read, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." In Isaiah 2:19-21 we read: "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." So, when the Lord appears in the presence of men, they

will be filled with fear. In Isaiah 34:1 we read: "Come near, ye nations to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come of it." Here, the earth and the world are called upon to hear, meaning, of course, the people and nations dwelling on the earth, and not the earth itself. Likewise, 2 Peter 3:6, speaking of the effect of the Flood, says, "Whereby the world that then was, being overflowed with water, perished." What was it that perished? The literal earth? Genesis 7:21, 22 tells us, "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land died." Hence, "the earth and the heaven" of Revelation 20:11 refers to beings, not to places.

The balance of Revelation 20 has reference to the second resurrection, the judgment scene, and the final result to those then resurrected from the dead: which will include the wicked of all ages of the world's history and those who were righteous during the one-thousand-year reign of Christ and His saints, but who died at the age of one hundred years. (See Isa. 65:20.)

#### Kingdom Probation

Probation will be extended to the mortal nations of the earth during the one-thousand-year reign, as shown in Acts 15:14-17, where we read: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men (those who are left here upon the earth after the Battle of Armageddon) might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." This probation will apply to those only who will be alive during the thousand years, as none will be raised from the dead between the first and second resurrections. This life is given us to prepare for eternity, and no future probation is promised to one beyond this life.

In Proverbs 11:7, 8 we read: "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead." Also, in 2 Corinthians 6:2, the Apostle said: "Behold, now is the accepted time; behold, now is the day of salvation."

#### The Second Death

The next verses of Revelation 20 read: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works—(that is, according to what they had done in this life). And the sea gave up the dead which were in it; and death and hell (the grave) delivered up the dead which were in them: and they were judged every man according to their works—(for what they had done in this life). And death and hell (the grave) were cast into the lake of fire. This is the second death." The first death comes upon man because of Adam's sin, but if one dies the second time, it will be because of his own sins.

In Jude 1:12, in speaking of the fate of the wicked, we read: "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." Then the second death is final; there is no hope beyond it. "Whosoever was not found written in the book of life was

cast into the lake of fire" (Rev. 20:15). "He that overcometh shall not be hurt of the second death" (2:11). So, the second death will be the final result to all the rejected ones of Adam's family.

Where will be the place of execution? where will the second death be inflicted? We have already found that it will be after the day of judgment, at the end of the one-thousand-year reign of Christ and His saints. Now, where will it be? In Psalm 37:9 it says, "Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Obviously, sinners will be destroyed on the earth, not in an underground oven. "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:21, 22).

#### Literal Fire

Let us turn to 2 Peter 3:5, 6, where we read of the Flood in the days of Noah. God, through Noah, warned the wicked world that it would come unless they repented. They did not repent, so the Flood came and they were all destroyed, except those who were in the ark—"whereby the world that then was, being overflowed with water, perished." The Flood was a type of something that is coming upon the earth in the future, and Peter in verse 7 tells us what it is: "The heavens and the earth, which are now (as we see them today), by the same word (by the Word of God) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." As surely as the Flood covered the whole earth and drowned all the ungodly and disobedient in it, there will be a flood of fire in which all ungodly and disobedient will be destroyed. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away (the atmospheric heavens around the earth) with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up" (2 Peter 3:10). The fire will destroy not only every mortal creature in it, but will also burn the thorns and the thistles and their seed, which the Flood of water did not do. The curse pronounced upon the earth because of Adam's transgression will be removed, and the earth will be pure.

#### Beware of a Forked Tongue

The Apostle gave the following admonition concerning the conduct of Christians who know these things: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" How important, then, that the Christian should be careful that his conversation is above reproach! In Matthew 12:36 Jesus said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "How forcible are right words!" (Job 6:25.) How important that we should choose our words with the utmost care, and avoid all slang expressions and words that contain suggestions of evil!

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). Did you ever try using soft words when replying to one who is angry at you, and is loudly condemning you? If not, try it. It works. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). With what care we should choose the words that we speak, lest they harm some innocent person! In Psalm 15, David asked a question, and gave the answer: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh

righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour." Backbiting is a very prevalent evil. By it, friends are separated and houses are made desolate. When it is practiced in the church, soon there is suspicion, hatred, envy, and strife. The workers become discouraged, and the church loses its influence in the community where once a good work was done. So, it is something to be avoided as a contagion, for it does decrease the membership and leaves wounds that are almost impossible to heal.

If a brother has a fault, Jesus tells us how to approach him. Even if we know that he has wronged us, are we to tell the other members about it so they can point the finger of scorn at him? Jesus told us what we should do, and if we follow His commandments we shall make no mistake. "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. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17). If these directions would be followed, even though he would not hear you, the witnesses nor the church, only the man himself would become a castaway. The church would not be disrupted, and you would be justified in the sight of God and man.

#### Divine Protection

We have found from God's Word that the wicked will be destroyed by the fire that purifies the earth. Where will the righteous be while the purifying fire is doing its work? In Psalm 37:34 David said: "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." Then Isaiah added his testimony. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high. . . . Thine eyes shall see the king in his beauty" (Isa. 33:14-17). The fire that purifies the earth cannot hurt the saints. They will have "lived and reigned with Christ for a thousand years" before the burning day. Fire cannot affect them, for they will be immortal, and "equal unto the angels; and are the children of God, being the children of the resurrection."

In Judges 13, we read of an angel appearing to Manoah and his wife, before the birth of Samson. He instructed them about what the woman should eat and drink before the birth of the child. Manoah offered a sacrifice upon a rock, a kid and a meat offering. "The angel did wonderfully; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar." The fire could not injure the angel of the Lord, nor will fire injure the saints of God when they are "equal unto the angels."

Neither did the fire injure the three Hebrew children when they were cast into the fiery furnace by the king of Babylon, and the furnace was heated "seven times more than it was wont to be heated." They were thrown into the furnace, bound hand and foot, and the fire did not hurt them. "The princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power,

nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them" (Dan. 3:27). These men were not immortal, but God had protected them.

Now, when the fire has done its work of destruction, there will be reconstruction. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). There will be no sin there, because the sinners will have been burned in the fire. Malachi referred to this same fire in chapter 4: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

In Isaiah 65:17 we read of the new heavens and the new earth which Peter said God has promised: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Even the memory of our probationary period of life will be forgotten. How grand and glorious and satisfying that life will be, when the trials, turmoils, and troubles of this life will pass out of our minds!

**God Will Dwell With Men**

In 1 Corinthians 15:25, 26, in speaking of the reign of Christ on the earth, he said, "He must reign, till he hath put all enemies under

his feet. The last enemy that shall be destroyed is death. . . . When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Is God, the Father, going to transfer His seat of power from heaven, from where He now rules the universe, to this earth, when it is renovated and renewed? Let us now read John 14:23: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The Son and the Father will both be here on the earth, and make this their abode.

John said: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst

of the fountain of the water of life freely. 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."

**Conclusion**

The second death, where the wicked will be reduced to ashes, will be the eternal fate of the wicked. The righteous will live eternally on the earth renovated and purified by fire, then transformed into Edenic splendor. It will be the Eternal Home of the saved of Adam's family. "The throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:3-5). What will be the extent of the eternal inheritance of the righteous? "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Brother, Sister, no more glorious future could possibly be offered us than our heavenly Father has promised His faithful children—an eternity of bliss in a perfect state of happiness. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

(THE END)

**LIFE LINES**

(Continued from page 3)

be lost? A glance at the chart quickly shows how carefully this was safeguarded by the continuous overlapping of the generations to whose care was intrusted the work

of preserving the Scriptures. This was not done by one alone, but by many at the same time, each being a check on the others—thus insuring that at last it will reach posterity even as it was in the beginning.

For further study, the following tabulation is given of the first twenty-two generations:

Succession from Creation	Year of birth	Son born at age of	Life after son	Age at death	Year of death	Comparative seniority	Reference
1. Adam	1	130	800	930	930	4	Gen. 5:1-32
2. Seth	130	105	807	912	1042	5	" "
3. Enos	235	90	815	905	1140	7	" "
4. Cainan	325	70	840	910	1235	6	" "
5. Mahalaleel	395	65	830	895	1290	8	" "
6. Jared	460	162	800	962	1422	2	" "
7. Enoch	622	65	300	365	987	14	" "
8. Methuselah	687	187	782	969	1656	1	" "
9. Lamech	874	182	595	777	1651	9	" "
10. Noah	1056	502	448	950	2006	3	" "
11. Shem	1558	100	500	600	2158	10	Gen. 11:10-32
12. Arphaxad	1658	35	403	438	2096	12	" "
13. Salah	1693	30	403	433	2126	13	" "
14. Eber	1723	34	430	464	2187	11	" "
15. Peleg	1757	30	209	239	1996	15	" "
16. Reu	1787	32	207	239	2026	16	" "
17. Serug	1819	30	200	230	2049	17	" "
18. Nahor	1849	29	119	148	1997	21	" "
19. Terah	1878	70	135	205	2083	18	" "
20. Abraham	1948	100	75	175	2123	20	Gen. 21:5—25:7
21. Isaac	2048	60	120	180	2228	19	Gen. 25:26—35:28
22. Jacob	2108	?	?	147	2255	22	Gen. 47:28

## MR. SUNDAY STAYATHOME

Mr. Sunday Stayathome, who sends (it should be *takes*) his children to Sunday school, could read his Bible at home, *but he doesn't*. He reads the Sunday paper.

He could visit with his neighbor, speaking about the signs of the times and the coming of the Lord, *but he doesn't*. His neighbor, another "stayathome," is more interested in the Louis-Nova fight and the World Series; Bible subjects have not a Chinaman's chance.

Mr. Sunday Stayathome could write a word of cheer to an invalid or some discouraged soul, *but he doesn't*. He worries about his income tax, polishes his new automobile, and pities himself for being unable to build a new home.

He could pray at home, *but he doesn't*. He listens to the broadcast of the nearest professional football game, plays golf, or sleeps. Oh! What morals!

---

## FROM "THE NEW PALESTINE"

*Selected by Lyle Rankin*

**N**EW anti-Semitic legislation in France, threats of expulsion against the Jews of Italy, and the horrors of the Polish ghetto were all temporarily pushed from the headlines while the mighty German and Russian war machines clash along a lengthy military front on which are concentrated several million Jews.

Neutral correspondents on the battle front estimate that not less than three hundred thousand civilians, including many thousands of Jews, were killed in the first three weeks of the war. Dozens of towns and villages have been completely wiped off the map by the heavy artillery on both sides, and tens of thousands of homeless victims, without food or shelter or any prospect of either, fill the woods and fields as the two armies remain locked in mortal combat.

Five million Jews are in the direct path of the Nazi armies, with three million of them in the Ukraine, which is Hitler's immediate objective. One million five hundred thousand Jews are in Soviet Poland, most of which has already been occupied by the Nazis. It is reported that the Germans are separating the Jews from other captured Russians, and placing them in separate internment camps. Mass executions of civilian populations, such as took place in Warsaw last year, are already being reported in the cities captured by the Germans.

At the time of the heavy fighting in the Syrian districts adjoining Palestine, life in the Jewish settlements near the frontier continued as usual. In some settlements the crops were harvested with the accompaniment of artillery fire, but nowhere did the fighting actually take place on Palestinian soil. The successful end of the Syrian campaign has created more confidence among the Jewish population of Palestine.

## THE SUCCESSFUL CHRISTIAN

*(Continued from page 7)*

Christ was made perfect by His obedience, and we, today, are gradually being polished and made smooth by the disappointments, sufferings, sorrows, and trials that we endure. Of course, we cannot hope for a perfect polish job, but our motives can be such that this will always be the goal in view by which we will attain unto if we prove faithful.

Love was very strongly shown in Christ's associations with men. He was no respecter of persons and loved all, both great and small. None was too poor or sinful that He did not look on him with compassion and love.

A person proves he is very narrow-minded if he cannot be tolerant of others. God never meant for all to think alike or act alike, for if this were the setup, what a queer and monotonous world we would live in! Therefore, the trait of love needs to play an important role in our lives. Do not give it a back seat, but, rather, let it have an honored and sacred place in our relation with our brethren. We approach perfectness when our lives are surrendered in harmony with the will of God, and when love is exhibited.

---

## SERVICE TO OTHERS

*(Continued from page 5)*

Greek words for the word "wash" in John 13. In verse 10, we read, "He that is washed." The Greek word for "washed" is *louo*, meaning a complete cleansing, which only Christ can give, for He is the One and only One who can wash away our sins. This washing is not literal. If any one of us were to give his life for the world, his sacrifice would not avail to save others, for God requires a spotless sacrifice—a perfect lamb—therefore, we cannot give a complete cleansing, but let us look at the other Greek word: *nipto*, from which we get "wash" in the other verses in this connection, as 5, 6, 8, and 14. *Nipto* means a partial cleansing, and is used in connection with the washing of face, hands, and feet, as in John 9:7 and Matthew 6:17; 15:2. Now, we can wash the feet of the brethren from the contaminations of the world, when we see them wandering into by and forbidden paths. It is ours to reprove, rebuke, exhort, to convert the sinner (brother) from the error of his way, for in doing this we shall both save ourselves and them that hear us. Our Saviour said, "If ye know these things, happy are ye if ye do them." It is indeed a true happiness to be able to lead others to the Word of God that they may be cleansed thereby.

## THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota



*"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."*

### Who Will Be Joyful?

We often think of the many signs which tell us of the soon coming of our Lord and King. Shall we ponder over a different viewpoint regarding these signs? Who are the ones who will be joyful when Jesus comes? Who will be sorrowful?

As we walk along the road of life, we choose the *broad way* or the *straight and narrow* by the deeds we do and the words we say. We know we must have faith in God if we are to please Him (Heb. 11:6). "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22). From the last portion of the above verse, we see another "sign" to tell us if we will be joyful or sad. In order to walk the road that Jesus walked we must live up to our *Bible ideals*, not doing things that are questionable or wrong; even to *doubt* is sin. (Rom. 14:23.)

Young people, you generally have very high ideals. You set a high goal on where your daily work will lead you if you are successful. Sometimes you pattern your habits and characteristics after a person whom you admire, making that person your idol, we say. For Christians, there is only *One* who is worthy to be the example for us—even Jesus. He is our Pattern. Human idols fail us. When they fail, we must look elsewhere for a pattern. How much better it is, then, to choose Jesus as our example—first. He never failed His Father in any test. He won't fail us. He knew the Word of God so well, had it hid in His heart, so that He never sinned! We, too, should choose the *Bible ideals*.

What are one or two of these Bible ideals, so we can think of others? One that the youngest reader, as well as the oldest, should know and do is to "honour thy father and mother" (Eph. 6:2). Children show no honor to their parents when they disobey them. They show no honor when they refuse to accept advice from their parents. Try to honor, to *respect* the words of your parents. No honor is shown to parents who are not treated as well as children treat their friends. Another Bible ideal is, "Abstain from all appearance of evil" (1 Thess. 5:22).

How much doubt, sorrow, and ill feelings are spared one who follows this advice!

Those who will be joyful when Jesus comes are mentioned in a portion of this verse: "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). Are *you* looking for Jesus? Have you accepted His way of life? Have you put on Christ by being buried with Him in baptism? If so, "when these things (signs of the times) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

A life set aside for the services of God is one that will be joyful. "Hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (1 John 3:19-21).

Those who will be sorrowful are those with no faith in God. They are the ones who willfully go on their way without Him, trusting in their own strength. They sometimes *know*, but fail to live for Jesus: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). Even "the devils also believe, and tremble" (James 2:19).

May we look, not with fear and trembling, but trustingly and joyfully for the return of our Saviour and King.

### New Members

David Hall, Alto, Michigan, age six, joins our club. His name was sent in by his sister, Iris Hall.

### Happy Birthday Wishes

Russell Roach, Oct. 2, age 14, Eden Valley, Minn.  
 Doris Ray Robinson, Oct. 3, age 10, Clyde, N. C.  
 Samuel J. Gainey, Oct. 3, age 3, Hammond, La.  
 Mary Patterson, Oct. 5, age 11, Springfield, La.  
 Richard Jackson, Oct. 6, age 12, Cleveland, Ohio.  
 Alice Faith LeCrone, Oct. 6, age 6, Ripley, Ill.  
 Bobby Nedrow, Oct. 8, age 12, Oregon, Ill.  
 Earl Dennis, Oct. 9, age 8, Vanzant, Mo.  
 Joan Hetrick, Oct. 9, age 8, Ripley, Ill.



## BEREAN DEPARTMENT

**Editors:**

Evan Knodle, 205 N. Hinckley  
Rockford, Illinois  
Muriel Randall, Oregon, Illinois

Vivian Kirkpatrick, President  
Oregon, Illinois  
Virginia Smith, Treasurer  
London, Arkansas



### The Test of a Christian

\* \* \*

By Virginia Smith, London, Ark.

A young person is given rigid tests before being permitted to operate an airplane. An engineer takes examinations before he may assume control of a locomotive. Teachers must have certain merits before they can obtain places in schools. In practically every vocation and work, certain tests must be passed before responsibility is taken. The Christian, also, has to pass tests. In 1 Peter 1:7 we read, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." When David was fleeing through the wilderness, pursued by his own son, he was being prepared to become the sweet singer of Israel. Joseph was sold into Egyptian bondage, then cast into prison, but he came forth victorious. Job suffered many trials and afflictions, yet he said of God: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

Nothing "just happens" to the Christian. Many things that enter his life seem to have been sent or permitted to come by an all-wise and loving heavenly Father. Invariably, they tend to perfect character and enlarge capacity for service. The rocks and rough places on the mountain-side are the things upon which we climb. Even failures, if taken rightly, may become stepping stones to higher ground.

A Christian is reminded to be honest and truthful—al pretense is to be laid aside. Jesus met many who outwardly manifested interest in Him, but failed in the hours of trial. (John 6:66.) He also encountered those who gave lip service, but in their hearts had no love or concern for the deeper spiritual life. (Matt. 15:8.) It is well for us to take these things as solemn warnings. "Let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

Obedience to the commands which Jesus has made is a convincing way to prove our discipleship. Our time, talents, and all belong to Christ. Too many have the idea that our Christian duties are to be determined by our preferences. Regardless of what we may want to do, in all things we should give Christ first place.

Jesus commanded His disciples to "love one another," (John 15:12, 17). This was to be the outward evidence of the proper condition of the heart. He added, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). In James 1:12 we read, "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."

### Forewarned

Typewriter keys are clicking, a mimeograph is rolling 'round and 'round, and our secretary is filling her fountain pen. During our last business meeting your editor, on the left, was instructed to gather information concerning each Berean member. The work has now begun, so if one of your Berean officers approaches you in the near future and starts to ask you questions about your past, present, and future, do not be alarmed. We are just doing our duty.

What we are going to do is mimeograph a questionnaire which will be sent to all the Berean societies in the country and to all the known isolated members. An officer appointed from each society will call on each of the members, ask between twenty-five and thirty questions of each, and help him fill in the blanks. Some of the questions you will find in no other questionnaire. Not even the "Gallup Poll" has thought of them! However, if all will co-operate in answering the questions as nearly correct as possible, it is believed that from the information received we will be able to plan the future course of the Berean work more thoroughly than ever before.

Farmers didn't start raising the wonderful crops under adverse conditions as they do now, until someone thought of analyzing the soil in the different fields to see what it contained and what it lacked. That the time of each Berean worker may be spent profitably, it is necessary that each one know what is needed and where.

Who is going to see and use this information? Only those officers whom you elected to supervise the work of your Berean society and their duly authorized assistants. Eventually, these records will be in the hands of the secretary, and some of the information will be subject to release only on written order from the president of the National Berean Society. Will you co-operate? Thank you!

## AMONG THE CHURCHES

### CALENDAR OF EVANGELISM

October 5-19—Special meetings at Hope Chapel, South Bend, Ind.  
 October 12—California Conference at Pomona.  
 October 12-26—Special meetings at Golden Rule Church of God, Cleveland, Ohio.  
 October 19-24—Special meetings at Guthrie Grove Church of God, near Piedmont, S. C.

### GOLDEN RULE CHURCH OF GOD Cleveland, Ohio

We, the Golden Rule Church of God, are going to hold a series of meetings this fall, October 12-26. We have held evangelistic meetings for several years, and we have decided that our own people need strengthening more than we need new members, so these meetings will be revival meetings. When we have better quality, then we can seek for more quantity—not that we don't have good quality now, but there comes a time in all churches when there is a falling away. I feel that when America as a whole gets back to God, then and only then can we sing the song, "God Bless America." Bro. C. E. Lapp will conduct the meetings. J. Don Swartz, Clerk.

### ROCKFORD, ILLINOIS Rally Day—October 5, 1941 115 N. Third St.

9:30 a.m.—Sunday school  
 10:30 a.m.—Morning worship  
 11:20 a.m.—Communion service  
 Basket dinner at noon

We are a small congregation; we need your presence and help. If you do not worship elsewhere, come worship with us.

Jesus is soon coming to gather His "jewels." Are you giving part of your time to help spread the gospel?

Francis Burnett, Pastor.

### FIFTEENTH ANNIVERSARY Dixon, Ill., Church of God

A worship service in honor of the fifteenth anniversary of this church will be observed October 5. A short Rally Day program will be given during the Sunday school hour.

Sunday school will begin at 9:30 a.m., followed by the worship service at eleven o'clock, at which time Bro. C. Alan McLain will deliver the sermon. Communion service will follow the sermon. Scramble dinner in the church basement will be at 12:30 p.m.

Bro. L. E. Conner is to be the special anniversary speaker at 2:30 p.m.

The Dixon Church of God invites you to be present on this anniversary day.

C. Alan McLain, Pastor.

### FREDERICKTOWN, MISSOURI

While we were at Fredericktown, Mo., this last week, Miss Helen Graham and her sister Joyce Graham, both of Fredericktown, accepted Jesus as their Saviour and were baptized on the afternoon of September 21. Both these young ladies are in high school. We pray that their lives may become beautiful for the Master.

C. E. Lapp.

### NATIONAL BIBLE INSTITUTION

Amy Young	\$ 3.00
Mrs. E. R. Burk (paper fund)	10.00
Howard Drew	1.00
Leota Hanson (paper fund)	10.00
Mrs. Mandes Reed (paper fund)	5.00

### SOUTHLAWN CHURCH OF GOD Grand Rapids, Michigan

What an inspiration it is to see the church group back and ready to work, now that the summer season is over. Our full program is moving along, and the attendance and interest are exceptionally good.

The Doreas ladies have started a project to raise funds for an electric church organ. This is quite a large undertaking, and cannot be done in a "flash," but these ladies are hard workers and we predict they will do their part successfully.

A large percentage of the Sunday school teachers are now engaged in a teacher training course which meets once each week for a two-hour period. We trust some real benefits will come from this.

The pastor's family is located in their new home at 147 Nottingham, St., S.W., where they welcome correspondence or calls from the brethren.

F. E. Siple, Pastor.

### BIBLE TRAINING SCHOOL

Amy Young	\$ 2.00
A friend (loan fund)	\$214.00

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. Ernest Barnum, a student of the Summer Bible Training School in 1940, is in his sophomore year at Southeastern Louisiana College, Hammond, La.

Sr. Mary Richardson is a student in the Graduate School of Social Welfare, Louisiana State University, Baton Rouge, La.

Sr. Muriel Randall, Oregon, Ill., is enjoying a brief visit with her parents, Bro. and Sr. Ernest Randall, Braham, Minn.

It was a pleasure to have Mrs. Mabel Burk and Mrs. Sam Douglas from Tacoma, Wash., and Caspar, Wyo., respectively, as visitors in Oregon, Ill., for a few days following their arrival with two of our Bible Training School students, Beth and Hazel. The senior ladies are now en route homeward.

Bro. Ben Carpenter, Oregon, Ill., is visiting his parents, Bro. and Sr. J. F. Carpenter, and other relatives at Perryville, Ky.

The Bible Training School plans to visit the Church of God at Fredericktown, Mo., October 18, 19.

"We are glad to hear the good report of the Bible Training School. The Church of God needs consecrated men for the ministry, and we pray that many such workers may come from the Training School effort. We have been well pleased with those who came here from the School."—Mrs. William Hanson, Caledonia, Mich.

Bro. Celaine Randall, student minister of the Bible Training School, preached Sunday, September 28, at Kokomo, Ind. He will preach at Burr Oak, Sunday, October 5.

### ILLINOIS QUARTERLY CONFERENCE

The Illinois Quarterly Conference was held at the Salem church near Marshall, September 20, 21. Each of the following churches was represented: Casey, Oregon, Dixon, Ripley, Rockford, and Eldorado; also Fredericktown, Mo.

The hospitable brethren at this place surely welcomed us, and they could have entertained several more. We only wished more could have been with us to enjoy this little season of feasting on God's Word, as well as greeting brethren of long acquaintance and meeting new ones.

Bros. Alan McLain, Francis Burnett, J. R. LeCrone, and James Watkins were the speakers and leaders of the Bible class, bringing us in remembrance of Bible truths.

Again, we thank the Marshall brethren for their kindnesses, and we pray that they will continue to grow in the Lord's service.

Mrs. Frank Laning, Secy.

### HERALD RECEIPTS

Mrs. A. L. McMurtric; Ida Harding; Grace Schier; Mrs. William Hanson (for another); F. L. Morron; Howard Drew; Mrs. Walter Skinner.

Bro. S. J. Lindsay, who found it necessary recently to submit to an operation at Billings Hospital, Chicago, is in very critical condition. Sorry as we are to report this sad news, we feel we owe the announcement to his many friends who may read these lines.

That's Right! "When you are at Fredericktown, Mo., be sure to take the Training School to visit the Blush Church of God out in the country."—C. E. Lapp.

"I arrived at the home of Robert and Elsie Harvey, 1230 S. Union St., Kokomo, Ind., September 26, 1941. I like the family, so I think I will stay. I weigh nine pounds. My big sister Maxine and two brothers, Donald and Richard seem pleased. Dad and Mother make no objection. Grandpa and Grandma D. G. Harvey always welcome their children's children. Hope to see you all at next General Conference."—Little Miss Leah Marie Harvey.

Sr. Clara Barnum, Rt. 1, Box S-20, Hammond, La., is confined to bed, following an operation. Send her a word of cheer.

Bro. Paul Hatch, Harvey, Ill., has been holding a series of meetings at the Hillisburg Church of God near Michigantown, Ind.

"I am so glad that Hazel Burk and Beth Hoganson were able to go to Oregon, Ill., to attend the winter session of the Bible Training School."—Amy L. Young, 1924-46th Ave. S.W., Seattle, Wash.

Sr. Orpha LeMasurier, treasurer of the National Bible Institution—send her a check—recently visited relatives, Mr. and Mrs. H. R. Fox, at Jefferson, Wis. Daughter Diane went, too.



**GUTHRIE GROVE CHURCH OF GOD**  
(Near Piedmont, South Carolina)

On Sunday, September 7, we had the happy privilege of hearing two wonderful sermons by Bro. R. G. Huggins of Cleveland, Ohio. His topic for the morning sermon was "Faith," and the evening sermon, equally as good, was entitled "Prophecy." We learned much from his talks, and I am sure we can now better understand the prophecies of the Bible.

Accompanying Bro. Huggins on this trip were his wife, and Bro. and Sr. Drabenstott and son Herman of Indiana. This was their first trip to South Carolina, and was indeed a grand surprise. We surely enjoyed their visit and hope they may return soon.

Following our series of meetings, August 3-12, which meetings were conducted by Bros. M. O. Williamson and J. H. Anderson, the following converts were baptized: Miss Peggy Durham, Pelzer; Miss Bobbie Reid, Piedmont; Miss Elizabeth Mills, Liberty, Rt. 1; Mr. John Henry Hicks, Arlington Road Sta., Greer; Miss Virginia James, 2 Archie St., Piedmont; Mr. and Mrs. James Capps, Pelzer; Faith Nodine, Inman (all the foregoing in South Carolina); and Mr. Furman Browning, A.S.S. Schenck, care P.M., New York, N. Y.

Brother Anderson plans to conduct another series of meetings, October 19-24.  
Corine James, Reporter.

**BIBLE TRAINING SCHOOL NEWS**

School days are here again! No more vacations for the young people who have chosen to work in the Lord's vineyard! The wide open spaces have given way to the atmosphere of the classroom, and the music of the birds and bees to the steady hum of everyone's nose to the grindstone. Every student is here for business, for there is no place for slackers in the Lord's work. The new students have come full of spirit and enthusiasm and the second- and third-year students have returned renewed by a respite of a few short months.

The first class was held Tuesday morning, September 16, at 8:00 o'clock with eleven of the fourteen anticipated students in attendance. The three who were not present were Richard Smith, who arrived Wednesday afternoon, and Beth Hoganson and Hazel Burk, who arrived Thursday. We are sorry they could not be in attendance the first day, but "better late than never."

These are the students now enrolled for full-time work: seniors, Ellsworth Routson, West Milton, Ohio; Elaine Randall, Fonthill, Ont.; C. Alan McLain, Mt. Sterling, Ill.; E. Richard Smith, Dayton, Ohio; sophomores, Francis Burnett, Ripley, Ill.; George Walters, Dixon, Ill.; Terry Ferrell, Pomona, Calif.; freshman, Richard Parish, Cleveland, Ohio; Paul Williams, Gladbrook, Iowa; Glen Miller, St. Cloud, Minn.; Iris Hall, Alto, Mich.; Robert Hardesty, Oregon, Ill.; Beth Hoganson, Spanaway, Wash.; and Hazel Burk, Tacoma, Wash. We give a hearty welcome to the new students!  
Terry Ferrell, Reporter.

**MRS. NANCY HURD**

Funeral services were held at the Church of God in Eden Valley, Minn., for Mrs. Nancy Hurd, Saturday afternoon, September 20, who died September 17, at the age of eighty-five years. She had spent the last years of her life at the home of her son Carl, where it was always a pleasure to call and visit with her. She was one who enjoyed her life even though she had been failing in health for several years.

The writer conducted funeral services to a crowd of relatives and friends. She was laid to rest in Lake View Cemetery to await the resurrection morning.

Walter Wiggins.

**EVANGELISTIC FIELD NEWS**

Wednesday, September 17, a missionary society was organized at the Pennellwood Church in Grand Rapids, Mich. Officers elected were: Mrs. Gladys Bultman, president; Mrs. Gertrude Card, vice president; and Bernice Slocum, secretary-treasurer. Any of these may be addressed at the church address, 28 Allen Road, S.W., Grand Rapids, Mich. The purpose of the society is to present study papers on missionary work, to study the Bible in regard to such activity, and to do such hand sewing as will make a pleasant and social meeting. They will meet once a month, except that they have volunteered to have a work bee to assist the Board of Evangelism in folding and inserting letters in envelopes for mailing to the membership everywhere.

This is the second such organization of which we have knowledge. The first is at Fredricktown, Mo. We would be glad to have information from them as to their activities. They are invited to affiliate with this society and others that may be formed.

These organizations can do much to properly bring to the constant attention of a church group the needs of the evangelistic field. Who will be the next to organize?

The meeting at Skelton, W. Va., is set for October 7-19, pending confirmation from that field. A brother has bespoken \$30.00 for the work there. Who else will rise to the occasion, so the meeting will have its expenses guaranteed?

We see that the church at South Bend, Ind., has announced a series of evangelistic meetings with Bro. C. E. Randall as the speaker. Bro. Randall is one of our best evangelists. Pray that there may be a great ingathering.

The "Calendar of Evangelism" should be filled with churches that are planning their fall meetings. Have you planned yours?

J. W. McLain, Chairman.

**EDEN VALLEY, MINNESOTA**

We returned to Eden Valley, August 28, after a trip which took us through seven states in which we visited nine churches. What a wonderful time we had at Brush Creek and Delta, Ohio, churches! It was like being at home—no strangers there! We enjoyed every minute that we were there. We found the Ohio Conference in full "swing," and we had the privilege of preaching twice at Brush Creek—Thursday evening and Sunday morning; then we drove to Delta for evening services. We preached Sunday, August 24, and, again, Tuesday evening. There are wonderful people at Delta, and they show their faith by their works.

We were sorry to leave Wednesday morning, making short stops at Grand Rapids and Blanchard, Mich. We had supper with Bro. and Sr. Ellsworth Routson, Wednesday evening, staying overnight at Ludington, Mich., where we caught a boat for Manitowoc, Wis.

We arrived home Thursday evening, and what did we find but a Wolfe at the door, in the person of Vernis Wolfe. Bro. Wolfe was with us for the week of September 1-7, and he conducted meetings each evening. Bro. Wolfe is one of our best Bible students, and we hope he can come again.

Bro. and Sr. L. E. Conner came Monday evening, September 1, followed by Bro. and Sr. S. J. Lindsay and Bros. and Srs. George Siple and G. H. Loudenslager, who enjoyed a week of fishing and visiting friends. Bro. Conner could not get away without preaching at least once—speaking for us Sunday evening, September 7.

Bro. and Sr. Elmo Gaspar, and Bro. and Sr. Stanley Ross each have a big boy, and Bro. and Sr. Carrol Bennett have a fine girl. "There shall be showers of blessings."

We are glad to be home and back at work, which is very pleasant. Eden Valley is a northern church with southern hospitality.

Walter Wiggins, Pastor.

**NEWELL - HEIMER**

On the night of September 23, a very pretty church wedding took place in Southlawn Church, Grand Rapids, Mich., when Miss Mary Newell became the bride of Mr. Arthur Heimer. The building had been beautifully decorated, and the bridal party made an impressive picture among the palms, flowers, and candelabra.

Sister Mary has been well known among our church young people for many years. She will be remembered by many as an attendant of the Summer Bible Training School at Oregon, Ill., for the years 1938 and 1939.

Mr. Heimer was connected with a Grand Rapids business enterprise until recently inducted into the army. He is located at Camp Polk, La.

The church and friends join in wishing this happy couple the best of everything as they journey life's way together.

F. E. Siple.

**DAVID PETERS**

The writer was called to conduct the funeral service of David Peters at the home of his son Stanley. Mr. Peters was born in Ireland and died at eighty-seven years of age at his home in Paynesville, Minn. After a short service at the home, he was laid to rest at Saint Cloud, Minn. We had become acquainted with Mr. Peters through his daughter, Mrs. Art Otto. We look for a day when these things will all pass away.

Walter Wiggins.

**EVANGELISM**

Eva Stearns \$50.00

**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.

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.

L. E. Conner . . . Business Manager  
Orpha LeMasurier . . . Treasurer

Subscription Rate.—51 issues per annum, \$2.00.

**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

\$.....

Name .....

Address .....

